

This document contains abstracts for concurrent sessions only (films, roundtables, panels and individual paper sessions). It is up-to-date as of Wednesday, June 19 and WILL NOT be updated.

THURSDAY, JUNE 27
Concurrent Sessions 8:30-10:15 am

001. Indigenous Leadership, the State, and Change

Individual Paper Session

8:30 to 10:15 am S Block: 1.01

Chair: **Heather Castleden**, Queen's University

Participants:

MLKI Yogyakarta Regulation toward Indigenous Communities after the Decision of Constitutional Court No.97/PUU-XIV/2016 *Affaf Mujahidah, Universitas Gadjah Mada (UGM)*

Indigenous communities in Indonesia has face discriminations socially and politically. The common abuse of indigenous communities' right has been in the constitutional rights. Indonesian government had mandate to leave blank the column religion of identity card belong to indigenous people. However, this mandate has brought some unexpected consequences on indigenous people's life. The most well-known discrimination were the oppression toward indigenous people to choose one of legal religions in Indonesia (Islam, Christianity, Catholic, Buddhism, Hinduism, and Confucianism). The state have also legalized some law as the support of legal religion dominance such as PNPS 1965 and Civil Administrative Law No.23 Year 2006. As the indigenous community filed the judicial review toward Civil Administrative Law No. 23 Year 2006, the Constitutional Court decided to diminish the use of term "religion" in this law by enacted No.97/PUU-XIV/2016. As the consequence, MLKI as one of organization under the Ministry of Education and Culture received to regulate indigenous religion to meet the state's instruction. However, this decision produced the friction among indigenous communities in Yogyakarta and divided them into three categories: pure indigenous, religionized indigenous, and mix indigenous. The data collection in this research use two methods: initiating FGD and in-depth interview while the analysis is using public policy approach proposed by William N. Dunn. The analysis focus on how internal policy within MLKI produce frictions on indigenous communities and the consequences of this friction in the indigenous life.

Indigenous Leadership in Renewable Energy: Exploring Intersectoral Partnerships for Healthy Lands and Healthy Peoples *Heather Castleden, Queen's University; Diana Lewis, Western University; Mary Beth Doucette, Cape Breton University; Debbie Martin, Dalhousie University; Jeff Masuda, Queen's University; Hannah Tait Neufeld, University of Guelph*

The defining issue of our time is anthropogenic climate change. Of all the extractive natural resource industries, non-renewable energy development and the combustion of fossil fuels are causing the most significant climatic impacts. Indigenous peoples are often the first to witness and experience those impacts in their traditional territories. The link between healthy lands and healthy people has been understood, embodied, and taught in Indigenous contexts for hundreds of generations. Thus, it is no surprise then that Indigenous peoples are taking leadership roles towards increasing our mitigative and adaptive capacities to climate change through renewable energy initiatives.

Stories of such leadership are only just beginning to emerge. Our research program's point of departure is the notion that renewable energy initiatives have the potential to be a platform for healing - if truth and respect are at the heart of decision making and implementation. From this premise, we - a team of Indigenous and ally researchers based in Canada - formed a vision for a 5-year research program called "A SHARED Future". Our goal is to examine, through stories, how Indigenous renewable energy champions have the potential to lead us towards 'healthful environments' through healing our relations with each other as well as the land, air, and water around us. Our aim is to share where we are at in our co-learning journey, with the hope to generate new and restored understandings of how our relationships to energy systems have the potential to return to a balance for human health and wellbeing.

Factors Influencing the Participation of Indigenous Youth in the Communist Armed Struggle in Mindanao, Philippines *Patricia Mae Deocampo Alino, University of Sydney*

The recruitment of child soldiers in war is a confronting problem that most conflict-affected countries face today. Children have increasingly become victims and perpetrators of warfare. In most of these conflict situations, the indigenous peoples- considered as minorities, are the most vulnerable. With armed encounters usually happening in their territories, they are either trapped in the crossfire, or get involved with one of the warring parties. Studies on the recruitment of the youth in armed struggle has been conducted by many scholars in the field of social sciences, however most studies focus on Western and African setting, where the use of child soldiers have been done coercively. The case in Asian countries is different wherein children are said to voluntarily join the armed struggle. This research is focused on the indigenous youth in Mindanao (Philippines), considered to be the center of gravity of the communist armed struggle. In order to understand the factors that influence youth recruitment to armed struggle, a survey conducted by the Department of Social Welfare and Development and the Armed forces of the Philippines with former combatants will be analysed. A correlational study will be used as methodology to look at the factors that influence youth participation. This research looked at the different definitions of 'child' and 'youth' and its implication in legal, psychological and social aspects. It argues that while the legal definition of the child is below the age of 18, the psychological, cultural and social context must be taken into consideration.

002. Indigenous Self-Determinations

Individual Paper Session

8:30 to 10:15 am S Block: 1.02

Chair: **Sean Robertson**, University of Alberta

Participants:

Juchari Juramukua: Epistemic Thinking and Indigenous Normativity in P'urhépecha Self-Governance *Sandra Jasmin Gutierrez, University of California, Davis*
Legal scholar Brendan Tobin (2016) identifies customary law as "the first body of law known to man" [sic]. In this sense, "custom was the primary building block for normative development whether by family groupings, tribal and indigenous peoples, local communities, and later city-states or nations" (Ibid., 14). There are around 5,000 indigenous peoples in more than 70 countries, which means, according to the Secretariat of the United Nations Permanent Forum on Indigenous Issues, there are as many distinct legal regimes as there are Indigenous peoples (Ibid., 2). Nevertheless, European colonialism has emphasized the existence of a universal knowledge system that, for centuries, has suppressed non-Western epistemologies, and fractured traditional patterns of social organization, as well as the internal political structures of

native communities. Such processes are rooted in notions of European diffusionism, situating Western epistemic canons as the ultimate source of law. This paper examines how the P'urhépecha people from Michoacán, Mexico are working to reinvigorate their epistemic thinking—traditional ways of knowing in Mary Lou Awaikta's terminology (1994)—in self-governance processes. This work looks at P'urhépecha self-governance more closely, also known in their language as Juramukua, and explained within the frameworks of "order and stability." Through an ethnographic study built mainly on participant observation and oral interviewing, this paper shows that P'urhépecha self-governance revolves around three axial principles: the reinvigoration of P'urhépecha epistemology; the exercise of collective power (shared horizontally through the implementation of community service and communal work); and the deployment of communalism as a weapon of defense.

From Self-Government to Self-Determination: The Champagne and Aishihik First Nation's Dánān Plan - Our Land Plan *Jocelyn Anne Joe-Strack, University of Saskatchewan*

The Champagne and Aishihik First Nation (CAFN) of the southwest Yukon, Canada has developed a strategy to complete one of the first self-governing Land Use Plans in Canada. I am a CAFN citizen and am working with my community to not just produce a land plan but to ask how Dánān Plan – Our Land Plan can continue to identify Yukon First Nations as international modern land claims leaders in the Indigenous quest for self-determination. Our land planning process is rooted in Dān K'e – Our Way. It is intended to foster our well-being, our reconnection with the land and our identity as autonomous stewards. Through our process, we have worked with our community and language to deepen our understanding of our Dān principles and make recommendations for future priorities under 3 pillars: Strong, Rooted families – Shared Prosperity – Shared Stewardship. My research incorporates my reflections during this exercise as a citizen, consultant and philosopher. My inquiry aims to explore how Indigenous-founded policy can reveal fresh approaches to challenges such as climate change, reconciliation, societal wellbeing and decision making in economics and policy.

Nation Building through Inter Tribal Trading and International Trade *Joshua Robert Easlick, University of Reno*

In this paper I will describe how the Oneida Nation's Economic Development plan to build an Intertribal trading system has spurred economic growth, influenced regional markets, strengthened health, education, and human service programs and reinforced tribal sovereignty. In the last fifty years the Oneida Nation has experienced significant economic growth whilst focusing on cultural revitalization. The tribe's political and economic influence in their region is evident by their business, political, and educational partnerships throughout the state of Wisconsin. In order to assess the Oneida Nation's ability to transcend into international markets, it is essential to analyze current policies and infrastructure as related to intertribal trade agreements, if any, in the domestic United States and abroad. I will discuss current intertribal trade agreements, the access to international ports and transportation companies, and any natural trading partnerships existing. Additionally, I will outline how a reformed Iroquois confederacy would look like as a trading organization and the effect of intertribal trade agreements on Native Nation rebuilding.

Practicing Piquhiit and Self-Determination: The Ethics of Emotion and Feelings for Place in an Inuit Normative System *Sean Robertson, University of Alberta*
Reconceptualizing embodied agency in normative systems and the role of emotions in the law is essential toward denaturalizing official state law and the practical work of

decolonization. This paper illustrates these reconceptualizations through a case study (2014-present) about piquhiit (rules) and the work of self-determination with the Inuit community of Kugaaruk, Nunavut, Canada. The idea of the law as autonomous from society has been interrogated by scholars. Oftentimes, the body is understood as a site for the materialization of law, as well as its undoing. The idea of law as a wholly rational entity has been questioned by sociologists of law. The ethical decision-making at the centre of legal thinking is understood to be supported by emotions. From a social constructionist lens, they further draw attention to the co-production of norms and feelings. After introducing select piquhiit, the refusal by the Kugaarukmiut (people of Kugaaruk) of a government proposal for the relocation of their community in the early 1970s is considered. Aside from the body being a site for enacting ethico-emotional sentiments, normative practices further materialize alongside emotions on the land. It may be argued that the decision to stay put was grounded in these feelings for, in and through place. These findings suggest that piquhiit is a means toward decolonization, or the re-emotionalization of society on Inuit terms. Grounded in community priorities of sharing knowledge about fishing and sealing, the methods used include interviews with approximately 25 participants and, at two elder-led youth land camps, observations and conversations.

003. Kīpuka Aloha 'Āina: Spaces of Kanaka Maoli Resurgence (Part 1)

Panel

8:30 to 10:15 am S Block: 1.03

Kīpuka is a metaphor of Kanaka Maoli resurgence that holds in creative tension kū'ē and kūkulu: resistance/opposition and building/creating. Pukui and Elbert define kīpuka as "variation or change of form (puka, hole), as a calm place in a high sea, deep place in a shoal, opening in a forest, openings in cloud formations, and especially a clear place or oasis within a lava bed where there may be vegetation." McGregor (2007) develops the concept of "cultural kīpuka" to discuss rural Hawaiian communities "that have been bypassed by major historic forces of economic, political, and social change in Hawai'i," and have functioned as sources for cultural revitalization. Peralto (2018) expanded this 'Ōiwi (Native Hawaiian) theorization with the term "kīpuka aloha 'āina," which stretches the kīpuka metaphor to include degraded, yet reclaimed places, and the steadfast caretakers to those places who embody aloha 'āina (love for and loyalty to homelands), that now are sites of resurgence and expressions of ea – regenerating life and restoring sovereignty to the people and the land. Part 1 of this two-part panel presents various distinct articulations of kīpuka aloha 'āina through mo'olelo (stories) of the authors' struggles to cultivate and enact ea in three kīpuka aloha 'āina across Hawai'i: a collective of grassroots aloha 'āina mural projects in the rural district of Hāmākua, Hawai'i; a center of resurgent land stewardship and Hawaiian cultural education in Kailua, O'ahu; and the regeneration of a Hawaiian national holiday and consciousness in the midst of urban Honolulu, O'ahu.

Chair: **No'eau Peralto**, Hui Mālama i ke Ala 'Ūlili / University of Hawai'i at Mānoa

Participants:

From Kīpuka to Ululā'au: Kīpuka Aloha 'Āina as Piko of 'Ōiwi Resurgence *No'eau Peralto, Hui Mālama i ke Ala 'Ūlili / University of Hawai'i at Mānoa; Haley Kailiehu, Hui Malama i ke Ala Ulili*

Kīpuka aloha 'āina, as piko, are sites of regeneration and sources of 'Ōiwi (Native Hawaiian) resurgence. As will be discussed in this paper, kīpuka aloha 'āina are more than just remnants of a thriving 'Ōiwi past. They are living, breathing, regenerative spaces of convergence and sources of ea (life, sovereignty, emergence) for thriving 'Ōiwi futures. Cultivated within these piko of resurgence are the "seeds" of 'Ōiwi resurgence--the mo'olelo (stories) and practices that generate aloha 'āina (loyalty to homelands)--which hold the potential for the regeneration of our kulāiwi

(native homelands), the rebirth of our lāhui (nation), and the reconstruction of our aupuni (governance structures). In this paper, the co-authors will share mo'olelo of one of the kīpuka aloha 'āina that they care for and cultivate, as leaders of Hui Mālama i ke Ala 'Ūlili (huiMAU)—an 'Ōiwi-led grassroots community organization—in Hāmākua Hikina, Hawai'i. Specifically, this paper will focus on huiMAU's praxis of haku mo'olelo (storytelling) and art in the creation of various murals at local public schools in Hāmākua. By highlighting the everyday acts of aloha 'āina embodied in this kīpuka aloha 'āina, which has served to reconnect, reactivate, and regenerate community relationships with ancestral places and practices, this paper further demonstrates the potential of huiMAU's place-based family- and community- resurgence work to help us envision life beyond Hawai'i's current occupied state and rebuild the structures and relationships that foster the regeneration of our 'āina (land) and lāhui (nation) to a thriving ulu lā'au (forest) once again.

Ulupō Nui: A Piko of Stewardship and Learning in Kailua, O'ahu *Maya Kawailanaokeawaiki Saffery, University of Hawai'i at Mānoa, Kawaihuelani Center for Hawaiian Language; Kaleomanuiwa Wong, Hika'alani, a Hawaiian non-profit organization in Kailua, O'ahu*

In this co-authored paper, the praxis of kīpuka aloha 'āina is expressed through stories from two aloha 'āina educators who are working to reestablish the lands of Ulupō Nui as a piko (center) of stewardship and learning in Kailua, O'ahu. Kailua is an ahupua'a or traditional land division that has become, in the eyes of many, just a playground for foreigners, a place too pricey to live in, too touristy to feel comfortable in, too developed to recognize. Moreover, the dominant narratives that bombard our Kanaka youth from Kailua speak of their homeland as “just another Waikīkī,” devoid of culture, absent of Hawaiians, and, therefore, too desecrated to be seen as worth the effort to protect. However, from the base of Ulupō heiau (temple) to the banks of Kawainui fishpond, a kīpuka aloha 'āina is beginning to take root, existing in opposition to the heavily commercialized, settler dominated, tourist mecca of Kailua town. Through implementation of aloha 'āina curricula on these storied lands of Ulupō Nui, the co-authors of this paper will share how they are resisting this imposed identity while simultaneously cultivating the kind of abundance that once defined Kailua as a nexus of cultural excellence in centuries past. They argue that educational programming, which includes retelling and reliving of our cultural stories, replanting and eating of our ancestral foods, and reviving of our land- and water-based practices, can help to rebuild relationships, renew responsibilities, and promote community resurgence that not only honors our past but enriches our future.

Ho'ihō'i Ke Ea: Hawaiian Sovereignty Lives *Īmaikalani Winchester, Hālau Kū Māna Public Charter School*

This paper argues that the celebration of modern Hawaiian holidays can be kīpuka of Kanaka Maoli resurgence, reclaiming specific locations and a Hawaiian national consciousness. Presented by the lead organizer of the Lā Ho'ihō'i Ea Honolulu event series, this talk shows how practices of Ea (sovereignty, life, breath) are articulated in multiple forms through a genealogical approach to honoring Hawaiian national pasts and futures. During the 19th century, King Kamehameha III established the national celebration of Lā Ho'ihō'i Ea (LHE) after an occupation by British forces, who had seized control of the government and burned all Hawaiian flags. Months later, when Hawaiian Kingdom diplomats secured remedy from the British Crown, thousands of Hawaiian citizens gathered to celebrate the restoration of their Ea. This national holiday has been suppressed under US illegal occupation. In 1986, Dr. Kekuni Blaisdell resurrected LHE as a grassroots expression of Aloha 'Āina in resistance to

American occupation. He believed the truth of a Hawaiian national past would redirect our course toward a healthier Hawaiian future. Every July he called people to return to the original site of ceremonial “ho'ihō'i ea” (sovereignty restoration) in downtown Honolulu to celebrate Hawaiian independence and to call for the American deoccupation of our homeland. In the past decade, under new leadership, LHE has grown to a month-long series of events in which the Ea of Kānaka is expressed in arts, music, public speeches, films and more. The understanding of our national history and future continues to grow generationally.

004. The Future of Research is Indigenous: Culturally Grounding our Indigenous Scholarship

Panel

8:30 to 10:15 am S Block: 1.04

Indigenous peoples have often been silenced in many research discourses despite some indigenous knowledge systems being co-opted and appropriated within the western fields and sciences. Their voices are often questioned and viewed as invalid— as indigenous knowledge is not always published or made publicly visible to academia. Research therefore becomes dissonant from community self-governance and autonomy that allows community members to identify research questions significant to their needs. As indigenous peoples continue to experience the most health and environmental injustices and disparities, it is important now than ever, to center indigenous voices in research and mitigate these injustices and disparities rather than amplifying them. Research currently exists as a theoretical means to explain how or why things work in a particular way, but this panel will present a way research has been utilized to create solutions that represent the values and interests of the communities they are collaborating with while centering their voices within their work. By integrating indigenous methodologies that highlight and focus on self-determination, their research in the health and environmental fields set the precedent for culturally grounded scholarship as opposed to western-centered research. This panel will present diverse experiences on how indigenous graduate students have reclaimed the ways in which research can be transformed into indigenous scholarship—addressing the erasure of intellectual property and practices that continue to dominate the fields of research in the health and environmental sciences fields.

Chair: **Michael Spencer**, Native Hawaiian

Participants:

Ho'oilina Pono A'e: Integrating Native Hawaiian Healing Practices into Primary Care *Michael Spencer, Native Hawaiian*

Traditional native Hawaiian healing practices have seen a resurgence in the past few decades among kānaka 'ōiwi or native Hawaiian people. More recently, native healing practitioners have been incorporated into health centers serving medically underserved areas with large populations of kānaka 'ōiwi. However, no studies to date have examined the impact of native healers at these centers. Thus, the purpose of this presentation is to examine the added value of native healers and their healing practices, specifically la'au lapa'au, a practice that specializes in using plant-based medicines, within the context of primary care. This study, Ho'oilina Pono A'e (Creating a Better and Just Legacy for the Next Generation), examines a model developed by the project's Community Advisory Board for understanding the value of integrating kānaka 'ōiwi healing practices into primary care. The model first asks whether there is acceptability of the integration of practice services among patients, providers, staff and community. If acceptable, does integration lead to a deeper sense of cultural connectedness among these stakeholders. Finally, the model examines whether integration of practices, acceptability of integration, and connectedness with indigenous values ultimately leads to a greater sense of activation and empowerment among patients, providers, and staff. This study design is based on in-depth semi-structured interviews with the patients (n=10), providers, and staff (n=9) at a federally-qualified health center serving

a large Native Hawaiian population, and community members from the larger community not receiving health services from the center (n=10).

Indigenizing Conservation in a Changing Climate *Jessica Hernandez, Zapotec/Ch'orti'*

Conservation continues to follow a model that aims to shift an undesirable outcome into a desirable one by motivating people to act to conserve nature in exchange for an "enriched" and "fulfilled" life. However, this approach continues to neglect indigenous peoples by following a conservation design that is derived from western assumptions and evidence that are not holistic or often times, community-led. While some conservation efforts create a positive outcome for certain species and natural areas, these same efforts create a negative loop for indigenous communities as indigenous voices, experiences, and principles are not integrated in conservation efforts. Our research question is: how can indigenous cultures strengthen the conservation of Daybreak Star Indian Cultural Center's twenty acres of land located at Discovery Park in a changing climate? We will dive into the role of food sovereignty and conservation in indigenous peoples' lives in the Seattle Metropolitan Area—in particular those who frequent and utilize Daybreak Star Indian Cultural Center for cultural traditions, practices, and gatherings. Through partnerships with the various stakeholders, we will develop a community comprehensive plan of Daybreak Star Indian Cultural Center's Future Land Use that incorporates an indigenous lens that analyzes Daybreak Star Indian Cultural Center's history, soils, bodies of water, vegetation, and wildlife.

"Insufficient data for Pacific Islanders": Misclassification of Race as Erasure Due to (Colonial) Statistical Power *Christina Sun, University of Washington*

Despite Washington State having the third largest Native Hawaiian and Pacific Islander (NHPI) diaspora in the United States, the refrain "insufficient data for Pacific Islanders" appears frequently in state governmental publications. Misclassification of race in healthcare data sources, such as civil registration and vital statistics (CRVS) systems and disease registries, has been widely documented for American Indian and Alaska Native (AIAN) communities. And while aggregation into the monolithic "Asian/Pacific Islander" category is typically practiced to avert the challenges associated with small sample research, it is not known to what extent NHPIs experience similar ascriptions of identity, particularly for multi-racial and/or multi-ethnic individuals. Recent studies in the academic literature have shown that racial misclassification for AIANs is deeply rooted in historic and systemic clinician bias; in comparison, contributing factors for NHPI racial misclassification stem from additional statistical research challenges, such as small population size, sensitivity and specificity, research generalizability, and statistical power. This presentation introduces the applications of predictive methods -- including Monte Carlo simulations and ensemble modeling -- to correct for the causal factor(s) of each statistical challenge and to subvert the assumptions of epidemiologic knowledge creation. By removing the historical settler-colonial power from statistical power, the future of healthcare research not only contextualizes Indigenous community needs into study design, subsequent analyses, and future research priorities, also contributes towards greater understanding of NHPI and AIAN health disparities in the United States.

Adapting to Climate Change: Mātauranga Māori and Western Science Collaborative Research in the Deep South Challenge *Sandra Lee Morrison, University of Waikato*

Effective adaptation to climate change will continue to be dependent on access to the best available knowledge on our future climate. The Vision Mātauranga Programme within the Deep South Challenge works at the interface of

Mātauranga Māori and Western Science to contribute to finding innovative, practical and sustainable climate adaptation solutions for Māori communities through research. Recently concluded projects have been driven by diverse demands from different iwi/hapū and Māori business to (i) know more about the implications of a changing climate in order to assist adaptation to climate change, its risks, its impacts and its opportunities, and (ii) to promote Māori knowledge and values, matched with greater Māori involvement in environmental policy, planning and management. The research programme is an interdisciplinary approach to achieve agreed outcomes and provide the pathway to transform data, analysis and modelling into meaningful outcomes for Māori communities. A second trajectory is where research, grounded in Tikanga Māori and Te Reo Māori increases our understanding of New Zealand's climate to arrive at action oriented strategies in adaptation. In this discussion, the work of the Kāhui Māori who lead the research programme is shared with an overview of research undertaken which stretches across the country. Each project is designed to be Māori lead, highly collaborative, reasserts kaupapa Māori principles and meets the aspirations of Māori communities in anticipating and responding to climate change.

005. Creating Sites of Resistance with Indigenous Futurism

Panel

8:30 to 10:15 am S Block: 1.05

Indigenous peoples' ability to envision healthy, sustainable, and well-functioning communities for future generations is a cornerstone of cultural continuity. Indigenous Futurism urges Native nations to enact long-ranging goals that take into account Indigenous futures while valuing ancestral knowledge. "Creating Sites of Resistance with Indigenous Futurism" will delve into Indigenous futurity and lay the groundwork for interdisciplinary scholars to promote resistance, survivance, resurgence, and envisioning. "Matriarchs in the Making" explores how Indigenous women demonstrate power and leadership via activism to transmit attitudes, actions, and beliefs about Indigenous resistance to Indigenous youth in the U.S. The presentation provides a framework for envisioning future resistance via activism as guided by Indigenous women leaders. "From Researched to Researcher: Creating Diné Archaeology" analyzes Navajo Nation's reclamation of cultural heritage and histories using a Diné approach to Indigenizing archaeology. Refusing archaeology's colonial legacy, Navajo communities, archeologists, and Spiritual Leaders utilized training programs to create paths forward for Diné cultural survivance. "Language Revitalization Activists and Universities" reports on Harvard's 2019 Year of Indigenous Languages Initiative and examines how activists outside of the academy are pushing colonial institutions to repatriate Indigenous linguistic materials and create spaces where immersion school instructors can discuss best practices for producing future speakers. "Reimagining Indigenous Citizenship: The Politics of Blood and Belonging" will investigate the experiences of Indigenous mixed race and intertribal peoples and their understandings of citizenship and belonging. This paper will explore the ways indigenous mixed race and intertribal peoples engage in acts of resistance and embody the indigenous future.

Participants:

Matriarchs in the Making: Investigating the Transmission of Indigenous Resistance Through Women's Leadership in Activism *Cecilia Ruth Marek, Arizona State University*

A disconnect exists between the perception of Indigenous women as non-leaders who lack legitimate power, and their persistent actions and beliefs that show an intrinsic ability to lead families, communities and cultures. Relevant literature on Indigenous women leadership has focused on displacement of women's power and authority as a consequence of patriarchy, and contextualizes the issue within deficit narratives of victimology. These accounts fail to celebrate the survivance of Indigenous women as inherent leaders charged with cultural continuance.

Nonetheless, Indigenous women persist in advocating for their peoples which signifies a sustained and instinctive calling to lead their nations. "Matriarchs in the Making: Investigating the Transmission of Indigenous Resistance Through Indigenous Women's Leadership in Activism" explores how Indigenous women demonstrate power and leadership via activism to transmit attitudes, actions, and beliefs about Indigenous resistance to Indigenous youth in the U.S. Key tenets of Indigenous feminist theory are used to deconstruct gender binaries that are present in modern tribal leadership. In-depth interviews with Indigenous women activists help to frame how they understand their roles as leaders, and how those beliefs have changed over time and movements. The paper concludes with ways that Indigenous women leaders use ancestral knowledge to envision healthy and sustainable futures for their nations. "Visioning" provides guidance for future resistance via activism as guided by Indigenous women leaders. These visions will ultimately give scholars insight in how to better align their research to Indigenous feminist theory, Indigenous futurity, and women's leadership and activism philosophies outside of academia.

From Researched to Researcher: Creating Diné Archaeology
Ora Marek-Martinez, Northern Arizona University

"From Researched to Researcher: Creating Diné Archaeology" analyzes the Navajo Nation's reclamation of cultural heritage and histories using a Diné approach to Indigenizing archaeology. Refusing archaeology's colonial legacy, Navajo communities, Navajo archeologists, and Spiritual Leaders have utilized training programs to create paths forward for Diné cultural survivance. This approach to "braiding knowledge" is essential to the survival and perpetuation of cultural and ancestral knowledge from one generation to the next. Tribal protocols and ancestral knowledge guide this work and underscore values of resiliency and cultural survivance to deconstruct colonial structures in how archaeology is completed in our communities. Tribal training programs in this context become sites of resistance within anthropology by using Indigenous research methods and traditional protocols to conduct tribal archaeology. By incorporating the lived and historical experiences, protocols, and ancestral knowledge of Indigenous peoples into archaeological practice, Indigenous communities are overcoming their previous position of the "researched", and are training their youth to become future Indigenous "researchers" that will prioritize and learn from Indigenous pasts so that their communities will have a sustainable future.

Language Revitalization: Activists, Academics, and Universities
Sarah Sadlier, Harvard University

"Language Revitalization: Activists, Academics, and Universities" examines how activists outside of the academy are pushing colonial institutions to support the resuscitation of endangered languages. This paper focuses on Harvard's International Year of Indigenous Languages Initiative (IYIL) as a case study. In January 2019, Harvard IYIL will host representatives of immersion programs that have achieved success, signified by their production of fluent speakers and contributions to reviving their languages. Together, they will exchange best practices for ensuring flourishing linguistic futures. During the workshop, Richard Grounds (Yuchi) and Marcus Briggs Cloud (Maskoke) will report on the vision of the United Nations Permanent Forum on Indigenous Issues, which proposed the adoption of a UN International Year of Indigenous Languages, and discuss the resulting Action Plan. Universities can provide space for these forums and lend publicity to their causes. Nevertheless, activists are also advocating for the repatriation of Indigenous linguistic materials from the archives and the allocation of university resources to fund immersion projects. They reinforce that Indigenous languages are irreplaceable reservoirs of ancestral knowledge and key to preserving future

generations' connections to the land and people. In the process, these activists continue to impress upon scholars the value, challenges, and urgency of language revitalization for Native nations and the world.

Reimagining Indigenous Citizenship: The Politics of Blood and Belonging
Danielle Dominique Lucero, Arizona State University

"Reimagining Indigenous Citizenship: The Politics of Blood and Belonging in a Mixed Race Family from the Pueblo of Isleta" will investigate the experiences of Indigenous mixed race and inter-tribal peoples and their understandings of citizenship and belonging. Building off of the existing literature on blood quantum and tribal enrollment, this paper will attempt to move beyond the historical understandings of blood quantum and begin to bridge contemporary experiences of being indigenous mixed race and/or intertribal with imagining what the indigenous future to embody. By pulling from Critical Mixed Race Studies, Human Geography, and Indigenous Studies this paper will highlight a pilot study on an indigenous mixed race and intertribal family and the decisions, experiences, and rationale utilized when making choices about dating, getting married, having children, living arrangements, and various other aspects of daily life. Through semi-structured interviews and storytelling, this paper will privilege indigenous methodologies, Isleta Pueblo epistemologies and ontologies and intergenerational knowledge shared between family members. This paper will explore the ways one indigenous mixed race intertribal family engages in acts of resistance and embodies an indigenous future. The paper concludes with thinking through what the indigenous future could entail, reimagining indigenous citizenship, and the hopes indigenous mixed race and inter-tribal peoples hold for the future.

006. Indigenous Nations' Perspectives on Sustainability and Climate Justice

Panel

8:30 to 10:15 am S Block: B.01

Indigenous nations' homelands and waterways comprise over 80% of the world's biodiversity, and the health and well-being of Indigenous communities and their complex relationships to land, water and the natural world are increasingly threatened by extractive industries and other forms of shape shifting colonization. Understanding the impacts of climate change on Indigenous nations and how these impacts are experienced across the Pacific is an important step in mobilizing for self-determination and justice. This panel will examine strategies and community practices that Indigenous nations on Turtle Island, Aotearoa, Australia and throughout the Pacific engage in to sustain their lifeways and promote their health and well-being amidst continued extractivism and climate change. The resulting findings and conversations will shed further insights on the intergenerational resilience and resurgence of Indigenous nationhood.

Chair: **Ora Barlow-Tukaki**, Toitoti Manawa Trust

Participants:

Waiapu: A River of Many Mothers
Tina Ngata, Ngati Porou

For Indigenous people in rurally isolated regions, the experience of being primarily impacted by climate change is compounded by infrastructural and economic disadvantage. For these communities, reading and responding to environmental cues are not just a matter of cultural resilience, but one of survival in an increasingly unstable climate. This discussion will follow the journey of the peoples of the Waiapu catchment, as they address the challenges of living in one of the most climate vulnerable river catchments in the world. Through biocultural observation programs, locally led river restoration initiatives, native afforestation projects, conservation education and innovative sustainable landuse, the descendants of the Waiapu River demonstrate their determination to thrive on their ancestral homelands of

Ngāiti Porou.

Differing Conceptions of “Sustainability”: The Voices & Visions of Cherokee Youth *Tiffanie Hardbarger, Northeastern State University*

Amidst climate change and ongoing encroachments by extractive industries, there is an increasing urgency for Indigenous nations and peoples to restore and regenerate lifeways that perpetuate relationships that sustainably promote their health and well-being. As noted by Comtassel (2012), “when asked about living sustainably today, Indigenous peoples inevitably confront the ongoing legacies of colonialism that have disrupted their individual and community relationships with the natural world.” Some scholars argue there must be a fundamental change in the deeply held worldview of EuroAmerican/Western culture for a real move toward sustainability, and self-determination of Indigenous peoples, to take place. Wilson (2008) notes that a Western paradigm considers “environmental” topics such as recycling and globalization whereas an Indigenous paradigm considers a relationship to healing the land. “Sustainability” is intrinsically linked to the transmission of traditional knowledge, values, and practices to future generations. As seen at Standing Rock, we are seeing Indigenous youth taking action. It will be the young people and the next generations that will be at the forefront of responding to the full force of climate change. Building on fieldwork from 2016-2018 using the Indigenous Participatory Action Research (IPAR) with Cherokee youth in Oklahoma, photographs and salient thematic narratives will be shared related to their conceptions of “sustainability”. A Western/EuroAmerican view of sustainability and sustainable development, and the inherent values embedded within, will be juxtaposed with the visions and voices of Cherokee youth in regard to the cultural values and relationships embedded in land and water based practices.

Running on Empty: Negotiating Remote Sustainable Livelihoods and Climate Justice in Northern Aboriginal Australia *Virginia Marshall, Australian National University*

Aboriginal peoples of mainland Australia have a continuous law and culture spanning 60,000+ years. Aboriginal knowledge of country is under-pinned by relationships framed by Aboriginal science that positions Aboriginal communities as the most effective sustainable natural resource managers. Water is indispensable to our life, economy, food security and our environment [UN Sustainable Development Goals 2016]. In 2015 the ALRC noted in the final report of its inquiry, ‘Connection to Country: Review of the Native Title Act 1993 (Cth)’, that, if sustainable and culturally appropriate economic development is to occur in many regional and remote indigenous communities, water will be a critical component [ALRC 2015:249]. The complexity of Aboriginal knowledge systems is far reaching on Aboriginal ‘country’. The familial obligation to care for water holes, rivers and other water resources within the highly variable Australian climate encapsulates a unique cultural paradigm [Marshall 2014:168]. First Nation peoples carry maps of their homelands in their heads and these mental images are embroidered with intricate detail and knowledge, based on the community’s oral history and the individual’s direct relationship to traditional territory [Tobias 2000:168]. The UN High-Level Panel on Water points to the need for concerted action and institutional coherence to ‘harness new ideas, tools, and solutions while drawing on existing and indigenous knowledge and practices’ and ‘paying particular attention to women, Indigenous people, and historically marginalized groups’ (HLPW 2018:17-18). Aboriginal traditional owners and communities in northern Australia face serious challenges as well as opportunities from the Australian Government’s northern Australia development agenda.

Sustainable Self-Determination: Indigenous Community Conversations about Climate Change and Environmental Justice *Jeff Comtassel, University of Victoria*

Indigenous nations and peoples are on the frontlines of climate change. There is an emerging consensus that Indigenous knowledge systems, community governance, and food systems are critical to Indigenous peoples’ climate adaptation, justice, and sustainability (Pearce, 2018; Kenny et al, 2018; Thornton & Combetti, 2017; Elliott et al 2012; Comtassel & Bryce, 2012). To examine the local impacts of climate change on First Nations within British Columbia (Canada), and to provide insights on Indigenous approaches to sustainability, community planning and resilience, I will hold community conversations with WSANEC First Nations, including Tsartlip First Nation, as well as Cherokee Nation (Tahlequah, Oklahoma, U.S.) regarding the impacts of these changes on their relationships land/water, community and cultural practices. During the community conversations, I will focus on ways that communities share and produce Indigenous knowledges and practices around climate change and sustainability with other generations. The goal of this project is to share community stories about the impacts of climate change, understand how these stories are transmitted across generations, and to identify how Indigenous notions of sustainable practices are reflective of governance, gendered relationships, and expressions of self-determination. Critical to this research is an analysis of how Indigenous notions of kinship and family are constructed and embodied in ways that challenge gender binaries, western notions of the nuclear family, patriarchal norms, and ongoing colonization to identify how communities are reasserting and regenerating land/water-based cultural activities.

007. Gathered Wisdom from over 10 Years of Offering Indigenous Led Immersion Learning Experiences in Remote Communities

Roundtable

8:30 to 10:15 am K Block: G.01

We will share our inquiry of using Indigenous ways of information gathering and storytelling to discuss lessons we have learned from offering land based, wellness focused immersion learning experiences in remote First Nations communities. Our lessons include culturally safe engagement between institutions and First Nation’s communities; crafting ethical and inclusive learning spaces; and the importance of connection to our-selves to each other and the land. Our round table will focus on three questions 1. In what ways does having students engage in experiential learning in remote First Nations communities decolonize curriculum and influence educational institutions? 2. What are the benefits, risks, challenges and opportunities for remote Indigenous communities in hosting experiential learning opportunities for students? 3. What can we share from our experience that is useful for further development of effective partnerships between Indigenous communities and education institutions? Our group includes Indigenous community leaders and knowledge keepers; graduate and undergraduate students; Nursing faculty and Indigenous research advisors who live and work in the Kwakiutl and Nuu-chah-nulth territories around the Northwest ends of Vancouver Island and the Central Coast of British Columbia Canada. Central to this story is a collaboration between the Wuikinuxv, Dzawada’enuxw and Nuu-Chah-Nulth Nations and the North Island College Nursing Program in offering field school experiences for nursing students, health professionals and faculty from across a variety of disciplines. The experiences include learning and living in the community, on the land and in the ceremonial Bighouse in a way that privileges Indigenous forms of knowledge and pedagogy.

Chairs:

Evelyn Voyageur, North Island College
Paul Willie, Wuikinuxv Nation

Presenters:

Joanna Elizabeth Fraser, North Island College
Kate Harriet Moynihan, North Island College
Victoria Lynn Dick, North Island College
Karen Janette Mason, North Island College
Benedict Leonard, Nuu-chah-nulth Tribal Council
Amanda Amy Tyrer, North Island College

008. (1) Media & Identity - their affects on the developing minds of children. (2) "This is Who I Am", a short film about Indigenous identity

Film

8:30 to 10:15 am L Block: G.01

Presenters:

Gail Maurice, Métis/Cree
Kalvin Hartwig, Independent
Janene Yazzie, Independent

009. Indigenous Literary Interventions

Individual Paper Session

8:30 to 10:15 am

S Block: G.01

Chair: Alice Te Punga Somerville, University of Waikato

Participants:

The Skinship of Kinship Formation, Deconstruction, and Reconfiguration in Louise Erdrich's *LaRose* Kyung-Sook Boo, *Sogang University*

This presentation uses the Korean notion of skinship to perform a reading of Louise Erdrich's novel *LaRose* that interrogates conventional Eurocentric understandings of familial relationships. The evolving conceptualization of skinship in Korea refuses to be contained by binary frameworks that oppose human against animal or sexual against platonic, and also refuses to abide by categories usually used to police and regulate relationships in Western legal and sociocultural contexts. This paper suggests that the fluidity and complexity of Korean understandings of skinship can offer a meaningful approach to exploring both the formation and fraying of kinship in *LaRose*, and argues that such exploration allows us to consider the centrality of kinship formation, deconstruction, and reconfiguration within Ojibwe traditions of adoption and restorative justice. Further, this paper extends such exploration to also investigate how skinship can inform understandings of the different ways *LaRose* addresses the Soul Wound and potential for healing of such trauma through the practice of traditional customs, kinship relations, and justice. Finally, this paper connects conceptualizations and practices of Ojibwe kinship, Korean skinship, and Maori kinship (with a focus on hapu and whanau) to think about transcultural, transnational, and non-Eurocentric models of community centered restorative justice models.

"Sentence by sentence, the story takes shape": Justice and/as Story in Louise Erdrich's Justice Trilogy *Amelia Katanski*, *Kalamazoo College*

This essay argues that storytelling is a primary vehicle of justice in Louise Erdrich's Justice Trilogy—the novels *Plague of Doves*, *The Round House*, and *LaRose*. All three novels contrast what *LaRose* names "revenge plots" with movement toward restorative justice that is rooted in processes of storytelling and creation. The goals of restorative justice, practiced in Anishinaabe Peacemaker Courts and some tribal court systems, are "as much about building community as [they are] about resolving conflicts" (Nancy Costello. "Walking Together in a Good Way: Indian Peacemaker Courts in Michigan." *U Detroit Mercy L. Rev.*, Spring 1999). In contrast to vengeful retaliation, peacemaking seeks to "restore dignity, to bring peace to the parties involved, and to sustain community health by repairing relationships damaged in conflicts" (Costello). Erdrich's trilogy establishes a strong relationship among jurisdiction (literally "speaking the law"), precedent (the application of past stories to present situations), and verbal

artistry as agents of restorative justice that bring community and familial health, connection, and peace to the novels' Anishinaabe community. Through a reading of these novels alongside scholarship by theorists of indigenous law (e.g. John Borrows' *Drawing Out Law*), I discuss how indigenous customary law is not separate from—or in only tangential relationship to—storytelling, and literary texts are not mere supplements to law. The novelist, the tribal court judge, the citizens of indigenous nations all share the ability to build narratives of justice that heal individuals and families, sustain community health, and connect communities across difference, trauma, and time.

Alexander Posey's Crafting of Fiction in the Interest of Creek Sovereignty in the Dawes Era *Tereza Szeghi*, *University of Dayton*

This paper is part of a larger project about rhetorical strategies indigenous fiction writers deploy to most effectively advance indigenous social and political rights. I will focus specifically on Creek writer Alexander Posey's (1873-1908) shaping of his *Fus Fixico Letters* to convince his predominately Creek readership to submit to the individual allotment of their lands for their own ends. I argue that Posey performs a complex rhetorical task to reach the varied factions of the Creek Nation and that the letters' didacticism is not comprised of direct political assertions one might expect in letters to an editor, but what I identify as didacticism through illustrative logic and group negotiation. The letters' most powerful didacticism comes by way of illustration, as with the descriptions of goods Euroamericans have sold to Creeks that lie useless and rusting around Indian Territory (revealing the predatory and impractical aspects of assimilationist measures). The *Fus Fixico Letters*, written over six years and during a period of enormous transition for the Creek Nation (including the allotment process and the attendant dissolution of their tribal government), offer a unique opportunity to assess how a writer adapts his form to accommodate shifting realities and even account for his own changing views as theory becomes practice. The unique structure of the letters (their serial installments, multiple perspectives, and largely conversational style) allow them to absorb these changes without jolting readers and, moreover, help guide readers who were negotiating a complex and ever-changing political and cultural landscape.

Peregrine in Paradise: Tribal Nationhood, Gender and Fictive Place in Leslie Marmon Silko's *Gardens in the Dunes* *K. Avvirin Gray*, *University of Southern California*

Peregrine in Paradise: Tribal Nationhood, Gender and Fictive Place in Leslie Marmon Silko's *Gardens in the Dunes* argues, through historically grounded literary analysis, that Native women's peripatetic practices in the late 19th Century were more sustainable than U.S. settlement, and that tribal cosmologies and their attendant political structures might have then, and can now, govern Native and non-Native peoples alike. I argue that Native women and girls in the novel, compelled to participate at the periphery of circuits of capital and to rove, selling artistic wares to tourists, uniquely understand tribal homelands as sovereign sites that sustainably harbor the novel's "refugees," who flee devastation wrought by Federal Indian policies. By walking to reunite, the sister protagonists of *Gardens*... affirm kinship as a sustainable form of governance. In so doing they challenge settler understandings of paradise as a racial state founded upon annexed and appropriated Native lands, and affirm their fictional tribal landbase, the titular "*Gardens*," as paradisaical in its abundance. In that historically, walking facilitated Native nations' diplomacy with neighboring peoples and determined the shifting boundaries of territories, the peripatetic, as represented in the novel, points to a reality in

which both territory and tradition were in flux. Today, as Native nations turn to capacious and changing traditions to guide governance, the shifting nature of territory suggested by the historical practice of walking demands a dissolution of the U.S settler state, which maintains a fixed understanding of place as determined by borders through which certain bodies cannot pass.

010. Urban Indigeneity and the Everyday: Institutional Relations and Immediacies

Panel

8:30 to 10:15 am 1 Block: G.02

Research of Canadian urban Indigeneity has overwhelmingly been represented through nationally-produced statistical data, like the census. Simultaneously, Indigenous Studies research into urban Indigeneity has mostly looked to historical archives or arts-based/Indigenous literatures to make sense of Indigenous urban experiences. Methodologically this has led to missing the repetitive, reoccurring, and mundane everyday experiences Indigenous people have with differently-situated urban institutions. This panel brings together community-engaged researchers of urban Indigeneity to discuss the relational production between “urban Indigenous immediacies” (drawing from Brendan Hokowhitu) and everyday medical, food, educational, and sociopolitical-Indigenous institutions. Parent’s paper considers the everyday experiences that Metis living in Vancouver have with Indigenous institutions in the city, including the role that Metis organizations play in fostering Metis sociality. Daborn’s paper brings into focus the everyday relationships urban Indigenous seniors living in Edmonton have with food and the institutions that control their access. Honing into Winnipeg’s Health Sciences Centre Emergency Room as a site through which medical services are unequally distributed to Indigenous people, McCallum’s paper investigates everyday attitudes of healthcare professionals and how those attitudes shape Indigenous experiences of healthcare in the urban setting. Hill and Wastasecoot analyze approaches used by Indigenous scholars at the University of Toronto which center Indigenous histories of TsiTkaronto as a means of restructuring everyday relationships between that university and local Indigenous communities. In sum, this panel seeks to demonstrate how urban Indigenous people navigate and maneuver institutions within four major cities in Canada. Following paper presentations, Bobby Henry (chair) will moderate a panel-audience discussion.

Chair: *David Parent*, University of Alberta

Participants:

Differential Indigeneity? Everyday Metis Experiences of Urban Indigenous Organizations in the Greater Vancouver Region *David Parent, University of Alberta*

Over the past twenty years Metis institutions in the form of community not-for-profit organizations have established themselves on Coast Salish Territories in the Vancouver region. Establishing Metis-migrant organizations outside of the everyday prairie social geographies that recognize the Metis as an Indigenous nation has led to often hostile relations with both resident and other migrant urban Indigenous people. Through the social power that settler-colonial hegemonic intuitions wield in shaping the everyday, through institutions like the public education system, the misrecognition of Metis as simply the result of interracial mixing comes to inform the urban Indigenous institutions that Metis have everyday engagements with. One of the results is that other Indigenous prairie migrants with similar reasons for moving to Vancouver, such as Cree, Dene, or Blackfoot, are recognized as Indigenous, while Metis are not. Such misrecognition seeps into the public and urban Indigenous institutions that shape the everyday lives of Metis. The establishment of urban Metis organizations has, in part, been a response to the differential recognition that Metis receive. To remedy feelings of misrecognition, urban Metis organizations operate foremost to socially connect migrant Metis; however, there have been significant political effects and affects. Drawing from community engaged research with Metis in the Vancouver region, this paper seeks to answer the questions: what are the everyday experiences that Metis

have with urban Indigenous institutions in Vancouver? And, how do Metis institutions inform and shape the everyday lives of Metis?

Intersectionality, Misrecognition and Colonial History in the Indigenous Everyday at Winnipeg’s Health Sciences Centre ER *Mary Jane Logan McCallum, University of Winnipeg*

Studies of racism in healthcare often presume the rarity of Indigenous people in healthcare settings, as if racism only occurs to individuals as visible minorities, is deployed only by the rare and undisciplined doctor, and is separate from the health care system itself, health policy and place-specific racial and gendered histories of colonialism. This explanation speaks primarily to a presumed non-Indigenous healthcare workforce, and speaks for Indigenous people without considering that health care fits into an everyday that is regularly interrupted by racism. This paper is based on the case of Brian Sinclair, a 46-year old Anishinaabe man who died in 2008 in Manitoba Canada’s largest and most comprehensive hospital (Winnipeg’s Health Sciences Centre) Emergency Room after waiting 34 hours for care. The Inquest into his death tells us about how the historical archive works to document extraordinary, rather than the ordinary everyday moments of people’s lives. However, this paper argues that by applying the record of the archive in a way that locates Sinclair in an everyday way in the space of the city and the hospital and their histories, we can begin to explain this otherwise deeply unexplainable event.

Mapping Indigenous Seniors’ Access to Food in Edmonton, Alberta *Merissa Daborn, University of Alberta*

To date, food insecurity research has not accounted for the complex needs of urban Indigenous seniors, nor sought context for intersections of Indigeneity within food insecurity statistics, including the complex administrative terrain through legal administrative categories such as status, non-status, Métis, and Inuit. In this context, urban Indigenous seniors’ experiences of food insecurity are rendered invisible. In interviewing seniors, I seek to understand their immediacies in relation to their access to food institutions in the city. In my research I ask: What is the influence of national, provincial, and municipal policy on Indigenous seniors’ experiences with food insecurity? How can a focus on everyday realities and immediacies of urban Indigenous seniors broaden current narrow definitions of food security and food sovereignty? My research maps the immediacies of urban Indigenous seniors’ food security in Edmonton, Alberta by identifying and spatially placing the institutions, services, and locales that shape the everyday food experiences of seniors in the city. The mapping provides a visual representation of what matters most to seniors’ everyday food immediacies, from seniors’ service centres to spaces that bring seniors together to share affordable meals, like McDonalds. The mapping of the tangible services and outcomes of Edmonton’s social landscape reveal the way in which food security is prioritized, and thus attended to in institutions throughout the city. I argue that focussing on Indigenous seniors’ immediacies will reveal a visual representation of food security hot spots that does not necessarily align with the landscape of food security offered by government policy.

Centering the Truth: Utilizing Tsi Tkaronto’s History as a Base for the University of Toronto’s Reconciliation Efforts *Susan Hill, University of Toronto; Brenda Wastasecoot, University of Toronto; Jon Johnson, Woodsworth College, University of Toronto*

In January 2017, the President and Provost of the University of Toronto accepted a report from the University’s Truth and Reconciliation Steering Committee; it included 34 calls-to-action specific to Canada’s largest university and its historic connections to Canada’s Indian Residential Schools. It was the culmination of a year’s

work by 16 Indigenous and settler members of the university community. While a first for UofT this committee was certainly not the first time Indigenous people attempted to educate UofT about its past in context of urban Indigenous histories. This paper discusses three initiatives that have leveraged Indigenous histories of Tsi Tkaronto to shift relationships between UofT and local Indigenous communities. First Story Toronto was created in 1995 by community-based scholars, several of whom had a relationship with UofT. Based out of the Native Canadian Centre of Toronto, they lead bus and walking tours of sites of Indigenous history across the city; guides are members of the Indigenous community and much of their work is in conjunction with UofT classes, student groups, and conferences. A more recent initiative is the MSW in Indigenous Trauma and Resilience, founded by the Ontario Federation of Indigenous Friendship Centres and delivered by UofT. Finally, the Centre for Community Partnerships has supported opportunities for students to serve and learn from Indigenous organizations across the city. Each of these initiatives have found new breath as a result of the University's commitment to their own Calls to Action and have served as models for engagement across the university.

011. The Violence of "Violence," Part One: Facing Violence

Panel

8:30 to 10:15 am L Block: G.02

In this two-part panel, we examine how 'violence' loses or gains purchase in time with the execution of state and institutional force. Not limiting ourselves entirely to the frame of bureaucracies, laws, and states, however, we also move to the corporeal and grounded field of social and political lives lived on land and water. What kind of spectrum of violence does colonialism instantiate when it moves from bodily to discursive registers? Does the force of racial or indigenized diminishment entwining at the level of mind beget not only its own rebuttal of violence but also the end game, of contemporary settler democracies -- states of apologia, that continue to propagate and encourage a violence of indifference that holds hands with force against particular bodies on the ground? And how are historical violences narrated in ways that both obscure and assert these processes? Simultaneously "conflict" of any sort appears to leave the scene of analysis as state and other actors seek to assuage trenchant colonial critique with profferings of grief and deferrals of proper political reckoning, justice, and cultural practice. These papers explore the many registers of colonial violence to nuance analysis of gendered relationships to land, water, atmospherics, and bodies. Rather than a frame of the complete annihilation of violence as an analytic category, we seek to trace its different iterations through recent works on space, place, personhood, and spectacle, in order to maintain analytical purchase and precision in our understanding of the ongoing projects of displacement, extraction and elimination.

Chair: **Audra Simpson**, Columbia University

Participants:

Razing the Monuments that Mark Us for Death Mishuana Goeman, *University of California, Los Angeles*

In speaking of her cousin who died a premature death, Lisa Marie Cacho relates the impact to her, her family and the community: "[H]is death was too painful for us to realize that it also validated our social value. The empty space he left behind in each of us necessarily destabilized the value binaries and hierarchies that formed the foundations for each of our lives; still empty the space of his absence still holds ruptural possibilities." This paper will examine the intertwining of violence against Murdered and Missing Indigenous women and the spatialized violence of collecting statistics and representations of those statistics in the media. Through a personal story, I question the delicate grounds in which we recuperate subjects and thus in the process devalue them often as those who refuse to conform to violent settler structures formed through heteropatriarchy. Why is it so difficult to mourn? How does value operate? What are other instances where the logic of human value is made intelligible through

racialized, sexualized, spatialized, and state-sanctioned violences? With moves toward thinking about sovereign mobility, I scrutinize the racialized spaces that seek to contain us in immobility, death, and with settler societies. More importantly, I think about what resistance to this, that too often results in death of Indigenous women, teaches us.

"Deepestness": Settler Colonialism, a Serial Killer, and the Question of Indigenous Context *Coll Thrush*, *University of British Columbia*

Between 1982 and 1998, a white man named Gary Ridgway, also known as the Green River Killer, murdered at least 49 women and girls in the Seattle area, becoming the US's most prolific serial killer. His exploits terrorized residents of the region and quickly became part of the Pacific Northwest's local folklore and cultural identity. This paper sets Ridgway's activities within the broader history of settler colonialism in Coast Salish territories, taking a critical place-based approach to the gendered logics of American invasion. I also examine the ways in which the Green River Killer has been narrated in the decades since, looking at cultural productions such as *Twin Peaks* and *The Killing* (both inspired by the case) and their use of Indigeneity and Indigenous-settler relations as explanatory mechanisms, rendering Ridgway culturally legible while also reinforcing particular, persistent settler subjectivities. Finally, although only one of his victims identified as Indigenous, I argue that Indigeneity - and in particular, Coast Salish law and ethics emerging from local lands and waters - is a crucial framework for understanding Ridgway's activities. Taking this approach offers insights into the ways in which Indigeneity and settler colonialism shape both Indigenous and settler narratives of place.

'The Spectacle of the Scaffold': Representation and Structural Violence *Robert Nichols*, *University of Minnesota*

In the summer of 2017, the Walker Art Center in Minneapolis-St. Paul invited multimedia artist Sam Durant to erect "Scaffold", a life-sized reconstruction of the gallows used to hang 38 Dakota men during the 1862 war with the United States. Public outrage at the art piece was spearheaded by Dakota elders who, with the eventual consent of the artist, dismantled the piece and buried it in ceremonial fashion. This presentation uses these events as a point of departure for rethinking the relationship between spectacle, representation, and structural violence. The concept of 'structural violence' has long been a key term of critical theory across a range of radical traditions, including Settler Colonial Studies and Indigenous political thought. In its dominant usage, structural violence is thought useful as a means of designating 'ordinary' or 'everyday' forms of injury that do not meet the criteria of the spectacle and therefore do not register as violence. This framework invites us to respond to quotidian structural violence by 'staging a spectacle' on the assumption that making violence visible renders it more susceptible to critique and eventual elimination. What the "Scaffold" controversy reveals is that structural violence may be bimodal. In its second register, it is not invisibility that allows violence to be repeated and persist. Rather, the inverse is true: repetition makes violence invisible. This is why a project ostensibly designed with the intent of making violence against Indigenous peoples more visible may be an instantiation of the very structural violence it purports to represent.

Comment:

Courtney R. Baker, Occidental College

012. All Fires are Cultural: Indigenous Resurgence and Reconnection in Fire Management (Part I)

Panel

8:30 to 10:15 am S Block: G.02

Gradual and important changes are occurring in the management of landscape fire hazards and impacts in several settler colonial

countries. In spatially uneven ways, Indigenous peoples are increasingly active in the management or cultivation of fire on their ancestral territories. This includes, for example, being present and influential in roles they were often previously excluded from, taking up positions as bushfire managers, partners in government processes, and as practitioners in Indigenous and settler colonial land management agencies legally charged to know and manage fires. This panel brings together a range of scholars, activists, practitioners and others engaged in sites of Indigenous resurgence and reconnection with fire, examining how different groups and individuals are negotiating issues of institutional power, cultural livelihoods, conflicting knowledges and much more in their engagements with fire.

Chair: **Timothy Neale**, Deakin University

Participants:

The Importance of Campfires *Peta-Marie Standley, James Cook University - Firesticks*

The knowledge base for contemporary fire management in Australia, and indeed Internationally, is not static. However, knowledge generation, for the most part, is dominated by Western constructs of planning, management and analysis. Annual and increasingly catastrophic wildfire events leave no doubt that Australia has a fire management problem. There are many ways of knowing about and understanding fire within contemporary fire management practice and research and Indigenous Australian knowledge systems make a valuable contribution to contemporary fire management. This research study was initiated because two Kuku Thaypan Elders desired to increase opportunities for them to have an impact on contemporary fire management, particularly in caring for their country in Cape York Peninsula. The findings of the research required in-depth documentation of the Traditional cultural fire knowledge (TCFK) of the Elders knowledge system, which itself required the development of a methodology that would enable different ways of communicating that knowledge and its use for fire management. The methodology that was developed for this purpose is the CAMPFIRES methodology. The methodology describes a framework and provides typologies and tools for researchers, agencies, fire managers and practitioners wanting to collaborate with Indigenous people and their fire knowledge. The methodology is designed to support researchers, fire managers and practitioners to 'see and act' in the World differently, while also providing tools informed by Indigenous people to assist them in enabling their voice, speaking their knowledge and leading the application, documentation and analysis of their cultural fire knowledge in contemporary fire management and research.

Thinking about Cultural Burning in Southeast Australia as a Social Movement *Timothy Neale, Deakin University*

The use and management of landscape fires has been of vital cultural and ecological importance to Aboriginal peoples across the continent for millennia and, today, fire practices remain highly important to many Aboriginal peoples, a central expression of their co-constitutional relations with place and a meaningful cultural connection to ancestors. However, this cultural importance does not explain the sudden changes recently observed in relation to fire management, particularly in terms of the level of interest and activity now occurring around cultural burning in southeast Australia. In this paper, I want to consider these changes as part of a social movement with diverse historical precedents. For example, amongst the possible causes for the recent rising presence and influence of Aboriginal peoples in fire management, we might attend to the growing international acceptance since the late 1980s of the need to collaborate with 'local peoples' in environmental management, the expansion of Aboriginal land rights regimes across Australia since the early 1990s, the rise of government-funded Aboriginal land management programs between the mid-1990s and mid-2000s, and the widespread celebration of popular books

reappraising the importance of Aboriginal peoples' precolonial use of bushfire within the last decade. In this paper, I present some initial thoughts about the historical confluences underpinning Aboriginal peoples' resurgence and reconnection in fire management in southeast Australia.

Revitalizing Cultural Burning with Shackan Indian Band *Christianson Amy, Natural Resources Canada*

Indigenous peoples in Canada have a culture of fire, with extensive knowledge about fire behaviour and effects. Shackan Indian Band (located in the interior of what is now known as British Columbia, Canada) has been engaging in cultural burning on their territory since time immemorial. However, since European colonization, government regulations and legislation around fire suppression were enforced - resulting in Indigenous knowledge and ways of knowing being devalued often in favour of Western practices. Shackan fire knowledge keepers remain highly knowledgeable about cultural burning practices, including specific knowledge about fuel conditions, weather, fire behaviour, and intended cultural objectives such as engaging in cultural burning and land-based activities (e.g., berry picking, fishing, hunting). Many Shackan members are also current or former wildland firefighters, with thousands of combined years of experience in fire prevention, mitigation and risk reduction, and suppression activities. This study was conducted by the First Nation and an all-Indigenous research team. Specifically, the project team: (1) conducted qualitative interviews - gathering oral histories which covered climate change and cultural burning practices; and (2) assisted in the development of a community-based burn plan framework. The burn plan framework incorporates local Indigenous values, Indigenous knowledge, and climate change concerns with weather conditions and prescribed burning science to reduce climate change impacts on the community, as well as achieving other cultural objectives (including ecological improvements). The burn plan framework includes goals and objectives for a planned burn, regulatory processes, proposed area, topography, timber types, local ecology, weather, partnerships and resources required.

Firesticks Alliance: Embedding Cultural Connection within Contemporary Natural Resource Management Practices *Oliver Costello, Firesticks Alliance*

Fire is known by many terms in many languages. The Firesticks Alliance uses the term 'cultural fire' to describe the myriad of ways that fire occurs in cultural practice and belief. Cultural fire has spirit and authority and must be respected. The cultural values and practices that manifest as cultural fire are underpinned by a fundamental intent and knowledge of cultural custodians to care for community and country, this can be understood through the interconnected relationships and kinship between elements and beings. In this presentation, I discuss how Firesticks Alliance is providing leadership, advocacy and action to protect, conserve and enhance cultural and natural values of people and country through cultural fire and land management practices in southeast Australia and nationally.

013. Storytelling: Land Teachings and Ecocentric Literacy in Visual and Oral Narratives

Panel

8:30 to 10:15 am L Block: G.03

Storytelling, an Indigenous episteme, moves across a range of modes: land, languages, and literatures (oral, written, and visual). Despite centuries of racist land theft & mistreatment, linguistic genocide, resource extraction, epistemicide, and erasure of Indigeneity, Indigenous knowledges survive and thrive. Working across disciplines, institutions, and Indigenous nations, this collaboration of scholars in Indigenous Film Studies, Indigenous Literatures, Indigenous languages, and community-driven pedagogies will bring into conversation the wealth of Indigenous pedagogies that propel indigeneity forward through storytelling. Joanna Hearne (associate

professor, English and School of Visual Studies, University of Missouri) examines how land-based instruction comprises one of Indigenous media's most important visual and discursive registers by way of APTN children's programs. Margaret Noodin, Anishnaabe (associate professor, English, University of Wisconsin-Milwaukee) examines Ojibwe, Oneida, Menominee and Ho-Chunk translations that reframe ideas about what should be considered classic and included in the curriculum as students move from a community-based elementary school to the state university in the city with the highest number of Native Americans per capita than any other city east of the Mississippi. Renae Watchman, Diné (associate professor, English and Indigenous Studies, Mount Royal University) shares how Diné stories, rooted in community-based knowledges, are displaced in visual media and replaced with narratives of othering.

Chair: **Beth Piatote**, University of California, Berkeley

Participants:

Tsé Bit'a'í (Mars, Myth, & Monolith): Keyah & Indigenous Stories Dislocated in Visual Media *Renae Watchman, Diné, Mount Royal University*

The center of this paper is Tsé Bit'a'í, Shiprock peak, which is at the cultural and historical center of the Diné. Through Navajo stories, Tsé Bit'a'í's voice emerges, matching its enormity. Shimásání (my maternal grandmother) told me the stories of Tsé Bit'a'í when I was a young girl and I saw this great landmark daily. The grandeur of the monolith as a feature character in visual media necessitates critical query as to its casting as Mars, homeland to enemies in need of annihilation. This reading of Tsé Bit'a'í recasts it as a cultural marker of Indigeneity, of Navajo-ness, and includes and privileges the oral creation stories behind the monolith that complicates the narrative in major motion pictures. Cheyenne/Arapaho director Chris Eyre claims that land and landscape play a pivotal role in his films, which frames the argument of the role of Indigenous land teachings in cinematography and whether or not they were rooted in oral stories and Indigenous epistemologies. Keyah means land. Land, language, community and kin anchor one to Indigeneity. What happens when land and its teachings are dislocated in visual media?

Land-Based Instruction in Indigenous Animation *Joanna Hearne, University of Missouri*

This paper explores social relations around images of land in First Nations-directed animation, arguing that land-based instruction comprises one of Indigenous media's most important visual and discursive registers. Reflexively instructive animated storytelling facilitates multifaceted address to audiences in low-context digital circuits, to reach not only community members but also other Indigenous Nations and, further, to non-Indigenous publics. Both making teaching itself visible through what Chadwick Allen has called "scenes of Indigenous instruction" and also addressing audiences directly through expository voiceover or other instructional modes of address, First Nations animated programs and short films claim authority in relation to land rights, land stewardship and management, and land-based social values. These land teachings in what initially appears to be landless (or digital) space involve a range of invitations to viewers to engage with Indigenous humor, sensory apprehension, political activism, cultural or political reconnection, curricular change, historical revision, and other affective connections with Indigenous narratives, values and history. APTN children's animated programs—including Raven Tales, Stories from the Seventh Fire, Amy's Mythic Mornings, Two Winters, and Anash and the Sun Rock, and others—create spaces of teaching and learning regardless of classroom context, their animation emphasizing the relationship of design to nature and mediation to the material world. These programs—and moments within the programs—also engage larger questions around cultural sharing and cultural privacy, the transmission or restriction of Indigenous knowledge, and negotiated relationships with

multiple audiences, publics and counter-publics.

Māñnow-āwew-Minogame-Yoyanole-Nijina pijj *Margaret Noodin, Anishnaabe, University of Wisconsin, Milwaukee*

This talk is set against the backdrop of the southwestern Great Lakes in North America, specifically the city of Milwaukee, Wisconsin in the United States, which has the highest number of Native Americans per capita than any other US city east of the Mississippi. Based on archeological evidence and oral history, this location has been a cosmopolitan site of human and non-human interdependence and exchange for at least 2,000 years. It is now home to the Indian Community School which has operated as a Native-owned intertribal non-profit for over fifty years. Recent decolonial, anti-anthropocentric revisions to the curriculum at both the primary and post-secondary levels have resulted in the creation of an ecocentric literary canon which emphasizes Indigenous narratives. For example, stories which move between the Algonquian languages, Ojibwe and Menominee, demonstrate how a shared regional diaspora of narration can both differentiate and align communities. Additionally, a close reading of stories based on themes of exchange and thanksgiving in Anishinaabemowin, Oneida, Menominee and Ho-Chunk, suggest new standards and paradigms for determining which texts contribute to a globally relevant literary canon. Summarizing the way these texts are read with English merely as an interpretive tool, rather than literary interlocutor, we find new aesthetic reference points for the future.

014. Blood, Boundaries, and Belonging

Individual Paper Session

8:30 to 10:15 am S Block: G.03

Chair: **Theodore C Van Alst**, Portland State University

Participants:

Blood on My Mother's Lips: DNA "Ancestry" and Māori Belonging *Sam Prendergast, New York University*

This paper centres on a series of interviews I conducted with my mother, Robyn Prendergast (Ngāti Maniapoto), in 2018. Robyn lives in Te Kohanga, a small town in the Waikato region of Aotearoa. When I interviewed Robyn I told her that I wanted to know more about her life as a Māori wahine (woman), especially as a Māori woman with fair skin. Both mine and Robyn's existence in Te Ao Māori is and always has been shaped by the paleness of our bodies. When Robyn was born, my Koro, Victor, named her after his mother, Maire Rangitaawa-Iti. When Maire laid eyes on the baby, she protested; my mother was too white to share Maire's name. I wanted to know how experiences like these have made and re-made my mother's relationship to our whānau, iwi, and marae—but less than ten minutes into our interview Robyn directed my attention elsewhere. When I asked Robyn to describe herself she used the language of blood quantum to describe herself as "partially" Māori. Surprised by the ratio she used, I asked her to explain what the percentage meant to her. In reply, she turned to the popular television show, DNA Detectives, to explain, in her words, that "most Māori have barely any Polynesian blood." This paper asks how popular discourse around DNA ancestry reshapes, in troubling ways, the possibilities for indigenous citizenship, membership, and belonging, particularly for those who, like Robyn, exist already in a state of indigenous precarity.

Sámi-American Indigeneity in Contact with Dakota and Ojibwe in Minnesota *Elise Swenson, University of Minnesota*

Considering that many Indigenous peoples have a history of relocation and removal from their original homelands, it is essential to understand the complexities of Indigenous diaspora identity. In an era of increasing pan-indigenous global cooperation, it is also essential to examine how interactions between diverse indigenous groups impact

ideas of identity and belonging. Based on oral histories and interviews, this paper examines Sámi diaspora identity in contact with other Indigenous peoples. Like all Indigenous peoples, Sámi identity is intricately tied to concepts of homeland and place and much of Sámi culture revolves around specific locations in Sápmi – the traditional Sámi territory. In this paper, I explore how Sámi diaspora people, specifically Sámi-Americans in Minnesota, understand their Indigenous identity outside of Sápmi and how this understanding is strengthened and changed by interactions with other Indigenous groups. This research was done in conjunction with the Peoples of the Water project, an ongoing community-based project focused on the interchange of indigenous water knowledge between Indigenous peoples (Dakota, Micronesians) in Minnesota. This research is also autoethnographic and biographical, inasmuch as my own sense of Sámi-American indigeneity has been strongly influenced by involvement with the Indigenous groups in Minnesota, where I call home.

Racial Boundary Variability and its Limits: Blood and DNA Discourse in the American Indian Movement of Southern California *Allison Ramirez, University of California, Los Angeles*

This paper examines the variability of racial boundaries when mainstream legal and scientific discourse is appropriated for the purpose of political mobilization. Relying on ethnographic research and onsite interviews from October 2016 to August 2017, with the American Indian Movement's Southern California Chapter, in Los Angeles, this paper asks, "How are Indian blood and DNA used and appropriated from mainstream legal and scientific discourse? How does the appropriation of this discourse interact with racial boundaries in this particular setting? And to what extent is racial boundary variability possible?" The commodification of Indian blood and DNA in mainstream discourse is detached from the racialized histories of these objects. My research demonstrates how mainstream legal and scientific tools of American Indian classification are used and appropriated during the process of group categorization. However, the variability of racial boundaries is limited by the lived and historical racial meanings that are attached to appropriated discourse. Therefore, in AIM SoCal, the appropriation of Indian blood and DNA allowed for the crossing and blurring of racial boundaries, but not the shifting of these same boundaries. No participants of this project discussed participating in genetic testing. This project is about discourse and the symbolic use of Indian blood and DNA, and not genetics or biotechnology.

015. Residential Boarding Schools: Sources of Evidence and Interpretation

Individual Paper Session

8:30 to 10:15 am L Block: G.04

Chair: *Tsianina Lomawaima*, Arizona State University

Participants:

Indigenous Art, Witnessing, and Reconciliation After the Canadian Truth and Reconciliation Commission
Brenda M Trofanenko, Acadia University

In 2015, Canada's resident schools Truth and Reconciliation Commission (TRC) concluded its seven-year mandate of healing, witnessing, and investigating. Its final report (TRC 2015) indicts Canada's century-long residential school policy as part of the program of cultural genocide through cultural assimilation. As the report explains, the overriding purpose of residential schools was to destroy Indigenous self-determination by forcibly separating generations of children from their families, languages, and cultures. The commission's findings and 94 calls to action (TRC 2015) offer Canadians and their public institutions opportunity to better confront the ongoing injustices of the colonial relationship with indigenous peoples to "redress the legacy ... and advance the process

of Canadian reconciliation" (TRC, 2015, p. 319). In this paper, I present portions of a qualitative research project that explored select public events associated with two curated exhibitions. I present Indigenous artists Kent Monkman (Plains Cree) and Lawrence Paul Yuxweluptun (Coast Salish) exhibits (Shame and Prejudice: A Story of Resilience (Monkman) and Portraits of a Residential School Child (Yuxweluptun) who challenged through their art the Canadian public framings of residential schooling. These artists' cultural and contextual interpretations highlight the long-term effects of the IRS and the common views of their benefits held by the dominant groups in Canadian society. I examine how the two narratives of legacy and reconciliation exhibited in the artwork show survivor activism and builds upon prior research by asking, how did two Indigenous artists re-present legacy and reconciliation in their art? What public response resulted from these two exhibits?

Testimony, Autobiography, and the Limits of Representation in Works about Residential Schools
Cristina Stanciu, Virginia Commonwealth University

Roseanna Deerchild's poem, "mama's testament: truth and reconciliation" (2015), questions the survivor's will to testify, as the Cree daughter relives her mother's trauma in residential school. Similarly, in her poem "I Lost My Talk," Rita Joe, a Mi'kmaq residential school survivor, recalls violence as the loss of language, and calls out the perpetrator, the settler state: "You snatched it away!" Joe asks permission to find her way back to her Native language: "Let me find my talk / So I can teach you about me." This paper examines several volumes of recent Indigenous autobiography by first and second-generation survivors who "find their talk" alongside the recent testimonies collected by the Truth and Reconciliation Commission (TRC) in Canada, particularly in the volume 'The Survivors Speak' (2015). As Maori scholar Linda T. Smith has argued, Indigenous communities have struggled for centuries to exercise a fundamental right: "to represent ourselves." I argue that, although the TRC testimonies illuminate the process of collecting survivor stories and the implications of these stories for Canadian (and American) history, they have limitations. I propose reading Indigenous autobiographies about residential schools—such as 'Song of Rita Joe: Autobiography of a Mi'kmaq Poet' (1996) and Roseanna Deerchild's 'Calling Down the Sky' (2015)—alongside the fragmented story of TRC testimonials. Taken together, I argue, the testimonies and autobiographies—rooted in the loss of family, language, culture, and often hope—not only point to a traumatic past but also gesture towards re-visioning a national narrative by imagining a resilient Indigenous future.

The Norwegianization and Assimilation through the South Saami Boarding Schools - Intentions and Consequences
Trond Risto Nilssen, Norwegian University of Science and Technology/Nord University

The boarding schools in the South Saami area are important as they are components of a larger system of Norwegianization in Saepmie. This paper aims to contribute to the South Saami school history and themes related to the Norwegianization and assimilation processes in the Southern Saami area from late 19th century until mid 20th century. In what ways are politics of language articulated in governing documents and narratives of the boarding schools' practice, and how did the missionary schools contribute to the assimilation of the South Saami community? This will primarily be examined through historical records and personal memories. In different areas of the world boarding schools were frequently administered in cooperation with Christian missions with the expressed purpose of Christianizing indigenous peoples. Missionary societies in Norway was partly responsible for school policy for the Saami, and the schooling institutions developed as new arenas for assimilation and

Norwegianization. This institutional history has been of great importance for the South Saami identity for several generations. In the South Saami area, Lutheran missionary schools started in the early 18th century. The foremost purpose of the schools was Christianization of the Saami people. The study of institutional assimilation processes, and the use of boarding schools as tools in this process in the South Saami area and other indigenous communities, will provide national and international perspectives for the development of the South Saami community, the language, culture and identity.

Unsettling Residential School Photographs in Dionne Paul's First Day of School *Rachel Hurst, St. Francis Xavier University*

In this presentation, I am concerned with how historical settler photographs of Indigenous people live on in the present and are repurposed to expose the violence and legacies of colonization. I argue that Indigenous artists' engagement with the archive of settler photography demonstrates the urgency of unsettling these images, which continue to circulate as historical evidence or as Canadiana. Dionne Paul's (Shishálh and Nuxalk) First Day of School consists of haunting composite photographs that juxtapose contemporary photographs of Indigenous children at school with historical photographs of Indigenous children at residential school in Sechelt, BC. The portion of the composite image derived from residential school photographs appears as an x-ray or a ghost against the child in the current day, a visual marker of intergenerational trauma and the interconnection between education and colonization. Building on Mary Louise Pratt's conceptualization of the photograph as a "contact zone" (1992, 4), my broader project interprets settler photographs of Indigenous people as elucidations of settler fantasies about contact, focusing on Canada during the period from 1890-1940. During this time of intense displacement and resource exploitation, settlers used photography to construct Indigenous people as either "benefactors" of colonization (for example, residential school photography) or as "uncivilizable," justifying settler occupation and use of land (for example, geographical exploration photography). This presentation focuses on Paul's First Day of School as a persuasive engagement with this legacy of gendered and racialized classification as it continues to inform the education of Indigenous children in Canada.

016. Re-centering Indigeneity in Indigenous Sport Research Panel

8:30 to 10:15 am L Block: G.05

Since the advent of organised sport in Aotearoa New Zealand, sport has become an integral social phenomenon with elevated status, acting as a powerful motivator for participation by all New Zealanders and indeed, a particularly strong motivator for Māori (indigenous person of Aotearoa New Zealand) (Hokowhitu, 2003b; Jackson & Hokowhitu, 2002). While a major objective of the papers in this panel identify how sport portrays dominant societal ideologies and hegemonic systems, the panel also convey that sport can serve as a site for Indigenous resistance, identity reconciliation and revitalisation. This panel session clarifies and critiques how mātauranga Māori, a Māori term that encompasses Māori (Indigenous) knowledge is realised in Rugby, Surfing and the Olympic and Commonwealth Games teams in the Aotearoa New Zealand and the influence cultural traditions, values and beliefs can assist in re-centring Māori identity in sport. By utilising an indigenous form of narrative inquiry referred to as pūrākau (Māori storytelling), the panel provide examples of how mātauranga Māori provides an opportunity for Māori to negotiate and create meaning of their multifaceted identities in sport and assist in supplanting the traumatic experiences of assimilation with healing and reformation. As a combined panel, the session creates a space in which both the panel members and the audience can better comprehend the ways Indigenous scholars can more critically expose ways in which to challenge dominant colonial ideologies and systems and further seek understanding of the convergences between sport and Indigenous

research.

Chair: **Bevan Blair Erueti**, Massey University

Participants:

Māori Elite Athlete Pūrākau: Re-Centering Māori Identity in the Athlete-Coach Relationship *Bevan Blair Erueti, Massey University*

Māori athletes are continually in a process of negotiating the boundaries and intersections of their Māori identity while participating in elite sport. Research indicates that the athlete-coach relationship plays a pivotal role that can either exacerbate or ease the tensions of Māori identity negotiation. This presentation reveals the core social relationships and varying personal interpretations accentuating the distinctive challenges regarding the cultural (in)competency of high performance coaches. To clarify the context of athlete-coach relationships a kaupapa Māori qualitative strategy referred to as pūrākau (Cherrington, 2002; Lee, 2009; Wirihana, 2012) was used. The implementation of pūrākau enabled participants to share their experiences and interpretations of the past and current realities of Māori identity providing a unique insight into their subjective relational experiences of coaching and management staff. Specifically is the call and need for coaches, managers and high performance staff to reflect on their practices to consider Māori political resurgence and cultural revival that has resulted in a reaffirmation of the value of Māori culture and identity that are particular to Māori athletes (Hippolite & Bruce, 2010; 2013). Examples are provided of the reciprocal (and perhaps detrimental) effects of the Māori athlete-coach relationship in relation to cultural (in)competence, supplying a greater comprehension, consciousness and conceptualisation that may result in the development of effective Māori athlete-coach relationships.

Mana Wāhine, Wayfinding, Physicality and Sport: Storytelling in Sport Governance *Farah Palmer, Massey University*

Theorizing through storytelling to understand phenomena is a common Indigenous practice (Lee, 2009) and in ancient times storytelling was a principle centrepiece of good leadership practice (Spiller, Barclay-Kerr & Panoho, 2015). Sport scholars have recently been encouraged to utilize storytelling to promote interdisciplinary work and to put a human face on the work presented (Tutka & Seifried, 2015). This paper explores how leadership in sport can be explored through Indigenous storytelling in relation to wayfinding (Spiller et al., 2015), physicality, and mana wāhine. Despite popular discourse suggesting Māori are naturally gifted as athletes and leaders, the under-representation of Indigenous peoples in sport leadership and management roles is an ongoing concern (Hallinan, 2015). This presentation utilises Indigenous storytelling to reveal Dr Palmers' journey in sport leadership and governance from an indigenous women's perspective; acknowledging the whole body is a perceptive instrument (the physicality of leadership); and responding to the reality of sport leadership and governance as it unfolds (wayfinding leadership).

Kaihekengaru: Māori Surfers' and a Sense of Place *Jordan Waiti, The University of Waikato*

The unique relationship that Māori have with nature and the environment is a topic that has received much interest. There is however a lack of investigation into the oceanscape, and in particular to surfing and a sense of place among Māori wave riders (Kaihekengaru). Kaihekengaru provide a unique perspective of 'place', as surfing involves direct engagement with nature and intimate human interactions with diverse coastal environments and peoples. This presentation reports on a study that involved an online survey and key informant interviews with Māori who regularly surf their local surfbreaks. The results suggest that for some Māori surfers

a deep sense of place prevails with the environment in Aotearoa New Zealand, and that this sense of place manifests an array of thoughts and feelings related to spiritual, affective, familial, physical and cognitive perceptions. A sense of place for the participants in this study drew on Mātauranga Māori and a Māori worldview. Underpinning these experiences of place was the concept of whakapapa (genealogy, ancestry) and its influence on environmental attachments, Ātua (deity, guardian) engagements, and ancestral connections.

Māori by Nature: Indigenous Concepts in Developing Team Culture in Sport *Luke Rowe, Massey University*

Evidence suggests that athletic performance can be enhanced through the application of psychological intervention strategies and mental skills training, a field of sport performance referred to as sport psychology. This presentation describes a case study approach of a local Rugby club and explores how this club were introduced to Māori (Indigenous) values and belief systems as a form of sport psychology. The club was formed from two financially struggling Rugby associations with declining numbers, and had merged several years earlier with indifferent results since their unification. Despite the recent merger and the average age of the team being 22 years old, they defied the odds and became the champions of the local provincial Premier Championship competition in 2018. This presentation explores some of the critical success factors that highlight the perceived impact of the mātauranga Māori concepts and values that were applied and the important role they played in providing a foundation for belonging and the development of appropriate levels of intimacy (Hermansson, 2012). The presentation concludes by stating that there is a need to further explore and clarify the relationship and potentiality between mainstream sport psychology and Māori knowledge systems to enhance and heighten the athlete experience for both Māori and non-Māori.

017. Indigenous Women's Cultural Productions as Resistance and Resurgence: Towards Transnational Indigenous Feminism

Roundtable

8:30 to 10:15 am K Block: G.06

This roundtable brings together Indigenous and non-Indigenous activist scholars from Canada, Taiwan, and United States to engage in an interdisciplinary and intersectional discussion of Indigenous women's cultural productions as resistance, resurgence, and movement making. Indigenous women's cultural work has always been at the forefront of many social movements, such as Idle No More. We hope to demonstrate that Indigenous women's work has almost always been transnational and boundary crossing. We aim to showcase the complex web of the Indigenous women's collaborations and struggles that defy the imperial, (neo-) colonial, and neoliberal politics and trouble and disrupt boundaries of nation-states and binaries around Indigenous/settler relations, by comparing Indigenous women's projects, as part of Indigenous resistance and cultural resurgence, of the past two decades: be it about land-based learning and building a sustainable community; documentary filmmaking as archiving and political mobilizing; youth organizing as community building; or recovery of language, traditional crops, or weaving. What we capture may be a tiny glimpse of a much larger narrative, but together they suffice in intimating possibilities of making of another world that are Indigenous and decolonizing. Ultimately, this transnational collaborative inquiry into Indigenous women's cultural productions is one step towards theorizing transnational Indigenous feminism, a book project that is also about Indigenous resurgence movements. Moderator: Waaseyaa'sin Christine Sy, University of Victoria, Canada Participants: Jo-Anne Lee, University of Victoria, Canada; Yi-Chun Tricia Lin, Southern Connecticut State University, U.S.; Skaya Siku, Academia Sinica, Taiwan; Alex Wilson, University of Toronto, Canada

Chair: *Waaseyaa'sin Christine Sy*, University of Victoria

Presenters:

TL Tricia Lin, Southern Connecticut State University

Jo-Anne Lee, University of Victoria

Alex Wilson, University of Toronto

Skaya Siku, Academia Sinica, Taipei, Taiwan

Tatiana K Young, University of Washington Seattle

Lewis Williams, Whakauae Research Services

018. Can Universities Be Decolonial Partners? Lessons Learned from Intercultural, Intergenerational, Transdisciplinary Scholarship

Roundtable

8:30 to 10:15 am K Block: G.07

This roundtable explores the potentialities and possibilities as well as the challenges and limitations to attempting decolonial work from two Jesuit universities: Seattle University (SU) and the Universidad Centroamericana (UCA) in Managua, Nicaragua. Our two universities are linked by a twinning relationship and as a result, we've had the opportunity to collaborate across multiple types of difference on topics of common concern: inclusion, Indigenous rights, democracy, all concepts that are vitally important for our respective countries today. This collaboration has unfolded in conjunction with the founding of the Indigenous Peoples Institute at Seattle University. We have found ourselves partners in a common struggle to promote the inclusion of Indigenous students at both of our universities and also commit to scholarship that seeks this same type of inclusion at the societal level. This roundtable will highlight our work to date. The panel consists of two faculty from Seattle U, Christina Roberts and Serena Cosgrove, as well as two faculty from the UCA, José (Chepe) Idiáquez and Leo Joseph. What makes this panel unique is that it will also feature three presentations from nascent scholars focused on critical Indigenous Studies: Andy Gorvetzian, an SU alum who worked with Indigenous students organizing in Nicaragua; Tara de Bortnowsky, a current SU student focusing her honors project on Indigenous Latinx voices in literatures of Central and South America; and Sena Crow another current SU student focusing her honors work on Indigenous young adult literatures of North America and how they contribute to Indigenous futurities.

Chair: *Christina Ann Roberts*, Seattle University

Presenters:

Serena Cosgrove, Seattle University

José (Chepe) Idiáquez, Universidad Centroamericana

Leo Joseph, Universidad Centroamericana

Sena Crow, Seattle University

Tara de Bortnowsky, Seattle University

Andy Gorvetzian, Universidad Centroamericana

019. Hernando Cortés and James Cook: Colonial Legacies in Abiyala and Aotearoa

Panel

8:30 to 10:15 am I Block: G.09

2019 is the 500th Anniversary of Spanish Captain Hernando Cortés's landing in Mesoamerica, and the 250th Anniversary of Captain James Cook's circumnavigation of Aotearoa. Both events were epistemic transformations that changed the Global South forever. A matrix of power was generated that subalternized and racialized populations in the very territories over which they once held sovereignty. This pattern generated mechanisms of social domination that have continued to our day, structuring processes of racialization, subalternization, and knowledge production. We will analyze critically and comparatively the present-day legacy of colonialism and coloniality in both Abiyala and Aotearoa, to explore the conditions of possibility for ongoing processes of decolonization.

Chair: *Arturo Arias*, University of California, Merced

Participants:

From Enlightenment to Darkness *Paul Tapsell*, University of Melbourne

While 17th century Europe was emerging from their dark ages, the once expansive, ocean voyaging peoples of the Pacific were just entering theirs. After centuries of oceanic exploration the Austronesian civilisation experienced a technological crisis, resulting in 250 years of isolation. The 1769 arrival of Cook's Endeavour marks the end of

isolation but also the beginning of a new Pacific wide darkness: colonial exploitation of resources. This presentation will tease out the collision of two civilisations and the continuing impact it is having on today's ideas of Indigenous identity in a digitally connected global context.

Contemporary Colonialized Consequences of Cortés's Invasion of Mesoamerica *Irma Velasquez Nimatuj, Brown University*

My paper will focus on the contemporary legacies of the arrival of the Spaniards to Guatemala. First, I will show how the plunder of indigenous territory, which began during colonial times, and is ongoing has worsened. In the present, the appropriation of territory and natural resources involves domestic interest as well as foreign interest making it extremely difficult for indigenous communities to retain the last of their lands. Second, I will show how just as genocide was used to exterminate and control indigenous people at the time of the invasion in the 1500s, it also became a tool used by the criollo elite and military to subdue indigenous communities during the 1970s and 1980s. However, tied to the intent to destroy is the will to resist, which is what indigenous people did, allowing one group to bring charges of genocide against former ruler of Guatemala, General Efraín Ríos Montt. Finally, presenting the experiences of two indigenous communities, I will show how the violation and abuse of indigenous women's bodies is an ongoing process used by non-indigenous sectors of the country to subject indigenous will and life. I intend to emphasize the racist nature of the Guatemalan state but also highlight the rebellious nature of the Maya people against a global system that seeks to annihilate them.

From Captain Cook to Aotearoa, 250 Years Later *Claire Charters, University of Auckland*

In Aotearoa/New Zealand, calls for greater constitutional accommodation of Māori have been persistent since 1840. There are a myriad of justifications offered, including concern about the legitimacy of the New Zealand state given the lack of convincing legal or theoretical explanation for its formation and ongoing authority, the puzzle of how to reconcile state jurisdiction and recognition and accommodation of Māori authority, the need to ensure equality between Māori and non-Māori, including to ameliorate structural racism, and the ongoing impacts of economic, social and cultural marginalization of Māori. The political and legal appetite for constitutional transformation appears to be growing - New Zealand is not alone. There have been recent and/or are ongoing attempts to provide greater recognition and accommodation of Indigenous peoples under domestic, often times constitutional, law around the globe. In many cases, developments have been inspired and supported by the UN Declaration on the Rights of Indigenous Peoples. However, states and Indigenous peoples have and continue to face questions about the "how". What might be the best means to accommodate Indigenous peoples' claims and rights? What options are on the table? What works? How do we move from broad and principled objective to practical and effective legal tools? How might a constitution fairly balance Indigenous peoples' rights and non-Indigenous peoples' rights?

500 Years: The Legacy of Hernán Cortés in the Americas *Arturo Arias, University of California, Merced*

According to Spanish chronicles, Captain Hernando Cortés made landfall in the present-day area of Veracruz, Mexico, on April 22nd, 1519. Reaching a beach named Chalchihuecan, they heard Mass. Then, building a few shacks with brush shelter, Cortés claimed to have founded a new city to be named Villa Rica de la Vera Cruz. For Mexicas, the Spaniards arrived in One Acatl of their calendar, docking at Tecpan Tlayacac. Cortés's landfall was without question the single most important event of the sixteenth century to ever hit Abiyala, even if the success

of his enterprise was one of chance and contingency. This presentation will explain how Cortés's landfall implied the introduction of the notion of race as a matrix of power, and its consequences to this day. Modern racial definitions, began with the colonization of present-day Abiyala, were an epistemic change that not only constituted a pattern of continual production of racialized identities and an unequal hierarchy whereby European identities and knowledge were considered superior to all others in what amounted to a caste system, but also generated mechanisms of social domination that preserved this social classification into the present. I will examine the historical consequences of coloniality for the continent's Indigenous peoples, and explain how, despite political independences from Spain or Portugal, the pattern continues to our day, structuring processes of racialization, subalternization, and knowledge production. The conclusion will set the ground for further analysis of present-day consequences.

020. Groundings: Bodies, Relations and (Academic) Disobedience

Roundtable

8:30 to 10:15 am K Block: G.09

This roundtable brings together an intergenerational network of Indigenous scholars and knowledge-keepers and their non-Indigenous collaborators from across Turtle Island and Australia. We work in/as several land-based collectives and networks, in which we collaborate with plants, animals, water, land and Country to resist colonial violence - for instance, through land stewardship, weaving, traditional ecology and seed-saving. Our work is rooted in the creation of relationships within and across communities and nations (human and non-human). But we want to make and sustain these relations in a good way, one which, as Quandamooka scholar Aileen Moreton-Robinson (2017) states, should be "grounded in...the interconnectedness and inter-substantiation between and among all living things and the earth...ancestors and creator beings"... and "epistemically disobedient in the academy". This raises a number of challenges and questions. For instance, (how) can we actively disobey the colonial structures of the academy while working in or with it? How do our different embodiments, kin and subjectivities affect our capacity to do this? How can we embody these relations, making them visible and challenging colonial (de)valuations of lives, while refusing the subsumption of relationality - and of our specific relations - into settler research agendas and the colonial knowledge economies? How are our bodies, and those of our other-than-human kin, differently implicated in these relationships? Drawing on the work we each do in our communities, and on our emerging collaborations, this roundtable will open up a discussion of these questions.

Chairs:

Krishna J. Hernández, University of California, Santa Cruz
Audra Mitchell, Wilfrid Laurier University

Presenters:

Lorene Sisquoc, Culture Traditions Leader, Sherman Indian High School Museum
Andrew Judge, Conestoga College
Gena Edwards, Wilfrid Laurier University
June Rubis, University of Oxford
Lalak Burarrwanga, Bawaka Collective
Sarah Wright, The University of Newcastle

021. Diasporic Expressions of Indigenous Resurgence in The Pacific and Native North America

Panel

8:30 to 10:15 am A Block: G.11

Native peoples in North America and the "American" Pacific reside away from their ancestral homelands, as such, settler-colonial legacies of genocide, dispossession, displacement, and cultural loss are evident in the diasporic experiences of Native peoples. However, Native peoples continually challenge these losses through radical acts of resurgence and survivance that assist in maintaining connections to their homelands, ancestors, and each other. This panel engages expressions of Indigenous diasporic self-determination and

sovereignty in multiple sites and time periods. Based largely on archival research, Teves considers what it means to look for Hawaiian women in archives outside of Hawai'i. Utilizing in-depth interviews, Benally examines how two Native women that are living in an urban area sustain their relationships to their ancestral homelands. Vaughn theorizes Native displacement in relation to the Native/Settler binary. Expanding on other's definitions of settler colonialism, Vaughn centers Native epistemologies articulated in ethnographic interviews discussing an embodiment of Indigeneity while in diaspora. Aikau argues for Indigenized community-engaged learning as a strategy for Indigenous scholars/teachers to actively acknowledge and be accountable to place/āina and to human and non-human persons whether living on our ancestral lands or in the diaspora. Aikau describe a quilt project co-created with her students as an example of the possibilities and problematics of doing civic-engagement within higher education. Together these papers disrupt and challenge Native erasure while demonstrating Indigenous resurgence in the diaspora.

Chair: **Hokulani K. Aikau**, University of Utah

Participants:

There's Something about Mary: Diasporic Hawaiian Feminist Performance in the Archive *Stephanie Nohelani Teves, University of Oregon*

This paper considers the challenges of identifying diasporic Hawaiian feminist performance in the archive when signs of indigeneity are absent. I examine the performances of Mary Ka'aihue of the "Mary Kaye Trio" a Vegas lounge act from the 1950s-60s. Mary Kaye was descended from Hawaiian royalty, often called "the First Lady of rock and roll" and yet, she is unknown within Hawaiian performance history. I discuss the significance of reading her through the lens of Hawaiian feminist and queer performance, to open space within Hawaiian futures that includes marginalized performances especially those that were generated outside of the Pacific away from ancestral homelands. I analyze how she confounded expectations of women of color, indigeneity, and Hawaiian life.

Stories of (Dis)Placement: Hidden Sources of Indigenous Connectiveness Found in Proximal-Distal Diasporas *Cynthia Benally, University of Utah*

This paper explores how two Diné (Navajo) women living away from their ancestral homelands create and strengthen connectedness with their original homelands and cultures. The findings presented are from an interpretive policy analysis (Yanow, 1999) of a state mandate that requires Native American history instruction in K-12 classrooms. Due to a combination of U.S. federal policies that relocated Native peoples from their ancestral lands and current circumstances that facilitate diasporic movements, the two women call a large metropolitan area in the Southwest region of the United States home. The women are connected through an urban public school, one is a teacher and the other is a mother of two children enrolled at the school. Using in-depth interviews (Seidman, 2005) and connected research methodology (Smith, 2012), I retell their life histories that involve stories of loss and healing, and how they found connectiveness to their ancestral homelands through their reciprocal relationship. I analyze how they navigate diaspora and colonization to stay connected to their Indigeneity for their children.

The Art of Gifting Ngatu: Matrilineal Relations and Healing In Turtle Island *Aseña Filihia, Pomona College*

As Tongans living in the Turtle Island-North America diaspora, creating ngatu remains a traditional cultural practice that takes place only in the island nation of Tonga. For many Tongans who now live off-island, we must find other ways to negotiate meaningful connections to a practice that honors reciprocity, healing, recognition and restorative relations. As a domain that largely belongs to matriarchs of the family, this paper explores the significance of ngatu, gifting ngatu, sacred spaces, and

honoring your relations while in the diaspora. How are these practices modified while still embodying the significance of land, time, relationships and life ways to reflect a circular cycle? This paper re-visits the many ways that we remember and empower the spaces in which we live and work with our matrilineal gifts.

Quilting Kuleana: An Example of Indigenized Community-Engaged Learning *Hokulani K. Aikau, University of Utah*

Iosepa, site of a nineteenth and early twentieth century Hawaiian Mormon town in the west desert of Utah on the lands of the Skull Valley Goshute Nation. Today, Pacific Islanders and others gather for an annual Iosepa Festival to remember those who made Utah their home more than a century ago. In commemorating these earlier diasporic Pacific Islanders, their faith in the gospel of the Church of Jesus Christ of Latter-day Saints (LDS), ingenuity that made this small town "blossom like a rose" in the desert, and sorrow and sacrifice when the LDS church leadership closed the settlement and moved everyone back to Hawai'i are remembered. What often goes unacknowledged is that our celebration is predicated on Goshute dispossession. When I moved back to Utah, where I was raised, and started regularly attending the festival, I committed to confronting this erasure. This paper describes my attempt to implement an Indigenized community-engaged learning (ICEL) experience with introduction to Ethnic Studies students and the Iosepa Association Board of Directors. I framed Iosepa as a site of collective memory making -- a place where certain historical narratives are remembered and others are forgotten or ignored. Our goal: use readings, a documentary, and a day of service to critically examine the collective memory making at Iosepa and work to dismantle or expand it. The final project is a co-created quilt. The quilt stitches together the multiple, often disparate and incommensurable, meanings that animate this place. It will be presented at the Festival in 2019.

022. Indigeneity Outside Indigenous Studies: Encounters between Indigenous Futures and Medieval Pasts
Roundtable

8:30 to 10:15 am K Block: G.11

The upcoming conference Islands of the North Atlantic: Seafaring represents an important turn in medieval studies. The conference organizers have asked that participants across sixteen panels read and consider Linda Tuhiwai Smith's Decolonizing Methodologies as the organizing theoretical framework. As a result, there are panels, seminars, and workshops on "Decolonizing Early Medieval Sovereignities," and "(Re)constructing History Through Landscape and Practice." While this kind of engagement is important for medieval studies in our current moment, medievalists have a long way left to go, as is evidenced by the generative albeit problematic title: "We're all Migrants: What Now? Borders and Indigeneity in the Early Middle Ages and Today." Our roundtable proposes to explore the ethics of this pairing in conversation with fellow Indigenous scholars. Our primary questions include: what does it mean for Indigenous scholars and communities to have our work taken up in medieval studies? What is at stake for Indigenous futures when we use our own methodology to think about not only our pasts, but the pasts of colonizers? Our participants approach these questions from a variety of disciplines (history and English), identities (Maori, Hawaiian, Native American, and settler) and career stages (MA & PhD students, mid- and advanced-career faculty). Our conversations are intended to foster a new kind of medieval studies, one that engages deeply and ethically with Indigenous studies and Indigenous peoples. More importantly, we hope to broaden the scope of Indigenous studies and its application in disciplines not commonly associated with Indigenous studies methodologies and ethics.

Chair: **Tarren Andrews**, Confederated Salish and Kootenai Tribes | University of Colorado, Boulder

Presenters:

Louise D'Arcens, Macquarie University
Zoë Catherine Lavatangaloa Henry, Ngāpuhi, Ngāti

Kahu/Makefu, Niue | University of Auckland
Madi Williams, Ngāti Kuia, Ngāti Koata, Ngāti Apa ki te
Rā Tō | University of Canterbury
Adam Miyashiro, Hawai'i; Kānaka Maoli | Stockton
University
Andrew Cowell, University of Colorado, Boulder

023. Survivance Now! Exploring Survival + Resistance at the Margins

Panel

8:30 to 10:15 am A Block: G.12

Indigenous peoples globally experience heightened levels of violence and its subsequent trauma resulting, not just from historical impacts of colonization, but continued policies of erasure brought on through settler colonialism. Despite such attacks, Indigenous peoples survive and resist the continued violence and violent erasure on their bodies, knowledges, and territories through strategies of survivance. The concept of survivance is attributed to work by Anishinaabe scholar Gerald Vizenor (2008), where he described how Indigenous peoples continue to survive and resist violent colonial encounters, thus challenging victim status. This panel explores some of the strategies as created by Indigenous peoples to survive and resist settler colonialism. Issues of poverty, homelessness, violence, criminal justice, and health are explored with examples drawn from Western Canada and Aotearoa New Zealand. The focus of this session is not about reinforcing victimstance ideologies and rhetoric about Indigenous experience, but to allow for alternative narratives to emerge in challenging and continually suppressive spaces.

Chair: **Armon Tamatea**, University of Waikato

Participants:

Survivance at the Interface between Criminal Justice Psychology, Offender Risk Management, and Indigeneity **Armon Tamatea**, *University of Waikato*
Forensic and correctional psychology, as applied disciplines, have made significant advances in its efforts to develop more empirical, standardized, and consistent approaches to managing offenders. Despite this, these psychologies derive from a cultural basis that privileges certain types of knowledge and promotes certain forms of practice that are incommensurate with the outlook and realities of indigenous communities. Just as crime occurs in a cultural context, so do community responses to crime. Adopting survivance as an analytic lens, this presentation discusses long-standing and unaddressed cultural issues in relation to the services that criminal justice psychology offer to indigenous peoples in Aotearoa New Zealand. Drawing on risk assessment design, prison-based, and gang-centred research, it is argued that peoples who have experienced the significant, long-term, and often negative, impacts of colonisation warrant special attention due to the sustained injustices that have been endured. However, equally, a survivance-informed perspective is used to explore rhetorical and ideological approaches in an area that is greatly under-theorised. The application of survivance-informed psychology to criminal justice concerns, as is currently practiced, has not reached the level of conceptual maturity required to address the spectrum of localized criminal justice issues that offenders from these communities often present with. Some ways forward will be discussed.

“You Do What You Gotta Do To Keep Surviving”:

Applying Survivance to Understand Indigenous Street Lifestyles **Robert Henry**, *University of Calgary*

Current theories aimed at understanding street crime, gang involvement, and street lifestyles maintain positions that individuals are lacking or deficient. Survivance (Vizenor, 2008), is a term that is associated closely to literary studies, particularly in post-apocalyptic settings that demonstrate the survival, resistance and resurgence of Indigenous peoples, but has not found a place in criminological research. This paper examines how survivance, as an analytical tool, can help to redefine agency within street

spaces, where Indigenous peoples who engage in street lifestyles are searching out ways in which to survive in violent urban spaces. Street lifestyles are referred here to those whose identities and primary access to economic capital is tied to local street spaces. To show why survivance should be broadened outside of literary spaces, I focus on three current research projects with Indigenous peoples who are engaged in street lifestyles in two Canadian Prairie cities. By examining their narratives through a lens of survivance, one can begin to see that the decisions that they make, although may reinforce colonial nostalgia of the violent ‘savage’, are in all actuality challenging settler colonial erasure in urban spaces. By claiming of a group identity, space, and opportunities to gain economic capital, the narratives show how street involved individuals are unilaterally surviving, resisting, and later when the exit the lifestyle, resurging themselves within urban spaces. Through this analysis then, the intention is to move beyond Indigenous peoples engaged in street lifestyles as deficient, but rather acting in agency to survive settler colonialism.

Survivance as a Tool to Explore the Experiences of Indigenous Homeless Men in Emergency Room Settings **Claire MacKinnon Link**, *University of Calgary*

This paper is an exploration into the experiences of homeless Indigenous men within emergency room services in Calgary, Alberta. Research has shown that peoples experiencing homelessness in the United States utilize emergency room services at a greater rate than do individuals with fixed addresses (Kushel et al. 2002); however, there is limited qualitative research regarding the actual experiences of homeless peoples with these services in Canada. Indigenous peoples experience disproportionately high rates of homelessness in cities across Canada, with some studies suggesting that between 20-50% of individuals experiencing homelessness are Indigenous (Belanger et al. 2013). While studies on Indigenous women and youth are increasing, research with Indigenous men and their experiences and usage of emergency rooms as an act of survivance remains scant. These statistics, combined with the fact that Alberta hospitals aim to provide accessible, culturally safe care to Indigenous peoples, have shaped the need for this research. Semi-structured interviews conducted with homeless Indigenous men are used to gain insight into how they utilize emergency room services as an act of survivance, challenging settler colonialism with a will to use any means necessary to survive. A relational accountability framework is used to ensure that participants are engaged and have control within the research process. Understanding participants’ experiences has the potential to influence policy changes in Alberta hospitals to improve the overall experiences and access to programs that address social determinants of health for Indigenous men experiencing homelessness.

Putting the ‘Mob’ in ‘Mobility’: A Survivance-informed perspective of gang communities in Aotearoa New Zealand **Harry Tam**, *Former Te Puni Kokiri policy manager and Hard2Reach community advocate*

Gang communities in Aotearoa New Zealand have been met with fear, trepidation, and fascination by the public and government agencies for over half a century. The interaction with Police, Justice, Social Development, Corrections and regional authorities has resulted in a number of laws, policies, and practices that has sought to ‘deal with’ these groups, resulting in imposed identities, increased marginality, and lack of involvement in decisions that affect them, and by extension, future generations. In spite of this, the longevity of these groups, active resistance to dominance, as well as an aggressively resilient attitude to exist at the margins is evidence of survivance (Vizenor, 2008). Further, what is often missing in these discussions are voices from the gang community itself – not least

because many gang communities in Aotearoa New Zealand are mistrustful of social institutions and/or live in situations where access to services is challenging. However, efforts from within the gang community itself have engaged in grass-roots activity to take charge of their own destiny and improve outcomes for their people with regard to health, education, and reducing crime and family harm. This presentation illuminates the need to change the lens of looking at these hard to reach communities as organised crime groups to communities of people who have been socially excluded by policy intent. The notion of survivance is discussed, and draws on a wide range of perspectives including government policy, community-engagement and advocacy, and lived experience within the gang community itself.

024. Stories of Odawa Mnis (Manitoulin Island) through the Lens of Anishinaabe Aadizookaan and Futuristic Policy Development

Panel

8:30 to 10:15 am A Block: G.30

Our Aadizookaan (sacred stories) teach us how to interact with each other, including our ecosystems. Our languages share the continuum of our present, past, and future as we carry on towards the future generations. The Anishinaabek, who live in a vast territory, speaking different dialects and interacting with different Indigenous neighbours, have a multi-varied experience and knowledge base. Despite these differences, some constant and persistent ontological and epistemological categories lend themselves as an interpretive lens. Four Anishinaabek from Odawa Mnis (Manitoulin Island) will share stories and methodologies from their research, bringing new perspectives into conversation through objects, policy, language, and philosophies from past and present with the spiritual intent of advancing the resilience and vitality of Anishinaabe knowledge. The first presentation will situate the four Anishinaabe presenters within a continuum of knowledge seekers through Anishinaabewin and oral history. Aspects and characteristics of Anishinaabe narrative and language will be explained in order to propose an analytical framework for the re-incorporation of Anishinaabe knowledge into modern historiography. The second presentation will focus on Anishinaabe museum objects and the process of reconnecting them back with our communities. The third presentation will examine how Anishinaabe knowledge has the potential of Indigenous interactive mapping through the renaming and reclaiming of land and language by portraying, preserving, and revitalizing Indigenous culture and its relationship to land. The fourth presentation will articulate on the conversation of how Anishinaabe knowledge can benefit our current health care policies.

Chair: *Joshua Manitowabi*, Brock University

Participants:

Gii-zhiwebdagbane Maa: Exploring Anishinaabe History through Linguistic and Discourse Analysis *Alan Corbiere*, York University

Many published academics, Native and non-Native, have noted that the Anishinaabeg have two main genres of narrative: the aansookaan (aadizookaan), sacred stories, and the dbaajmowin (dibaajimowin), often translated as report, account or narrative. In this dichotomous rendering, the aansookaan are sacred and take place in mythic time, and the dbaajmowin are secular, and take place in historic time. Anishinaabe worldview, however, is not so tidy and this reductionist dichotomy quickly encounters problems once analysis is applied to the elders' place based stories. Anishinaabe scholar and elder James Dumont, states that the two genres of narrative are categorized differently but he stresses that they are not mutually exclusive - that they impinge upon each other. The purpose of this paper is to explicate the relationship between these two genres in retelling Anishinaabe history with Anishinaabemowin (Ojibwe language) as the medium. This will be accomplished by conducting a linguistic and discourse analysis on place based stories told in Anishinaabemowin by elders. Through the analysis, the crucial role language plays in conveying Anishinaabe-nendamowin (Anishinaabe

thought) will be demonstrated leading to a more wholistic understanding of Anishinaabe history based upon the elders' telling's.

Revitalizing Indigenous Knowledge Through Interactive Digital Maps *Joshua Manitowabi*, Brock University

Indigenous peoples have sought to be and are increasingly involved in the designing and selecting of content and methods of presentation of museum exhibits and educational curricula about their own cultures and histories. Maps have traditionally been used to situate a people in a spatial area and sometimes to graphically represent aspects of their culture. However, museum maps and historical cartography in general had ethnocentric and colonialist biases and thus misrepresented Indigenous peoples' views of their territory, their cultural knowledge, and their histories. These maps tended to present Indigenous cultures, socio-political structures, and territories as static or disappearing rather than as vibrant, evolving cultures. How can new possibilities within Indigenous counter-mapping aid land claim negotiations and/or decolonizing space and place? This presentation will examine the potential of Indigenous interactive mapping to facilitate greater Indigenous community involvement in portraying, preserving, and revitalizing their culture and relationship to their land within Indigenous resurgences. In addition, interactive mapping will be examined for its potential to address the limitations of static mapping in presenting a true Indigenous perspective, one that would involve incorporating traditional ways of imparting knowledge, such as storytelling, oral history, art, music, and dance. From the user's perspective, this type of modern technology for constructing digital maps can offer alternative perspectives of Indigenous cultural representations while simultaneously providing new insights within contested areas of space between Indigenous and non-Indigenous peoples.

Wii-zhi-maajjishkaawaad Anishinaabe yii

Naandwechigeng: Indigenizing Health Services *Amy Shawanda*, Trent University

I have relied on my life experiences to propel my PhD research forward. As an Anishinaabe Kwe from Wikwemikong, I have noticed the disparity of services offered to community members when accessing off reserve health care services. I use my research and personal experiences to explore the negative health outcomes that stems from colonization. Colonization impacted Indigenous peoples in many ways, from banning traditions and ceremonies, to governmental policies that had and continue to have a negative impact on the delivery of Health Care services for Indigenous peoples in Canada. My research will explain the importance of Indigenous knowledge within health care institutions. The focus and scope of my study will be to identify the tensions, challenges, and successes of two Ontario health care facilities current polices on incorporating Indigenous traditions. My research on Indigenizing health services in Ontario, Canada will examine how it benefits the Anishinaabek and non-Indigenous People working together. The negative impact of colonization on health care policy traces back to the importance of injecting Indigenous people's voices and traditions into health care facilities current policies for Indigenizing health care services. The contribution of my research will benefit the Indigenous and non-Indigenous relationship. It is hoped that a consistent measuring tool or standard policy can be developed from this study for both healthcare facilities. A measure or tool that is focused on evaluating services across the region to better tailor health care practices for Indigenous People.

THURSDAY, JUNE 27

Concurrent Sessions 10:30-12:15 pm

025. Digital and Cyber Indigenities

Individual Paper Session

10:30 to 12:15 pm S Block: 1.01

Chair: **Waylon Wilson**, Tuscarora Nation, Concordia University

Participants:

Carving Identities in Cyberspace: Indigenous Virtual Reality *Nicole*

Ku'u'leina puana niolika o awapuhimelemeleolani Furtado, University of California, Riverside

Indigenous artists have harnessed virtual reality's multi-sensory and computer-generated technology to preserve and revitalize cultural beliefs and practices. Virtual Reality (VR) consists of "an electronic infrastructure, the dream of perfect forms becomes the dream of information... [f]iltered through the computer matrix, all reality becomes the patterns of information" (Todd, 1996). This essay analyzes work in virtual reality done by Native Hawaiian artists in the Kilo Hōkū project on Hawaiian wayfinding techniques and star navigation as a form of cultural reclamation within cyberspace through VR. Cultural anthropologist Walter Mignolo argues that bodies in VR break down political constructions of the self and create the capacity for a "fluid identities-in-politics" (2011). In other words, VR allows a decolonial cultural expression of the self under settler colonialism. Native cyberspace projects generate Indigenous futurities (real and imagined) and enable communication between people that "rupture the power relations of the colonizer and the colonized." However, I propose that VR also functions as "a clever guise" for what author Loretta Todd contends as neocolonialism (1996). That is, even with the cultural preservation made possible by Kilo Hōkū, exploitation of Native land can still occur with VR projects that are geared towards tourism and the replication of systems of power under colonialism. Ultimately, this paper contends that while Indigenous VR is a new frontier to explore different imaginings and decolonial possibilities, it is important to consider the ways in which settler colonialism can be (re)codified and resisted in the realm of cyberspace.

Tuscarora Spearfishing Video Game: Re-Empowering Traditional Teachings Through Decolonized Game Making Process *Waylon Wilson, Tuscarora Nation, Concordia University*

How can an Indigenous-made video game be used to raise awareness of traditional practices? As a Tuscarora game developer, I will explore this topic through the experimental medium of game making, highlighting the topic of Tuscarora spearfishing. I will demonstrate how I've utilized multifaceted methods of interactive mediamaking to explore digital immersive environments of traditional Tuscarora territories. Intergrated with first-hand recordings of Tuscarora elders and traditional teachings, I attempt to bridge the intergenerational gap of youth and elders. I will demonstrate explorations of place-based knowledge through geo-locative maps allowing the exploration of real places in real time paired with automated narrative histories in a mobile application. What does it mean for Indigenous people to explore digital representations of their lands which they no longer have access to? Digitally generated reproductions of the land from typography surveys along the Lower Niagra River utilized to simulate temporal shifts within Tuscarora Nation territories and examine drastic changes of the land caused by the construction of the New York Power Authority. The development of this game play is designed to inform and encourage social change around Skaru:re spearfishing; re-empowering these teachings "as a way of life that nourishes Indigenous ways of knowing." (LaPensée, 2013) By decolonizing the game making process, I begin to bridge the wide gap of the

intergenerational knowledge which became scarcely exchanged following the complex disruption of our practice and aquatic ecosystem, and the ever-coming faces of the Tuscarora Nation.

Critical Reflections on Collaborative Digital Storytelling in Yellowknife, Canada *Maya Lefkovich, University of British Columbia*

"Fake news" is often attributed to recent Trump-era politics in the United States. Yet, in Canada, the media's role in influencing and misinforming the public has a longstanding history and relationship with settler-colonialism. Widely accepted stereotypes and myths about Indigenous peoples can be traced back to early news outlets who used stories to rationalize colonial policies, such as residential schools, and construct a national narrative and identity that would attract European settlers. Contemporary news media further colonial ideologies in their unrelenting use of deficit and sensational framings to sell stories to primarily settler-audiences and reporting practices that promote transient and inequitable relationships with communities. In response, I co-created a methodology for "empowerment journalism" by exploring the synergies between Indigenous epistemologies, participatory journalism, and arts-based research methods. Together with a team of video journalists, a local advisory board, and eight Indigenous storytellers, I piloted this methodology in Yellowknife, Northwest Territories in a collaborative digital storytelling project called, "Turning Points." The project aimed to reimagine the role of journalists by elevating storytellers' own insights and creative narrative directions in stories that grapple with the commonly misunderstood topic of alcohol abuse for local audiences and benefit. In this presentation, I offer lessons learned from "Turning Points." I critically reflect on how the team used "empowerment journalism" to confront power and positionality in collaborative storytelling, and what the storytellers thought about their participation and finished stories. In grappling with key ethical dilemmas, I propose considerations for future visual and narrative-driven research and knowledge translation.

026. Employing the Power of Performance

Individual Paper Session

10:30 to 12:15 pm S Block: 1.02

Chair: **Tāwhanga Nopera**, University of Waikato

Participants:

Te Kōwhao o Te Ngira *Tom Roa, University of Waikato*

The words of Māori King Pōtatau Te Wherowhero [of the Waikato Iwi] '... have taken up residence in our ways of being.' (Rhinehart, Barbour, and Pope, 2014, p. 3) In February of 2018 a groundbreaking Musical Theatre Drama took place. This was the 'eye of the needle' juxtaposing that most European of musical theatre events - the opera - with that most Polynesian of theatre events - the kapa haka - and Tahitian/Rarotongan drumming; a 'gift' from the multicultural troupe of librettists, composers, directors, cast, and technical team to the Hamilton Garden Festival 2018. This trilingual (English - NZ Māori - Tahitian Maohi) presentation explores the engagement with place and space, underpinned by the borders crossed by immigrants to New Zealand and the social and cultural boundaries crossed in the cultural encounters; vis a vis the trilingualism in the libretto writing; the music composition (with European, Māori, and Tahitian/Rarotongan musical forms and instruments); the staging, the casting, the direction - the preparation and the performance. For both cast and audience the Other/other relationships; the artistic interventions restraining one group (Pākehā - White Man) from the other (Polynesian - indigenous) are invitations to the wider dialogue between academia and contemporary practice, across wide disciplinary fields, engaging of history versus her-story, versus our-stories. This presentation discusses how place and perspective in the context of the Pacific are considered in this lively yet understated,

provocative yet minimalist, Musical Theatre Drama.
Educational Experiences of Métis Youth Engaging in Hip Hop *Lucy Fowler, University of Saskatchewan*

In this session, I will be presenting a paper that summarizes the research I undertook during my Master of Education program, entitled “‘We’re rapping, not trapping’: Hip hop as a contemporary expression of Métis culture and a conduit to literacy”. Through this research, I explored the experiences of four young Métis men in Manitoba and Ontario, Canada who participated in hip hop culture in various ways, including beatboxing, rapping, and graffiti art. This research used an Indigenous Métissage methodology, and the framework of a sash, an item of particular importance for Métis peoples. After analyzing interviews and hip hop works created by the participants, I wove together a story of the different ways that these youth found learning and understanding within hip hop and how they achieved broad educational goals that we as educators have, like teaching our students to be independent, collaborative, and creative, critical thinkers. Through hip hop, the participants also learned ways to be better community members and mentors to the next generation of hip hop artists. I will discuss how this work has evolved again into my PhD research at the University of Saskatchewan, in which I will be using the frameworks for learning shown by the Métis participants to create hip hop freedom school workshops for Métis youth in Winnipeg, Manitoba.

Stories on the Skin: Bodily Memory between Rebecca Belmore (Anishinaabe) and Regina José Galindo (Guatemalteca) *Lilian Mengesha, Tufts University*
The phenomenon of missing and murdered indigenous women stretches from Canada to Central America, and must be considered as a structural problem shaped by settler-colonialism and neoliberalism. Artists Rebecca Belmore (Anishinaabe) and Regina José Galindo (Guatemalteca) use their bodies in performance as a way of addressing the remaining affects of violence against women. Through close readings of their performances, this paper juxtaposes Galindo’s *Perra* (2005) and Belmore’s *Vigil* (2002) as two works where artists write on the skin as an act of addressing missing indigenous women in their respective homelands. Galindo and Belmore share an aesthetic vocabulary that offer new interpretations of how historical violence lives in and through the body by physically marking women’s names and their memories onto their own skin during live performance. While art historical literature often frames body art through canonical theories of psychoanalysis, this paper considers how these two artists build onto a history of scarification as an indigenous methodology and body-based form of knowledge. Informed by bodily writing across indigenous spaces—such as tattooing and scarification within Maori and Inuit cultural practices—“Stories on the Skin” challenges contemporary readings of body art as a western phenomenon to show its transnational indigenous origins. In doing so, we can re-read Galindo and Belmore’s individual bodily writings as ways of publicly marking a collective social pain.

Activating LGBTQ2S Performances toward the Production of Consensual Allyship *Maria Teresa Houar, University of Hawai‘i at Mānoa*
LGBTQ2S indigenous artists have struggled to find ways to use performance as means to produce allyship while avoiding being reduced to entertainment for white heteronormative settler audiences. Sarah Hunt and Cindy Holmes (2015) theorize that “intimate geographies”, such as interpersonal relationships, can “create meaningful opportunities to enact “consensual allyship,” which requires ongoing dialogue and relationship-building.” The genre of solo performance has long offered many activists the opportunity to speak intimately with diverse audiences, and within these collapsed spaces, to interrogate the ways

in which systemic violence against indigenous and racialized identities, as well as sexual and gender identities, is connected to conflicts over land, immigration, and labor. In this conference paper, I will explore how these performances engender spaces of LGBTQ2S indigenous reproduction, where performers manifest allyship into being. Haunani Kay Trask (1994) has called herself “slyly reproductive,” theorizing that acts like poetry, writing, and political activism can give power to future generations similarly to contributing one’s own blood. How can performance “produce” allies while at the same time holding our audience accountable to the ways in which they benefit from their privilege within the complexes of white-settler-cishetero-capitalist-patriarchy? How do we call into being allies who will continue to reappear for us in our struggles? I propose that LGBTQ2S indigenous performers can create intentional performance spaces which require participation and allyship as a responsibility of spectators, and that this work allows performers to effectively move toward the dismantling of harmful power hierarchies that are institutionalized by these regimes of white-settler-cishetero-capitalist-patriarchy.

027. Kīpuka Aloha ‘Āina: Spaces of Kanaka Maoli Resurgence (Part 2)

Panel

10:30 to 12:15 pm S Block: 1.03

Kīpuka is a metaphor of Kanaka Maoli resurgence that holds in creative tension *kū‘ē* and *kūkulu*: resistance/opposition and building/creating. Pukui and Elbert define *kīpuka* as “variation or change of form (puka, hole), as a calm place in a high sea, deep place in a shoal, opening in a forest, openings in cloud formations, and especially a clear place or oasis within a lava bed where there may be vegetation.” McGregor (2007) develops the concept of “cultural *kīpuka*” to discuss rural Hawaiian communities “that have been bypassed by major historic forces of economic, political, and social change in Hawai‘i,” and have functioned as sources for cultural revitalization. Peralto (2018) expanded this ‘Ōiwi theorization with the term “*kīpuka aloha ‘āina*,” which stretches the *kīpuka* metaphor to include degraded, yet reclaimed places, and the steadfast caretakers to those places who embody *aloha ‘āina* (love for and loyalty to homelands), that now are sites of resurgence and expressions of *ea*—regenerating life and restoring sovereignty to the people and the land. Part 2 of this two part panel looks at four distinct *kīpuka aloha ‘āina*: an island reclaimed and restored from military occupation; a farm/garden on the outskirts of urban Honolulu practicing indigenous place-based ethics of care; a houseless community/refuge in Wai‘anae where community waiwai (wealth, assets) offsets economic precarity; and a Hawaiian language immersion school from a student’s perspective.

Chair: *Mary Tuti Baker*, Kanaka Maoli, Brown University, Mellon Postdoctoral Fellow in Indigenous and Environmental Theory

Participants:

Kaho‘olawe and the Event of Aloha ‘Āina *Kyle Kajihira, University of Hawai‘i at Mānoa*

This paper examines the emergence of the Kaho‘olawe *aloha ‘āina* movement through a conversation between the concepts of *kīpuka aloha ‘āina*—spaces of Kanaka Maoli sovereignty and environmental care—and assemblage/agencement—a formation consisting of a multiplicity of heterogeneous relations and elements with emergent properties and capacities. The movement to stop the U.S. Navy bombing of the island of Kaho‘olawe in the 1970s sparked a resurgence of Kānaka Maoli land recovery, sovereignty, and cultural revitalization efforts. The movement’s slogan “*aloha ‘āina*”, a term meaning love for the land and people and commitment to Hawaiian sovereignty, has spread and its meanings grown more expansive: care for the environment, commitment to place, and Hawaiian independence. But *aloha ‘āina* has also been appropriated by capitalists and the settler state to greenwash their practices. This paper claims that the emergence of the Kaho‘olawe *aloha ‘āina* movement

qualifies as a Deleuzian Event which transforms not only things in the world, but the very frames or patterns through which the world is perceived and engaged. As such Kaho'olawe becomes an ontological kīpuka, a spatial and temporal opening of Kanaka Maoli resurgence that is both a source of inspiration for other aloha 'āina initiatives as well as a threat to the settler state and its target of capture and biopolitical administration.

Cultivating Kīpuka Aloha 'Āina: Kanaka 'Ōiwi Ideologies and Implications for other Indigenous Communities and Implications for other Indigenous Communities
Mary Tuti Baker, Kanaka Maoli, Brown University, Mellon Postdoctoral Fellow in Indigenous and Environmental Theory

This paper argues that Indigenous ideologies are important social structures that help to strengthen bonds within and between kīpuka aloha 'āina. This theory arises out of work with Ho'oulu 'Āina, a farm/garden on the outskirts of urban Honolulu practicing indigenous place-based ethics of care. Indigenous ideologies emerge out of a worldview that embodies kinship relationship with land, plants, animals, clouds, rain, and the multitude of geological and meteorological existents of place. These relationships have developed across generations of being OF and ON particular places and therefore cannot be reduced to an abstract set of theoretical principles designed to contain all situations in all places at all times. Indigenous ideologies work to strengthen Indigenous resurgence, whereas ideology in neoliberal societies of control enable and reproduce hierarchies of domination. In contemporary Kanaka Maoli society, aloha 'āina functions as an ideological formation, but unlike ideological formations of capitalism, aloha 'āina emerges out of specific material environments rather than the disciplining of native and proletariat into capitalist social relationships. How does aloha 'āina organize resurgent practice that enables kīpuka aloha 'āina to fertilize and cultivate relationships beyond the boundaries of those spaces? How does the ideological formation generated in one place speak to ideological formations in other places? This paper looks at aloha 'āina as ideological formation in Kanaka 'Ōiwi resurgence at Ho'oulu 'Āina and considers ways that kīpuka aloha 'āina resonates with other Indigenous resurgencies and acts of resistance.

Aloha 'Āina in the Face of Urban Dispossession
Tina Grandinetti, RMIT University

This paper interrogates the dominant mode of urban development in Hawaii as a settler colonial project of gendered and racialized Indigenous dispossession. While Indigenous geographies hold 'āina and Kānaka in kinship relations, settler geographies view land as property. In the era of neoliberalism, the hyper-commodification of 'āina as real estate and speculative investment has produced a severe affordable housing crisis that continues to produce mounting displacement pressures on Kanaka Maoli. This paper explores a kīpuka aloha 'āina that has emerged out of this context of dispossession called Pu'uhonua O Wai'anae, or the refuge of Wai'anae. This houseless encampment of roughly 200 people, the majority of whom are Kanaka Maoli or Pacific Islander, has evolved into a largely self-governing and non-hierarchical village under the leadership of 'Ōiwi women. There, dispossession is answered not with possession, but with what Leanne Simpson calls relationships of 'radiating responsibility'. The ethic of aloha 'āina at Pu'uhonua O Wai'anae disrupts seemingly hegemonic settler geographies by creating a space where enduring relationships of kuleana can take root as Kanaka and working class residents assert a different relationship to urban 'āina. The refusal to define shelter as asset or commodity is a radical challenge to settler geographies, especially as the housing market becomes an increasingly important conduit for surplus capital. By answering dispossession with relationships of kuleana, this community challenges the hegemony of settler geographies

while reasserting Kanaka claims to land and to self-determined ways of being and living with 'āina.

Indigenous Language Immersion Schools as Kīpuka Aloha 'Āina: A Kula Kaiapuni Student's Perspective
Makana Kushi, Brown University

This paper uses an auto-ethnographic method to argue that kula kaiapuni, or Hawaiian language immersion schools/community schools, are kīpuka aloha 'āina. I also use a comparative method to understand the differences and similarities among kula kaiapuni, Hawaiian culture based charter schools, and other Indigenous language immersion schools. During seven years (2002-2009) at kula kaiapuni, I learned to read, write, speak, and think in 'Ōlelo Hawai'i (Hawaiian language). This pedagogy started a process of intergenerational healing for my family. As the kula kaiapuni battled to meet the state-mandated requirements to receive funding while retaining its values, our families learned the importance of building educational spaces of aloha 'āina, which contrasted greatly from their experiences of assimilation. Later at Kamehameha Schools and Ivy League universities, I learned just how unique and subversive these experiences at kula kaiapuni had been. While many argued that kula kaiapuni would not prepare us for the English-speaking world, I did not find myself unable or unprepared to write papers or read books. What I was unprepared for was the attempts to indoctrinate Indigenous students with the values of middle class America. This paper builds upon Goodyear-Ka'ōpua's *The Seeds We Planted* by adding the perspective of a kaiapuni student to the discussion. While Goodyear-Ka'ōpua roots her argument in a Hawaiian culture based charter school, I argue that kaiapuni students are uniquely empowered by using 'Ōlelo Hawai'i in their daily lives. Kaiapuni students learn to understand our world through 'Ōlelo Hawai'i and the values inherent to it.

028. Critical Latinx Indigenities One: Transborder Racial, Gendered, and Sexual Logics

Panel

10:30 to 12:15 pm S Block: 1.04

In the first of two interlinked panels deploying a Critical Latinx Indigenities approach, we take up this framework to explore how issues of indigenous erasure, recognition, and visibility arise across racial, gender and sexual logics. Our panel asks, which indigenous bodies get to be "seen" and what kinds of indigeneity are visible? What are the processes that render them visible? And how do indigenous people navigate their (hyper)visibility and respond to their invisibility? Noe Lopez highlights the tensions of (in)visibility by exploring indigenous same sex desire in migration by observing the circulation of indigeneity and "queerness;" observations nuanced by his own positionality as ethnographer and queer subject. Christopher Loperena takes up how Honduras' state apparatus' inability to see Blackness and indigeneity have led to the dismantling of Garifuna human rights. His analysis of the legal discourse of indigeneity exposes the centrality of race in the adjudication of indigenous rights and to larger arguments regarding who can and who cannot be a subject of the nation. Panelists Lourdes Gutierrez and Bianet Castellanos contemplate the politics of indigenous recognition for Chicanxs whose own ties to indigenous communities have been severed by colonial racial logics. They ask, what are the possibilities of indigenous relations, recovery, and recognition amid such loss? Brenda Nicolas focuses on how the Zapotec diaspora contest their subsumption within established ethno-racial categories. The refusal, she suggests, signals a broader refusal of indigenous erasure in diaspora.

Chair: **Bianet Castellanos**, University of Minnesota

Participants:

Embodied Violence and the Possibilities of the Erotic; or, When the "Queer" Indigenous Subject is also the Anthropologist
Noe Lopez, University of Texas at Austin

In the proposed paper, I reflect on my positionality as an indigenous "queer"[1]subject and anthropologist. My

research project is on same sex desires among Nuu savi indigenous people that migrate from Southern, Mexico to the state of California in the United States. I pay particular attention to racialized migrant indigenous male bodies as they navigate so called “queer spaces”—nightclubs and cruising—in California. My positionality as an ethnographer parallels my erotic subjectivities as a Na Savi “queer” immigrant. My own desires, sexuality and “queer” body are constantly challenged and negotiated in the “field.” I write on the embodied violence as an indigenous ethnographer in “queer spaces.” Embodied violence entails feelings, traumatic memories, and ordinary racisms. Furthermore, I complicate my embodied experiences as an ethnographer by reflecting on how it is crucial for my erotic and ethnographic experiences to become intertwined to provide an epistemological critique towards dominant power structures. Such complications shape my assessments on indigenous diasporic formations, Mexico and United States settler colonialism, and the production of knowledge in academic institutions. In addition, to acknowledge my erotic subjectivity entails a critique towards the representation of indigenous sexualities as alternative or primitive from modern sexualities. I argue that the erotic subjectivity of the indigenous ethnographer is a radical and political methodological proposal.

Native Vibes: On Hailing and the Politics of Recognition

Lourdes Gutierrez, Western Washington University; Bianet Castellanos, University of Minnesota

Being Indian in the United States is not just about blood quantum but about being part of a community, of being claimed by this community. For Chicax, these relations have been severed by colonial and nationalist projects. Chicax may not be able to claim a community. Yet they are constantly recognized by American Indians as indigenous. This paper examines what this interpellation tells us about native/Chicax relations. It analyzes the challenges that emerge when Chicax are hailed as Indian. We consider the tensions in conceptualizing Chicax indigeneity and the possibilities to recovery projects that aim to recover, preserve, and strengthen indigenous practices and ways of knowing, especially in places facing a long history of multiple settlements and colonialities.

Gendering Communal Practices Across Settler Colonial Borders *Brenda Nicolas, University of California, Los Angeles*

This presentation looks at how the Zapotec diaspora, women in particular, shape their identities as Indigenous in ways that contest their racial categorization as Latina/o and/or Hispanic. Zapotecs in L.A. have largely maintained customs that challenge the idea that Indigenous peoples are dead or dying across borders. Writing from a critical Indigenous hemispheric and theoretical perspective, I consider how the U.S. and Mexico, as settler nation-states, have shaped, maintained, and/or reconfigured indigenous racialization into a national imaginary that attempts to make invisible, silent — eliminate Indigenous peoples. Therefore, I ask the following questions: How does the Oaxacan Indigenous diaspora contest racial violence and pressures to assimilate to a larger Latinx/Hispanic identity? Specifically, what role do Zapotec women take in (re)defining and (re)producing indigeneity across U.S.-Mexico colonial borders and generations? Using oral histories, semi-structured interviews, and participant observation fieldwork in Los Angeles, California and Oaxaca, Mexico, my work challenges previous studies that argue that assimilation and acculturation of migrants are unavoidable beyond the first generation. The U.S.-raised generations play an increasingly important role in maintaining the survival of their Indigenous communities across borders. By organizing in their immigrant hometown association and taking part in cultural traditions, like dancing and playing in brassbands, I argue that the multiple generations in diaspora reinforce transborder connections to their homeland and identity as Indigenous peoples across

settler borders.

029. Whole-of-University Approach to Indigenous Higher Education: Positioning Indigenous Voices and Leadership
Panel

10:30 to 12:15 pm S Block: 1.05

This paper reviews the current situation of Australian Indigenous higher education and identifies future strategies in implementing a whole-of-university approach, reinforcing the important contribution of Indigenous higher education as a valued asset of universities, as well as empowering Indigenous voices consistent with their own values, perspectives and aspirations. In the past decade Australian Indigenous enrolments have more than doubled, however, in 2018 Indigenous applications declined by 5.2 per cent. This change of trajectory is concerning, bringing into question the current and future positioning of Indigenous higher education within Australian institutions. In 2012, the Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander Higher Education report recommended, as the next step in advancing Indigenous higher education, a paradigm shift in both, adopting a whole-of-university approach and ensuring responsibility and accountability is aligned to senior university leadership. However, as universities attempt to conceptualise what a whole-of-university approach looks like, some interpretations have resulted in a mainstreaming agenda, devaluing and disempowering Indigenous voices and knowledges within the academy. This has already been evident in various universities in Australia, disbanding Indigenous centres and academic departments, and absorbing the programs and services into mainstream areas. Alternatively, other universities and professional organisations have jumped at the opportunity to develop whole-of-university strategies, however, commonly the investment is not aligned to their aspirations. This paper will present an approach that meets the current and future needs of Indigenous student and community engagement, scholarship, knowledges and research across the academy.

Chair: *Leanne Holt, Macquarie University*

Participants:

Shifting Power Relations in Indigenous Higher Education in Australia *Leanne Holt, Macquarie University*

This paper explores the relationship between Australian Indigenous peoples and universities. Australian Indigenous higher education policies and decision making are currently dominated by colonial perspectives and leadership. The appointment of senior Indigenous positions and Indigenous community advisory committees was recently part of a national transformative strategy to give Indigenous peoples a voice in the decision-making processes of universities. The strategy was further linked to Commonwealth funding guidelines and many universities quickly responded to the requirements. However, in many cases the appointments were made with little consideration to how they fit within the university structure to enable the most impact and commonly with very limited resources aligned to the appointments. The fundamental flaw in the current model is that the final voice in decision making processes relating to the future of Indigenous higher education remains ultimately at the discretion of non-Indigenous university leaders and government officials. The voices of Indigenous peoples and communities remain as an advisory capacity, with limited control over their own futures. This power imbalance has led to decisions to mainstream Indigenous spaces as a further act of assimilation. Moves that despite protests from Indigenous staff, students and communities devalue and disempower the knowledges and perspectives of Indigenous peoples within university structures. These actions reinforce the fact that Indigenous peoples remain guests within Australian universities, positioned on the country they have occupied for thousands of years, required to abide by the decisions and perspectives of their respective hosts.

The Governmentality of Indigenous Leadership in the Australian Academy *Steve Larkin, Batchelor Institute*

In 2009, the historic appointment of an Indigenous person to a senior executive position at an Australian university

occurred. At 2019, the number of Indigenous Australians now occupying senior executive positions in the Australian academy now totals approximately eighteen. Essentially, the commonality across all of these positions is an institutional expectation of Indigenous leadership provided in and through the university. Unsurprisingly, Indigenous Pro Vice Chancellors have perceived their appointments as opportunity to initiate transformative projects that effectively decolonise their universities thereby creating spaces for the recognition and expression of Indigenous forms of academic and intellectual sovereignty. However, anecdotal evidence suggests Indigenous styles and practices of leadership have been frustrated inter alia by institutional indifference and resistance. The ethnocentric logics of western managerialist forms of management and leadership are pervasive and their application within Australian universities defines and legitimises only particular styles and models of leadership that comply with philosophical and ideological frameworks. Understanding Australian universities as predominantly white institutions, this paper utilises Foucault's concept of Governmentality as a conceptual lens to propose Indigenous senior executive leadership in the academy as a racialised project of the institution, and more specifically, how the university and the overall academy govern the conduct of Indigenous leaders by various means and techniques to produce only certain forms of Indigenous leadership and their fields of influence to maintain white dominance.

Rights and Responsibilities in Implementing a Whole of University Approach to Indigenous Higher Education
Gary Thomas, University of Sunshine Coast

This paper discusses the challenges of implementing a whole of university approach of Indigenous higher education. The strategic positioning of Indigenous education as a whole of institution priority requires the explicit articulation of roles, rights and responsibilities. One of the challenges to its success is the organisational culture and consequently the associated behaviours, rewards, sanctions and motivations of the actors involved. Responsible practice needs to be predicated on Indigenous modes of relationality and respect. This moves the pursuit and promulgation of Indigenous excellence from the fringes to core business. The past progress of Indigenous people in higher education has occurred based on the continual drive and passion of Aboriginal people to ensure Aboriginal higher education remains on the agenda of universities. Future structures move beyond being driven from Aboriginal and Torres Strait Islander people and instead be driven by a good university governance, leadership and accountability model.

030. Dakhóta Language Revitalization in Mnisota Makoče
Panel

10:30 to 12:15 pm S Block: B.01

Dakota language in Mnisota Makoče, the land where the water reflects the sky, remains embedded in Minnesota place names, deep histories, and in the Dakota communities that persist in the face of a history of violence, exile, and erasure. This panel reveals the multimodal front lines of Dakota language revitalization. Drawing on a variety of experience levels and coming from various entry-points into Dakota language revitalization efforts, the presenters represent language instructors, Dakota language learners, and curriculum developers. The papers included speak to the revision of classroom pedagogy to offer expanded access to language learners through new technologies, address the histories of trauma and internal oppression that present unique challenges and call for decolonizing methods in Dakota language revitalization for second-language learners, highlight the monumental efforts of the Dakhóta Iápi Okhódakíchiye (Dakota Language Society) to produce and disseminate language-learning materials including recording speakers for a new online dictionary, and call for renewed recognition and allocation of resources with the designation Dakota as a heritage language in the state of Minnesota. Together, the papers argue for the imperative of Dakota revitalization efforts, from the classroom to state legislation,

as the fundamental means by which Dakota people in Minnesota and other traditional Dakota homelands continue to resist colonization and erasure. Elements of our presentation will be conducted in the Dakota language, and we hope to inspire broader discussion about indigenous language revitalization efforts and strategies with our fellow conference participants.

Chair: *Samantha Majhor*, University of Minnesota

Participants:

Decolonization Through Dakota Language Acquisition
Neil McKay, University of Minnesota

At the present, there are roughly five Level 1 speakers of the Dakota language residing on one out of five Dakota communities in Minnesota. This paper will look at Dakota history in Minnesota from a Dakota perspective. I will highlight how colonization and assimilation policies implemented by the U.S. government, acting in concert with its Euro-American citizenry and the Christian Church, impacted Dakota people, causing historical trauma and the devaluing of the Dakota language. Today, speaking Dakota is in itself an act of resistance and a method of decolonization. There are efforts underway to raise new speakers of Dakota at pre-K and elementary level Dakota language immersion programs. This creates a necessity for adult language learner classes so new speakers and teachers can be created at the adult level to help build the capacity to raise the next generation of speakers in academic settings and at home. Ultimately, I argue for the necessity of creating a safe learning and teaching environments because health, historical trauma, internal oppression and the history of how the language has come to where it is must be addressed by all who are involved in the Dakota language revitalization movement.

Dakota Language as a Minnesota State Heritage Language Initiative
Samantha Majhor, University of Minnesota

One need only to look at a map of Minnesota to recognize it as a Dakota place as the state name is a Dakota word along with the many towns and cities therein. Therefore, one might wonder why the state has failed to institute impactful education initiatives that honor the heritage and continued presence of its indigenous peoples. In 2017, Dakota community members, historians, language warriors, and relatives fought to change the name of Minneapolis' most famous lake from Lake Calhoun (named for the 19th-century, pro-slavery American statesman, John C. Calhoun) back to its original Dakota designation, Bde Maka Ska. While those in favor of restoring the Dakota lake name won the fight, the vitriolic reaction of some Minnesotans revealed an abiding undercurrent of racism toward Dakota people, based on both longstanding, historical clashes and general ignorance about the indigenous peoples whose cultures and languages continue to inform the landscape. In this paper, I argue that the designation of Dakota language as a Minnesota State heritage language, accompanied by initiatives that work toward the universal availability of Dakota language curriculum in pre-schools and elementary schools throughout the state, would work to ensure a vibrant future for the indigenous language that continues to define this place. Taking inspiration from other partnerships between states and indigenous language revitalization movements, like the adoption of Maori language initiatives in New Zealand's 1989 Education Act, I elucidate the path toward a practical partnership between Minnesota state education initiatives and Dakota language revitalization efforts.

Bringing Dakota Language Revitalization into the Digital Age
Joe Bendickson, University of Minnesota

The Dakota language is an oral language, traditionally passed down from parent to child. Today in the classroom we use many different methods to teach the Dakota language to help grow a new generation of Dakota speakers. The Dakota language program at the University of Minnesota – Twin Cities is celebrating 49 years of producing the next generation of speakers and working

toward Dakota language revitalization. However, with skyrocketing tuition costs it is difficult to recruit and maintain high enrollment levels. To increase enrollment the Department of American Indian Studies at the University of Minnesota decided to offer classes via video conferencing starting Fall 2018 semester. The Liberal Arts Technology and Innovation Services, the Language Center, and the American Indians studies partnered to create a platform for teaching students via video conferencing. My paper focuses on the way video conferencing has influenced both my teaching strategies and the classroom experience for students in class and online. I connect the rising need and benefits of video conferencing with the implementation of new learning strategies that attend to remote learning. My discussion also offers suggestions for the supplemental materials and resources needed to support students participating in online learning. I also think broadly about the implications of video conferencing in the future of Dakota language and its burgeoning role in future language instruction. In the end, I argue that online learning can help us reach non-traditional students that do not have access to college classes due to monetary, travel, educational factors.

Manifesting Dakota Language: Dakota Language Revitalization through Sustained Connection to Land
Ethan Neerdaels, Dakhóta Iapi Okhodakichiye (The Dakota Language Society)

Since the arrival of Wašiču settlers in Minnesota, Dakhóta people and the landscape have experienced a gradual and systematic language shift. This shift was instituted in a multitude of settings - each designed to eradicate the language. As a result, only a handful of first language speaking Dakhóta people remain in Minnesota, today. Further, the indigenous place names, communicating meaning and experience have also been removed. This shift has devastated Dakhóta people and their communities. The decimation of both the indigenous language and the landscape is tied together. Through in-person interviews, Dakhóta Iapi Okhodakichiye has compiled a database for second language learners to determine precisely how the government-administered English language hegemony has affected Dakhóta well-being and thought. This paper will investigate the systematic removal of the Dakota people and language from Dakota homeland and connect the historical record to the current state of Dakota language and land revitalization with a focus on the symbiotic relationship between language and land. I will discuss the ongoing Dakota language revitalization movement taking place across the Dakota speaking world by highlighting new tools and methodologies for Dakota language acquisition in the home, community, and classroom. As we build new tools for language revitalization, I argue that our efforts must remain connected to the land that the language was built upon.

031. Mother Who Works the Land - Decolonizing Reproductive/ Birth Justice and Building Collective Voice on Land, Body and Place

Roundtable

10:30 to 12:15 pm K Block: G.01

This interactive roundtable is intended to provide a forum where reproductive/ birth justice is explored through the lens of Indigenous land based peoples. Through story sharing of projects and work being done in different indigenous communities to restore our connection to birth, we will provide a space that is both experiential and visual for participants to understand the fundamental connections of land and bodies. By exploring environmental and reproductive/ birth justice, participants will build collective understanding, and voice the implications of place, land and body within their work. Throughout the discussion, participants will be led through grounding practices as a way to encourage healthy embodiment, self-care and exploration of story. Roundtable participants: (Chair) Jennie Luna, PhD Native American Studies, Asst. Professor Chicana/o Studies California State University Channel Islands, and Community Birth

Worker/Doula Corrine Sanchez, PhD, Executive Director, Tewa Women United
Carlie Dominguez, AIS MA Student, UCLA
Jessica Lujan, BS Integrative Health Studies, CLE, CD(ICTC), Program Manager, Indigenous Women's Health and Reproductive Justice, Tewa Women United, Doula

Chair: **Jennie Luna**, California State University, Channel Islands

Presenters:

Jessica Lujan, Tewa Women United

Carlie Dominguez, University of California, Los Angeles

Corrine M. Sanchez, Tewa Women United

032. Biidaaban: The Dawn Comes

Film

10:30 to 12:15 pm L Block: G.01

Biidaaban is a short film (19 minutes) based on three stories from renowned Nishnaabeg writer, academic and artist Leanne Betasamosake Simpson, and directed by acclaimed Michif filmmaker Amanda Strong. Both artists will be in attendance, along with screen writer Bracken Hanuse Corlett i Northwest Coast multi-media artist hailing from the Wuikinuxv and Klahoose Nations). Accompanied by a 10,000-year-old shapeshifter and friend known as Sabe, gender nonconforming Biidaaban sets out on a mission to reclaim the Nishnaabeg practice of harvesting of sap from maple trees and processing it into sugar in an unwelcoming suburban neighbourhood in what is now known as Canada. Driven by Simpson's poetics and Strong's mesmerizing stop-motion animation, Biidaaban intricately weaves together multiple Nishnaabeg worlds through time and space, calling for a rebellion through the building of new worlds. Biidaaban has screened at the Toronto International Film Festival, Vancouver International Film Festival (Best BC Short), Ottawa International Animation Festival (Best Script, Honourable Mention Best Short), ImagineNATIVE (Best Short) and Festival Stop Motion Montreal. This screening will include an artist talk between Strong, Simpson and Hanuse Corlett, an academic and artistic discussion of the artists' intentions, Nishnaabeg storytelling, theory and aesthetics, the process of making the film and layered and multiple meanings behind the film.

Chair: **Riley Kucheran**, Ryerson University

Presenters:

Leanne R. Simpson, Independent

Amanda Strong, Independent Filmmaker

Bracken Hanuse Corlett, Independent Artist

033. Sámi Perspectives on Climate Change, Green Colonialism, Forest Fires, Industrial Exploitations, and Food Sovereignty

Panel

10:30 to 12:15 pm I Block: G.02

Addressing and analysing climate change leading to forest fires and burnt reindeer grazing lands in summer, as well as "locked in" reindeer food in winter, the whiteness and coloniality of "green" political campaigning, the consequences of industrial exploitations of Sámi territories – and the Sámi resistance and struggles to find solutions and challenge a colonial destructive knowledge paradigm - this panel is ultimately addressing Indigenous Food Sovereignty and thereby future survival for Indigenous peoples in general and Sámi in particular. Organised by a Sámi scholar at Uppsala University, the panel brings together community, scholars and non-Sámi/ non-Indigenous scholars from Sweden, Chile/UK, South Africa approaching the theme from multiple angles and aims at setting up a network for continued collaboration among ourselves and interested NAISA participants. The panel is partly financed by a research project led by Dr May-Britt Öhman on Indigenous Climate Change Studies (FORMAS 2019-2021), within the Swedish National Research Programme on Climate. Film and drone technology as a means for research, communication and dissemination is used. Case studies are from Jähkämäkke and Ljusdal on the Swedish side of Sápmi, and from the Talvivaara tin mine, Finland, where a tailing dam failure occurred in 2012-2013.

Chair: **May-Britt Öhman**, Uppsala University and Luleå University of Technology

Participants:

Sámi Perspectives on Climate Change and Imposed Flexibility: Experiences from Reindeer Herding in the Lule River Valley
Gun Aira, Sirges Sámi Village/Uppsala University

This is a presentation of a documentation project regarding climate changes – from our *sijdda* reindeer herding group, consisting of myself, my two children and a cousin's child. On the one hand, we document climate changes, and on the other hand we show how industrial exploitation and forestry impact on our ability to be "resilient": an imposed flexibility. We work and live along the Lule River, moving between winter and summer lands, stretching from the mountains in the west, to 100 km east of Jåhkâmákke. Fifty years ago, the conditions were totally different from today. The reindeer were tamer and didn't fear humans. We worked on skis, humans and reindeer lived together under the same conditions. There were few forestry roads, and no snowmobiles with their tracks. Lichen on the trees was plentiful. The lichen on the ground was not destroyed by forestry machines. We rarely had to support-feed reindeer by trucks, and rarely had to support-feed them. The reindeer could support themselves most of the time. Today, due to exploitation and climate changes combined, we have to support-feed the reindeer every year. Because of rapid temperature changes, snow falls, turns to water, and then freezes, "locking in" the ground lichen. The trees are also cut down, and so no tree lichen is available.

Under the Surface: Water, Pollution, and Threats Against Sámi Food Security – The Talvivaara Tailings Dam Failure
Eva Charlotta Helsdotter, Uppsala University

Clean and safe water is the key to food security and food sovereignty. How can Sámi/Indigenous waters be protected from the destructive mining policies in the era of climate change mitigation and the scramble for metals needed for electrical cars, batteries, solar cells, and wind-power plants? How can awareness of the toxic pollution of tailings dams be raised among the public and decision-makers? This presentation is part of a film project about the Talvivaara tin mine in Finland, and the disastrous tailings dam failures in 2012-2013. A research group consisting of myself, May-Britt Öhman, and the independent filmmaker Storlöpare visited the site in 2017, conducting video interviews and documenting the area. The failure caused massive problems. Leakage from the tailings dam is still ongoing, polluting waters all the way to the city of Oulu, and into the Baltic Sea. On the opposite side of the Baltic Sea, in Sweden, several mines are located in Sámi territories, and more mines are planned. In 2013, the Swedish government adopted a Mineral Strategy in which they claim to exploit mineral assets in a "long-term sustainable way, with consideration shown for ecological, social and cultural dimensions...". Yet, respect for Sámi people is still lacking. The aim of the project is to reach a wider audience, and to support ongoing struggles to protect Sámi lands and waters. At NAISA, the ambition is to show an example of how to join film and scientific research, and to receive suggestions on how to proceed.

Fighting Climate Change and Forest Fires – From a Sámi Perspective
Liz-Marie Nilsen, Jåhkâmákke/Uppsala University; Ignacio Acosta, University of Brighton

We present a research project documenting experiences from forest fires in two municipalities within Sámi territories. The summer of 2018 was extremely hot and dry in Sweden, with up to 50 forest fires raging simultaneously. In Jåhkâmákke – which has 5000 inhabitants, and an area of 19 477 km² – as many as four fires raged simultaneously during July. With the support of volunteers, and building on experiences from a major fire in 2006, disaster was avoided. In Ljusdal – which has 19000 inhabitants, and an area of 5288 km² – the fires spread out of control, and people had to be evacuated. Understanding what went well in Jåhkâmákke and what went wrong in

Ljusdal may provide lessons to be learned: it is not only about climate change, it is also about firefighting competence. Another aspect, highlighted from the Sámi perspective, concerns disaster relief: while forest owners resort to insurance, there is no such relief for reindeer herders, as they don't own the grazing lands. According to the Sámi Parliament's application for disaster relief to the Swedish government, 31 out of 51 Sámi reindeer herding villages and 21 500 hectare of grazing lands burned. Due to climate change we can expect more of the same in the future. Thus the consequences of forest fires for reindeer grazing need to be addressed and mitigated, at the same time as it is of major importance to reclaim local and traditional knowledge on firefighting, demanding that the actors involved are prepared and ready when it happens again.

The Whiteness of Green Ideology: Swedish Environmentalism as Colonial Vanguard
Scott Burnett, Wits Centre for Diversity Studies

The violent occupation and appropriation of land in Sápmi for Swedish hydro- and wind-power projects has been opposed by Sámi scholars and activists for over a century. Yet Sweden has maintained its reputation on the world stage both as a humanitarian and green "superpower". The narrative of "good Sweden" has worked to (re)produce the nation as a space where whiteness is the unquestioned norm, and settler colonialism passes as common sense. Environmentalist communication in this context shapes ethical subjectivity, and legitimises the colonial base of the modern welfare state. This paper presents a discourse-theoretical analysis of the construction of "renewable" energy around the 2018 elections. It investigates closely the Swedish Green Party's election platform at a national level, and also zooms in to Jåhkâmákke municipality, and Sámi candidate Henrik Blind's successful campaign for office. While Sámi issues remain "unspeakable" at a national level, local political texts reveal complex accommodations and contestations. I argue that mainstream Swedish environmentalism constructs the argument for renewable energy as a series of impossible choices. While this research has been pursued in conversation with Sámi scholars, I do not speak for or from a Sámi position. I am a descendant of the European settler colonialists of South Africa, and I have recently relocated to Sweden. My approach to critical "race" and indigenous studies research is to problematise the colonial centre and the "whiteness" it reproduces, in the tradition of critical whiteness and settler colonial studies.

034. The Violence of "Violence," Part Two

Panel
10:30 to 12:15 pm
L Block: G.02

In this two-part panel, we take up the question of how 'violence' loses or gains both analytic and political purchase in time with the execution of state and institutional force. Not limiting ourselves entirely to the frame of bureaucracies, laws, and states, however, we also move to the corporeal field of social and political lives lived on land and water. What kind of spectrum of violence does colonialism instantiate when it moves from bodily to discursive registers in recent history? Does the force of indigenized diminishment entwining at the level of mind, as Fanon argued, beget not only its own rebuttal of violence but also the end game of contemporary settler democracies - states of apologetics that continue to propagate a violence of indifference that holds hands with force against particular bodies? And how are historical violences narrated in ways that both obscure and assert these processes? Simultaneously "conflict" of any sort appears to leave the scene of analysis as state and other actors seek to assuage trenchant colonial critique with profferings of grief and deferrals of proper political reckoning, justice, and cultural practice. These papers explore the many registers of colonial violence to nuance analysis of gendered relationships to land, water, atmospherics, and bodies. Rather than a tired, totalizing frame of the complete annihilation of violence as an analytic category, we seek to

trace its different iterations through recent work on space, place, personhood, and spectacle in order to maintain analytical precision in our understanding of colonial displacement, extraction and elimination.

Chair: **Coll Thrush**, University of British Columbia
Participants:

The Anticipatory Corpse: (Elder) Subjects of Speculation
Sandy Grande, Connecticut College

This paper examines the ways in which elderly bodies increasingly serve as sites of speculation; amortized within and by an apparatus of medical, corporate and government agencies and entities. In so doing, elderly subjects mark the next “frontier” (with all the violences conjured by that signification) for new, speculative forms of capitalism, which is to say for settler logics of extraction and elimination. More specifically, I examine how the emergence of genomics and biotechnologies, has shifted medicine toward an ensemble of “personalized” practices and interventions. Increasingly underwritten by corporate interest, this shift has tethered medicine and medical practice more directly to profit margins and Wall Street speculators. That is, in a context where biotech companies are enabled by venture capital and pharmaceuticals are publicly traded, the “market” of medicine is increasingly reliant on speculative capital. I provide examples of how this assemblage has given rise to a new class of medical prospectors who target elderly bodies as subjects of speculation and experimentation. In so doing, I examine biocapital not only as a system of exchange but also a regime of settler knowledge and epistemology, turning toward Indigenous frameworks of life, death and well-being as a necessary and critical antidote.

Martial Love: Parasitic Recreation in the Moskitia’s Drug Control Regime (Nicaragua/Honduras)
Fernando Montero, Columbia University

During the last decade, the governments of Nicaragua and Honduras installed Army and Navy outposts in practically every single Afro-Indigenous coastal village bordering the Caribbean Sea, with various forms of “drug war” military assistance from the United States and Russia. This paper centers on the sexual and romantic affairs between soldiers and Afro-Indigenous Miskitu women. While the War on Drugs is often theorized as a “thanatopolitical” intervention enforced by disembedded, sovereign state forces, I focus instead on the everyday life of petty sovereignty: soldiers working in Afro-Indigenous villages where state and market infrastructure is rudimentary, and where they habitually turn to local residents for labor, logistical support, and sexual and romantic companionship. The paper draws a parallel between martial law and martial love: if “martial law” is an oxymoron denoting the suspension of all law, martial love refers to a predatory intimacy precluding durable attachment. Via soldiers’ eroticized everyday practice, the state emerges as a predatory object of desire, pulling towards it peoples who continue to turn away from it and improvising mechanisms to extract different types of value even from those who turn away. One of those mechanisms is the very simulacrum of the promise of love. The great majority of soldiers never speak to their girlfriends again upon the end of their three-month rotation. Instead, women are discarded by the parasitic recreation of two anthropophagous states whose aim in the Moskitia is, as of yet, not the production of value but rather its extraction and brazen consumption.

Comment:

Glen Coulthard, University of British Columbia

035. All Fires are Cultural: Indigenous Resurgence and Reconnection in Fire Management (Part II)

Panel

10:30 to 12:15 pm S Block: G.02

Gradual and important changes are occurring in the management of landscape fire hazards and impacts in several settler colonial

countries. In spatially uneven ways, Indigenous peoples are increasingly active in the management or cultivation of fire on their ancestral territories. This includes, for example, being present and influential in roles they were often previously excluded from, taking up positions as bushfire managers, partners in government processes, and as practitioners in Indigenous and settler colonial land management agencies legally charged to know and manage fires. This panel brings together a range of scholars, activists, practitioners and others engaged in sites of Indigenous resurgence and reconnection with fire, examining how different groups and individuals are negotiating issues of institutional power, cultural livelihoods, conflicting knowledges and much more in their engagements with fire.

Chair: **Bhiamie Williamson**, The Australian National University

Participants:

A Burning Need for Change: Embedding Indigenous Knowledges in Fire Management Globally
Bhiamie Williamson, The Australian National University

In a changing climate, catastrophic fire conditions are becoming increasingly common. In 2017, the Canadian province of BC experienced their worst fire season on record. In the same year, the US State of California also suffered its worst recorded fire season. In Australia, wildfires increasingly occur outside of established bushfire seasons such as the Tathra fire on the NSW south coast, which occurred in March 2018. Jurisdictions throughout the world are now confronted by increasingly dangerous conditions in summer, protracted fire seasons and greater variations in long-term forecasting. This presents a significant policy issue and an increasing threat to life and property in fire prone areas. This presentation will consider the role of Indigenous knowledges and perspectives in responding to these issues. What knowledges do Indigenous peoples possess that may inform modern environmental management? Do Indigenous groups have alternate strategies to better manage and mitigate landscape scale wildfires? And can Indigenous perspectives be applied by non-Indigenous groups to better understand the environment? Responding to these questions reveals that Indigenous peoples have much more to offer in the management of an environment susceptible to climate change. Valuing Indigenous knowledges and embedding Indigenous perspectives in fire management opens new spaces that enable the revitalisation of Indigenous cultural practices and creates greater opportunities to reconnect with traditional lands and waters.

Djandak Wi: An Experiment in Partnership and Returning Fire to Country
Trent Nelson, Dja Dja Wurrung Clans Aboriginal Corporation; Mick Bourke, Department of Environment, Land, Water & Planning, Victoria, AU; Scott Falconer, Department of Environment, Land, Water & Planning, Victoria, AU

In 2013, Dja Dja Wurrung peoples signed the first Recognition and Settlement Agreement with the Victorian government. This agreement represents an alternative to the native title system of land rights law, committing the government to work in partnership with Dja Dja Wurrung peoples on various matter including the management of public lands on Country (or lands and waters). Colonisation has turned these places into ‘upside down Country’ with many ecological problems including the absence of key species. Several years after the agreement, Dja Dja Wurrung have begun returning djandak wi (or ‘healthy fire’) to Country, as part of an array of strategies to heal it and its peoples. In this presentation, we will discuss some of the benefits to djandak wi and the personal and institutional challenges, obstacles and opportunities of working in partnerships.

Karuk Cultural Burning as a Response to Climate Change in the Klamath Basin
Jessica Ann Conrad, Karuk Tribe; Kari Marie Norgaard, University of Oregon;

Ryan Reed, Hup/Karuk/Yurok; Bruno Seraphin, Cornell University

Fire is a central component of Karuk management and culture, yet now increased fire severity and frequency in the context of climate change pose particular and unique risks to Karuk tribal traditional foods and cultural use species, create infrastructure vulnerabilities and pose implications for tribal management authority. Fortunately, as the untenable nature of fire suppression has become widely visible to a critical mass of land managers and the general public, many ecologists, fire scientists and policy makers have turned to indigenous fire practices with renewed interest in the hope that they may provide a much-needed path towards climate adaptation. Can climate change provide a strategic opportunity for the return of Karuk use fire to the landscape? Karuk fire knowledge and management principles can be utilized to reduce the likelihood of high severity fires. In Karuk territory fire is especially important for restoring grasslands for elk, managing for food sources including tan and black oak acorns, maintaining quality basketry materials, producing smoke that can shade the river for fish, and more. Karuk fire regimes generate pyrodiversity on the landscape by extending the season of burn and shortening fire return intervals. As Karuk Director of Natural Resources Leaf Hillman puts it, "Fire is a cultural resource." Our presentation combines perspectives from Karuk fire practitioners and non-Native research collaborators and film makers to describe how collaborative community efforts and climate adaptation planning have become platforms for cultural revitalization and traditional management. Our presentation also showcases a short film.

Knowledge Moves, Land Management and Power *Jessica Weir, Western Sydney University*

Scholars such as Kim Tallbear and Kyle Whyte have described Indigenous knowledge in broad terms and as explicitly linked to self-determination issues, in order to support more just terms of engagement for Indigenous people whose homelands are co-located with settler-colonial states. This includes in relation to land management issues. This knowledge/governance work has involved analyzing and then re-working non-Indigenous knowledge practices that discriminately allocate Indigenous people certain 'spaces' to speak and act. For example, when Indigenous peoples knowledge and governance is cast as 'cultural', 'local', 'unscientific', whilst settler-colonial authorities are 'rational', 'universal', 'scientific', and so on. In this paper, I will track the role of different conceptual/material knowledge practices in land and environmental management, and how Indigenous peoples' are re-working this engagement space as acts of sovereignty. This includes briefly reporting on my current research partnership with Aboriginal people and fire authorities in Canberra, the capital of Australia. Here, cultural resurgence is transforming what is understood as Indigenous knowledge for all parties, as well as influencing mainstream fire practice. Although this complex knowledge work is not separate to achieving material change, what this all means, materially, remains to be seen.

Reigniting Connections: Aboriginal Women and Cultural Burning in New South Wales *Vanessa Cavanagh, University of Wollongong*

There is a long relationship between Aboriginal people, fire and Country. In Australia this relationship supported sustainable livelihoods for thousands of generations. European invasion resulted in Aboriginal people being displaced from our lands and cultural practices, including the use of fire in the landscape. Especially in some parts of NSW, where the effects of colonisation have been significant. Recently, there has been a push from Aboriginal groups to reinvigorate cultural burning practices. In NSW, government departments are seeking appropriate responses to accommodate this, by developing

policies and guidelines. In addition to the environmental and social outcomes that cultural burning can produce, such as bushfire hazard reduction; benefits can include strengthening the cultural identities of individuals, our kids, our families and communities. There is potential for continuing cultural practice and intergenerational knowledge transfer. My PhD research aims to better understand Aboriginal women's engagement in cultural burning in NSW. Gender may influence who participates in cultural burning, as well as how they participate, and what types of meaning, purpose and outcomes they experience. In doing so, my research seeks to positively influence cultural burning policy development, management and practical operations. And to challenge any barriers, to support an increase in Aboriginal women's participation in this space. This research also will contribute to the development of Indigenous research within academia. My research is supported by UOW Bushfire Risk Management Research Hub, UOW ACCESS, and works in collaboration with NSW Aboriginal communities, fire practitioners and individuals, and the NSW Office of Environment and Heritage.

036. Writing Resistance: Race, Gender, and Indigeneity

Individual Paper Session

10:30 to 12:15 pm L Block: G.03

Chair: *Jill Doerfler*, White Earth Anishinaabe; University of Minnesota, Duluth

Participants:

(Niu) Coconuts: Identity in and From the Diaspora *leilani portillo, University of Hawai'i at Mānoa*

This paper analyzes themes of speaking back to the Euro-American empire in the work of poets Kathy Jetnīl-Kijiner (Marshallese), Lehua M. Taitano (Chamoru), and Serena Ngaio Simmons (Maori). I position myself with these poets and within their poetry because of how much of an influence they have had on me and my work as a poet. Pasifika women poets in and from the diaspora are coconuts. Coconuts, or niu, are central in Pacific culture, providing hydrating water, soothing milk, moisturizing oil, and delicious meat. Today "coconut" is used pejoratively against Pasifika people to mean they look brown on the outside but are white on the inside. This blames their thinking, upbringing, and education as "white" on themselves but can also speak of those who would be considered "sellouts" of their own culture. However, diasporic Pasifika women poets are strong enough to weather storms, cross oceans, and survive outside their ancestral homelands. They germinate, sprout, and grow in the face of Euro-American imperialism. I push against the contemporary connotations of being a coconut and explore how our poetry is nurturing, hydrating, and healing in the face of nuclear testing, military occupation, being born and raised away from our ancestral homelands, and the desecration of our homelands. Pasifika women poets will always be coconuts and will always grow regardless of displacement.

Winnie Guess: Fancy-Dancer and Progressively-Traditional Postindian Princess *Shannon Claire Toll, University of Dayton*

This paper will discuss the career of Winnie Guess-Perdue, an icon of the Cherokee Nation and one of the first female fancy-dancers, who defied gender norms that only permitted men to perform as Plains fancy-dancers. In the early 1950's, she joined an American Indian troupe that toured the United States, performing in men's regalia and educating mainstream audiences about Native American cultures. I will implement an interdisciplinary approach to this topic, including gender and Indigenous dance studies to address the following questions: how did non-Native audiences react to Guess's performances vs. Native audiences, who might be more familiar with the ceremonial importance of the dances, and how did Guess view her role

in these dances, since there was no precedent for female participants? Guess took on the role of community advocate during a time when the prototypical Indigenous female representative fit the norm of the Indian Princess, whose authority was vested in her performance of idealized Native femininity. Instead, I will argue that Guess was a “postindian princess,” building from Anishinaabe scholar Gerald Vizenor’s concept of the “postindian warrior.” Guess defied traditional gender norms and the ascribed gender norms of mainstream audiences to represent her community in a new and meaningfully disruptive manner. Through the expression of dance, she demonstrated how Native cultures have always made space for what Joshua Nelson terms “progressive traditions” that defy the dichotomy of “tradition” vs. “assimilation,” and instead account for the cultural exchange and nuance that has always been present in tribal communities.

The Value of Words - Traces of Wampum in Seneca Letters of the Removal Era *Claudia B. Haake, La Trobe University*

The paper will discuss the way how and the reasons why traces of wampum can be discovered in Seneca letters of the removal era. In their correspondence to protest against their proposed removal under the 1830 Indian Removal Act, Seneca letter writers often invoked the idea of progress towards civilization on which removal’s white adversaries and advocates drew to justify the policy. However, some letters also included other, often more customary arguments involving cultural translation, including subtle or overt references to elements such as diplomatic customs or their own customary laws. Significantly, these diplomatic forms that put writing in the tradition of the former use of wampum. The reasons for such ‘entangled’ content, to use Nicholas Thomas’ term, were complex, but included the letter writing practices adopted by those composing these messages to members of the federal government. Letters were often written communally, in a process I have referred to as ‘oral writing’, and authors included both older men steeped in cultural memories and traditions, but also younger ones educated in the Western tradition. What united them was their fear of removal (forced migration). The way these fears were ‘translated’ in the communications (linguistically as well as culturally) by younger men influenced both their form and content. In spite of such translations, in the eyes of many of the senders the ‘traces’ of wampum in the letters show that even in the mid-19th century traditions associated with wampum bestowed authority on the message they were seeking to convey.

Writing Duyuk’ta: Balancing Survivance Within 19th Century Cherokee Women’s Writings at the Cherokee Female Seminary *Emily Legg, Miami University*

During the 1850s at the Cherokee Female Seminary, Cherokee woman had to perform to expected gender roles of a Eurocentric society that demanded assimilation while seeking out balance (duyuk’ta) with fading indigenous practices (Awiakta; Mihesuah; Perdue). This balancing act is preserved and performed in recovered student writing from student newspapers written in both Cherokee and English. By recovering nineteenth century Cherokee women’s writing, this presentation situates writing practices at the Cherokee Female Seminary as embodying indigeneity in Eurocentric educational systems and exemplifying what Joshua Nelson calls “progressive traditions” that seek a third path of identity through rhetorical acts of survivance and cultural balance (Lyons; Stromberg) as a response to the realities of assimilation at a time of Native removal legislation and marked erasure. This recovery work builds upon indigenous methodologies (Tuhivai-Smith; Wilson) that situate storytelling as an ontological and epistemological practice that decolonizes and indigenizes archives and archival research (Powell; Weaver; Wildcat; Wu). By employing storytelling as methodological, I call for research practices that seek

balance (duyuk’ta) as we encounter colonizing preservation practices still present in archival work. By focusing on student writing and storytelling, I hope to contribute historiographic work that seeks to steer us back to several present realities—the reality that these archives have always already been indigenous even in a colonized state, the reality that our methodological need to navigate and resist colonial structures still is present, and the reality that we, as scholars, must seek reflective practices that are constantly aware of our own cultural ecologies.

037. Visual Literacies and Indigenous Ecologies

Individual Paper Session

10:30 to 12:15 pm S Block: G.03

Chair: **Elizabeth Hutchinson**, Barnard College/Columbia University

Participants:

Britta Marakatt-Labba and Sonya Kelliher-Combs:

Subsistence Aesthetics in Contemporary Art from the Indigenous Arctic *Elizabeth Hutchinson, Barnard College/Columbia University*

This paper compares the work of two artists from Indigenous Arctic communities, Britta Marakatt-Labba (Saami) and Sonya Kelliher-Combs (Inupiaq/Athabascan), using formal analysis and their own words. Both have achieved success in the global contemporary art world. Yet both vex an art historical tendency to separate so-called “traditional” and “modern” Indigenous art by incorporating historic techniques in their work, particularly the sewing practices associated with the preparation of materials for, assemblage and decoration of clothing. Recognizing the importance of such continua, Irene Snarby has argued that *Dáiddaduodji*, the Saami word for “artwork,” actively engages the older term *duodji*, which refers to handcrafted objects for everyday use such as clothing, tools, and objects associated with cooking. Contemporary Saami art demonstrates an “assimilation of old techniques, values and ways of thinking combined with new ideas and forms of expression.” This strategy might be particularly meaningful to artists from across the Arctic, where subsistence activities continue to be essential to sustaining life and community. By demonstrating their engagement with these activities through subject matter and material practice in works that reach beyond a local audience, Marakatt-Labba and Kelliher-Combs call attention to threats to these practices by the incursion of settler extraction industries. My comparison of artworks builds on connections that are being explored in political realms between the Inuit and the Saami as they build alliances across national boundaries in the Indigenous circumpolar and argues for visual culture as a site for Indigenous Arctic engagement with each other and the world.

A Tuna in Every Puna: Photofilmic Practices and Tribal Desires for Environmental Reinvigoration of Freshwater Springs *Natalie Robertson, Ngāti Porou / AUT University*

How might photographic and video practices support tribal goals for environmental restoration of waterways? This paper discusses how Ngāti Porou hapū (sub-tribal communities) desires for the environmental restoration of puna wai (freshwater springs) are responded to through photofilmic practices supplemented by archival research. The Waiapu River on the East Coast of Aotearoa is in the midst of a century-long catastrophic environmental disaster due to deforestation. In response, river hapū have identified ‘desired state’ environmental indicators including that ‘Underground springs are used and protected’. Elders speak about times when there was ‘a tuna in every puna’, an eel in every spring to keep the water clean. Assisted by oral histories and land court records. I work with my hapū Ngāti Puai to locate ecological microsites to visually record their current state, establishing working methods for using images as tools for inspiration and instigation for

protection, and ecological restoration. The scale of the Waiapu River erosion disaster requires many generations of restorative work. Yet commencing healing the tributaries and freshwater springs of the catchment is conceivable in shorter timeframes. Our remaining elders who once used freshwater springs maintaining strict tikanga (protocols), and who can retell the stories, are now in their eighties. It is imperative to find collective ways to activate change to uplift the mauri (life force) of the water in their lifetimes. Investigating ancestral places associated with water is important because they reveal the cultural and ecological mātauranga-a-iwi (tribal knowledge) of our tipuna (ancestors), within tribal organizational boundaries marked by genealogies.

An Indigenous Water Aesthetic: A Practical Visual Analyses of Water and Fluidity in Indigenous Films
Sequoia Hauck, Anishinaabe and Hupa; University of Minnesota

This paper explores the visual motif of water and fluidity in indigenous films that focus specifically on different aspects of water's spiritual and political and cultural significance for indigenous people. In a selection of films, ranging from Mollen-Picard/Mckenzie's *Shipu/Rivieri* (2015), Diaz's *Sacred Vessels* (1997); and Jetril Kijiner's *Anointed* (2018), ideas of fluidity, tranquility, ferocity, danger, and power underscore visually and aurally the power of water in indigenous culture, spirituality, and politics. As an aspiring filmmaker and an indigenous person, I am becoming more aware of how the art of filmmaking, the craft of academic analyses, and the challenge of nurturing my indigenous self and communities do not have to be compartmentalized or even antithetical to each other. Indeed, my paper shares findings of an undergraduate research project on critical visual analyses that was conceptualized and motivated after I produced a rough cut of a documentary on the spiritual significance of water for indigenous people of Minnesota and the Pacific Islands. In addition to generating a filmography of indigenous films about water, I also developed a coding sheet by which to closely analyze what might be called an indigenous water aesthetics in the work of such films made by indigenous artists and cultural workers. As such it reflects an effort to combine artistic production and critical analyses for indigenous advancement in the field of visual arts.

038. Te Manaaki o te Marae: Supporting Whānau Well-Being into Sustainable Tenancies

Panel

10:30 to 12:15 pm L Block: G.04

In response to dramatically increasing homelessness in Aotearoa, in 2016 Te Pūea Memorial Marae in Auckland developed a transitional housing programme, called Manaaki Tāngata (MT). Sourced within our own cultural care frameworks centred on whānau well-being, homeless families are hosted within the environs of the marae and supported to stabilise their lives and transition into sustainable tenancies. This workshop presents this marae-based Indigenous model and draws on the findings of a two-year research project. The panel includes Chairperson of the Marae and Director of the MT programme, alongside the multidisciplinary kaupapa Māori research team.

Chair: **Rau Hoskins**, Ngāpuhi

Participants:

The Emergence and Importance of Urban Marae in Addressing Homelessness in Auckland **Rau Hoskins, Ngāpuhi**

Urban Marae have been a significant feature of Māori society since the mid 1960s providing critical cultural support and identity for Māori who have left their rural tribal bases. This presentation focusses on the emerging role that urban marae (Māori communal centres) also have in intervening in the homeless crisis in Auckland New Zealand. Urban marae based housing programmes have demonstrated how cultural practises (tikanga) can

holistically support homeless whānau / families to transition to resilient tenancies, and flourish. The role of Te Pūea Marae in particular has revealed the need for central government to work more closely with urban Marae and Māori in general in attempting to review and strengthen their Māori housing and homelessness policies.

Te Pūea Memorial Marae Manaaki Tāngata Programme
Hurimoana Dennis, Ngāti Porou

For vulnerable whānau, their entry into the Manaaki Tāngata (MT) programme at Te Pūea Marae is based on a unique Māori cultural proposition which has proven to be highly successful in transitioning these whānau back into stable tenancies and altered the transitional housing provider landscape. For homeless whānau (Māori families) the marae provides a place where it is possible to breathe, to re-vision and to reimagine their whānau futures. This paper presents both the cultural underpinnings and the operational dynamics of the programme which has been developed and delivered on a foundation of traditional Māori knowledge, beliefs, and practices.

Ahako Te Aha, Mahingia Te Mahi - No Matter How Big/Small the Job or Task Ahead Just get on with Doing What Needs to be Done
Whitiao Paul, Ngāpuhi, Ngati Ruanui

Working with vulnerable homeless whānau within a marae setting firstly requires one to be culturally competent and confident in this time-honoured traditional Māori setting. At the same time kaimahi (marae based social workers) must be able to support and work with the complex needs of whānau as they begin to regain their footing on their paths to reclaiming mana motuhake - self-determination. This presentation will examine the Kaupapa Māori framework that underpins the daily work that takes place at Te Pūea Memorial Marae along with the range of key relationships required with local community support and government agencies.

Whakawhanaungatanga - A Māori Cultural Approach to Teaching the Process of Establishing Relationships
Shirley Simmonds, Raukava

Power imbalances can exist in the relationship between patients and health professionals, and effective communication is critical for appropriate patient-centred care. A concept drawn from the Māori world is that of whakawhanaungatanga, which has the literal meaning 'to make as a family', and describes the identification, establishment and maintenance of meaningful relationships. When undertaken in health care settings, whakawhanaungatanga can ensure that effective relationships are initiated during the first meeting between health professional (or student) and the patient. When engaging with Māori, this requires health professionals to draw on their understanding of the Māori world and on the relevant beliefs, values and experiences of the patient and their family, and should include some self-disclosure about the health professional's own experiences of these aspects. A central principle is the acknowledgement of mana (prestige), which should be enhanced or uplifted during this interaction. Whakawhanaungatanga is taught as a part of the Interprofessional Education Programme at the University of Otago in Wellington, Aotearoa/New Zealand. Students from three disciplines; medicine, physiotherapy and radiation therapy, are brought together to engage with, learn about and practice whakawhanaungatanga, and consider its applicability to their practice. This presentation will demonstrate the principles of whakawhanaungatanga, and allow participants the opportunity to consider how it might apply to their own context.

039. Indigenous Knowledge and Self-determination in Education

Individual Paper Session

10:30 to 12:15 pm L Block: G.05

Chair: **Beth Leonard**, University of Alaska, Anchorage

Participants:

Ways of Knowing, Being, Doing and Becoming: Engaging Indigenous Knowledges in Higher Education *Beth Leonard, University of Alaska, Anchorage; Ocean Ripeka Mercier, Victoria University of Wellington*

For 12 years, virtual coursework between Alaska and Aotearoa has provided a shared space for students to explore some of the most pressing social and environmental challenges at the cultural interface of Indigenous Knowledges. In this session we discuss an annual virtual exchange that engages Māori, Alaskan, Native and non-Indigenous students, including undergraduate and graduate students from different universities, nations, hemispheres and continents. The course is co-taught by two Indigenous scholars - Ocean Mercier of Māori descent, and Beth Leonard, of Dene'/Athabascan descent. The course draws students and their interests into conversation, using online forums, synchronous videoconferencing, and small group discussions. As Indigenous faculty we are interested in a transformative, critical 'shaping of spaces' that serves students from marginalized, underrepresented groups. In addition, our ongoing research examines the influence of Indigenous studies in culture-, value- and land-based education as related to the strengthening of identity and belonging for Indigenous students in higher education. University/tertiary classrooms can be reconstructed to connect disparate disciplines, geographically separated people, and different ways of knowing. Our tertiary teaching spaces can properly acknowledge Indigenous histories (as bound to discreet places/spaces), be experimental, a nursery of ideas, and pedagogically revolutionary. Importantly, relationships are at the center of our engagement between Alaska and Aotearoa. We set the stage for a mutually-beneficial interaction. We provide space for different ways of knowing, and producing knowledge to be affirmed and expressed in a multitude of ways. In this way the space becomes a respectful one that honors multiple traditions.

Te Ira Tangata: Sexuality Education Grounded in Māori Ancestral Knowledges for Māori Children and Youth *Joeliee Seed-Pihama, Taranaki, Te Atiawa*

Children and youth who attend Kura Kaupapa Māori (Māori language immersion schools) in Aotearoa (New Zealand), until recently, have largely had access to Sexuality Education grounded in Western notions of sexuality, delivered by external providers and through the medium of the English language. Using a kaupapa Māori theoretical and methodological approach which positions Māori language and knowledges as integral to our emancipation from colonial hegemony and as necessary to our future wellbeing, a project is currently underway in Aotearoa to bring sexuality education programmes and resources grounded in Māori knowledges into these schools, which are delivered in the Māori language by their own teachers. In this paper, I will demonstrate the transformative power and pathways within Māori knowledges, practices, and language to support Māori children and youth in learning more about sexuality and sexual and reproductive health. I argue, Māori children and youth have a right to Sexuality Education that is not only, pedagogically potent, comprehensive, well resourced and evidence-based but which also contributes to their decolonisation and critical thinking, enhances their knowledge of our ancestral ways of seeing and being, and improves their capabilities in our language.

Connecting the Currents of Multi-Ethnic Classrooms: Exploring Ocean-Based Metaphors in Composition Pedagogy *Norman Fua'alii Thompson III, University of Hawai'i at Mānoa*

Given the rootedness of indigenous knowledges in various facets of cultural expression, which spans written and oral

forms; this paper aims to illustrate how effective the use of Indigenous metaphors can be in teaching first-year writing courses. Our ability as Pacific Islanders to remember the genealogies and histories (of people, places, and things) effectively, I'm convinced, is due to the method by which these kinds of knowledges are transferred—packaged in songs and stories—which in turn serve as metaphors that carry more intricate bits of information. Just as the ocean appears simply as a single body of water yet contains within it complex ecosystems and life forms, metaphors can be utilized in the same way. Thus, this project argues for the use of metaphors in composition pedagogy, in order to compartmentalize the process of writing without compromising its primary tenets and principles, and perhaps, to more fully explore its boundaries. This paper draws upon the following scholars and their work: Gloria Anzaldúa's emphasis on the inextricable relationship of language and identity ('87), Scott Richard Lyons' call for a broader categorization of "writing," (2000), the colonial influence(s) of 'place' in educational institutions in Dolores Calderon's work (2012), the value of literacy to culture and identity in Ho'omanawanui's essay (2008), and Noelani Goodyear-Ka'ōpua's call for education that is autonomous from the influences of the settler state (2013), this paper argues that what emerges from the present scholarship is a need for praxis and an example for implementation.

Tribal Education Data Sovereignty *Jameson David Lopez, University of Arizona*

In more recent data, Indigenous youth and adults are ignored by mainstream educational research, because of low sample sizes that make "statistically significant" inferences difficult (Shotton, Lowe, & Waterman, 2013; Sumida Huaman, Martin, & Chosa, 2016; Walter & Anderson, 2013). Additionally, the dominant society understanding of Native Americans are constrained by the limitations found in data that tell bias narratives controlled by dominant cultures. Walter and Anderson (2013) state that statistical analyses, "speak a 'truth' about the communities on which they shine their statistical light" (Walter & Anderson, 2013, p. 9). The dominant narratives often speak of high rates of suicide, diabetes, alcoholism, drug abuse to define Native American populations, so Indigenous researchers advocate for tribal nations and researchers to gather our own data to change a deficit research approach that plaques Native populations mostly from mostly non-Native researchers. Therefore quantitative researchers in Indigenous environments must understand how quantitative methods have harmed and overlooked our communities (Rodriguez-Lonebear, 2016; Shotton, Waterman, & Lowe, 2013). In this session I examine Indigenous data sovereignty among two tribal higher education departments to inform their tribal education policies through survey data. In their effort to establish data sovereignty, these two nations have solutions to finding enough data to establish statistical power, speak the truth about their communities and demonstrate how quantitative methods through Indigenous data sovereignty empowers their community education policies. Finally the study provides implications for initiatives that will likely improve academic achievement and success measured by giving back.

040. Inspiring New Indigenous Legal Education in Aotearoa New Zealand
Roundtable

10:30 to 12:15 pm K Block: G.06

This roundtable brings together Indigenous legal academics and lawyers to engage in discussion about if and how Māori law ought to be taught in law schools in Aotearoa as part of the LLB degree. Participants will include established and emerging Indigenous legal scholars from different law schools. The discussion will explore issues relating to a first of its kind inclusive national collaborative study to develop a proposed transformative programme of legal education to embrace the first laws of Aotearoa New Zealand: Māori

law. The first phase of this research project is to commence a national Māori discussion for the opportunity for Māori law to be firmly recognised and included as a foundational component of the LLB degree. The primary objective is to provide a platform to ignite broad discussion for the opportunity for Māori law to be recognised and included as a foundational component of the LLB degree in a manner that empowers Māori collective leadership. Key questions to be addressed are: • Should the teaching of Māori law remain primarily within Māori communities? • Should the teaching of Māori law occur in law schools? • Is it possible to categorise Indigenous laws, including Māori law? • Can Māori law be organised by one theory or approach? • Can Māori law be organised by common law categories? • What ought to be the respective roles of law schools and Māori communities in teaching Māori law?

Presenters:

Jacinta Ruru, University of Otago
Khylee Quince, Auckland University of Technology
Carwyn Jones, Victoria University of Wellington

041. Carrying our Ancestors Home: Practitioners Stories of Process and Return

Roundtable

10:30 to 12:15 pm K Block: G.07

We, a working group of tribal practitioners, tribal members, professionals, and academics have created an internationally focused website on repatriation and NAGPRA in partnership with site host UCLA's American Indian Studies Center and the Association on American Indian Affairs. This webpage contains new video interviews and compiles and curates existing online resources as primary resources for people seeking to understand the process and diversity of returning ancestral remains and cultural items as well as the impact of repatriation on Indigenous communities around the world. Our project expands current discourse around NAGPRA and repatriation to include the perspectives and personal narratives of tribal practitioners, activists, and members of tribal communities. As an educational and research tool, this is a tool for use in classrooms, by individuals in institutions, and for a breadth of tribal members outside museums and academic institutions seeking to understand more about the day to day operations of repatriation. It is our hope that the collaborative project will create better relationships between institutions and tribal communities and thus bolster repatriation efforts and ethics. The roundtable discussion focuses on understanding the process of repatriation from indigenous voices, focusing on their grounded experiences, case studies, and how the video project and website can further vocalize indigenous perspectives. The panel will invite the audience to discuss the future of this project and collect feedback to meet the needs of indigenous people working on repatriation, worldwide.

Chair: *Wendy Teeter*, Fowler Museum at University of California, Los Angeles

Presenters:

Desiree Renee Martinez, Cogstone, Inc.
Dorothy Lippert, National Museum of Natural History
Jaime Arsenault, White Earth Tribal Historic Preservation Office
Amber Aranui, Museum of New Zealand Te Papa Tongarewa
Mattarena Tuki, Ka Haka Hoki Mai Te Mana Tupuna, Rapa Nui Repatriation Program
Vai A Tare Paoa, Ka Haka Hoki Mai Te Mana Tupuna, Rapa Nui Repatriation Program
Jacinta Arthur, Rapa Nui Repatriation Program

042. 'Might Makes Right': Resisting the Legal Fictions Underlying the Doctrine of Discovery

Roundtable

10:30 to 12:15 pm I Block: G.09

In 1823, through *Johnson v. M'Intosh*, Chief Justice John Marshall made the doctrine of discovery an enforceable law of the land, legitimizing a belief in racial supremacy through the colonial use of weapons, law, and technologies of violence against Indigenous peoples. Linking conquest and discovery with an assumed right to

violate Indigenous lands has become a principle of action few in critical Indigenous studies question; it is a legal fiction that grounds the Euro-American mindset. Yet, Indigenous peoples resist this legal fiction and mentality in multiple ways, from challenging unjust intellectual property claims and interrogating the false logics of militarization to teaching how data-mining is the new colonial land grab. This roundtable draws on indigenous feminist and critical technology theories, and advocacy and activism, to interrogate the doctrine's flawed logics and Indigeneity's resurgence and resistance across North America and the Pacific. DeLisle explores cultural implications of the doctrine in Guam and imperial legacies of violence against Chamoru lands and bodies. Duarte examines how the logics of 20th century US domestic and national security acts and programs have justified colonial surveillance of Indigenous peoples, particularly when Indigenous peoples possess the moral and legal high ground in disputes over land, water, and civil liberties. Harry exams the doctrine's ongoing legacy in relation to threats to cultural heritage, indigenous knowledge, and biological materials. Ngata discusses national, regional and international implications for the centering of discovery myths, and reflects upon Māori artistic and literary responses to the 250th commemoration of the arrival of Cook.

Chair: *Autumn Harry*, University of Nevada, Reno

Presenters:

Christine Taitano DeLisle, University of Minnesota
Debra Harry, University of Nevada, Reno
Tina Ngata, Ngati Porou
Marisa Elena Duarte, Arizona State University

043. Forging connections between Aotearoa and Turtle Island through Indigenous Methodologies of Collaboration

Roundtable

10:30 to 12:15 pm K Block: G.09

This round table will we discuss our shared research and creative projects, which are rooted in the Indigenous methodological framework of collaboration. We will reflect on the importance of mobilizing Indigenous methodologies within the existing Canadian and New Zealand museums/galleries and universities with which we work, while also working to shift towards a new era in critical discourse and practice. This work takes place across the arts and together, our work centers on reciprocity, respect, mentorship, engagement, and inclusion, and focuses on collective consensus-based decision making, listening and visiting, learning through observation and practice, consulting with community, and working with intergenerational knowledge keepers (Heather Igloliorte, Margaret Kovach, Julie Nagam, Leanne Simpson, Linda T. Smith, Shawn Wilson). This group of Indigenous scholars, curators and directors will build on our art and culture as it operates within and from a structural framework that is unique and is positioned outside of the non-Indigenous cultural milieu. We will articulate this perspective, define our curatorial practice and celebrate our sovereignty and self-determination within our respective geographic locations and creative practices. Our round table will begin to postulate the connections and historical moments that draw Indigenous curatorial practices together and the differences that set them apart. This knowledge is grounded in continuous international exchanges with the countries and draws on the breath of work within the field.

Chair: *Julie Nagam*, University of Winnipeg

Presenters:

Heather Igloliorte, Concordia University
Reuben Friend, PATAKA Art + Museum
Jolene Rickard, Cornell University
Karl Chitham, The Dowse Art Museum

044. Generative Blackness in Oceania

Panel

10:30 to 12:15 pm A Block: G.11

"I am a black wave/ in/ a white sea/ always seen/ and unseen - the difference" (Nayyirah Wahid) Who gets to tell the stories of Blackness in Oceania? Who gets to generate this power and hold this beauty? Blackness in Oceania is a generative space, it is pō, our

origin, the realm of the gods, the star producing night, the depth of the sea. Without this life-giving Blackness, we would simply not be. But narratives of Blackness in Oceania rarely get to be told by those marked as Black or by those who live and breathe Blackness in Oceania. Blackness is often talked about, but we are rarely ever seen. This panel is a continuation of a conversation started by Teresia Teaiwa in 2016 at the Pacific Histories Association Conference, on the ways that the arts and history can be used to discuss Blackness in Oceania. This will be a ritual space that combines scholarship, poetry, and visual arts by Black and Black-Pacific women. The goal of this panel is to both continue to hold this beautiful generative space that Teresia created but to also generate new stories of Blackness from within Oceania. To propose Oceania as a rich engaging space inclusive of those Polynesians, Micronesians, and Melanesians who embody Blackness and embrace the fullness that Black Pacific identity has to offer all of us.

Chair: **Joy Lehuanani Enomoto**, University of Hawaii at Mānoa

Participants:

Black Pacific Art Considered *Bernida Webb-Binder*,
Spelman College

Is there a Black Pacific? Teresia Teaiwa's poem, *black in the blue pacific* (for mohit and riyad), provides a framework for exploring this question as it touches upon the different valences of blackness in Polynesia and Melanesia and can offer a touchstone for how blackness separates and unites groups in Oceania, how African American and African diaspora cultural forms have influenced blackness in Oceania, and vice versa, and how ultimately blackness can be uplifting rather than divisive and spark creativity in artistic pursuits. In this paper, I provide a close reading of the poem to theorize Black Pacific art. I briefly present visual examples where the potentials and problematics of the Black Pacific are evident. I end with an analysis of generative blackness in the art practices of Joy Enomoto, Alvie McKree, and other women artists in Oceania, Australia, and the United States who illustrate the Black Pacific.

Black Māori Woman (a poem) *Alvie McKree*, *University of Auckland*.

This spoken performance addresses the work of constructing a Black Indigenous identity in the shadow of notions of Blackness that pervade the Pacific. What does it mean to be Black, but not American? Black, but not African? Through this work we are asked to consider what Blackness means in a Māori context; why the words Black and Māori are rarely used together except perjoratively or as a political statement and are otherwise seemingly irreconcilable. Can the many generative realms of *te pō* acknowledged and celebrated in our oratory be embraced when it presents itself in a Black Indigenous body?

The Depth of Mourning That Birthed Us Here *Joy Lehuanani Enomoto*, *University of Hawaii at Mānoa*

How is Black solidarity embodied in Oceania? In July 2018, myself and a group of young artists and activists attended the Melanesian Arts Festival in Honiara, Solomon Islands. It was here in this space, celebrating the peoples of Melanesia, that a beautiful and quiet act of solidarity with West Papua blossomed. It began with a simple act of resistance: a Fijian poet standing with a Morning Star Flag, in front of the empty, unattended "Melanesian Provinces of Indonesia Pavilion" followed by a painting of a West Papuan by an artist from PNG. As they stood there in silence, people from Kanaky, Vanuatu, Tuvalu, the Solomons, Rennell Island, Temotu Province, and other countries from across the Pacific, came to stand with the Morning Star, to show their love for West Papua, to stand in solidarity for their fight for independence. To stop the genocide. For this panel, I intend to make a series of visual artworks inspired by this wonderfully generative moment of Melanesian solidarity and I will discuss the ways in which art creates a space for broader discussions of Black identity, resistance, and solidarity across the Pacific.

Lepo Pōpolo, Generative Blackness *Akiemi Glenn*, *The Pōpolo Project*

Pōpolo is a native nightshade plant used for food, medicine, and dye that grows everywhere in the Pacific and yet in Hawai'i, because of its black-colored fruits, it has taken on an association with Blackness—and Black foreignness—that twines the plant's shallow roots with racial ideas brought by European settlers. Set to flourish in an environment that saw Black communities and identities as temporary in the landscape of Hawai'i, White supremacist ideas about Black people as unmoored from land and culture, illegitimate, and on the margins of the human play out in the everyday lives of Black people in Hawai'i. In turning the gaze to Black experiences in Hawai'i, and especially centering the lives of Black Native Hawaiians and Black kama'āina, the Pōpolo Project questions how and why Blackness is manufactured as a separate from Pacific and indigenous identities. In this space, we ask how the cultural metaphors of the pōpolo, applied to Black bodies and Black people, help us interrogate what Blackness means in the indigenous Pacific space of Hawai'i. How do we recognize notions of Black indigeneity in this space? How do we reconcile the confluence of Black diasporas, indigenous diasporas as generative convergences?

045. Holding Their Feet to the Fire: A Discussion on the Impact of Academic Activism and Partnerships in Higher Education

Roundtable

10:30 to 12:15 pm K Block: G.11

How do educational partnerships address tribal sovereignty and self-determination? How do postsecondary institutions engage and serve local tribal nations? This roundtable session will guide a generative comparative transnational conversation about the ways in which colleges and universities do, can, and should engage Indigenous communities. For decades, scholars and activists have challenged the purpose of institutionalized education and questioned the ways academia empowers Indigenous communities. Campuses across the globe have responded to the demand of Indigenous students, staff, faculty and communities, albeit incremental, by transforming academic programs, research partnerships, physical spaces, acknowledgement of local tribes, and formalized relationships with tribes and tribal organizations. Postsecondary institutions outside of the United States reflect promising practices regarding practices and relations with Maori, Aboriginal, and First Nations communities, serving as models for enhancing American Indian/Alaska Native relations at public and private college and universities in the United States. What can we learn from each other to continue to transform education for the betterment of tribal nations? Representing Southern California tribal nations (Luiseño, Kumeyaay and Acjachemen), public and private two and four-year institutions, and varying professional capacities, panelists will speak to campus issues of sacred site protection and preservation, repatriation, language revitalization, environmental justice, and educational access endeavors at it pertains to Indigenous nations within academia. Globally transferable, speakers will address how relationships are initiated, driven, and maintained, how tribal perspectives needs were integrated, and how endeavors reflect and urge institution-wide transformation.

Presenters:

Elena Ann Hood, University of California, San Diego
Theresa Gregor, California State University, Long Beach
Angela Mooney-Darcy, a.mooneydarcy@gmail.com
Stanley Rodriguez, Kumeyaay Community College

046. Do Settler State Reconciliation Efforts Work? A Look at the U.S., Canada, and Taiwan

Panel

10:30 to 12:15 pm A Block: G.12

The passage of the UN Declaration on the Rights of Indigenous People has elevated the issue of indigenous rights globally. Settler states are increasingly undergoing a process of reckoning with their past treatment of indigenous people and have taken a variety of

courses of action including issuing official apologies, engaging in truth and reconciliation councils, and negotiating settlements. This panel starts with a paper by Dr. Riley, Justice Administration, providing an overview of indigenous restorative justice values in order to provide a point of contrast with past reconciliation efforts. The paper suggests critical elements for effective reconciliation with indigenous people. The next paper by Professor Motard, Canadian Law, provides an in-depth review and analysis of the recent Canadian Truth and Reconciliation Commission. The paper will focus on the implementation of the calls to action and discuss the role of the judiciary to achieve the substantive reforms called for by the Commission. James Riley, PhD Candidate Political Science, provides the third paper, which will discuss the official U.S. apology to Native Hawaiians for the overthrow of the Hawaiian Kingdom, paying particular attention to the federal government's uneven efforts at fulfilling the reconciliation efforts promised in that apology. Mr. Kaiwi Opulauoho, JD and MBA Candidate, provides the last paper, which will analyze Taiwan's reconciliation efforts, including the processes, international support, and the impact of its first Indigenous President. The panel will close with a Comment by Prof. Lavallee, Canadian Law, who will bring together the various frameworks discussed by the panelists.

Participants:

Incongruent Justice: An Obstacle for Effective Reconciliation
Lorinda Riley, University of Hawai'i, West O'ahu

Reconciliation efforts have not always resulted in the type of long-term resolution that was hoped. Incongruent values associated with justice and motivations for reconciliation have thwarted these efforts. As more settler states and indigenous people begin addressing these vital social issues it is important to consider the legitimacy of the process on both sides. By reviewing past efforts in light of research on traditional indigenous justice systems several key points emerge. For example, the sincerity of the offender, the importance of a mutually respected and known arbiter, the amount of support provided to the "victim," and ability to re-integrate both parties are paramount to effective indigenous restorative justice models. The degree to which these settler-led reconciliation efforts can incorporate traditional restorative values will influence its legitimacy on the indigenous side and, hopefully, result in a more lasting path forward. This paper will provide a general overview of restorative justice models before delving into examples of settler-led reconciliation efforts in the United States. The paper will engage in a critical analysis of the incongruent values associated with western justice systems and indigenous justice systems, which tend to have a restorative focus. Finally, the paper will provide some suggestions of ways in which settler nations can approach reconciliation efforts to provide a more successful and lasting outcome.

Reconciliation Efforts in Canada: The Role of the Judiciary
Genevieve Motard, Université Laval School of Law

Much has been made of Canada's Truth and Reconciliation Commission (TRC) Report, including the 94 calls to action. After introducing the process that led to the establishment of the TRC, this paper will discuss the implementation of its calls to action. Specifically, the paper reviews the calls to action to show that: 1) most have not been implemented, 2) State institutions frequently resist implementation, and 3) courts have a significant role to play to counteract this resistance. To highlight this thesis the paper will examine two case studies. The first concerns the obligation to provide nondiscriminatory and sufficient funding to indigenous youth protection services ordered by the Canadian Human Rights Tribunal (CHRT). Since the order in 2016 the CHRT has had to issue numerous follow-up orders urging execution, illustrating the State's resistance. The second case study entails the right to consultation before legislative measures affecting indigenous people are adopted. Even though this is implicit to many of the TRC

calls to action and is a right recognized at international law, Canada contested this interpretation and the Supreme Court of Canada (CSC), without reference to the TRC report or the UNDRIP, affirmed Canada's position noting that courts were prohibited from reviewing political reforms despite the CHRT prior rejection of this argument. Thus, while the TRC report provides a clear pathway towards reconciliation state resistance and the courts' uneven rulings have weakened the reconciliation process.

Un-Reconciled: Reviewing the U.S. Record on Fulfilling the Promises of its Apology to Native Hawaiians
James Kawika Riley, University of Hawai'i at Mānoa

In 1893, the U.S. committed what U.S. President Cleveland described as "an act of war" against a friendly nation, through its role in the overthrow of the Hawaiian Kingdom. The harms that followed uniquely impacted Native Hawaiians, Hawai'i's indigenous people. On the 100th anniversary of the overthrow, U.S. President Clinton signed Public Law 103-150, apologizing to Native Hawaiians for the U.S. role in the overthrow of the Hawaiian Kingdom. Perhaps of greater importance, this law described a need for reconciliation between the U.S. and the Native Hawaiian people. Before the end of the Clinton administration the U.S. Departments of Justice and the Interior held hearings and produced a reconciliation report, *From Mauka to Makai: The River of Justice Must Flow Freely*. Those hearings included testimony from hundreds of Native Hawaiians. Twenty-six years later, the U.S. government's record on reconciliation is uneven at best. This paper looks to three sources to measure the U.S. government's progress: (1) the promises made in the Apology Law itself; (2) the recommendations made in the Reconciliation Report; and (3) the urgings of the hundreds of Native Hawaiians who testified at the reconciliation hearings. Although there were some bright spots, it is apparent that the U.S. failed to meet the expectations of those involved in this process. The paper closes with recommendations on how the U.S. should once again begin to make progress on its reconciliation promises to Native Hawaiians.

Comment:

Jaime Lavallee, University of Saskatchewan College of Law

047. Past, Present and Future Exploitation and Colonization in the Kiruna Area, Sápmi, Sweden

Panel

10:30 to 12:15 pm A Block: G.30

In this panel consisting of two sami scholars; PhD-student Kaisa Huuva and Dr. Gunilla Larsson and two sami artists; Lena Stenberg and Liselotte Wajstedt, all our presentations are dealing with the exploitation and colonization of sami land, culture and history in Kiruna in Sápmi, northern Sweden. We are all, in our works deeply concerned with the increased extractive, mining activity and the consequences for sami life, history and the future in the Kiruna area. Two of us, Lena Stenberg and Kaisa Huuva originate from the two reindeer herding communities, Leavas and Gábna, mostly affected by the mining industry. Sami artist, Lena Stenberg will present her photo project "Sápmi 2000", where she has been documenting the everyday life of her home community Leavas. Sami artist, Liselotte Wajstedt will present her artistic film/research project on the displacement of Kiruna. And where she is following the reindeer herders of Gábna reindeer herding community. Dr. Gunilla Larsson, a sami archaeologist will present new methods to trace the earlier trails and old sites, in order to enlighten the history in Kiruna from a Sámi perspective. Her paper is also discussing how invisibilisation of Sámi history has been, and is, a colonial strategy when mineral resources are exploited on stolen, indigenous land. PhD-student Kaisa Huuva will present her doctoral project and discuss how sami presence and history is articulated in the process of the replacement of Kiruna.

Chair: *Gunilla Larsson, Uppsala University*

Participants:

Leavas Community Forever in My Heart. A Presentation

of a Photographic Art Project about Sami Belonging
Lena Stenberg, SDS - Sámi Artists Association

My art is deeply connected with my sami background and a deep love and care for my home community; Leavas, reindeer herding community in Kiruna, northern Sweden. I will present two of my art projects related to Sami resistance, survival and remembrance from my home community. The first, is a photographic documentation project which I started 15 years ago. I documented the everyday life of my own community to inquire what is a contemporary sami identity and culture? My community mainly live of the reindeer herding and I photographed the cycle of the reindeer herding year, funerals and family gatherings. The outcome of the project became a book called *Sápmi 2000*. The other art project I will present is called "The Use of the Land". The project was born out of the alarming situation of an increase in the mining industry in Kiruna, threatening the existence of my home community. Together with five sami artists and film makers, coming from different areas in Sápmi (the Sami land) in Norway and Sweden, we all share that our home communities are all affected by different intrusions and exploitations of land. The outcome of our joint art project became an exhibition with different artistic expressions such as video, sculpture and painting. All dealing and relating to the issue of the exploitation of our land in Sápmi. During my presentation I will show pictures and also the reactions I have received of my art work from sami and swedish audiences.

How Indigenous Sami Culture and Memory are Articulated in the Landscape of Settler-Colonial Kiruna, Sweden
Kaisa Ingrid Huuva, Sami Dutkan/Sami Studies, Umeå University

In my paper I will present the cultural and social consequences of the extractive mining industry for the sami indigenous people in Kiruna, northern Sweden. The increase of extractive mining industry in Kiruna has led to a process where the city is being displaced. I argue, that the displacement is a continuation of colonization of not only sami land through the actual exploitation and destruction of land. It is also a destruction of a sami cultural and mental landscape through a continuous invisibilisation of the sami culture and history in Kiruna. Will there be any sami existence when the land and the landscape – the foundation of the identity is gone? This study is based on interviews and fieldwork among samis in Kiruna and national, regional and local authorities in Kiruna and in Sweden. The overarching colonial discourse of the landscape in Swedish Kiruna is that land and landscape were uninhabited until the first Swedish settlers arrived by the end of the 1900th century. Even today, in the process, when Kiruna is being displaced, the colonial discourse in Kiruna continues. Kiruna is still marketing itself as "the last wilderness in Europe", and the "city of the future" without mentioning any sami past or presence.

Tracing the Trails
Gunilla Larsson, Uppsala University

This paper is about tracing the unwritten Sámi history in the Kiruna area, Sápmi, Sweden. It will also be discussed how society has been changed by intensive colonization in Gabna and Laevas Sámi villages the last two hundred years. It will also be presented new methods to trace the earlier trails and old sites of the ancestors, in order to enlighten the history in the area from a Sámi perspective. The paper is also discussing how invisibilisation of Sámi history has been, and is, a colonial strategy when mineral resources are exploited on stolen, indigenous land. It will also be enlightened the role of the State Institute for Race Biology in Uppsala, when the Kiruna mine was established. The ideas and "research" of the institute, led by race biologist Herman Lundborg, also came to influence the relations between states and indigenous peoples in other places around the world. In the paper will be shown how these ideas were used to facilitate the exploitation in the

Kiruna area and other places. It will be discussed how remaining racist ideas are still used in similar ways, and how a possible way to encounter and reveal this structural racism may be by decolonizing historywriting.

Ruotnas Várri: Stories from the Sámi Reindeer Herders around Kiruna
Liselotte Wajstedt, SDS - Sámi Artists Association

I work on an artistic film/research project on the displacement of Kiruna. Working title is "Kiruna - between life and death". It is an artistic and Indigenous Methodologies project from the inside, about and with the Mine, the City, the Place, the Move and the People. As part of this project I follow the Gábna Sámi Village and in particular one of the herders and now also the president of the village; Lars-Ánte Kuhmunen, in his daily life. Kuhmunen is also a yoiker and his artistic work forms part of the project. I will screen 1) an interview with Kuhmunen (10"), and 2) a music video (5") where he yoiks his relationship to the life around Kiruna and in particular the important mountain - Ruotnas Várri – the Green Mountain, the mountain Mertainen. Mertainen has always been crucial to Gábna; the reindeer have had access to lichen from the trees. Lichen in the trees has become more important as the current climate change is impacting negatively on the grazing available on the ground. When the trees are cut down or contaminated by dust from the mining, it is a major threat to the reindeer herding and thus to the Sámi culture. Also psychologically the mountain is an important place: the Mother mountain. Now the state mining company has started mining for ore here. The project is supported by the research project Indigenous Climate Change Studies, led by Dr. May-Britt Öhman, Uppsala University, within the Swedish National Research Programme on Climate.

THURSDAY, JUNE 27 Lunch Break 12:15-1:45 pm

048. **Abiyala Working Group Meeting**
12:15 to 1:45 pm S Block: 1.02
049. **Te Kai a Te Rangatira - NAISA lunchtime talks**
12:20 to 12:50 pm L Block: G.01
050. **Takatāpui/Two-Spirit/Indigenous LGBTIQ bring-your-lunch meeting**
12:30 to 1:45 pm GAPA: Whare Tapere Iti
051. **Te Kai a Te Rangatira - NAISA lunchtime talks**
1:10 to 1:40 pm L Block: G.01

THURSDAY, JUNE 27 Concurrent Sessions 1:45-3:30 pm

052. **(Re)Articulations: Language, Performance, Placemaking**

Individual Paper Session

1:45 to 3:30 pm S Block: 1.01

Chair: *Kristina Ackley*, The Evergreen State College

Participants:

Ayamoowin ijwa paapoowin (Songs in the Key of Cree): Music and Language Initiatives in Cree Communities
Pederson Krystle, University of Waterloo; Susan Roy, University of Waterloo

Our presentation is an integrated performance/paper by Cree/Metis singer Krystle Pederson and non-Indigenous historian Susan Roy (University of Waterloo, Canada). Along with other Cree musicians, language speakers, community researchers, and scholars, we are working

together on a major collaborative research project, *Ayamoowin ijwa paapoowin -- Songs in the Key of Cree*, which examines the relationships between music and language resurgence in Cree communities in northern Canada. At the centre of this project is *Songs in the Key of Cree*, a full-length Cree musical theatre piece, written by playwright Tomson Highway and being developed through community-engagements over a three-year period and in partnership with Indigenous cultural centres and organizations in Saskatchewan, Manitoba, and Ontario. The project brings together archival and oral history research and Indigenous performance traditions to examine a number of critical themes, including the histories of language loss, persistence, and revitalization. Pederson and Roy will share their experiences "on the road," especially the during the project's "ice road tour" to James Bay Cree communities in the Nishnawbe Aski Nation (NAN) territory of northern Ontario in February 2019 and to Cree communities in northern Manitoba in May 2019. This presentation discusses weechee-witooowin (helping each other), and some of the possibilities and challenges faced by professional artists, Indigenous organizations, and scholars working collaboratively to support the critical work of language revitalization and the recognition of Indigenous language rights in national and international contexts. The presentation integrates a traditional research presentation with the performance of Cree songs by the remarkable musician Krystle Pederson.

Scoring from the Land: Exploring Intercultural Land-based Composition *Spy Dénommmé-Welch, Brock University; Catherine Magowan, Unsettled Scores*
In this paper we (Dr. Spy Dénommmé-Welch and Catherine Magowan) examine and reflect on the ways in which we apply land-based, decolonial methods and approaches to collaborative, intercultural music composition, storytelling, and performance in music and opera. Drawing on our experiences as collaborative musicians, from Indigenous and non-Indigenous backgrounds, we investigate the implications of disrupting forms of colonialism through musical genre and form, and the ways in which we can integrate Indigenous knowledge systems into composition. By scoring from the land, we engage with Indigenous knowledge systems as a way to explore new modes of artistic collaboration and creation. Our work responds to and evolves according to land and space, which informs aspects of our compositions, including the development of the story, themes, characters and soundscapes. Through our work we investigate ways that settler music traditions can be challenged, and reclaim space for Indigenous knowledge systems. We plan to focus on two specific works, produced, presented and in development from the past two years. The first work, *Contraries: a chamber requiem*, responds to the traditional European requiem form, while using Indigenous storytelling methods to critically examine the legacy of Canada's Indian residential school system. The second work, *Canoe*, is a full-length opera based in northern Ontario, Canada, that responds to environmental issues using hyperrealism, while subverting traditional Western orchestral instruments to create new sonic expressions. We will share the process undertaken in our projects, how we integrate different forms of musicianship and Indigenous knowledges, and advocate for land-based composition methods.

Hana Keaka: A Tool for Language Revitalization and Empowering Kanaka Maoli Consciousness *Tammy Hailiopua Baker, University of Hawai'i at Mānoa & University of Waikato*

Since time immemorial Kānaka Maoli have recounted histories, stories, and cultural beliefs through performance. Performance is intrinsic to Kanaka Maoli existence, oratory was the means by which our stories were recorded and shared, prior to the introduction of a writing system. Performance was embedded within the traditional

practices, both religious and secular, through ritual incantations, poetry, dance, and formal oratory. These forms of expression were infused into the theatrical arts to create hana keaka (Hawaiian-medium theatre). Due to the negative affects of colonization, Hawaiian language and performing arts faded into the background. The cultural renaissance of the 1970's, specifically the movement to revitalize the Hawaiian language, elevated Hawaiian performing arts. The arts promote Hawaiian culture, language, and spirituality. This presentation will address the history of hana keaka and the use of the stage by Kānaka Maoli to retell our stories steeped in Kanaka Maoli ontologies and epistemology. The presentation will discuss the use of hana keaka to reclaim history, advocate for language, raise consciousness and empower Kanaka Maoli identity through defining four key kūkulu (pillars) of the form. Collectively these four kūkulu; Mo'olelo (history, stories), Kū'āhuhau (genealogies), Hana No'eau (performing arts), and 'Ōlelo Hawai'i (Hawaiian language), constitute the foundation of hana keaka, which are also defining indicators of who we are as Kānaka Maoli. The process of creating hana keaka will be shared drawing on recent productions to illustrate our Kanaka Maoli method of theatre making, an expression of Indigenous knowledge and an exercise of decolonization.

Reclaiming Indigenous Space: Relational Placemaking, Governance, and the Performing Arts *Kristina Ackley, The Evergreen State College*

Indigenous arts can be examined as an archive of cultural expression. Through relational placemaking, Indigenous artists lay claim to the spaces in which they perform. I reveal the extensive historical context for performing arts spaces in Oneida, Wisconsin, paying particular attention to performances in the late nineteenth and early twentieth century. At a time when gatherings of Native people were strictly controlled and any forms of Native song and dance were discouraged, Oneidas used the skills that many had learned in boarding schools to perform Sousa-inspired concerts, classical operas, and social dances. An emphasis on the Oneida identity of the performers helped to ensure the continued governance over reservation territory at a time when settler colonial policies were at their most destructive in dislocating Indigenous people from their lands. I extend this discussion to then focus on how creative and relational placemaking continues in contemporary Oneida performing arts spaces, including the annual Oneida Nation Powwow (which annually draws thousands of dancers, drummers, vendors, and visitors), Longhouse social dances, and a youth program called Oneida Music from Our Culture. These performing arts spaces create and reinscribe connections to the Oneida community and lay claim to territory through explicit expressions of nationhood. They make visible the ways that relational placemaking occurs in community-determined art spaces. I highlight the role that the Oneida Nation Arts Board and the Oneida Museum provide in funding projects and argue for an enhanced recognition of the ways that these places provide a public education in tribal sovereignty.

053. Challenging and Surviving Higher Education

Individual Paper Session

1:45 to 3:30 pm S Block: 1.02

Chair: **Crystal McKinnon**, RMIT University

Participants:

Unsettling the Higher Education Agenda: Indigenous Students as Present-Yet-Absent *Lilly Brown, University of Melbourne*

Australian Indigenous university students are predominantly understood according to (neo)liberal notions of success and achievement in response to discourses of disadvantage and underrepresentation. Indigenous young people completing post-secondary study thus inhabit a

curious in-between space within theory, research, education practice and policy. They haunt and unsettle the standardising and historically universalising agenda of higher education and research, as bodies which are out of place, as simultaneously present-yet-absent. They have almost made it, but not quite yet; they are perhaps not 'disadvantaged' (or young) enough for representative claims to be comfortably made on their behalf and are difficult to recognise within the limited and limiting frameworks used to know and make sense of the experience of Indigenous young people. Yet as Indigenous young people and mature age students increasingly traverse the boundaries regulating these institutions, they journey—carrying with them the diverse and complex knowledge and experience of their families and communities while re-articulating their own narratives in response. Yet the profundity of these strategic decisions, and the many forms of resistance and responsiveness these re-articulations take, I argue, remain under-theorised. This paper draws on Under Bunjil as a 'living text' authored and published by Aboriginal and Torres Strait Islander students in an Australian university. This text can be read as an example of critical intelligibility within an ongoing and responsive intellectual tradition that existed well before the authority of the academy came into being.

Savage Discourses: Case Studies of "Free Speech"

Microaggressions Against Native Hawaiians *Erin Kahunawai Wright, University of Hawai'i at Manoa*

Historically, colleges have served as centers for "free speech" debates given the premise that higher education engenders the free and open exchange of ideas, fundamental to a healthy democracy. However, what are the implications for Native Hawaiians when "free speech" is weaponized? Using Pierce's theory of microaggressions within a Critical Race Theory framing, this paper analyzes three case studies from Ka Leo o Hawaii, the University of Hawaii at Manoa's (UHM) student-run newspaper. The focus of this paper is three-fold: to understand the particular ways in which "free speech" was weaponized, its impact on Native Hawaiians pursuing higher education, and the implications for praxis building anti-oppressive structures in higher education. The cases covered in this study span nearly 30 years (1985-2013), chronicling the ways in which Native Hawaiians were often sacrificed at the altar of "free speech." The first examines the debate over including a Hawaiian Language column in Ka Leo; the second focuses on Dr. Haunani-Kay Trask and academic freedom; and the third centers on the silencing of voices critiquing UHM in a mural of Mauna a Wākea. The analysis of these case studies reveal the following themes: 1) "free speech" was not free; 2) "free speech" microaggressions created a hostile campus environment for Native Hawaiians; and 3) Native Hawaiian student activism was critical in confronting and addressing "free speech" racism. While these results are not revelatory, they contribute to reframing "free speech" discourses for higher education stakeholders to build anti-oppressive (vs. "civil") structures and practices in higher education.

Challenging the Disciplines as a Primer for Embedding Sovereign Relations as a University Value *Mark David McMillan, RMIT University; Peter West, co-author*

This paper draws upon the experiences of facilitating a series of pilot workshops, with non-Indigenous scholars as part of Bundyi Girri, RMIT university's Indigenous/non-Indigenous engagement strategy. Bundyi Girri is a university wide, change initiative in which Indigenous sovereignty is embedded as a foundational, core university value. Bundyi Girri is a Wiradjuri concept and practice. Bundyi asks the question; what is it we can share? And Girri means futures. Here the focus is on non-Indigenous people, knowing their role and responsibility in relation to Indigenous sovereignty. The sovereignty of Indigenous peoples is not in question or needing to be explained or 'known' by non-Indigenous people in these workshops.

This is a challenge for non-Indigenous disciplinarians in and of itself; to not know Indigenous sovereignty but know what it asks of non-Indigenous people as an ongoing condition of being in a sovereign relationship. What is questioned is how non-Indigenous scholars can move beyond objectives of 'Indigenizing curriculum', incorporating Indigenous knowledge and perspectives and think of their knowledges systems as 'being in relation' to Indigenous sovereignty. There is a necessary 'unsettling' of the disciplines in the process of 'seeing' the structured and bounded nature of Western / Eurocentric knowledges. Finally, this paper outlines the design methods and provocations deployed in workshops, which challenged scholars from five disciplines to both examine and visualize the boundaries of their knowledge systems and describe how the practice of 'being in relation' to Indigenous sovereignty might be taught through discipline specific actions.

054. Indigenous Engagements with Time

Individual Paper Session

1:45 to 3:30 pm S Block: 1.03

Chair: *Ben Silverstein*, Australian National University

Participants:

Disjuncture between Maori Heritage and Archaeology *Des Kahotea Kahotea, Ngati Pukenga*

Archaeology in Aotearoa mainly deals with archaeological sites of Maori origin and heritage. But its discourse and focus are not about 'indigenous peoples and their past' but the 'cultural evolution' of East Polynesian settlers in Aotearoa. Jack Golson an Englishman and Roger Green an American, during the 1950s and 1960s both established the field of archaeology in the discipline of anthropology at Auckland University. Anthropology, under Ralph Piddington, also established Maori Studies and Maori students of the 1950s and 1960s who took Anthropology became key Maori intellectuals and academics in Maori Studies during the latter part of the 20th century. Piddington was a functionalist who emphasised the observation and recording of contemporary functioning where there was no role for the past in the study of communities. 19th century colonial amateur anthropologists used Maori tradition for their theories of Maori origin and migration which was based on common Maori knowledge of place. There was no role for Maori tradition or knowledge in archaeology for both Green and Golson. Since the Resource Management Act 1991, Treaty of Waitangi Act claim hearings and Settlements, hapu and iwi have been empowered by 'ancestral relationship with place'. But archaeology claims the authority for the heritage of Maori archaeological sites and there is an absence of practitioners for Maori heritage and knowledge of place. This paper is an examination of the colonial role of Maori knowledge of place and what has happened since then.

(Deep) Time, the Question of Origins, and the Historicity of Sovereignty *Ben Silverstein, Australian National University*

How might Indigenous knowledges trouble scientific and historical knowledge of the deep past? Much academic scholarship on deep history often cites the 'discovery', in the mid-nineteenth century, of a human antiquity that displaced sacred or biblical time in favour of geological or natural time. This earlier period, in these accounts, became the subject of scientific knowledge; a 'prehistory' studied by archaeologists, biologists, palaeoanthropologists, geneticists, and so on. And the study that has taken place in these disciplines has tended to revolve largely around problems of origin; in Australia, this often means asking when Aboriginal people arrived on the continent, or arrived in place. But there are many other questions that could be asked and which could drive the historical study of Aboriginal deep human pasts. These are questions that

might constitute that past in ways distinct from the homogeneous empty time of recent approaches to that long history. In this paper I will first inquire into the question of what is at stake for Indigenous histories in the scientific/historical disciplinary division and in work motivated by a search for origins, and second will work with Gumbaynggirr stories of the deep past that might direct us towards different historical questions. These stories, I will suggest, might transform the study of the deep past, situating enduring Indigenities at the centre of inquiry.

From Codex to Colonial Knowledge: Zapotec Calendars as Time Technologies *David E. Tavarez, Vassar College*

In 1704-1705, to obtain amnesty from idolatry prosecutions, the authorities of almost 104 Indigenous communities in Villa Alta (Oaxaca, Mexico) submitted to their bishop confessions about non-Christian practices. In addition, 40 Northern Zapotec communities also surrendered ritual songs, and more than 100 manuals that described cosmological beliefs and gave instructions on how to manage a 260-day divinatory count based on preconquest Mesoamerican observances. The corpus thus produced is the largest depository of Indigenous calendrical and cosmological records in the colonial Americas, and it is still poorly understood. This presentation analyzes how early modern information technologies—alphabetic literacy, legal discourses, and notarial practice—were deployed expertly by Zapotec specialists to create colonial knowledges and sustain ancestral cosmological beliefs. Through a combination of graphics, text, and protocols for reordering orally transmitted knowledge, Zapotec writers transferred information into the medium of brief, highly portable manuals. These manuals, which stand in contrast to the pictographic representation of divinatory cycles in pre-conquest codices, summarized and rendered relatively transparent arcane information for a literate Indigenous colonial audience.

Heid Erdrich, Janice Gould, and the Now-Time of Indigenous Anti-Colonial Recollection *Ryan Rhadigan, University of California, Berkeley*

In the 2008 poem “Kennewick Man Swims Laps,” Ojibwe poet Heid Erdrich describes an uncanny scene in which the 9,200 year-old skeleton of archeological cause célèbre Kennewick Man stays limber and bides time by swimming laps in the University of California Berkeley Hearst Gymnasium pool. As the skeleton kicks and turns in the water, voices from indigenous bones housed below the pool in a campus storage facility—pedagogical specimens collected by Berkeley researchers—call out to the swimmer, imploring that he “remember” them. Similarly, in Concow author Janice Gould’s 2011 poem “Indian Mascot, 1959,” the poem’s speaker juxtaposes UC Berkeley students’ hanging and burning of Indian mascot effigies at a football game with deadly lynchings of California Natives that occurred less than a century before in the nearby hills, drawing attention to UC Berkeley’s institutional imbrication in broader legacies of racialized colonial violence. Reading these two poems together, and in relation to Paula Gunn Allen’s theorization of poetry, genocide, and Native American continuation and Walter Benjamin’s concept of “now-time,” this paper demonstrates how Erdrich and Gould each enact powerful practices of political and historical criticism by constellating seemingly disparate objects and unchronological events in a single saturated moment of poetic time. Furthermore, by locating these poetic constellations within a broader economy of colonial capture and indigenous dispossession—typified by UC Berkeley’s collection of indigenous skeletal remains—this paper explores how poetry, as a practice of remembrance, can facilitate narrative, historical, and material acts of indigenous re-collection in the present.

055. Critical Latinx Indigenities Two: Indigenous Diasporas, Epistemologies, and Youth Activism Panel

1:45 to 3:30 pm S Block: 1.04

In the second of two interlinked panels deploying a Critical Latinx Indigenities framework, we use this approach to take up the ways in which Indigenous migrants from Latin America challenge transnational racial logics. Their experiences often highlight the complicated tensions that exists between Indigenous migrant communities themselves and the ways that states conceptualize legality, indigeneity, and epistemology. David Barillas Chon discusses the ways in which these overlapping racial regimes come to bear on migrant youth as they attempt to make sense of their multi-layered racial positions through how they conceptualize the “Indio” in their new contexts. Michelle Vasquez uses archival documents and oral histories to also consider that mobility, citizenship, recognition and sovereignty have been differently articulated historically by settler nation-state and by these communities. Daina Sanchez focuses on how Oaxacan Zapotec communities use the cultural space of Oaxacan brassbands in Los Angeles as an epistemological practice that allows them to transmit their cultural and community values to their children away from their homeland. Dolores Calderon takes up how current burgeoning movements for including ethnic studies in K-12 curriculum actually subsumes Indigenous experiences and identities under the umbrella of Latinidad.

Chair: *Daina Sanchez*, Brown University

Participants:

Indigenous Youth’s Understanding of “Indio”: Colonial Logic and Racial Formations *University of Denver David Barillas-Chon, University of Denver*

This paper is based on a study investigating how eight self-identified indigenous youth from Guatemala and Mexico, ages fifteen through twenty, living in the Pacific Northwest understood indigeneity. Data gathering methods consisted primarily of semi-structured interviews with the focal youth during the 2015-2016 academic school year. Important ways the youth made sense of indigeneity were through their experiences with and understanding of discrimination that they experienced in their places of origin and in the United States based on race and language. Specifically, I show how race was codified through language. I rely on a “Critical Latinx Indigenities” (CLI) analytic developed by Blackwell, Boj Lopez, and Urrieta (2018) to account for the “co-constitutive relationships of multiple contexts of power and multiple colonialities” (127) present in Indigenous immigrant experiences. Critical Latinx Indigenities assists in analyzing flows of understandings indigenous youth engage in as they simultaneously make sense of their experiences in the U.S. and places of origin from their new contexts of reception. Youth’s flow of understandings reveals layers of coloniality present in their indigenous experiences. First, it shows the forms of oppression and systems of power indigenous youth understand and operate from. It also provides insights into how indigenous youth make sense of themselves and of others from their own particular lived experiences. Secondly, this study highlights the importance of utilizing a multilayered analysis that gives critical understandings to how indigenous youth make sense of power matrices and different colonialities that overlap between their countries of origin and the United States.

Citizenship and Recognition: The Intersections of Undocumented Immigration and Indigenous Sovereignty *Michelle Vasquez, University of Southern California*

In a turbulent moment of increased deportations and land exploitation in the United States, it is imperative to articulate the relationship between Latinx undocumented immigrant and Native American communities. As we see the current presidential administration impose the building of a border wall, we simultaneously observe the authorized

construction of oil pipelines over tribal lands. The concurrent oppression of these communities is not coincidental but rather a result of a vicious colonial apparatus and its legacy. Although various scholars in immigration studies, Latinx studies and Indigenous studies have each addressed the experiences of their respective populations, few studies have addressed the intersection of these fields. Only through the development of the Critical Latinx Indigenities framework can we begin to explore these junctures and how they pertain to our current political moment. Through this framework this presentation analyzes how mobility, citizenship, recognition and sovereignty have been articulated historically by the settler nation-state and by these communities using archival documents and oral histories. Moreover, this paper pays close attention to communities that exist at the nexus of these identities, undocumented indigenous peoples, as their experiences can help us understand the underlying structure of this shared oppression. By examining these sources, I uncover how these struggles stem from the same colonial relationship to land, a propertied relationship that racializes and restricts mobility and sovereignty. I argue that in recognizing the intertwined nature of these conflicts we can imagine alternative forms of recognition that break away from the power of the settler nation-state.

Making Music, Making Community: Zapotec Youth in Los Angeles *Daina Sanchez, Brown University*

California is home to a vibrant Oaxacan community so large that they have come to refer to their new home as Oaxacalifornia. The displacement of indigenous peoples from their native communities and their migration to the U.S. has begotten new generations of indigenous youth born away from their parents' homeland. Central to the life of many Oaxacan youths in Los Angeles is their participation in village-based bands. Oaxacan brass bands have become a symbol of Oaxacan identity that allow Oaxacan migrants to remember their childhood and their hometown in the places where they have settled (Alfonso Muñoz 1994). In the U.S.-context, musical practices "create other Indigenous soundscapes and places within Los Angeles" (Blackwell 2017: 164). Based on two years of ethnographic fieldwork with Banda Juvenil Solaga USA Oaxaca, a Los Angeles-based Oaxacan brass band, I examine how music allows indigenous youth to form and sustain ties to their communities of origin and to create spaces in which indigenous immigrants can transmit their cultural and community values to their children away from their homeland. In doing so, this work draws attention to the role of diasporic youth in maintaining ties between transnational communities, as well as how indigenous youth form their ethnic identity outside of their native homeland.

At the Limits of K-12 Ethnic Studies: Latinx Indigeneity and Necolonial Imaginaries *Dolores Calderon, Western Washington University*

In the movement to adopt ethnic studies curriculum k-12, we ask what are the implications of such work as an equity project when indigenous experiences and identities are subsumed under narratives of Latinidad? How can curriculums that approach Latinx history and experience in ahistorical and acontextual ways make room for multiplicity of experience? To examine these questions we focus on some Ethnic studies and Chicana/o/x studies curriculums adopted k-12 to note how they promote narratives of indigeneity that rely on what Al Alberto (2012) refers to as the "unchanging ruins of indigeneity" (p. 44) and unintentionally produce colonial and necolonial representations of Indigeneity that leave little room for the realities of Indigenous migrant students within the k-12 ethnic studies classroom.

056. Seeing, Believing & Belonging: Indigenous Feminisms in the Archives
Panel

1:45 to 3:30 pm S Block: 1.05

This panel brings together Indigenous feminist scholars from a variety of different disciplinary backgrounds to ponder fundamental questions about the relationships between indigeneity, settler colonialism, and the production of history. Each engages the archive in a different way, in order to disrupt how the settler state imagines, creates, uses, and values history across divergent geographic and social contexts. Ashley Glassburn Falzetti troubles the desire to recuperate Indigenous women's stories in the settler archive and demonstrates the need for a shift in historical standards of evidence in order to account for Indigenous ways of knowing. Ashley Smith contemplates archives as fraught spaces that simultaneously house the heart of colonial imagination and exist in indigenous space as part of critical networks of storytelling, belonging, and gathering. Lindsey Schneider theorizes the spatial production of rivers as ecological, political and social archives that both index settler histories of domination, control and erasure, while simultaneously siting/citing Indigenous technologies of place-making and knowledge production, and relationships with the more-than-human world. As commentator, Andrea Riley-Mukavetz will offer insight on how these approaches intersect and what they offer community-driven research. Together, these projects interrogate the role archives play in the everyday operation of settler governmentality by producing particular forms of gender, time, and relationality. They also offer multiple ways of understanding archives as embedded in Indigenous space - places that practitioners armed with decolonial methods can use to engage/reassert ongoing Indigenous ways of knowing, being, and place-making.

Chair: **Lindsey Schneider**, Colorado State University

Participants:

The Problem with Recuperating Indigenous Women in the Archives. *Ashley Glassburn Falzetti, University of Windsor, Miami Nation of Indiana*

The desire to recuperate Indigenous women's life stories and the methods to do this work are extensions of the settler logic of history-making. In order to continue to work towards anti-colonial approaches to history, Indigenous scholars need to remain actively reflective of the capitalist market forces that shape the value of knowledge about Indigenous people in the academy (Chow, Spivak) or risk the co-optation of "decolonial methods" into settler norms of Indigenous erasure (Linda Smith, Tuck & Yang, Sandoval). The recent excess value placed on recuperated stories of Indigenous women in history has led to problematic applications of historical methods, which lead to questionable and even false misrepresentations of Indigenous women's lives, voices, and experiences. To illustrate the problem, I use an interview with an 18th c Miami woman to complicate how historical authors told her story, revealing the challenges of accurately representing Indigenous experience from a settler archival resources. In order to continue to work towards anti-colonial and decolonial historical methods, Indigenous scholars must shift the standards of historical evidence to account for Indigenous ways of knowing and critiques of the coloniality of research.

Archive Stories: Experiencing the Archive as Colonial and Indigenous Space *Ashley Elizabeth Smith, Hampshire College*

I share stories of experiences doing archival research as part of a decolonial, place-based ethnographic project. In the larger project, I am interested in indigenous storytelling and acts of gathering and remembering, but I have also found myself examining archival materials in collections that are often at the heart of colonial power and imagination. In these spaces, I often find myself face-to-face with the people who ordered or enacted violence against Wabanaki peoples of Maine, in the form of paintings of royal governors staring me down or stories that descendants of colonial militiamen share with me as expressions of their "white settler guilt." Yet, as easy as it is to see the archive as antithetical to indigenous knowledge and decolonizing scholarship, I have come to

understand these archives as part of the indigenous networks of belonging, storytelling, and gathering with which I am engaged. In this paper, I put my archive stories in conversation with recent work from NAIS scholars on and in colonial archives, such as Delucia (2018) and Brooks (2018), in order to consider the following questions: How can we better prepare ourselves and our students for the kinds of jarring moments we might experience in colonial archival spaces and how might we use those moments in service of decolonization? What might indigenous ways of knowing, via story, language, and diplomacy, teach us about understanding colonial archives? In what ways can we, as engaged NAIS scholars, reframe the archive as a center of indigenous place, relationships, and knowledge?

We Have Always Already Been Here: The River as an Archive of Survivance *Lindsey Schneider, Colorado State University*

This paper goes beyond “land as text” to consider the problems and possibilities of “river as archive” as a conceptual framework for historical inquiry. Using the Columbia River as an example, I explore the ways in which the river itself functions as a repository of knowledge, cataloging the ecological, political, and social changes that have taken place in the Pacific Northwest over the last several centuries. Drawing on the work of Natchee Blu Barnd, Audra Simpson, and others, I argue that much like traditional archives, riverine archives are implicated in colonial technologies of rule. The Columbia River is produced by settler colonialism as a particular kind of space it physically indexes the history of a “wild” river tamed by settler determination and ingenuity through dams, dredging, and other management techniques. The Euroamerican epistemological desire for order and control is evidenced by the spatial production of the river as a temporally bounded archive of settler domination that commemorates indigeneity as an absent referent through memorialization of Indigenous cultural production (rock art, stories, etc). At the same time, the river has always been a nexus of Indigenous technologies of place-making and knowledge production, and relationships with the more-than-human world. As the earth increasingly faces the reality of large-scale ecological collapse, I argue that it is critical to understand the river as an archive because it marks a site of indigenous survivance, disrupting spatial and temporal settler logics and coalescing knowledges that have already had to make sense of cataclysmic ecological change.

An Indigenous Alternative: Historical Trauma as Public Narrative and Meaning-Making *Kasey Aliene Jernigan, Wesleyan University*

Over the past three decades, scholars from various disciplines have employed constructs of historical trauma to describe the impacts and legacies of colonization, cultural and material dispossession, and historical oppression, especially among Indigenous peoples with significant disparate health outcomes. This paper builds on Mohatt and colleagues’ (2014) framing of historical trauma as a public narrative, which shifts the focus from searching for distal factors to explain contemporary health outcomes to one that examines how historical trauma is utilized in Indigenous communities. This paper explores the ways that Native American women in the Choctaw Nation of Oklahoma call on historical trauma as public narrative to connect past historical injustices with contemporary experiences and circumstances of structural violence that contribute to poor health outcomes. Using life history narratives and ethnography, I analyze one woman’s story to illustrate the ways that historical trauma narratives serve as active, living sites of meaning-making, representation, and engagement for individuals and communities. Specifically, I argue that the ways in which Indigenous communities utilize historical trauma as public narrative offer an “Indigenous Alternative” that challenges a settler-colonial

framing of temporality and is, itself, a political act against the ongoing violence and erasure endemic to settler-colonialism.

057. Indigenous Shakespeare

Panel

1:45 to 3:30 pm S Block: B.01

Offering three perspectives from three different continents and contexts, this panel considers how the towering, imperialist figure of Shakespeare can be appropriated by Indigenous peoples, theatre practitioners, teachers, and scholars. Theatre Professor Sharon Mazer of Te Ara Poutama, Faculty of Māori and Indigenous Development, AUT, interrogates apparently contradictory forces at work when identifiably Māori actors and performance practices are used in productions of Shakespeare’s plays. Mazer contemplates the contemporary practice of inserting Māori performance into Shakespearean productions as ambi-valent: simultaneously challenging and reifying what are still conventional, often virulent, not quite postcolonial, characterizations of the relationship between Māori and Pākehā. As a Language Arts teacher from O’ahu, N. ‘Ilimanaiokawaileānue Puou grapples with Shakespeare from a Native Hawaiian perspective, appropriating the plays into her culture through hula and mo’olelo (story), bringing Shakespeare into a kānaka maoli context on Hawaiian terms. Theatre Professor and editor of the Shakespeare Bulletin, Kathryn Prince, from Ottawa, finds traces of Indigenous Canada in Shakespeare’s plays, considering potential references to kidnapped Inuit people and the myth of the Great White North, and also the lasting effects of First Nations on performance, including Peter Hinton’s all-Indigenous King Lear set in the 1608 Algonquin Nation. This session will be chaired and commented by Professor Brenda Machosky, who engages with Shakespeare in a multicultural and specifically kānaka maoli environment. As a comparatist interested in mutually engaging opportunities to cross cultural boundaries, Prof. Machosky will initiate discussion by suggesting connections between and beyond the presentations.

Chair: **Brenda Machosky**, University of Hawai‘i, West O’ahu
Participants:

Indigenous Canada in Shakespeare *Kathryn Prince, University of Ottawa, University of Western Australia*

Are traces of Indigenous Canada discernible in Shakespeare’s plays? While the effect of New World encounters on Shakespeare’s *The Tempest* has long been known, this paper pursues less obvious connections, tracked first through kidnapped Inuit people and the myth of the Great White North, Ultima Thule, in Shakespeare’s own time. It notes the lasting effect of Canada’s First Nations peoples on subsequent performance, for example as a result of Edmund Kean’s encounter with the Huron nation in 1826, Rupert Goold’s Arctic *Tempest* with an Inuit Caliban, and Peter Hinton’s all-Indigenous King Lear set in the Algonquin Nation in 1608.

There are none so blind ... (De)Colonising Shakespeare?

Sharon Mazer, Auckland University of Technology

This paper will interrogate two apparently contradictory assumptions about what it means to include identifiably Māori actors and performance practices in productions of Shakespeare’s plays. During the colonial period in Aotearoa New Zealand as elsewhere, performances of Shakespeare’s plays served as a platform for identity maintenance for British subjects, a way of sustaining an idea(l) of themselves as civilised against the backdrop of what they saw as a savage land and people. In recent years, however, it has become an article of faith that following the paradigm of colour-blind and non-traditional casting practices here as elsewhere can serve to decolonise the stage in service of a more progressive, bicultural social agenda. While there has been some discussion of Te Tangata Whai Rawa o Weniti, The Māori Merchant of Venice, here I want to look at a number of Pākehā-centric productions: from *Othello* starring Jim Moriarty in the title role (Court Theatre, Christchurch, 2000) to *A Midsummer Night’s Dream* (Pop Up Globe Theatre, Auckland,

2017/2018). How might the performance of Māori in Shakespearean productions be seen as ambi-valent: simultaneously challenging and reifying what are still conventional, often virulent, not quite post colonial, characterisations of the relationship between Māori and Pākehā New Zealanders?

Richard III through Hula and Mo'olelo N.

'Ilimanaiokawaiieleānuenuē Puou, University of Hawai'i West O'ahu & Nānākuli Intermediate and High School

Teaching Shakespeare is unavoidable for secondary education teachers in Hawai'i, whereas kānaka traditions of storytelling, and the mo'olelo or stories that they perpetuate are all but dismissed as folksy practices. This is problematic for kānaka maoli who are frustrated by the dominating Western influence across curricula. At the end of my teacher education program, the need to negotiate inherent feelings of resistance to colonial impositions in public education, which assert foreign scholars and works like Shakespeare as exemplary, led me to see the Bard through the lens of our own traditions and stories, to find common ground and relevance. Recognizing him as a master storyteller, I focused on the mo'olelo (story) central to his plays, and created a hula for Richard III, to retell this story in a kānaka way. This presentation will include both the context of the project and a demonstration of the hula that tells Richard's story.

058. Water, Relationality, and Decolonial Possibility

Panel

1:45 to 3:30 pm K Block: G.01

In recent history, we have seen water assume a distinct and prominent role in Indigenous political formations. Indigenous peoples around the world are increasingly forced to formulate innovative and powerful responses to the contamination, exploitation, and theft of water, even as the efforts of Indigenous nations and coalitions are silenced or dismissed by genocidal schemes reproduced through legal, corporate, state, and academic means. The papers in this panel session offer multiple perspectives on these pressing issues. They contend that struggles over water figure centrally in concerns about self-determination, sovereignty, nationhood, autonomy, resistance, survival, and futurity. They examine the entanglements between gender, cultural production, and governance that factor into how water is shaped and channeled to fulfill the logics of colonialism and capitalism. But more than simply examine the power relations that exert force through and on water, the papers in this panel make ethical and impassioned arguments for decolonizing water through a number of avenues, including traditional modes of governance, the invocation of land/body relationality, and empowering the histories and voices of women. Together, they offer us a language to challenge and resist the violence enacted through and against water, as well as a way to envision and build alternative futures where water is protected and liberated from enclosures imposed by settler colonialism, capitalism, and heteropatriarchy. They remind us that our intellectual and political labor is a key line of defense to protect our water relatives in a time of dramatic social and planetary change.

Chair: *Melanie Yazzie*, School for Advanced Research

Participants:

Our Sacred Waters: Theorizing Kuuyam as a Decolonial Possibility *Charles Sepulveda, University of Utah*

This paper evaluates the conditions of the desecrated Santa Ana River in southern California, historicizes its destruction, assesses what is being done to clean it up, and provides tradition as theory to offer an approach to a solution that re-centers a Native view of land. The essay provides a tribal specific, Acjachemen and Tongva, understanding of lands and waters in contradiction to the Western dynamic of submission central to the dual logic of heteropatriarchy and environmental dispossession. It also provides a historical analysis of the monjerio and traces the colonial logic of domesticating Native women. The Santa Ana River is the largest riparian ecosystem in southern California. The river has been domesticated and desecrated

through channelizing and entombing sections in concrete. This essay theorizes that the Western understanding of nature separated from humans produced the heteropatriarchal system the Spanish brought with them to California. This structure was meant to naturalize patriarchy and have Indians submit to the nuclear family arrangement. These logics continue into the present, in contrast to Indigenous traditional ways of life that accepted plural partnerships, and various sexual orientations. It also attempted to disconnect California Mission Indians from their creation stories and the sacredness of water. Kuuyam, the Tongva word for guests, is offered as a decolonial possibility based on culture and tradition in which settler relations to land can be reformed and settler colonialism can eventually be abolished.

Decolonizing Hydrosocial Relations: Alan Michelson's TwoRow II and Indigenous Water Law in Grand River Territory *Shaun Stevenson, Trent University*

With Mohawk artist Alan Michelson's 2005 video art installation TwoRow II as a site of analysis, I interrogate the potential for decolonized relationships between settler and Indigenous communities, interconnected through their relationships to a seemingly shared body of water as it cuts across territories that have been historically and contemporarily contested. Drawing on the concept of the "hydrosocial," this paper begins by considering the ethical-political potential of water, as well as its circumscription under current Canadian land rights policies. I then explore the intersubjective hydrosocial relations that structure community engagement along the Grand River in southern Ontario, Canada. This paper asks, how can water work as an ethical framework in ways that decolonize water politics, and illustrate a more nuanced and adequately relational environmental ethic that might shape the manner in which land rights issues unfold and are understood? Ultimately, drawing on the historic treaty of the Two Row Wampum and the significance of Indigenous/Haudenosaunee legal orders, I look to the potential to cultivate a decolonized ecological sensibility grounded in the ethical and political capacity of water in relation to Indigenous land rights issues within the settler-colonial context of Canada.

"Seeing Water Like a State:" Indigenous Water Governance in the Context of Modern Indigenous-State Agreements in Canada *Nicole J. Wilson, University of British Columbia*

Yukon First Nations are in the process of implementing modern treaties and self-government agreements. These Indigenous-State agreements contain powerful acknowledgements of Indigenous rights and authorities including the right to unaltered "water quality, quantity and rate of flow" on Settlement lands (~10 percent of their traditional territories). Self-governing Yukon First Nations also have real, although limited, legal authorities on Settlement Lands including the ability to enact laws that supersede territorial legislation. Through research conducted in partnership with Carcross/Tagish First Nation (C/TFN) in Yukon, Canada, I examine how Indigenous governments are asserting the authorities acknowledged in these Indigenous-State agreements to assert their rights and responsibilities to water as a more-than-human relation. I engage with critical Indigenous scholarship to examine the challenges associated with the possibility to create legislation pertaining to water on Settlement Land. More specifically, I highlight the tensions between the "state-like" bureaucracies that First Nations must develop to assert their sovereignty in this context and the Tlingit and Tagish legal orders to which they bear little resemblance. I demonstrate how Indigenous governments like C/TFN exercise agency as they strategically navigate these opportunities in order to protect water in ways, they deem, consistent with the principles, and relationships of Indigenous water governance.

We Have Stories: Five Generations of Indigenous Women in Water *Jessica Hallenbeck, University of British Columbia; Rosemary Georgeson, Independent Artist*
This paper and film traces the changing relationship between family, water, and fish through the lives of five generations of Indigenous women. We reveal the ways that Indigenous women's connections have transformed and persisted despite generations of omissions and erasures. We juxtapose interviews, academic research, and the settler colonial archive with the lived experiences and histories that exceed it. Weaving together what we know of the lives of Rosemary's great great grandmother Sar-Augh-Ta-Naogh (Sophie) and great grandmother Tlahoholt (Emma) with stories of water and fish from their territories, we ask how settler colonial commissions, archives, and urban policies have sought, and failed, to control and erase Indigenous women's relationships to water, land, and family. Crucially, this article draws on stories that have been passed down to Rosemary and knowledge that she has accumulated through her lifetime working as a commercial fisherman. These stories about water and where people were from, why they left, or why they never went back—and how they continue to be connected to each other while being disconnected from place—are at the center of this paper and film. Re-presencing Indigenous women and these connections raises essential questions about Indigenous resurgence in a context of settler colonial control, scarcity, and disappearance, emphasizing the importance of ancestral reconnection to Indigenous futurities.

059. (1) Urban Islanders: Voices and Narratives of Generation Z Pacific Islanders (2) She Falls for Ages: Indigenous Futurisms and the Imperative of Sci-Fi Film

1:45 to 3:30 pm L Block: G.01

Presenters:

Kare'i Aniva Lokeni, Mt. San Antonio College
Aida Cuenza-Uvas, Mt. San Antonio College
P. Tutasi Asuega, Mt. San Antonio College
Maize Longboat, Concordia University
Skawennati ///, Aboriginal Territories in Cyberspace

060. Routes of Repatriation

Individual Paper Session

1:45 to 3:30 pm S Block: G.01

Chair: *Jacob A. Meders*, Arizona State University

Participants:

“Bringing Home”: Repatriation as a Framework for ‘Reconciliation’ *Nancy Kimberley Phillips, University of British Columbia*

The bringing home of ceremonial objects and ancestral remains, as sites of knowledges and carrying collective memory, can provide foundations for reconciliation between Indigenous Nations and museum institutions. This project originally arose out of an interest in the multifaceted nature of repatriation, specifically within the Blackfoot Confederacy (Siksikaitstapi) and the Haida (Xaayda) Nation, located in what is now called Canada. Beginning in the early 1990s, both of these Nations have engaged in successful repatriations to their home communities. The methodologies surrounding the creation of this paper are grounded in three distinct veins of understanding: oral tradition interviews, personal vignettes and scholarly publications. This paper is broken into four sections: The telling of a story; The problem of ‘authenticity’; Truth-telling; and Bringing home. The first section attempts to unpack a brief history of museums’ obsession with acquiring ceremonial objects and ancestral remains, for contextual purposes. The second section addresses stereotypes, authenticity, and intellectual property ‘ownership’. The third section explores the

multifaceted, multidimensional and transformational concept of repatriation that carries with it a form of ‘reconciliation’. In the final section, Bringing Home, we look at some of the impacts these successful repatriations have had on the Siksikaitstapi and Xaayda communities. The return of these ceremonial items, intellectual property and Ancestral remains, has opened up doors and windows for future generations. Repatriation is a diverse topic that is rooted in history and will continue to have lasting impact through providing a potential framework to manifest ‘reconciliation’.

Ládjogahpir Rematriated – Rehabilitation of a Lost Sámi Female Horn Hat *Eeva-Kristina Harlin, Giellas Institute, University of Oulu*

In this paper I present a current project “Máttaráhkku ládjogahpir - Foremothers horn hat” by me and Sámi artist M.F.A. Outi Pieski. Our focus, ládjogahpir, was used by Sámi women in certain areas between 1750-1920. After the abandonment the traditional knowledge related, like the symbolism of the hat, was no longer shared in the community. Our project is focused on the owners of this heritage, the indigenous Sámi women, who traditionally live in the northern parts of Nordic countries and Russia, but nowadays also in the cities. At first, we surveyed the history of the hats from archives, studied them and draw formulas in Nordic and European museums. Secondly, we shared our knowledge to the community, to return the information to the owners and because we wanted to know what kind of responses our study would receive. Thirdly we arranged workshops, where Sámi women together have produced a ládjogahpir with modern methods. During these workshops, I observed and interviewed the participants about their opinions and feelings. The academic research has observed Sámi through outside and masculine gaze, since most of the scholars that have studied the Sámi in 20th century have been non-Sámi men who have not been interested in women's culture. This approach to ládjogahpir enables us to study the unidentified history of Sámi women, scattered in different sources. This project gives us the opportunity to describe repatriation and its influences on a collective but also individual level and therefore accent the importance of repatriation for Indigenous communities.

Dealers of Native American Antiques as Lobbyists:

Opposition to Legal Repatriation in France and the United States *Andrew Meyer, EHESS: École des hautes études en sciences sociales/University of California, Los Angeles*

Thirty years after NAGPRA, the private market continues to wield inordinate power in the control of American Indian sacred objects and objects of cultural patrimony. While legislation is being pursued, dealers have proven to be successful in continuing the trade. My research over the past three years in Parisian auction houses and antique fairs in the Southwest US demonstrates that a trade organization has actively opposed the STOP Act (Safeguard Tribal Objects of Patrimony Act of 2016/2017, S.1400/HR 3211). The Antique Tribal Art Dealers Association (ATADA) is a for-profit association based in New Mexico made up of American and European dealers and collectors. In response to controversial French auctions of sacred objects, Congress introduced the STOP Act to bar exports of Native cultural patrimony and to facilitate repatriation of objects seized in customs. ATADA subsequently founded a Voluntary Returns Program as a compromise. The association argues that voluntary repatriation is more effective than legally-sanctioned repatriation, meaning that dealers and collectors have the power to decide what they wish to repatriate. Unfortunately, ATADA convinced legislators the law would violate the 5th Amendment's takings and due process clauses. Now that the STOP Act has failed twice to pass, it was replaced by a more “dealer-friendly” bill, the Cultural Heritage Protection Act of 2018

(HR 7075). Instead of expanding NAGPRA, the new bill only covers items already protected under existing laws. In this presentation, I critique ATADA's lobbying strategies to reflect on the future of the market.

The University of California and Repatriation: How California Indians Continue to Resist and Reclaim Their Ancestors *Sedna Villavicencio, University of California, Los Angeles*

The beliefs produced by the Enlightenment period fueled by European colonization created the circumstances for non-Indigenous people to collect, curate and study Indigenous peoples as specimens. The dehumanization of Native peoples was normalized and accepted by settler society by using the early pseudo-science of eugenics to support weak claims of Native unintelligence. Supported by "the vanishing Indian" myth, anthropologists and linguistics began collecting human remains, artifacts and languages through salvage anthropology. The University of California is no different than other institutions whose anthropology and archaeology departments were founded on the illegal removal of California Indian human remains and sacred objects. This attitude of collecting established the emerging University of California's anthropology department in 1868. Although the robbing of California Indian ancestors is widely articulated through UC history, the resistance and survivance of California Indians is often disregarded. California Indians are often overlooked as passive and submissive actors with little to no agency. By using theories such as Native feminisms and humanism I will explain how California Indians have successfully obtained the return of their ancestors and sacred objects. The Kumeyaay, Pomo, Tongva, Chumash and Tataviam are some of the tribes who have defeated the settler colonial state and universities through litigation or NAGPRA. This paper will focus on California Indian tribes and their acts of resistance, agency and survivance.

061. He 'Ōlelo Ho'opili Kānaka: Ho'oikaika ke Mele i nā Pilina 'Ōiwi o ka Lāhui Kanaka Maoli Panel

1:45 to 3:30 pm I Block: G.02

Mai kinohi mai, he mea ke mele e pili ai ke Kanaka me nā akua, nā kūpuna, ka 'āina, ka lāhui, a me ka 'ohana ona. Ho'oikaika 'ia kēia mau pilina a pau ma o ka haku 'ana a me ka ho'opuka 'ana i ke mele i ke ao mālamalama. I ka wā ho'i i ho'owahāwahā 'ia ai nā lōina Hawai'i, i ho'onalo 'ia ai ka 'ōlelo Hawai'i ma nā kula a me nā pō'ai 'oihana aupuni, a i kā'ili hewa 'ia ai ke Kū'oko'a o ke aupuni Hawai'i, 'oi a'e nō ke ko'iko'i a me ka pono o kēia 'ano hui 'ana o Kānaka ma o ke mele o kona lāhui. Ma lāila i kūka'i 'ia ai, a kūka'i malū 'ia ai paha, nā mana'o o ka po'e Kānaka Maoli, i kūlike lākou i ke aloha i ka 'āina. He hana waiwai kēia hui 'ana, no ke kūpa'a ikaika 'ana o ke Kanaka i kona 'ano pono'i, a no kona kū'ē 'ana aku ho'i i ka po'e aloha 'ole i ka 'āina. Ma kēia pānela, e nānā 'ia ana 'elua huina Kānaka (ka Pāna Lāhui a me ka 'aha hula) a me 'elua huina mele (ke kanikau a me nā mele lei no 'Emalani), i akāka maila kēia mana ho'opili o ke mele, a i mau ai ho'i.

Chair: *Kahikina de Silva*, University of Hawai'i at Mānoa
Participants:

Ka Pāna Lāhui Hawai'i: Po'e Aloha 'Āina, Hana Aloha 'Āina, Mele Aloha 'Āina *Leilani Basham, University of Hawai'i-West O'ahu*

'O ka Pāna Lāhui Hawai'i a me kona pilina i ia mea he aloha 'āina ka'u mea e ho'ākāka aku ai ma kēia ha'i'ōlelo 'ana. Ma hope o ka ho'okahuli aupuni i ka makahiki 1893, ua koiko'i 'ia nā lima hana o ke aupuni (a 'o nā mea ho'okani o ka Pāna nō kekahi) e ho'ohiki aku i ko lākou kōko'o 'ana aku i ke aupuni hou a e ho'ohiki ho'i e kōko'o 'ole i ka ho'ihō'i 'ana o ka Mō'i i kona noho kalaunu. Ua hō'ole loa aku kekahi o nā mea ho'okani i ia ho'ohiki 'ana a ua pau akula nō kā lākou 'oihana ma lalo o ke aupuni ma muli o ia hō'ole 'ana. Ma hope pono iho, ua hālāwai pū lākou me kekahi haku mele a haku a'ela ia wahine i mele kaulana loa e ho'ohanohano ana i kēia po'e a me kā lākou

hana. A 'o ia mele ho'i, 'o ia ke mele lāhui i kaulana loa mai kēlā wā a hiki i kēia wā. Eia kekahi, i nā mahina ma hope mai, ua hui hou ka Pāna a mālama 'ia he mau 'ahamele ma Hawai'i nei a ua ka'apuni ho'i iā 'Amelika no ka ho'okani, ka hīmeni, a me ka ho'olaha aku nō ho'i no ka pilikia o ke aupuni. Ma kēia wahi ha'i'ōlelo nei, e ho'ākāka 'ia aku ana ka pilina o ia mau mea 'ekolu – ka po'e aloha 'āina, ka hana aloha 'āina, a me ke mele aloha 'āina.

He Pāpahi Lei no 'Emalani: He Kālailai i kekahi Mele Lei o ka Makahiki 1874 *John Jacob Kaimana Chock, University of Hawai'i at Mānoa*

He kālailai kēia no kekahi pū'ulu mele i haku 'ia no 'Emalani Kaleleonāni ma kahi o ka makahiki 1874. Ma ia makahiki nō, ua mālama 'ia ke koho pāloka Mō'i no ke aupuni: 'o ke Kuini kekahi moho e kūlia ana i ka noho kalaunu, a 'o Kalākaua kekahi. Ma ko lāua mau 'ao'ao pono'i, haku 'ia maila nā mele e hō'ōia i ka pono o ka 'ai aupuni 'ana, a e ho'oha'aha'a paha i kahi hoa paio. Kāko'o aku kekahi hapa nui o nā maka'āinana iā 'Emā, eia na'e loa'a akula ka lei o ka lanakila iā Kalākaua. Ua kapa 'ia kekahi o nā mele o ia wā he mau lei no 'Emalani. No'ono'o mau 'ia, 'o ke mele lei, he wehi ia e ho'onani a e ho'omaika'i ana i ka mea nona ia mele. Eia na'e, i loko o kēia mau lei no Kaleleonāni, 'ano 'oko'alo loa nō ke 'ano a me ke kūlana o ka ho'onani 'ana, a 'ike 'ole 'ia paha kēia 'ano 'ōlelo ma kekahi mele lei a'e. Ua lilo paha kēia pū'ulu mele he wahi e kūka'i 'ia ai ka leo o ka lāhui, he pane i nā mele a ko Kalākaua 'ao'ao, a he kū'ē i ka hopena o ia koho pāloka. E noi 'ia ana nō nā mana'o kālai'āina o kēia mau mele no ka ho'omāhūhū 'ana i ka mana'o no ia mea he mele lei.

I Hui ke Kalo me ka 'Ohā: Ka (Lā)Hui 'ana o nā Hawai'i i Nā 'Aha Ho'āla Hula a Mele Ho'i *Kahikina de Silva, University of Hawai'i at Mānoa*

Ma kēia ha'i 'ōlelo, e hu'e 'ia ana kekahi 'ike no ke kuleana hō'eu'eu a kū'oko'a ho'i o ia mea he 'aha hula. 'Oia i he pili hemo 'ole ka hula a me ke mele, pili nō ho'i kēia papahana i ka ho'ākāka 'ana i ke kuleana ho'āla o ke mele a me ka (lā)hui 'ana o nā kānaka ma o ke mele Hawai'i. I loko nō o ke kāohi 'ino 'ia 'ana o ka hula a me ka hō'ike hula e ke kānāwai o ka makahiki 1856, ua noke aku nō ka po'e hula o ia wā i ka 'ākoako pū 'ana no ka ho'āla 'ana i ka hula a me ke mele a ka lāhui Kanaka Maoli. 'Ike 'ia na'e ma nā mo'olelo nūpepa o ia wā, 'a'ole wale nō ke mele 'o ka mea i ho'āla 'ia ma ua mau 'aha nei. 'O ka "hui ['ana o] ke kalo me ka 'ohā," ka "huliāmahi" 'ana o ka po'e 'elemakule, a me ke "kahe'awai" 'ana o "nā kāne, nā wahine, a me nā keiki" no ke komo 'ana i ka hana o ia mau 'aha, 'o ia nō kekahi hua i loa'a. He 'ēko'a kēia 'aha 'a'e kānāwai no nā 'aha mele o ia wā i mālama 'ia e nā hale pule; ma o ka ho'okū'ē 'ana i nā mo'olelo 'elua, e 'ike 'ia ke kū'ē 'ana o ka 'aha hula i ka hō'iliwai like 'ana i ka lōina, ka ho'okele waiwai, a me ka lāhui Kanaka Maoli.

He Hoalohalo no nā Kanikau *Noenoe K Silva, University of Hawai'i at Mānoa*

He mau wahi nui nā nūpepa 'ōlelo Hawai'i no ke kama'ilio pū 'ana o nā po'e Hawai'i mai ka lā puka ma Ha'e'ha'e a hiki i kona ho'oi'po 'ana me Kūhaimoana, mai ka makahiki 1850 paha a i ka makahiki 1930 paha. Ma hope o ka ho'okahuli aupuni a me nā kānāwai i pāpā i kā mākou 'ōlelo ma nā kula, ua nalowale ka mākaukau ma ka 'ōlelo Hawai'i no ka hapanui o ka lāhui. I ke emi 'ana aku o ka po'e i hiki ke 'ōlelo Hawai'i, ua emi pū ke ko'iko'i o ia mea he nūpepa 'ōlelo Kanaka, a emi iho nō ho'i ka hana no'eau ma ka 'ōlelo Hawai'i. Ma nei pepa, e noi 'ia i ke emi a nalowale 'ana aku o nā kanikau. No nā makahiki he nui, pa'i 'ia mai nā kanikau a piha nā 'ao'ao nūpepa. Haku ke kāne i ke kanikau no kāna wahine, a haku ka wahine i kanikau no kāna kāne. Haku nā hoaloha, nā hoahānau hale pule, a me nā hoa 'ahahui like 'ole i mau kanikau i hoalohalo no ka 'ohana i 'eha i ka hala loa 'ana aku o kekahi mea aloha 'ia. E nānā 'ia 'elua kanikau i loko o ko lāua mau pō'aiapili. E kālailai 'ia ana nā hopena o ka

nalowale 'ana aku o ia 'ano mele ma nā wahi ākea, a kāhea
no ka ho'ōla 'ana mai i kēia 'ano 'ōlelo ho'opili Kānaka.

062. Indigenous Governance

Individual Paper Session

1:45 to 3:30 pm L Block: G.02

Chair: **Jean Dennison**, University of Washington

Participants:

Moving to a New Country Again: Osage Visions for Building Better Governance *Jean Dennison, University of Washington; Meredith Drent, Osage Nation*

Most of the scant writing on indigenous governance has been written either from an economic development perspective or from a traditionalist perspective, but there is little in between. The Osage Nation, an American Indian Nation located in the middle of the United States, provides a productive context to think through the challenges and possibilities of Indigenous governance navigating ongoing colonial processes to meet their populations' needs. This paper will introduce the Osage Nation's efforts to override centuries of western colonialism by applying its own unique principles—grounded in concepts of respect; defined and accepted roles, responsibilities and functions; and adaptability—to the contemporary government structure adopted in 2006. The very nature of this practice embraces what Osages historically called “moving to a new country”; the idea that change is in and of itself an Osage tradition. In particular, this paper will envision how we as a Nation might finish our latest move to a new country by redeploing key Osage principles within our new structure. This paper will make an important contribution to debates about Indigenous governance by understanding not just their contemporary entanglements, but also their ability to change for the better.

Doing the Political - Indigenous-Māori Styles *Te Kawehau Hoskins, The University of Auckland*

Indigenous-Māori political practice inevitably involves engagement with structures and logics not often of our own making. It requires us to make certain self-representations and to seek inclusion within and recognition from dominant political unities. We stretch the parameters of policy guidelines and governance entities, and we creatively leverage and transform discourses like ‘partnership’ and ‘biculturalism’. We also bring Māori ways of being and doing to our political practice - like the preference for face to face engagement and the importance of establishing good personal relationships. It seems though, that we (Māori) often overlook the power of these ‘cultural’ approaches, not always seeing them as examples of potent political practice unique to Māori. This presentation reflects on these ideas through two case-studies of Māori political action in the field of Māori education. It highlights the political valence of Māori forms of political engagement and their significance for the ongoing development of Māori political philosophy and practice.

Lii Valeur di Goovarnimaan di Michif – Principles of Métis Governance *Janique Dubois, University of Ottawa; Kelly Saunders, Brandon University*

What are the key principles that inform Métis governance? In this paper, we turn to Michif, the language of the Métis, to identify five principles that shape Métis political life: freedom, kinship, democracy, the rule of law and provisionality. Although some of these principles are shared by other Indigenous and non-Indigenous communities, we argue that they interact with one another to give life to a distinct Métis way of governing. Drawing on interviews with Elders, leaders and citizens of the Métis Nation, we trace these principles to the various governance structures created by the Métis since the days of the buffalo hunt and consider how they have evolved over time. We demonstrate that the Métis, having to contend with the realities of colonialism and the settler state, adopted a flexible approach to political organization in order to

advance their goal of self-determination.

Harmonizing Traditional Decision Making Processes with Formal Planning in Indigenous Communities of Oaxaca State, Mexico *Oscar Luis Figueroa-Rodriguez, Colegio De Postgraduados; Eliel Mendoza-Bautista, Colegio de Postgraduados*

In Mexico the smallest political and administrative entity is the municipality. In the case of the State of Oaxaca particularly a large number of its 570 municipalities are populated by indigenous communities. According to Mexican laws, municipal authorities must be renewed every three years, through democratic elections. Once a new authority is assigned, the Mexican Federal Planning Law establishes the need to develop a municipal development plan for the period which should be the guide for decision making regarding the application and use of resources towards common good. Nevertheless, traditionally, indigenous communities in Oaxaca State have developed a yearly authority designation process based in a service to the community protocol. This paper summarizes the main findings of a research process aiming to understand how the traditional versus the official planning and decision making processes align or oppose each other in order to present proposals that would improve these processes for indigenous communities under such circumstances in the future. The research has been developed in the municipality of San Juan Tabaa, Oaxaca, which is populated by zapotec indigenous inhabitants. The main scope of the research was qualitative and several interviews and focus groups have been developed in order to obtain relevant data and insights.

063. Language as Life and the Life of Language

Individual Paper Session

1:45 to 3:30 pm S Block: G.02

Chair: **Enoka Murphy**, Ngāti Manawa, Ngāti Ruapani, Ngāti Kahungunu, University of Waikato

Participants:

Using Indigenous Languages in Indigenous Ways: A Challenge for English-speaking Learners *Mary Ann Corbiere, University of Sudbury*

How can we help those members of our communities taking courses on our languages learn to ‘make sense’ in the ways mother tongue speakers of an Indigenous language do? Adult learners in particular are prone to ‘importing’ the thought patterns that come with growing up with the lingua franca of many colonial states, English. In their eagerness to begin speaking their people’s language, they unwittingly import phraseologies based upon a grammatical framework that is radically different from that of undoubtedly most Indigenous languages, and using idioms and metaphors rooted in a foreign cultural history. Hence, along with learning a very different grammatical system as they strive to get their language back, they must completely reframe their thoughts in order to express ideas in ways mother tongue speakers of their Indigenous language would. The same would be true presumably for at least some other Indigenous languages. In this presentation, I will draw on my own mother tongue, Nishnaabemwin, the language of the Nishnaabek, a people who live in the areas surrounding the Great Lakes of North America, for some examples to illustrate the repatterning of thought in which adult learners of an Indigenous language must engage at the levels of both grammar and metaphor if they are to make sense to mother tongue speakers. I will also show how I have attempted to foster that kind of proficiency through the curriculum I have developed in the course of teaching my language in university for the past 29 years.

Eō Mai: Reconnecting with ‘Āina through Land-Based Literacies *Julie Kaomea, University of Hawai‘i at Mānoa; Danielle Espiritu, University of Hawai‘i at Mānoa; Mahina Kaomea, Kamehameha Schools*

Kapālama

Prior to Kānaka 'Ōiwi's forcible and sustained alienation from 'āina (land) through nineteenth- and twentieth-century colonization and occupation, our kūpuna were intimately connected to their natural environment. They read the stars and other celestial bodies; offered chants to the natural elements and found meaning in the responses of the wind, rain, birds, clouds, and waves; and wrote themselves into the landscape by building lo'i (irrigated terraces), loko i'a (fishponds), and kauhale (community dwellings). With the Hawaiian sovereignty movement and the quest to recover 'Ōiwi cultural autonomy and political governance, Kānaka are now attempting to regain the ability to reconnect with, commune with, and aloha the 'āina once more. In this presentation, we will hear from Kānaka 'Ōiwi as they reflect on their efforts to once again read the language of the land, hear its voice, and call back to it to affirm that we, its guardians and keiki, are still here and that we are still listening.

'Ūkaipōtanga- Māori Motherese language as a tool of language revitalisation' *Mei Vina Winitana, Ngati Ruapani ki Waikaremoana/ Ngai Tuhoe/ Te Ati Awa ki Waiwhetu/ Ngati Kahungunu*

'Motherese language' describes the language that mothers use to communicate with their babies and young children. Re-conceptualised from a Māori worldview (the indigenous people from Aotearoa NZ), this type of 'Motherese' language is part of the cultural beliefs of 'Ūkaipōtanga' (literally meaning 'suckling from the breast at night'). Included in this language is an expansive cultural repertoire of multi-sensory gestures associated with the transmission of the Māori language. Te reo Māori (the indigenous language of the Māori people from Aotearoa NZ) is experiencing a renewed revival. The position of the mother over the last few decades has become more prominent, and the Kohanga Reo Movement (Early Childhood education in total Immersion Reo Māori) is evidence of this. Describing 'Māori Motherese language' acknowledges the position and important role of the mother in the revitalisation of indigenous languages. This presentation will share some of my doctoral research findings that reinforce 'Ūkaipōtanga' as an organic intervention for the transmission and revitalisation of te reo Māori. Interactive activities with the attendees also will demonstrate some of the 'gestural Motherese language' Māori have at their disposal to enhance te reo Māori; including the pūkana (eye gestures), and the wiri (quivering of the hands). Small reflective conversations will explore how other indigenous people might interpret this concept of 'Motherese language' as a tool for indigenous language revitalisation. Key words/phrases: Motherese language, Ūkaipōtanga, Māori Motherese language, te reo Māori, Kohanga Reo Movement, Gestural Motherese language

064. Desde Abiyala: Legados Coloniales, Luchas Indígenas y Soberanías Epistémicas Frente a la Crisis Global (Part I)

Panel

1:45 to 3:30 pm L Block: G.03

What are the challenges posed by colonial legacies in our Indigenous territories of Abiyala vis-à-vis the challenge to exercise epistemic sovereignties, decolonizing methodologies, and political resistance in the current context of global extractivist capital? In this panel, we would like to develop a dialogue among "researchers" positioned from Indigenous territories, organizations, collectives and/or diasporas. Today we live a systemic global crisis that sharpens the historical forms of imperial and colonial violence, generating negative externalities upon the lives of Indigenous Peoples. It is a multilayered crisis (symbolic, cultural, linguistic, material, economic, political, and ecological), which poses critical challenges to Indigenous Peoples and allies in our struggles for decolonization. It is also a context marked by lethal violence against native leaders; by the criminalization of their political struggles; of racial hatred in face of the advancements of collective rights in the recent three decades; and

the transnational and global deepening of imperial and colonial extractivisms. In this historical setting, this panel aims to contribute and help to generate an interdisciplinary dialogue about colonial histories, Indigenous local and transnational movements, as well as about more general questions of research politics and decolonizing methodologies in Abiyala.

Chair: *Shannon Speed*, University of California, Los Angeles
Participants:

Colonización, Políticas de Eliminación y Blancura en la Fütawillimapu *Héctor Nahuelpan, Comunidad de Historia Mapuche & Universidad de los Lagos*

Durante las últimas dos décadas, en el contexto de los movimientos societales indígenas en Abya Yala, han emergido nuevas escrituras y teorizaciones en torno a la historia y situación política contemporánea de los pueblos indígenas. En el caso mapuche, estas escrituras y teorizaciones, entre otros aspectos, han comenzado a (re)interpretar la incorporación forzada a los estados chileno, argentino y la economía política capitalista, como relaciones coloniales reactualizadas con la creación de las repúblicas y que formarían parte de una estructura histórica profunda que persiste hasta la actualidad. Esta ponencia busca aportar a estos debates, a partir del análisis del proceso de colonización de la Fütawillimapu durante el siglo XIX y XX. Basado en la historia oral y el uso de fuentes documentales se problematizará cómo los despojos territoriales, experiencias de trabajo compulsivo, escolarización y evangelización traumática de distintas generaciones mapuche-williche, develan que la colonización de la Fütawillimapu estuvo marcada por lógicas y políticas de eliminación, limpieza, desplazamiento y suplantación. Por ello, estas lógicas y políticas fueron la condición de posibilidad del proceso de modernización agrícola capitalista, como también resultaron ser fundamentales en la gestación de un nuevo orden y formación socio-racial donde el imaginario de la blancura, asociado a la prosa de la colonización alemana, transformó en im-pensable y "blanqueó" la historia de la violencia colonial en la Fütawillimapu.

Prensa Colonial y Pueblo Mapuche. Persistencia de Líneas Discursivas, Siglos XIX-XXI *Stefanie Pacheco Pailahual, Comunidad de Historia Mapuche & Universidad de la Frontera*

El sistema colonial se mantiene vigente en Wallmapu, entendido más allá de los márgenes de lo ejecutado por el imperio español, más bien nos referimos al periodo posterior al arribo de los Estados nacionales a territorio mapuche, donde continuaron con el legado de dominio y jerarquía cultural impuesto por la Corona. La persistencia de la colonialidad, en el sistema dictaminado por los Estados nacionales para los pueblos indígenas en Sudamérica, resulta ser presentado como evidente en las investigaciones contemporáneas. Destacan los análisis relativos a ámbitos gubernamentales, educacionales, de justicia, los que han sido destacados. El rol de la prensa como parte del sistema colonial en Chile, no ha sido destacado desde esta categoría, más bien seguimos encontrando investigaciones con perspectivas clásicas donde se aborda el problema desde ámbitos como la economía política de la comunicación y así también las vinculadas a estudios culturales. Al ser desatendida la perspectiva colonial para analizar el fenómeno mediático prensa/pueblo mapuche, se descuida el rol de medios de comunicación como agentes de fortalecimiento de prácticas coloniales. Es por ello que en esta ponencia, a modo de acercamiento nos proponemos exhibir, a partir de investigaciones previas sobre prensa escrita y pueblo mapuche, las principales líneas discursivas de la prensa de La Araucanía en sus inicios y repasar las contemporáneas en busca de regularidades propias del discurso colonial.

Acción Estatal, Pueblo Mapuche y Políticas Locales e Internacionales de Derecho: Conflictos y Tensiones

Pablo Millalen Lepin, Comunidad de Historia Mapuche & University of Texas at Austin

Esta ponencia responde a la acción pública del Estado de Chile para con el Pueblo Mapuche. Si bien hay instrumentos de derechos a través de una legislación interna, Ley 19.253 (Ley indígena) y legislación internacional como el Convenio 169 de la Organización Internacional del Trabajo (OIT) además de la Declaración de las Naciones Unidas sobre los Derechos de los Pueblos indígenas (UNDRIP). Sin embargo, estos instrumentos jurídicos están lejos de garantizar los derechos colectivos y territoriales Mapuche. Esto aplica constantes conflictos entre comunidades Mapuche en el sur de Chile con el mismo Estado, empresas transnacionales, colonos y/o empresas extractivistas que se pretenden instalar en el territorio. Considerando la experiencia de la Comunidad Mapuche de Mañiuko, analizaré el despliegue de la acción estatal, por un lado, y las prácticas comunitarias ancladas en enfoques epistémicos, metodológicos y políticos propios del Pueblo Mapuche. Por lo tanto, pretendo abordar la presentación a partir de la acción estatal y su marco jurídico político de carácter colonial, en contraste con la formulación de una política basada en epistemes, protocolos y procedimientos desde una perspectiva propia Mapuche, junto con el uso estratégico de los instrumentos locales e internacionales de “derecho” por parte de las comunidades del Wallmapu.

A Nation Beyond Borders. Transnational Identity and Land Right Struggles among the Miskitu in Nicaragua and Honduras *Ruth Matamoros Mercado, University of Texas at Austin*

This paper is concerned with the, newly emergent, transnational identity that Miskitu are experiencing. The Miskitu are an indigenous group who used to share a common territory in an area that is now divided along the border between Nicaragua and Honduras. This region was divided in 1957 when the border was delimited along the Rio Coco o Wangi, attending states interests. Consequently the Miskitu, who used to live in a single territory, were forced to spread out between two different countries. This division left the Miskitu into two different nation state building projects and two different processes of consciousness formation. Despite of that the Miskitu continued to travel across the river and maintaining their relationships that continued binding them together regardless of their differences. During the last few years however, Miskitu transnational relations have gone beyond just the shared used of the border space. Now it involves different cultural and political strategies for strengthening cross border relationships. What could be the effects of these newly emerging transnational relationships over land rights struggles? What have motivated the Miskitu from Nicaragua and Honduras to maintain their cross border Miskitu identity despite of their differences? I argue that this emerging transnational relationship is being used as a strategy to consolidate their identity as Miskitu which consequently will have a positive impact on their claims for land and natural resources before the states of Nicaragua and Honduras.

065. Reclaiming, Defending and Remapping Indigenous Landscapes

Individual Paper Session

1:45 to 3:30 pm S Block: G.03

Chair: **Gavin Renwick**, University of Alberta

Participants:

Kūkulu: A Tribute to the Pillars of Mauna Kea Strategies Exploring Land Repossession in Hawai‘i *Pualani Case, Mauna Kea Education and Awareness - kanaka maoli*
What strategies are Indigenous communities using to protect, strengthen, or express their rights to land? This question was posed to the kia‘i, the protectors of Mauna Kea as part of a proposed study by the Social Science and

Humanities Research Council (SSHRC) Insight Grant awarded to PI Richmond from Western University in London, Ontario, Canada. On March 10, 2018, Kūkulu; The Pillars of Mauna ā Wākea, opened its doors in Hāmākua, Hawaii. Kūkulu is modeled after the slopes of Mauna Kea where the stance to protect the sacred mountain has taken place from 2014 to the present. It serves as a pu‘u honua, sanctuary, a hālau, training center, and a kauhale, gathering place. The piko or foundational center of the exhibit space includes actual art pieces owned and utilized by the kia‘i or protectors. Each step of creating the exhibit was executed with appropriate prayers, chants, offerings and protocols. Kūkulu was created to bring the mountain to the masses, to be the connection of the mauna to the community, to inspire the keiki to kupuna to stand for the sacred, for the water, for the people. This presentation will highlight the implementation of protocol in the installation of the exhibit and focuses on a Hawai‘i case study showcasing how Kūkulu educates and inspires, sets a tone and vibration of how to stand for a sacred place and life ways and explores the question of how an exhibit directly impacts land repossession in Hawai‘i.

Confusion at Kapyong: The Duty to Consult, Recognition, and Reinstating the Settler Colonial Status Quo *Rebecca Hume, Ryerson University*

This paper critically assesses the 2015 Canadian Federal Court of Appeal decision affirming that the Crown had a duty to consult Treaty 1 First Nations in the disposal of the Kapyong Barracks site in Winnipeg, Manitoba. The ‘honour of the Crown’ and reconciliation are thematically significant to the 2015 decision and distilled within this duty. How do neocolonial concepts like the duty to consult work to uphold the Canadian state apparatus? By operationalizing critical discourse analysis, I contend that the duty to consult-- through the ‘honour of the Crown’ and reconciliation-- categorically cannot address Canada’s ongoing theft of Indigenous land as it works within rather than against the colonial system. By containing land claims within institutional discourse, as Mohawk anthropologist Audra Simpson (2016) asserts, Canada is a settler society “whose multicultural, liberal, and democratic structure and performance of governance seeks an ongoing ‘settling’ of this land.” I argue that by convincing Indigenous peoples to seek rights recognition within settler laws that are based on terra nullius, violence, and genocide, the duty to consult works to validate ongoing settler occupation. As a settler, I am interested in understanding this particular facet of settler colonial governance as I hope to disrupt the otherwise accepted Canadian sovereignty that continues to violently displace and dispossess Indigenous peoples from their homelands. Canada’s ongoing refusal to engage with Treaty 1 First Nations as credible buyers for the property at Kapyong Barracks highlights the extent to which it is committed to keeping Canadian cities emphatically non-Indigenous spaces.

Ua Ho‘i ka U‘i o Mānoa: Remapping Kuleana at the University Of Hawai‘i At Mānoa *Allyson Nuesca Franco, University of Hawai‘i at Mānoa*

In many forms, Kānaka Maoli understood the importance of space, place and the environment which allowed them to share stories and create connection to the place in which they lived. Consequently, when the erasure of space and place, along with culture and language, occurs due to foreign encroachment or settler colonialism, we forget the stories and memories of a place, cutting the connection to environment and its importance to kānaka. This individual paper session speaks upon an educational walking “Campus deTour” with the concept of space and place at the University of Hawai‘i at Mānoa (UH Mānoa) using resurgence politics to settle those unsettled narratives and highlights our agency as Kānaka Maoli in shaping this University. We will also critically analyze how the University of Hawai‘i has shaped policy that promotes the idea of (re)creating a “Hawaiian Place of Learning” at UH

Mānoa, while spotlighting ways in which the University has been complicit in Kānaka Maoli erasure on campus. This presentation platforms the work of Native Hawaiian Student Services (NHSS), along with other University partners, who have aided in the design of the “Campus deTour” using primary and archival research about the history of Mānoa and the creation of the University since formally opening its doors in 1907. NHSS believes this is one way to deconstruct prevailing settler narratives found on the UH Mānoa campus and is one of many initiatives at the University that firmly stand in this idea of making the University a true “Hawaiian Place of Learning”.

066. Indigenous Peoples and Protected Spaces of Nature Panel

1:45 to 3:30 pm L Block: G.04

National parks and similarly protected spaces of nature emerged in a variety of national contexts from a nineteenth-century notion of wilderness, which posits that there are pristine places untouched by humans. This problematic conception of the “pristine wilderness” has usually worked against Indigenous peoples because nation-states carved out many of these protected spaces of nature from Native homelands and waters. For generations Indigenous peoples have suffered from dispossession, violations of treaty hunting and fishing rights, and the loss of sacred places. This interdisciplinary panel seeks to explore how Indigenous peoples have negotiated these often-fraught relationships in a comparative context within the framework of settler colonialism. Ultimately, the panel seeks to explore both the historical processes through which Indigenous peoples have lost access to and management over these spaces as well as more recent efforts by Indigenous communities in the United States and New Zealand to push their governments to engage more productively and ethically in the management of these protected areas. This panel includes a paper by Boyd Cothran (Associate Professor, York University) focused on the history of national parks and Indigenous labour in the Pacific Northwest; a second by Joshua L. Reid (Associate Professor, University of Washington) on tribal nations’ engagement with the Olympic Coast National Marine Sanctuary off Washington’s coast; and a third by Brad Coombes (Senior Lecturer, University of Auckland) on Treaty of Waitangi settlement claims and co-management in Te Urewera, Aotearoa. Brenda Child (Professors, University of Minnesota) will chair the session.

Chair: **Brenda J. Child**, University of Minnesota

Participants:

Establishing the Commons: Indigenous Peoples & National Parks in the Pacific Northwest *Boyd Cothran, York University*

All National Parks in the United States were established on Indigenous lands. It is a fact the National Park Service (NPS) ignored for most of its existence. NPS and the American public have preferred to think of these cherished landscapes as pristine wildernesses. But in the 1990s, a new historiographical narrative emerged: rather than pristine wildernesses, historians began to understand these landscapes as critical sites of contestation between Indigenous peoples and the federal government. Through coercion, chicanery, and legislative force, the federal government stole these vital homelands, often guaranteed by federal treaties, and forced Indigenous peoples from them in order to create the NPS. Indian removal and the making of the NPS went hand-in-hand. This paper, however, seeks to complicate the dispossession narrative by examining the role NPS played in the working lives of Indigenous people. Using the specific case studies of Crater Lake National Park, I contend that its creation was not simply an act of dispossession or settler colonial elimination but rather one of primitive accumulation, privatization, and the proletarianization of Indigenous peoples. The paper weaves together oral histories with archival documentations from local, state, and national archives to reconstruct the relationship between national park policy and actions and the working lives and conditions of Indigenous people. The paper argues that historians need to look deeper into the historical influence

NPS has had on the working lives of Indigenous people in order to better understand the role NPS have played in shaping the lived reality of Indigenous peoples.

Beyond Dispossession: The Makah Nation & Offshore Wilderness Protection *Joshua L. Reid, University of Washington*

In 1907, President Theodore Roosevelt set aside three national wildlife refuges along the coast of the Olympic Peninsula in Washington State. This executive action designated the offshore rocks, reefs, and islands as wilderness closed to “human disturbances.” One of these, Flattery Rocks, encompasses the entire nearshore waters of the Pacific coastline of the Makah Indian Reservation at Cape Flattery, the most northwestern point of the contiguous United States. This represented a clear dispossession of the marine homewaters of the Makah Nation. Nearly seventy years later, the United States began designating National Marine Sanctuaries, creating one in 1994 that stretches around Cape Flattery before heading south to just north of Grays Harbor on the southwestern part of the Olympic Peninsula. Unlike wildlife refuges, the marine sanctuary also seeks to preserve the area’s unique maritime heritage. With the turn of the century, tribal nations such as the Makahs insisted on a new management plan that included them as co-managers of the marine sanctuary. While this development should be lauded as the first of its kind in the United States, Makahs recognize that this is only a start. Regardless, Makah political actions demonstrate that tribal nations—even when dispossessed by the pristine wilderness ethos of protected spaces of nature—continue to find ways to maintain connections and stewardship over ancestral homelands and waters. This paper will explore these issues in order to demonstrate that settler-colonial dispossession is not always as totalizing as it sometimes appears.

Personifying Indigenous Rights in Nature – Treaty Settlement and Comanagement in Te Urewera *Brad Coombes, University of Auckland*

Establishing a new direction for Treaty settlement, the claims resolution process in Aotearoa New Zealand has recently awarded water- and land-scapes the person/al rights of human beings. In two national parks, special legislation now applies that personifies landscapes and Maori-nature relations to encourage greater appreciation and care, with two more national parks soon to follow. Despite international acclaim from policy and academic communities, however, it is uncertain whether this reconceptualization of the rights of nature and indigenous peoples, individually or collectively as kin, will be enforceable for the claimants whose activism prompted legal experimentation. In Te Urewera, Treaty of Waitangi claims were a response to multiple acts and omissions of the Crown, but they centred on land loss more than disrespect for cultural values in nature. It is debateable whether framing nature as a person is an appropriate resolution to colonial legacies of land loss. It is also unclear whether granting person rights to the ancestral territory of the local tribe, Ngai Tuhoe, can realise its members’ own rights, especially as the state’s insistence on strict protectionism for indigenous forests means that few will ever live on their homelands. Likewise, personification of nature has marginalised indigenous peoples in the past, framing them as forest guardians who privilege environmental over developmental interests. Resolving local conflicts requires new understandings of conservation and development, but Te Urewera Act 2014 represents a new trajectory for old preservationism.

Limits in the Implementation of the Right on Consultation in Mining Projects: The Innu Community of Mashteuatsh, Canada *Gonzalo Bustamante-Rivera, Universidad de La Frontera*

This paper is on the (limits of) the implementation of the right on consultation and accommodation in five mining

projects concerning the ancestral territory of the Mashteuiatsh First Nation, from the Innu Nation in Quebec, Canada. Specific results from a larger collaborative research conducted with the Heritage, Culture and Territory Unit from the community will be presented. The community of Mashteuiatsh has been negotiating since 30 years a modern treaty with Canada in order to regain their self-government and control over their ancestral territory. They have agreed a "meaningful participation" principle which correspond to the current right on consultation and accommodation from Canada. From the analysis of interviews with community negotiators and technical staff and of documentation from community, mining companies, environmental assessments and cooperation agreements the main results are: although the meaningful participation principle includes the interests from the community, it also excludes key decisions (i.e. consent right, mining claims). Within mining consultations the community receives all the information needed, implement agreed procedures of consultation and for exchange of opinions, but only economic accommodations are applied with no meaningful harmonization, that means that the community has few influence on the final decisions within the governance of their traditional territory. This produces a "death from a thousand cuts" effect, a sense of "inevitability of development projects" and different forms of subjection. Implications for the current subjectivation, but also subjection of the community are discussed.

067. Literature and Film as a means to Fight for Sovereignty and Against Stereotypes

Individual Paper Session

1:45 to 3:30 pm L Block: G.05

Chair: *Christopher Caskey Russell*, University of Wyoming

Participants:

Queer Digital Nationalisms in Joshua Whitehead's *Jonny Appleseed* and Full-metal Indigiqueer *Lydia R. Cooper*, *Creighton University*

In full-metal indigiqueer, an epic poem sequence starring a hybridized, biological-technological Trickster narrator, and in *Jonny Appleseed*, a novel about a Two-Spirit cybersex worker transplanted to an urban center, Joshua Whitehead (Oji-Cree, Peguis First Nation) examines the critical intersections of queer personhood, place, and technology on constructions of nation, and ideas of nationalism. Following Mark Rifkin's claim that the "straightening" or "queering" of a colonized population is a matter of enforcing the social and cultural norms of the settler state on the occupied nation and Jodi A. Byrd (Chickasaw)'s examination of how the settler colonial state "govern[s] bodies, rights, and access through state-sanctioned normativities," this paper analyzes how Whitehead explodes settler paradigms of nationhood, citizenship, and nationalism. More importantly, I examine each of these three distinct yet significant orientations to community—digital, trans-spatial, and queer—as attributes that extend our understanding of Indigenous literary nationalisms in the 21st century.

The "Indian Episode": Indigenous Stereotypes in *Westworld* *Brian J Twenter*, *University of Minnesota, Morris*

My presentation focuses on visual stories, analyzing the spectacle of Indianness in contemporary television while arguing the need for a comprehensive study of "Indian Episodes" considering the dearth of criticism and the volume of available materials. Of particular interest is the frontier nostalgic representation of Indigenous Peoples in HBO's *Westworld* which preserves the stereotypical ideological ameropean image of the "Plains Indian" as characterized in the "Ghost Nation." Sitcom narratives are deeply rooted in nostalgic ameropean mythological representations of Indianness acting as televisual reminders of racism, power, and colonization. Dustin Tahmahkera, in

Tribal Television, argues "for enactment of the critical Indigenous and media studies approach of decolonizing viewing to counter and interrupt sitcom and other media representations of the indigenous within cultural frames" (35). While scholars have researched the presence of "Indian" stereotypes in literature, film, and popular culture, there have been few comprehensive studies of episodic television's depiction of Indigenous Peoples; though, television programming introduces limitless episodic versions of Native images. I have logged over 300 television series which contain at least one "Indian Episode"—an episode that contains stereotypical images of American Indians in which, the plot revolves around an Indigenous issue, an episode arc set on a reservation or in "Indian Country," or perhaps the entire series is based on colonial practices or Indigenous communities. I maintain that an examination of television series like *Westworld* and an analysis of the "Indian Episode" can create the possibility of a reterritorialization, an imagined site for engaged resistance to cultural appropriation.

Poetry and Six Nations Diplomacy in the Early 1820s

Nikki Hessell, *Victoria University of Wellington*

In late 1821, the Six Nations leader John Brant (Ahyonwaeghs) met with the Scottish poet Thomas Campbell in London. Brant wanted to dispute the depiction of his father, Joseph Brant, in Campbell's well-known poem *Gertrude of Wyoming* (1809). In the poem, Campbell had referred to Joseph Brant as "the Monster Brandt," characterised him as a violent leader and warrior, and placed him at the notorious Wyoming massacre of 3 July, 1778. John Brant brought to London evidence of his father's character and verifiable absence from the battle, evidence that led Campbell to make a public apology and to alter the notes to future editions of the poem. This paper considers the encounter between John Brant and Thomas Campbell within the frameworks of modern Indigenous-settler diplomacy, and specifically within the 21st century structures of truth and reconciliation. Using the work of Jeff Corntassel (Tsalagi, Cherokee Nation) and others on Canada's truth and reconciliation processes, this paper reads this encounter as an important instance of early and vexed efforts to institute truth and reconciliation as a model for colonized-colonizer relations. It proposes that poetry forms a crucial aspect of these efforts, their textual manifestations, and the legacies of literary representations of encounter that continue to shape modern understandings of Indigenous-settler relations.

068. Writing Relational Responsibility: Wâhkôhtowin (Kinship) in Carceral Space and Beyond

Roundtable

1:45 to 3:30 pm K Block: G.06

While the Canadian justice system works to fragment familial and community relations (Nichols), Indigenous peoples incarcerated within that very system deploy creative projects to maintain kinship responsibilities. This roundtable brings together university and community partners from the prairie provinces of Canada to consider how Indigenous people enact the Cree/Métis law of *wâhkôhtowin* through creative expression during and after incarceration. We discuss our collaborative work on three community-driven projects that illustrate relational responsibilities to community, family, and land, respectively. We then open up a conversation with attendees about how such projects can produce "justice," understood as the healing of relationships (McCaslin and Henderson). Through the "STR8 UP Instagram Project," as social worker Stan Tu'Inukuafe (Tongan) discusses, former gang members in Saskatoon use photographs and autobiographical writing to instigate community conversations about gang life and the criminalization of Indigenous people. Next, the Aboriginal Cultural Coordinator at the Saskatoon Correctional Centre, Diann Block (Métis), and English PhD student Jillian Baker detail the "Bedtime Stories Project," where men in jail write stories for their children as a means of creating and maintaining familial relationships. Finally, professor Nancy Van Styvendale considers "Creative Escape," an annual self-publication of writing

and art through which incarcerated men remember and recreate relationships with the land and its other-than-human inhabitants. While the overrepresentation of Indigenous people in prison is fueled by their persistent criminalization, our discussion illustrates how Indigenous people in carceral spaces are, in fact, law-abiding—they uphold Indigenous laws through the performative, creative rehearsal of familial and communal relationships.

Chair: *Nancy Van Styvendale*, University of Alberta

Presenters:

Nancy Van Styvendale, University of Alberta
Stan Tu'Inukuafe, STR8 UP (gang prevention organization)

Diann Block, Saskatoon Provincial Correctional Centre
Jillian Baker, University of Saskatchewan

069. Interrogating Blackness and Indigeneity: A Roundtable Discussion of Historical Problems and Twenty-first Century Prospects

Roundtable

1:45 to 3:30 pm K Block: G.07

How have scholars understood the intersections of Blackness and Indigeneity in the settler societies of the U.S., New Zealand, and Australia? To explore this question, the aims of this roundtable are twofold) to generate conversation on the origins, dynamics and interrelated histories of blended African-Native American populations and 2) how these phenomena map to constructions of Blackness and Indigeneity in New Zealand and Australia. This roundtable is guided by the premise that African-Native peoples of the Americas must be understood in a manner consistent with the interactions that have taken place between these two great peoples, their lived realities, and the implication these interactions hold for understanding why—especially today—African-Native American identities are inconsistent with American race-making practices and expectations. Knowing that most White Americans perceive African-Native Americans to be only “Black” is just the beginning. There remains the challenge of understanding why these interactions took place, the nature of their breadth, and the problems that their descendants pose for mutually exclusive discussions of being and belonging. Given the breadth, scope and site of NAISA’s 2019 conference at the University of Waikato in Aotearoa, this roundtable seeks to interrogate the collective and individual lived experiences of Indigenous populations across the Americas and Oceania whom settler societies have racialized as “Black.”

Chair: *Robert Keith Collins*, San Francisco State University

Presenters:

Angela Gonzales, Arizona State University
Judy Kertesz, North Carolina State University
Elizabeth Kennedy Gische, Smithsonian National Museum of the American Indian

070. Trans-Indigeneity

Roundtable

1:45 to 3:30 pm I Block: G.09

Our roundtable will focus on the concept of trans-Indigeneity that was first proposed by Native American scholar Chadwick Allen (2012). Trans-Indigeneity, based on Allen’s works, focuses on the strategic juxtapositioning of distinct Indigenous traditions, knowledge, histories, arts, literature, and orature to see what insights, cultural truths, and possibilities that might emerge. It emphasizes maintaining Indigenous particularities while reaching across Indigenous communities through connections, collaborations, conversations, travel, and mobility. Since the publication of Allen’s book *Trans-Indigenous Methodologies for Global Native Literary Studies*, a number of Indigenous scholars have employed trans-Indigeneity to think about trans-Indigenous recognitions (Vaughn 2017, 2018), trans-Indigenous work (Diaz 2018), trans-Indigenous allies (Ka’ili 2018), etc. Our roundtable will raise critical questions and possibilities about the responsibilities of diasporic Natives to host Natives and to their “home” abroad, creating allies between host Natives and diasporic Natives, working together to counter the erasure of Indigeneity by settler colonialism, collaborating to maintain traditional knowledge, recognizing one another as sovereign nations, remembering ancestral and cultural ties across Indigenous

groups (Somerville 2012), and decolonizing/de-occupying Indigenous tempo-spatialities.

Chair: *Te Kahautu Maxwell*, University of Waikato

Presenters:

Vince Diaz, University of Minnesota
Tēvita O. Ka’ili, Brigham Young University, Hawai’i
Kēhaulani Vaughn, University of Utah
Kali Fermantez, BYU-Hawaii

071. Indigenizing Sound Studies, Sounding Indigenous Studies

Roundtable

1:45 to 3:30 pm K Block: G.09

Music and sound are vital to understanding contemporary Indigeneity and Indigenous contributions to our world. From performances of hip-hop and ceremonial song in Indigenous community-building efforts to uses of acoustic weapons against Indigenous activists, music and sound are playing major roles in social, economic, and environmental transformations. And yet, doing research at the juncture of music/sound and Indigenous studies can pose significant technical, theoretical, and political challenges. Fortunately, a growing engagement with music and sound as sites of anti-colonial resistance in Indigenous Studies scholarship, and recent calls to decolonize music/sound studies (#AMSsowhite), have catalyzed debates around difference, power, colonization, and representation within sound-based disciplines. To further this interdisciplinary movement, we propose a roundtable that brings together junior and senior scholars from diverse fields and Indigenous perspectives to explore the possibilities of a more Indigenized sound studies and a more sounded Indigenous studies. To Indigenize music and sound studies research, we hope to collaboratively reframe the questions asked, methods used, and analyses produced in ways that yield community-based research with, by, and for the people from whence they come. To sound Indigenous studies research, we want to take seriously the aural significance of worldviews, cosmologies, and socio-cultural formations as dynamic and audible in character. The central ambition of this roundtable is to discuss methodological and theoretical entry points for sound-based, decolonizing research in service to Indigenous communities across what are often complex disciplinary boundaries.

Chair: *Trevor Reed*, Arizona State University

Presenters:

Keola Donaghy, University of Hawai’i Maui College
Robin Gray, University of Toronto, Mississauga
Trevor Reed, Arizona State University
Amber Ridington, University of British Columbia Press
Dylan Robinson, Queens University

072. Te Tātari Raraunga: Spearheading Economic, Social, and Cultural Revitalization through Māori Data Science Panel

1:45 to 3:30 pm A Block: G.11

New Zealand formally recognises the role that science has to play in the future of Māori through the “Vision Mātauranga” policy, a framework that seeks to unlock the science and innovation potential of Māori knowledge, resources and people. Vision Mātauranga principles underpin all government research initiatives, including the “Science for Technological Innovation” (SfTI) challenge, an initiative tasked with addressing fundamental issues facing NZ. This session presents the SfTI “Māori Data Analytics” project, a flagship example of how Vision Mātauranga principles are guiding and shaping NZ research activity. The Māori Data Analytics research effort bridges the worlds of traditional academia and Māori by bringing together expertise from the University of Auckland, the Victoria University of Wellington, and the Parininihi ki Waitotara Incorporation (PkW), based in Taranaki. This cross-cultural team is developing data analytics systems that can help strengthen connections to and within the PKW community. Like many Māori organizations, PKW currently has nearly 6000 missing shareholders who are owed \$4 million in unpaid dividends. Maintaining good community connections constitutes an enormous challenge for many Māori corporations, iwi and hapū across Aotearoa New Zealand. This project is creating data analytics tools to help find missing

shareholders and to enable Maori to rediscover the relationships and connections that underpin strong and vibrant communities. By linking science and novel technology with Mātauranga Māori and community priorities, this research exemplifies a new form of Māori Data Science that bridges traditional Māori knowledge with modern western science for a genuine and enriching bicultural future.

Participants:

Development of Data Analytics Systems to Help

Reconnect Māori Communities *Andrew Mason, University of Auckland; Mitchell Ritai, Parininihi ki Waitotara; Adrian Poa, Parininihi ki Waitotara; Andy Philpott, University of Auckland; Jonathon Symons, University of Auckland; Sam Gilmour, University of Auckland*

For historical reasons, Māori assets such as land and companies are often owned by a large number of individuals. This number of individuals is ever increasing as upon the passing of one owner, their ownership interest is typically divided between many successors. Keeping up-to-date contact details for all these owners, and finding owners who have become 'lost', is a time consuming and typically manual process. We are developing analytics software systems to help one such Māori organization, Parininihi ki Waitotara Incorporated (PKW), locate their missing shareholders. Our software systems need to solve a number of analytics problems including optical character recognition of poor quality Māori Land Court documents, the use of natural language processing systems to parse a variety of unstructured data sources in both English and Te Reo Māori, and the probabilistic optimised matching of a network of people and associated relationships. The frequent use of multiple names by an individual, the lack of consistent spelling for names (compounded by names having been recorded by non-native speakers) and the presence of transcription errors further complicates these processes. The PKW members of our research team play a critical role in ensuring that the development of our algorithms and systems is informed and guided by tikanga (principles) that respect the mana (prestige) of the individuals that constitute the PKW community. Our presentation discusses these challenges and the new approaches we are developing.

Mending the Net: A Social Network Approach to

Identifying Missing Māori Shareholders *Sydney Shep, Victoria University of Wellington; Pikihiua Reihana, Victoria University of Wellington; Rhys Owen, Victoria University of Wellington; Rere No-a-Rangi Pope, Victoria University of Wellington; Marcus Frean, Victoria University of Wellington; Valerie Chan, School of Engineering and Computer Science; Tipene Merritt, Victoria University of Wellington*

Rere ki uta Rere ki tai Tau mai te manu Pitakataka ki to pae e Fly in land Fly coastward The bird settles And flits about on its perch Victoria University of Wellington's approach to the problem of 'missing' shareholders focuses on understanding the problem in the context of te ao Māori. The kaupapa for our project rests in the intimate conjunction of whenua, whānau, and te reo: land, people, and language. We suggest that a single individual can be found because they are never lost; they are simply part of a larger network that has not yet been identified. By mapping or 'graphing' the entire community network, we can plot the links between people and groups and find out who is most likely to be related to whom and thus to know someone either directly or indirectly. And, as relationships change over time and people move around, that network becomes a dynamic, complex system that may throw up surprising links and hitherto unknown inter-group affiliations. This paper discusses our team's intertwined socio-technical approach: 'small world' memory modelling; culturally-appropriate information architecture; community crowdsourcing through gamification platforms.

It concludes with some observations on the challenges and opportunities of building and sustaining a robust and meaningful biculturally engaged research collaboration. Ka pū te ruha, ka hao te rangatahi As an old net withers another is remade.

Identifying and Matching Māori Names Using Linguistic and Software-Based Techniques *Peter Keegan, University of Auckland; Catherine Watson, University of Auckland*

The names of individual Māori, as with indigenous people names around the world are not always straight forward. Historically many Māori whānau (extended families) adopted English language or other European surnames (and sometimes forenames) or Māori "borrowings" of those surnames (e.g., Waaka for Walker). In addition to this, individuals sometimes have alternated between Māori and English versions of names throughout their lives or changed their names. To further complicate matters sometimes there are variations in naming practices amongst individual whānau. In this paper we report on our efforts to develop technologies and linguistic representations that allow the identification of Māori names and their English language and Māori language equivalents along with plausible variants. In order to do this we have created the first Māori (language) proper name phonetic dictionary. The dictionary is cognisant of regional variation of Māori spoken in wider Taranaki region along with changes in pronunciation that have taken place over time. We also report on the trial and development of using that knowledge to create name matching algorithms. The phonetic based algorithms also identify potential transcription errors.

Comment:

Te Taka Keegan, University of Waikato

073. "Oh, but you don't look Māori": The 'Imagined' Criteria of Māori Identity

Roundtable

1:45 to 3:30 pm K Block: G.11

Prior to colonisation the indigenous inhabitants of Aotearoa New Zealand were differentiated by their genealogical links to, and the specific characteristics of, their whānau (family) and hapū (sub-tribe) (Ballara, 1998). It was a person's membership to these kinship groups that formed the basis of their identity and its construction. This round-table panel focuses on the concept of 'Māori identity' in today's society and how this differs for each individual. It stems from research that was undertaken using a wānanga (discussion) style of collaboration with the intention of being physically present during the research process. We will discuss the idea of an 'imagined identity' (Anderson, 1981) and include some of the prescribed definitions that have emerged on Māori identity (Ritchie, 1963; Rangihau, 1977; Waitangi Tribunal, 1986; Walker, 1989; Kāretu, 1990; Durie, 1994; Kukutai, 2004; Webber, 2008; Houkamau & Sibley, 2010). Some well-known imagined ideas will be explained and we will challenge the authenticity and continued perpetuation of aspects of the colonial mind-set through the use of personal narratives (Bhabha, 1994; Walker, 1981; Lee, 2009). The panel will end with a discussion on what has contributed to who we are today and how we can look to our whakapapa (genealogy) to determine our own meaning and understanding of our identity (Tapiata, 2018).

Presenters:

Marcelle Wharerau, University of Waikato

Gianna Leoni, University of Otago

Hana Tapiata, Hana

074. Healing the 'Violence' of Historical Trauma: Māori Positive Resistance in Traditional and Contemporary Martial Arts

Panel

1:45 to 3:30 pm A Block: G.12

While presumptions of Māori as a 'warrior' race with a predisposition towards violence have been disrupted by researchers, these stereotypes remain part of a legacy of inherited colonial trauma

that impacts profoundly on many of our youth today. The evidence of this intergenerational historical trauma reveals a past where violence is an experience with multiple meanings and truths, and a present where Māori have been dealing with the fallout and nuances of historical violence physically, mentally, economically, culturally and spiritually. This panel explores the way in which the violence of historical trauma is addressed by Māori who commit to martial arts training, both traditional and new, in order to resolve and strengthen the mind, body, spirit, and language as a medium that enhances and reflects our cultural perspectives and knowledge. Each panel member speaks to various styles of martial arts, including wrestling or nōnoke, kyokushin, and jiu jitsu (or submission grappling), and notes the ways these art forms align with martial arts philosophies and strategies of positive 'resistance' that enable a redefining of the way violence is understood and redirects the impacts of violence in historical trauma. We will describe how martial arts is being used by Māori to heal and overcome the violence of historical trauma? This panel explores this deeper question and welcomes discussion and feedback during the session.

Chair: **Rangi Matamua**, University of Waikato

Participants:

“Leave Your Ego at the Door”: Māori Grappling and Positive Resistance *Nepia Mahuika, University of Waikato*

This talk presents excerpts from interviews with Māori jiu jitsu practitioners focusing on their personal histories as instructors, combatants, and indigenous peoples. These are trainers and instructors who have worked with Māori whānau, youth, gangs, and have worked to bring the language and culture into their training and clubs. Their experiences reveal how jiu jitsu is being used to support and strengthen our communities and convey our identity and culture, and how it is used to educate our rangatahi about confrontation, violence, aggression. It is part of the broader panel presentation 'Healing the 'Violence' of Historical Trauma: Māori Positive Resistance in Traditional and Contemporary Martial Arts', and connects these interviews with the themes of historical trauma, violence, and positive resistance in Martial Arts philosophy.

Revitalising Traditional Nōnoke Māori (Māori Wrestling) to Reaffirm Modern Māori Identity *George (Hōri) Richard Manuirangi, Te Whare Wānanga o Waikato*

To truly appreciate and understand the practice of traditional nōnoke, one must understand Te Reo Māori (The Māori Language), as the language itself is the medium that enhances and reflects our cultural perspectives and knowledge. Māori have a strong presence within the competitive wrestling community in Aotearoa, with more and more practitioners becoming aware of our own indigenous Māori style of wrestling. Once widely practiced by both men and women alike, nōnoke served a number of specific functions in early Māori society. Indigenous practitioners would train and engage in nōnoke as a form of self-defence or for general play. Nōnoke matches were common during times of celebration, conflict resolution, or on special occasions, competitive nōnoke bouts would take place as an integral part of courting rituals. This presentation will draw on the views and experiences provided by a number of Māori wrestlers and their families, sharing personal insights about maintaining one's Māori identity in a modern wrestling community.

The Art of Being Māori in a Colonised Martial Art Form: Indigenous Aspirations for Our Families in Karate *Waikaremoana Waitoki, University of Waikato*

This paper presents the findings from a project with Indigenous martial artists who aspire to teach more than self-defence in their schools. The paper will show that the ability to resort to physical means to safeguard oneself or loved ones is not the primary goal of martial arts training. Blended into the participant's narratives are examples of how parents and students come to training with divergent

understandings of what they want to achieve. At times these beliefs differ from the philosophical worldview of the teacher, and the art form. Examples include parental statements that their child 'needs fixing, needs weight management, needs self-esteem, or needs to 'get hard'. Conversely, martial arts philosophies seek to grow greater understanding and competence with relational worldviews that include self, community/cultural, environment and esoteric phenomena. This paper will outline how core themes of an Indigenous identity can be embedded in an art form that has its own history of colonisation which Māori have adopted for their own purposes. In doing so, we wish to revitalise connections to our own fighting forms and cultural traditions.

075. Kinstillatory: Choreographies of the Fall(ing) in Love with Rupture I

Panel

1:45 to 3:30 pm A Block: G.30

Panel linked with round table, "Kinstillatory: choreographies of the fall(ing) in love with rupture II: Roundtable Wānanga" Jack Gray & Jacqueline Shea Murphy. We articulate Indigenous futurist theories, gestures, gatherings, and digital cyphers in relationships between lands above (star), and below (terrestrial). This panel interweaves genealogies, remembrances, and future worldings as ways of holding the 'long memory' (Morrigan Phillips) - technologies to hold space for the future by embodying movements, invitations, gestures and exchanges between people and more-than-human kin. We engage the shape of our gathering as Kinstillatory to move into shared dimensions while enacting reciprocity towards each other for the future; to gather, converse and witness each other's provocations, and to extend the possibilities of 'dark matter' as an invisible yet compelling force. We activate the celestial in land pedagogy. What might a future look like that is not bound by the strictures of settler colonialism? How are we good future ancestors? What are the sounds and shapes of territorial acknowledgements in space?

Chair: **Karyn Tracey Dawn Recollet**, University of Toronto

Participants:

Benevolent Elision: Indigenous Futurities, Science Fiction, and Narratives of Settler Replacement *Dallas Hunt, University of Manitoba*

Much science fiction urges us to focus on eco-activism and sustainable futures in order to prevent environmental catastrophe. From a critical Indigenous and anticolonial perspective, the question becomes, however, for whom are these futures sustainable? Who is accorded space in these futures and who is not? Set in a nondescript desert dystopia, George Miller's film *Mad Max: Fury Road* (2015) alludes to the westerns of yesteryear and the Australian "outback," spaces coded as menacing in their resistance to being tamed by settler-colonial interests. Miller's film depicts a world in which the extractive lust for fossil fuel energy precipitates the end of the world. This paper charts how Miller's film replicates and reifies settler replacement narratives, or what Canadian literature scholar Margery Fee (1987) has referred to as "totem transfer" narratives. These narratives depict a scenario in which settlers leave the chaotic and restrictive confines of the city and flee to the idyllic and enlightening expanses of the natural world. Here these settlers encounter one or several of the last remaining members of a "forgotten tribe" indigenous to the area. Ultimately, the settler characters are given an object through which the "Natives" transfer their knowledges and disappear from view, helping white settlers remedy the self-created ills that currently threaten their worlds. I consider the broader implications of the return of these replacement narratives in the contemporary context of climate change, and gesture to emerging Indigenous futurist texts and the decolonizing potentials they offer.

Kin-dling and Other Radical Relationalities *Karyn Tracey Dawn Recollet, University of Toronto; Emily Johnson, Catalyst Dance*

In this paper Yup'ik dance maker/choreographer Emily Johnson and Cree futurity/dance scholar Karyn Recollet extend the conversation of futurities into considering the shapes of our gatherings with fire as a central form of Indigenous sociality. We explore processes of glyphing as a verb, as comprising of gestures of 'pulling in,' in relationship with fire's capacities to mirror dark matter as it wields a gravitational pull to gather the basic atoms of relationality. Fire's relationship to dark matter exists in the science of a flame which pulls the colder air (ie. the more dense air) towards the base of the fire. According to fire's technology, since it is lighter, hot air will rise. According to our ruminations on glyphing, fire becomes a glyph as it productively wields its own energy in relationship with the matter around it relative to its weight. This sets up fire as a potentiality for thinking about the release of matter, and the pull of other matter (of dense matter) towards the center. We have begun a conversation which considers Kinstillatory as a form of future kin making, and anti-colonial relationality. These are the shapes of collectives as we like to think of them. Like constellations, between the lighted orbs of gas are dark matters' performance as gravitational pull. In this way, we consider fire's gestures of futurity building through the 'pull' which incites forms of Indigenous sociality as in the creation of radical relationality.

With Kajulew (Sky-earth) as Witness... Embodied Conjurings of Futures Remembered and Imagined *Maria Regina Firmino-Castillo, University of California, Riverside; Daniel Fernando Guarca Gonzalez, Group Sotz'il, Guatemala; Tohil Fidel Brito Bernal, Artist and Researcher*

We remember Mesoamerica, a land-being with changing names who holds the long memory of our movements within its expanse. These movements, whose names also change, are akin to what Gerald Vizenor (1998) described as the "natural right" of transmotion through time and space (181-182). Since the fifteenth century, these varied movements—whether enacted for pleasure, devotion, survival, art, visitation, pilgrimage, trade, and multiple other purposes—have been reduced under colonial taxonomies to terms such as migration, illegal entry, heresy, and dance: all considered crimes punishable by the State. These violent erasures of Indigenous people's bodies and movements extend to the present day with the militarization of borders by national governments, but also the imposition of aesthetic regimes in sectors of contemporary performance and dance. These seemingly unrelated violences are juxtaposed, not as analysis, but as a ritual act of metaphoric consequence directed at the dissolution of colonial ossifications that paralyze our bodies on the stage and at the border, and in so many other places. Using Kaqchikel and other Mesoamerican terms, we conjure the possibility of movement beyond taxonomies and borders, for without transmotion—ri Kajulew nukanaj pa q'equn aq'a—the face of the sky-earth cannot fully be seen. With Kajulew (sky-earth) as witness and partner in our fuller becoming, we look back to move through and beyond, toward a future we simultaneously remember and imagine.

THURSDAY, JUNE 27
Concurrent Sessions 3:45-5:30 pm

076. Pacific Mobilities

Individual Paper Session

3:45 to 5:30 pm S Block: 1.01

Chair: *Vince Diaz*, University of Minnesota

Participants:

Kickin' it on the Kava Canoe while Navigating Turbulent Seas of Urban Indigenous Diaspora *Daniel Hernandez,*

University of Auckland

This presentation responds to the experience of a growing number of Indigenous people who are increasingly finding themselves living outside of their ancestral homelands. This story is grounded in my academic research and lived experiences within inter-generational and multi-ethnic urban Moana (Oceanic) kava circles. Faikava (to have a kava drinking session) is a Tongan cultural practice where predominantly men sit around a kava bowl, imbibing kava while engaging in talanoa (relationally mindful critical dialogue) (Tecun, Hafoka, 'Ulu'ave, & 'Ulu'ave-Hafoka, 2018). Drawing from primarily Aotearoa (New Zealand) and Utah (Turtle Island), kava connects identities across the great 'sea of islands' known as Oceania or the Pacific (Hau'ofa, 1993). Faikava are important sites of cultural reinforcement that ground Moana identities with relevant community knowledge. Faikava rituals help navigate the struggles of displacement and dislocation in diaspora by collapsing time and space. Participants in kava circles can open up and 'keep it real' by mediating relationships rooted in land (kava), which is reflected in performances of song, comedy, and story that tell their truths and realities.

Navigating Structures of Class and Race: Samoan Migrancy to Postwar New Zealand *Naomi Calnitsky, Independent*

This paper seeks to revisit and locate the ways in which the Independent State of Samoa, formerly Western Samoa, was uniquely situated in postwar period as a migrant-sending nation and labour resource for industrializing New Zealand. With a view to the human stories of migration and return migration to Samoa, a deeper narrative of circular migration might be told. While New Zealand's beginnings as a predominantly agricultural society rather than the Southern Hemisphere's cradle of industrialization meant it was for a long period in its own national development an outpost colony of Britain rather than a magnet for Polynesian immigration, significant industries developed near major urban centres in New Zealand beginning in the nineteenth century (Smith 2001). Drawing upon critiques of migration scholarship from Pacific scholars like Sa'iliemanu Lilomaiva-Doktor, who has suggested that the "concepts of 'migration' and 'development' are particularly Euro-American academic constructions," (Lilomaiva-Doktor 2009), the paper will draw upon field work and life stories completed in Samoa in 2007, to intervene in the existing literature on the Samoan postwar migration experience in New Zealand. While an archeology of Pacific Island emigration has been primarily charted through Western concepts and categories, it should be recognized that such concepts and categories also have their limits and pose potentially problematic assumptions upon the knowledge wrought through lived experience. References: Smith, Nigel 2001 *Heritage of Industry: Discovering New Zealand's Industrial History*. Lilomaiva-Doktor, Sa'iliemanu 2009 *Beyond 'Migration': Samoan Population Movement* (Malaga) and the *Geography of Social Space* (Va). *The Contemporary Pacific* 21(1): 1-32.

Oceanic Literatures of Aotearoa: Mapping a New Course for Indigenous Literatures in English *Tina Makereti, Massey University*

In July 2019 the School of English and Media Studies, Massey University, will launch its first ever course in Māori and Pacific Literatures, titled 'Oceanic Literatures of Aotearoa: Ngā Tuhinga Kōrero o te Moananui a Kiwa'. Not only is this the first course in the University to focus solely on Indigenous literatures in English in the Pacific region, it is also the first course to propose Indigenous frameworks for considering and engaging with those literatures. Other kaupapa Māori and Pasifika English literature courses are/have been taught by Selina Tustitala Marsh and Alice Te Punga Somerville at other universities in Aotearoa, but the subject remains surprisingly under-appreciated and poorly represented in New Zealand universities. 'Oceanic

Literatures' asserts the centrality of Māori and Pacific literatures that date back far beyond the arrival of the English language on our shores, including visual and aural expressions of story such as carving, weaving, song- and speech-making, and attempts to map an Indigenous whakapapa for contemporary writing in English. Indigenous writing that demonstrates fluidity between genre, approach and expression will be privileged. This presentation will examine the context for the course, its design and objectives, and raise critical questions: What does it mean to bring kaupapa Māori and Pasifika perspectives into the English degree setting? Why isn't it done more often in Aotearoa? And most importantly: why is it crucial that Indigenous literatures in English are given more attention?

077. Indigenous Scholars Counting Coup through Community-Engaged Research

Panel

3:45 to 5:30 pm S Block: 1.02

Indigenous community engaged scholarship requires more rigor and devotion of time than other forms of research. For Indigenous scholars in tertiary education the stakes are high, and the life and death of careers/reputations hang in the balance of academic outputs. Given the complexities of Indigenous communities, politics, as well as the widespread impact of colonization, Indigenous researchers must navigate murky waters until they establish a trusting relationships with their Indigenous research partners. Even then, Indigenous researchers must not only be mindful and address their colonial training with their Indigenous community, but they must also advocate for the validity and value of Indigenous knowledge in the academy. To engage in such research, three successful tactics/practices are commonly employed: 1.) Establishing elder and, or wisdom keepers advisory councils 2.) Indigenizing culturally appropriate research protocols and methods, 3.) decolonizing the dissemination of Indigenous knowledge systems, or wise practices. The three scholars on this panel have decades of experience leading Indigenous research centers, universities and projects as Indigenous community engaged scholars. They will share their lessons learned around their research processes and in decolonizing research approaches within the academy while seeking to honor and bring prestige to their ancestral knowledge systems.

Chair: *Michelle Johnson-Jennings*, Choctaw Nation;
University of Saskatchewan

Participants:

The Indigenous Scholar as Helper Apprentice: Working with Elders Councils *Winona Wheeler, Fisher River Cree Nation, University of Saskatchewan*

Community engaged research is community situated, collaborative and action-oriented and in Indigenous contexts research is often advised or directed by an Elders Council. The dynamics of working with Elders Councils can be complicated and challenging for most academics who come to these projects with their own ideas about how research should be conducted. This is especially the case when the directives or wishes of the Council may contradict established norms or even university ethics. One of the most important foundations of Indigenous research methodology is humility--the acceptance that it is the community or Elders who possess the knowledge, who have their own ways of transmitting knowledge, and have specific goals that take priority over academic tenets and scholarly production. Thus, a community-engaged researcher often has to learn how to learn in the community/Elder context. Among the Cree the term *oskapewisak* or *oskapewiskewak* refers to those who help ceremonial Elders and Knowledge Keepers in their work. In most instances helpers are apprentices whose training takes the form of service learning--they not only assist in ceremony, they also often help look after the mundane needs of their teachers and are often 'on call.' This paper addresses how viewing our roles as apprentices and helpers, enhances research relationships and processes from beginning to end.

Oh Chash! Indigenizing Research Protocols as Counting Coup *Michelle Johnson-Jennings, Choctaw Nation; University of Saskatchewan*

Indigenous community engaged research requires a reciprocal giving between communities and academic researchers as they devote their time, effort and energy towards solving the communities' research questions, which often relate to their quality of life and rates of death. Given the colonial structures, this life and death community research is not often valued, nor considered as valid as western research. Hence, researchers and communities often seek to elevate the prestige of their knowledges within the academy using subversive, or indigenist, research acts. These indigenist approaches include first establishing trusting researcher and community relationships and responsibilities that are often contrary to the research promoted within academia. Yet through establishing the relationship as central to the research, Indigenous researchers and communities can collaboratively work towards decolonizing research; while at the same time, co-creating space for indigenization within research and within the academy. Over the years, Dr. Johnson-Jennings has partnered with Indigenous communities in co-developing health interventions that are undergirded by ancestral teachings and original instructions. To do so, she and her partners have co-created innovative research protocols and designs that are entrenched in cultural guidelines and Indigenous knowledges, augmenting with western approaches only as appropriate. Using a case study methodology, she will provide the context of her land-based health interventions with two distinct Indigenous communities and describe the lessons learned. She will further discuss the use of ancestral guidance in solving health concerns and need to elevate the prestige of Indigenous knowledge systems in the academy while counting coup.

Decolonizing Dissemination of Indigenous Knowledges through Photovoice *Derek Jennings, Sac & Fox, Quapaw, University of Saskatchewan*

Photovoice methodology, in which participants take and express their views through photographs, has recently become an effective means of research dissemination in Indigenous communities. Over the years, photographs have typically been controversial in Indigenous communities. Within academia this has been quite apparent. Given the photographer's biased vantage point portrays only what he or she deems as important and relevant; this simultaneously skews the photo viewer's perception of Indigenous cultures. Thus it is not surprising that Indigenous research participants are often skeptical of having their photograph taken and unsure if their experiences and findings are being accurately and appropriately disseminated. Whereas with photovoice, the photographer is the research participant who creates images capturing important contextual elements. Photovoice as a methodology and dissemination tool addresses the power dynamics in the research relationship by elevating the perspective of the participant as central. This in turn offers an effective means of disseminating important health findings within the community, as expressed by the community. Thus, Dr. Jennings will present two case studies of Indigenous community photovoice projects exploring food as medicine and as central to health. Within this context, the potential of photovoice to disseminate Indigenous health research findings from the communities' perspectives will be discussed. Furthermore, Dr. Jennings will propose photovoice, and other image based dissemination, as an effective means towards promoting Indigenous health sovereignty.

How Can Spirituality Make Meaning and Give Health Benefits for Sámi Elders? *Randi Inger Johanne Nymo, University of Tromsø/The Arctic University of Norway*
The indigenous Sámi people live in Scandinavia and

northwestern Russia. Traditional Sámi knowledge is spiritually coloured through ways of living close to nature. Members of indigenous societies often express broader worldviews than scientific medicine can reflect. Relationships to nature, both for daily life support and in a spiritual sense are present. The mother tongue helps to put traditional knowledge into practice, and vice versa. The materials for the study are based on health-gatherings for Sámi Elders at a Sámi Culture Centre, driven by local municipalities. The gatherings were theme-based. Each gathering had a given topic, with an introducer, followed up by conversation. Some of the Elders were living at home and others in caring institutions. The study's method is qualitative with me as a participating observer, followed up by focus groups, and interviews of some strategically chosen members. The Elders were engaged in themes touching spiritualities as a everyday phenomenon. They recollected memories from the past. Homeland surroundings had meaning for their feelings of well-being. They were not presenting health worries as direct speech, but through narratives. When talking about emotional subjects and homeland areas they almost always used Sámi. Moving out of local communities have caused alienation and ambiguous relations to familiar landscape and nature, to relatives, to old neighbors and friends. The health gatherings represent an arena for meeting and healing of experiences from bygone time. And also supporting Sámi identity giving health promotion.

078. Decolonizing Research: Indigenous Storywork as Methodology from Canada, Australia and Aotearoa NZ
Panel

3:45 to 5:30 pm S Block: 1.03

Jo-ann Archibald- Q'um Q'um Xiim authored the book, "Indigenous Storywork: Educating the Heart, Mind, Body, and Spirit" (2008) as a result of research with Indigenous Coast Salish/Stó:lō Elders, cultural knowledge holders, and educators from Indigenous communities in British Columbia, Canada. The outcomes of Archibald's storywork research included the development of an Indigenous theoretical, methodological, and pedagogical framework comprised of seven principles: respect, responsibility, reverence, reciprocity, holism, inter-relatedness, and synergy. This panel presentation highlights Indigenous storywork principles with a focus on their methodological application across three countries: Canada, Australia and Aotearoa NZ. Drawing on their forthcoming book entitled 'Decolonizing Research: Indigenous Storywork as Methodology' published by Zed Books, the presenters of this panel are the co-editors of a collection of chapters written by Indigenous scholars, community knowledge keepers and researchers from these three countries - all of whom utilise their respective storywork traditions as methodology across disciplines. Indigenous storywork is an emerging movement, activating decolonizing methodologies as a dynamic and living cultural revitalizing strategy. This panel will draw on their respective work to offer insights into the transformative potential of Indigenous storywork in diverse liberational spaces.

Chair: **Carwyn Jones**, Victoria University of Wellington
Participants:

Indigenous Storywork *Joann Archibald, University of British Columbia*

Indigenous Peoples in Canada are reclaiming, recovering, and revitalizing their story-based traditions for individual, family, and community healing, educational, justice, and research purposes. Indigenous graduate students, at both masters' and doctoral levels, are at the forefront of these new but "old" methodologies. New because the Indigenous methodologies are based on specific Indigenous nations and communities' stories or used in new disciplinary or transdisciplinary areas. Old because ways of making meaning with the stories may reflect traditional epistemological, ontological, or philosophical ways. Learning about storywork from Indigenous Peoples across Canada and internationally is also gaining prominence. This paper will explore storywork in a methodological context, in particular, the four principles of respect,

responsibility, reverence, and reciprocity act as an ethical guide for the researcher to work with Indigenous people, their Indigenous knowledges, and stories. These four principles place the emphasis on the researcher to become "story-ready." In this story research process the researcher must listen to Indigenous peoples' stories with respect, develop story relationships in a responsible manner, treat story knowledge with reverence, and strengthen storied impact through reciprocity. The remaining three principles of holism, inter-relatedness, and synergy enhance the meaning-making process about Indigenous traditional and lived experience stories.

Pūrākau as Methodology: From the Inside-Out *Jenny Lee-Morgan, Unitec*

In Aotearoa New Zealand, pūrākau was one traditional Māori narrative form. As part of the development of kaupapa Māori theory (Pihama, 2001; Smith, 1997) and decolonizing methodologies (Smith, L., 2012) local to Aotearoa New Zealand, Jenny Lee-Morgan's methodological development of pūrākau as narrative inquiry was inspired by Jo-ann Archibald's (1997) lead in creating scholarship space for Indigenous storywork. The popularity of pūrākau also aligns with the growth in kaupapa Māori research and the articulation by senior Māori scholars of the need to undertake more in-depth exploration of specific mātauranga Māori-based methodologies and methods (Pihama, 2001; Smith, G. 1997; Smith, L., 2012). This is exemplified in the ways in which pūrākau is being progressed in across different disciplines, topics and contexts, and sometimes with different and specific purposes. This paper is inspired by the conceptual understanding of pūrākau as the core of a tree, specifically it explores the cultural clues that point to the significance of narratives in our lives as trees. In so doing, the directive to storywork from the inside-out not only reinforces the significance of stories to our cultural sustainability as Indigenous peoples, but provides some guidelines for pūrākau as methodology. Often antithetical to western conventional research approaches, pūrākau encourages a return to Indigenous ways of relating, reviewing, researching, and regenerating our traditional and contemporary knowledge, practices and beliefs to provide nourishment to our cultural selves now and far into the future.

Warburdar Bununu (Water Shield) *Jason De Santolo, University of Technology Sydney*

Indigenous storytelling in Australia is a profound form of resistance for the heart, mind, body and spirit. From sacred songlines as law to the revitalisation of traditional fire practices, Elders are choosing to share these ancient practices at a crucial moment for Mother Earth. Storywork is a way forward in the decolonizing movement as an expansive creative collaboration. This paper focuses on an Indigenous Sensing Project that has emerged in response to contaminated water in Borroloola Town Camps, Gulf Country Northern Territory. Garrwa are one of the four language groups in the region who are experiencing water contamination issues due to mining and poor housing conditions. The Sensing Project is collaborative and trains and resources young Garrwa and Yanyuwa youth to conduct sensing (e.g. monitoring of levels of contamination) according to cultural protocols and decolonising frameworks. In this way, the collaboration aims to enact the premise that culture is stronger than contamination. The Sensing Project blends Yarnbar Jangkur (a creative Indigenous story research methodology for visioning and enacting self determination) with sophisticated sensing methods that monitor levels of contamination and the wellbeing of water (river and camp). As part of the strategy family members have just completed Warburdar Bununu (Water Shield) a half hour documentary project that enacts the cultural power of ancient song traditions and in effect breathes life back into lands and waters. This presentation will be delivered by

Jason De Santolo the writer/director of the doco and Scott McDinny who leads the Sensing Project in Borrooloola.

079. Critical Latinx Indigeneities: Revisiting Frameworks and Charting New Paths

Roundtable

3:45 to 5:30 pm S Block: 1.04

This roundtable brings together Mayan, Zapotec and Cherokee scholars to appraise the framework of Critical Latinx Indigeneities elaborated in the 2017 special issue of *Latino Studies* with the idea of producing an anthology. This roundtable is a companion to the double panel on Critical Latinx Indigeneities. An increasingly large indigenous diaspora from Latin America continues to shift and complicate the categories of race and ethnicity in the U.S., raising questions about transnational meanings of race, place, and indigeneity. While the initial framework focused on the experiences of the Latin American indigenous diaspora in the U.S. and the increasing presence of second generation, U.S.-born youth from indigenous migrant experiences, we would collectively like to explore the spaces and places where this framework might be useful. Some questions we would like to consider are how does this framework articulate the experiences of those Indigenous people who are racialized as both Latinx and Black? How do we account for transborder racialization processes that continue to define and subjugate Indigenous peoples in complex ways across empires? How are Indigenous genders and sexualities in Latin America expressed translocally in diaspora?

Chair: *Maylei Blackwell*, University of California, Los Angeles

Presenters:

Lourdes Alberto, University of Utah

Floridalma Boj Lopez, California State University, Los Angeles

080. The Politics of Form: Genre, Aesthetics, and Indigenous Literary Resistance

Panel

3:45 to 5:30 pm S Block: 1.05

How can we understand form as a vehicle of Indigenous struggle and political imagination? How does attending to questions of form, genre, and aesthetics open up possibilities for understanding Indigenous writers' and cultural producers' efforts to open possibilities for realizing self-determination? Stretching from the mid-nineteenth century through the contemporary moment, this panel explores how a range of Indigenous cultural producers draw on the potentials latent within both longstanding Indigenous genres as well as emergent non-native ones in order to rework settler geographies and to enact remappings that aim to enable Indigenous flourishing. David Chang examines *kanikau* (Hawaiian mourning chants) composed in California and British Columbia in the 1860s. He finds that when their composers used the genre's conventions of invoking the names of sites special to the deceased, they resisted the spatial and racial restrictions that settler-states were imposing on them and Native North American people. Turning to the early twentieth century, Mark Rifkin takes up Zitkala-Ša's autobiographical writings. He addresses how she draws on ethnographic discourse as a means of both representing Yankton people in the absence of formal diplomacy and challenging the truth of official and popular accounts of "tribal relations." Engaging contemporary Indigenous Pacific writers, *ku'ualoha ho'omanawanui* investigates their deployment of traditional aesthetics and forms. In doing so, she illustrates the value of transindigenous methodologies that can foreground shared patterns of meaning-making and potentials for solidarity among apparently widely-separated peoples. The papers, then, address various ways of understanding how form can enable acts of resistance.

Participants:

Mourning, Love, and Space: Creating Expansive Indigenous Geographies in Diasporic *kanikau* (Hawaiian Mourning Chants) *David A. Chang*, University of Minnesota

This paper explores how nineteenth-century Native Hawaiians living in North America used the form of the *kanikau* (the Hawaiian mourning chant) to resist the spatial

and racial enclosures that settler colonial states sought to impose on them. It is based on readings of *kanikau* from California and British Columbia in the 1860s. The *kanikau* genre as it appeared in Hawaiian-language newspapers (where these diasporic *kanikau* were published) features a number of conventions, including extensive references to the sites that were significant to the deceased, and to sites of importance to the aloha between the mourning narrator (the poet's voice) and the person being mourned. This gains analytic importance in the context of the tight boundaries that settler states were drawing around Kanaka and other indigenous people: increasingly rigid boundaries separating settler nation states (Canada and the US), increasingly repressive boundaries of policing (especially in urban areas), and increasingly bureaucratic boundaries separating racialized people (Kanaka Maoli and Native North Americans). In these diasporic *kanikau*, mourning Kanaka elucidated sites, spaces, and routes that transgressed settler national boundaries, violated the geographies of settler policing, and affirmed spaces of trans-Indigenous connection between themselves and Native North Americans. The form of the *kanikau* made space to claim space in ways that were both deeply personal and assertively political.

The Native Informant Speaks: The Politics of Ethnographic Form in Zitkala-Ša's Autobiographical Stories *Mark Rifkin*, University of North Carolina, Greenville

How can Native peoplehood be registered in non-native political and popular discourses at the end of the nineteenth century? Treaty-making officially was discontinued by the U.S. government in 1871, and increasingly Native peoples were portrayed less as geopolitical entities than collections of racialized persons who engaged in barbaric "tribal relations" that needed to be eliminated. In response to these changes in how Native peoples are represented in U.S. policy and public discourses, Indigenous writers start to take part in emergent ethnographic modes of description, casting themselves as informants who can testify to everyday forms of collective practice. In 1900, Zitkala-Ša (Yankton Sioux) published a series of three largely autobiographical stories in *The Atlantic Monthly*. In this paper, I will argue that in portraying her life-story as ethnographically representative, she seeks to cast her personal experience as evidence of the potential value of ordinary Indigenous social formations, in contrast to official rhetorics that cast quotidian Native life as in need of reformation. Zitkala-Ša further uses her life-story to register the violence of the attempt to impose "civilization" by dismantling Indigenous socialities. However, even as she draws on extant ethnographic strategies in order to authorize her public speech as a representative for her people, she subtly illustrates how they recycle stereotypical understandings of Indianness and, thereby, limit possibilities for registering historical and ongoing forms of Indigenous sovereignty and self-determination.

'Ulana Mo'olelo (Weaving Story): Transindigenous Aesthetics and Politics in Contemporary Indigenous Literatures of Oceania *ku'ualoha ho'omanawanui*, University of Hawai'i at Mānoa

While in recent decades literature produced by and about Indigenous Pacific writers has become a robust field of study, positioning traditional communicative practices, aesthetics, and forms is an area that remains largely under-examined. Typically, Indigenous literature is studied within the parameters of western (British and American) aesthetics, which disallows and silences Indigenous practices and intentions. In speech-making, Hiapo Perreira (Native Hawaiian) identifies a number of *meiwi* (ethnopoetic devices that inform indigenous aesthetics), which is applied by myself (Native Hawaiian) to Hawaiian and Pacific literature. Daniel Heath Justice (Cherokee) argues that Indigenous literature matter because they reflect our

worldviews, sense of being in the world, and kinship connection to other humans and the non-human peoples in the world. Chadwick Allen (Chickesaw) discusses the concept of transindigenous, working across Indigenous cultures, to find shared meaning in difference. This paper uses these concepts to explore the literary works of key Indigenous Pacific writers, such as Chantal Spitz (Mā'ohi), Dewe Gorode (Kanaky), Patricia Grace (Māori) and Matthew Ka'ōpio (Hawaiian) to discuss how they 'ulana mo'olelo, weave stories, namely, contemporary literature, that is rooted in Indigenous aesthetics with an aim to reflect political resistance to settler colonialism.

081. (Re)weaving our Sky of Islands: (diasporic) Pacific Islanders as Critical Trans-Indigenous Beings in the Stories We Tell

Panel

3:45 to 5:30 pm S Block: B.01

Epeli Hau'ofa (1993) has contended that the sea between our Pacific Islands, is a genealogical epistemology of interconnectivity, whereby the ocean ties rather than separates our island nations. Indeed, although Hau'ofa asserts the importance of fostering kinship in and a kuleana to our ocean-continent, there remains a need for Pacific peoples, as the guardians of our lands and seas, to narrate the fullness of the stories we tell at home, in the diaspora, and even about our bodies. This panel collectively explores storytelling and the power it holds in forging alliances amongst Indigenous peoples of and residing in the Pacific to our connected kin elsewhere in order to reclaim the narratives told about us. Speaker #1 focuses on the storytelling techniques of Kānaka Maoli writers, composing in English, that effectively maintain intimate connections with future generations. Speaker #2 discusses the trans-Indigenous possibilities of Afākasi to uncover ephemeral connections between Sāmoan and Shoshone cultures and histories. Speaker #3 reconsiders the relationship of off-island Kānaka and the Indigenous peoples of the lands in which they settle, positing a model of atmospheric relations and identity, a sky of islands, to remap sovereign relations across land and sea. Speaker #4 examines stories of Kānaka Maoli out-migration to Las Vegas, Nevada, and proposes centering Kānaka in the off-island narratives told about them to reclaim agency in the diaspora. Ultimately, this panel (re)envisioning storytelling in the Native Pacific as an alternative method of intellectually and spiritually (re)weaving Indigenous connections amongst locationally distant peoples.

Participants:

(Re)Weaving Intimacies Through Our Stories:

(Re)Composing Kanaka 'Ōiwi Nationalist Intellectualism *Lauren K. K. Nishimura, University of Hawai'i at Mānoa*

Scholarship in Indigenous studies has established storytelling as a recursive, socializing practice, that helps us determine who gets to speak and how (King, 2003; Simpson, 2011). In occupied locations and for our families that have been a/effected by Native out-migration, (hi)stories are essential ropes of (re)connection that inform "our perceptions, our relations, our actions, and our ethics" (King, Gubele, & Anderson, 2015). Through a comparative textual analysis of germinal texts on Hawaiian history that inform contemporary, interdisciplinary scholarship on Hawaiian studies, this presentation explores how the intimate compositional techniques embedded in these (hi)stories signal desires for maintaining and articulating multifaceted notions of Native Hawaiian nationalist identities. In doing so, I contend that the rhetorical power of Native Hawaiian narrative techniques, in writing, have provided a foundation for contemporary Hawaiian nationalist discourses in ways that destabilize the falsity of colonizer-colonized narratives in our scholarship and teachings, while genealogically and rhetorically reconnecting our intellectual communities across time and space. Ultimately, I argue that as writers composing and teaching in occupied spaces, we must reclaim and mobilize the intimate compositional techniques of our intellectual genealogies that stitch our communities together across

time, people, and space--knowing that these actions have the power to decolonize our understanding of language and performance in our future scholarship.

Our Sky of Islands: Atmospheric Identities in Diasporic Futures *Māhealani Ahia, University of Hawai'i at Mānoa*

My paper envisions diasporic futures of atmospheric relations across Hawai'i, Oceania, and beyond. In considering futures where Kānaka cannot live on their 'one hānau, I ask: what happens when Kānaka arrive and live in lands belonging to other indigenous lāhui? How do we a/void re/colonizing them? What are our responsibilities in forming trans/inter/indigenous relationships? How will we conceive of our identities if they are no longer land-based? Atmospheric relationality can answer the problem of being Kānaka in other indigenous lands. Inspired by the work of Epeli Hau'ofa, I approach these questions by extending his philosophy of "our sea of islands" up into the atmosphere to imagine our sky of islands. Following his work, I argue that mo'o mo'olelo like Keaomelemele help us trace billowing flows of atmospheric sovereign relations across landscapes, waterscapes, and heavenscapes, creating a diasporic model for recognizing the claims of other native nations and to act in alliance—to give our wai and our ea—to their efforts. As a diasporic 'Ōiwi born in California, I build upon J.Kēhaulani Kauanui's writings on off-island Kānaka, out-migration, deracination, and rootedness. Rather than remaining caught between tides of a distant and often static land-based identity, and potentially participating in settler colonialism, an atmospheric identity allows Kānaka to remap cartographies permeated by a colonial gaze and to enact inter-Indigenous recognition and responsibilities. Atmospheric relations thus offer responsible wayfinding in the sky of islands.

Afākasi Artifact: A Close-Reading of a Trans-Indigenous Body *Kristina Togafau, University of Hawai'i at Mānoa*

Pre-colonial Oceania, a 'sea of islands', was marked by the frequent and free movement of people, which created social networks, trade and exchange of goods--cultural and perishable--and, at times conflict (Hau'ofa, 1993). However, as imperial powers inserted themselves into Oceania, communities' focus shifted toward capitalism, which transformed social structures through forced contact via economic migration that ironically "ushered in a new isolation for many Indigenous peoples" (Banivanua-Mar, 2016). These compulsory relations extended beyond Oceania and onto the continental US through the aggressive recruitment of Pacific Islanders into the US military, which created large communities of Samoan diaspora along the Pacific Northwest and the displacement of Native people. In this moment of convergence, an Indigenous-to-Indigenous comparison that "recenters the (uninformed) dominant settler culture and produces hierarchies of Indigenous oppression. . . that serve only the interests of the settler, his culture, his power, his nation-state" was implemented as a means of maintaining this seclusion (Allen, 2012). However within these spaces of isolation, there are still instances of connectivity and community between Oceania and Native people that resist the continued colonial trauma. The specific instance this paper will examine is between Sāmoa and Shoshone (Newe) culture as they create afākasi artifacts, Indigenous-to-Indigenous juxtapositions, that address the complicated narrative of diasporic, biracial Indigenous subjects. These bodied artifacts, sites of collective memory and trauma, work as a means of navigating the colonial world while remaining a part of the interconnected networks of Sāmoa and Newe Sogope.

The 'Ninth Island': Out-migration, Differential Inclusion, and Off-Island Kānaka Maoli as 'Critical Beings' *Gregory Pōmaika'i Gushiken, University of California, San Diego*

Since the 1990s, increasing numbers of Kānaka Maoli have migrated to the “ninth island” of Las Vegas, Nevada. According to the 2010 U.S. Census, over 16,300 Kānaka Maoli and Pacific Islanders live in the state of Nevada, with an overwhelming majority residing in the city of Las Vegas. While discussions of how both on-island and off-island Kānaka build coalitions across localities have been fore-fronted in Kanaka Maoli movements for life, land, and sovereignty, there still remains a need to move beyond the analysis of the “Las Vegas imaginary” (Herrera & Van Gilder, 2018) and lower costs of living as sole factors in Kanaka Maoli out-migration. Analyzing journalism on the Hawaiian diaspora, this paper problematizes the narrative of Las Vegas as a desert-eden for Kānaka Maoli disenfranchised by cost of living in Hawai‘i set forth by these texts. This paper utilizes critical refugee studies scholar Yen Le Espiritu’s formulation of “differential inclusion” (2003), which argues that non-white races are incorporated into societies to become subordinates. Ultimately, this paper contends that Kānaka Maoli, whether they reside in either Hawai‘i or Las Vegas, are subjected to subordinate status, whereby the tourist complex is upheld through dominant settler colonial narratives of the Las Vegas and Waikīkī strips; however, by reconsidering diasporic Kānaka as “critical beings” (Espiritu, 2014), Kānaka Maoli in the desert-diaspora can rescript settler colonial narratives of complicity in the tourist complex by centering our individual experiences of out-migration and the violences we negotiate within these journeys.

082. Our Bodies, Our Stories: The Performance of Indigenous Bodies
Roundtable

3:45 to 5:30 pm K Block: G.01

Indigenous women have, and continue to, respond and navigate the sexual and gendered violence perpetrated against themselves and Indigenous girls. Stemming from colonial oppressions, and rooted in racist and sexist settler social governance, this violence continues on through patriarchal matrices. Our roundtable followed by an interactive performance demonstrates and discusses responses to that violence, namely the practices of resilience and resistance that come from Indigenous artistic practices. This roundtable examines decolonizing strategies of resilience and resistance, identifying how they diverge and intersect for Indigenous women. Indigenous women engage in, develop, reimagine and are reawakening these practices as creative methods of survival and growth. The interactive performance explores consensual relationships based in desire & pleasure, recognizing not all consensual relationships are strictly for procreation, and when possible, why not strive for the, ‘making of kin, not babies’ (2015 Tallbear). These erotic expressions reflect on representations of Indigenous sexuality and gender and work to subvert the sexual, religious, and cultural dichotomies in our histories, nations and within our ‘traditions’. We must ‘call out’ and name the impositions of colonial regimes that have sought to control, categorize and oppress the Indigenous body. The purpose of this roundtable and interactive performance is to bring together Indigenous women to map the connections and divergences between resistance and resilience movements, and dialogue across settler imposed colonial borders. We aim to reclaim, celebrate our agency, our bodies, our desire in the Indigenous erotic.

Presenters:

Tracy Lee Bear, University of Alberta
Kirsten Lindquist, University of Alberta
Sara Howdle, University of Alberta
Brittany Johnson, University of Alberta

083. The Indians of Gunflint Lake: Ojibwe Language and Memory in Multimedia Research, Experimental Filmmaking and Genealogy

Film

3:45 to 5:30 pm L Block: G.01

The film presentation shows a combination of visual language in photography, experimental video and sound design with historical archives and indigenous land mapping. The presenters will explore

cultural identity and discuss how art practice and scholarly research can collaboratively engage multimedia as a cultural geography platform that brings together family, memory and arts in a textured, visual and sonic environment. This session will discuss the pragmatics of researching indigenous families whose ancestral lands are on both sides of international borders. The presentation shows how experimental video art practices allow for designing and implementing critical research to promote tribal historic preservation by building a better understanding of history, culture, and language, while allowing for Q & A with attendees thinking about such projects. The Film Presentation will display visual information such as creative indigenous land maps (in print or on screen) with a main screening of a 5-minute film titled, “Dagwaagin: Mrs Cook,” and additional works in progress of a second film, “Biboon: Charlie Cook.” Each are part of a larger multi-media research project called “The Indians of Gunflint Lake.” The project uses digital technologies with historical archives as a platform to revitalize heritage language and record memory and place. The presenters will discuss how the original peoples of the boundary waters (related specifically to Chippewa and Cree families), are now disenfranchised by the international boundary between the United States and Canada, and how subsequent relocations and migrations of indigenous peoples have reworked space, place and meaning. Password is NAISA2019 <https://vimeo.com/298507500>

Chair: **Marcella Ernest**, University of New Mexico

Presenters:

Zibi Freebird, University of California, Los Angeles
Leslie Harper, University of Minnesota

084. Decolonizing Universities

Individual Paper Session

3:45 to 5:30 pm

S Block: G.01

Chair: **Lill Tove Fredriksen**, UiT The Arctic University of Norway

Participants:

Indigenous Campus Walking Tours: Exploitation, Performativity, and Resistance in Urban Land Based Pedagogy **Sarena Sekwun Johnson**, York University, Ryerson University

This paper argues that urban Indigenous land-based pedagogy within the academy are sites of both Indigenous presence and exploitation. As a Nehiyaw/Lenape woman leading walking tours for students, faculty and conference attendees at Ryerson University - located in downtown Toronto, Canada’s largest metropolis - I have come to understand land-based teaching as a site where colonialism can be resisted but also maintained through conventions of performativity and consumption of Indigenous identity similar to bell hooks’ “Eating the Other”. My tours use storytelling as a methodology to highlight the deliberate erasure of Indigenous histories and advocate for the centering of Indigenous representation, resilience and truths. However, something strange can happen when non-Indigenous people are present during tours - there is a risk that settlers mis-read my presence in tokenistic ways, without instead reflecting on their positionality as being complicit with on-going colonialism in North America. Drawing on Métis scholar David Garneau’s concept of “Irreconcilable spaces of Aboriginality,” this paper asks: In what ways can practitioners of this work subvert the western concept of the tour while engaging in urban land based pedagogy? What information should be shared with non-Indigenous peoples during walking tours, and how may it be delivered to resist the western tendency toward commodification? By refusing to share certain knowledges, how could leaders of Indigenous history walking tours reclaim space in academic institutions while refusing to perform their trauma or identity? How can we ensure that exploitative western tropes and dynamics have no power in these practices?

Decolonising the Academy **John Alexander Gilroy**, The

University of Sydney; Chontel Gibson, The University of Sydney; Juanita Sherwood, The University of Sydney

The last two decades has seen a growth in the number of Aboriginal and Torres Strait Islander people working within Australian Academies. This growth in our numbers has enabled us to be supported in our ways of knowing, being and doing by our own Indigenous peers. It has also opened up spaces for us to argue for greater self-determination in the way we undertake research utilising Indigenous research methodologies, ethics and protocols. Along with balancing the disparities of our western history, affirming the vitality and resilience of Australia's First Nations people's cultures, knowledges, technologies and philosophies. Our impact has made a difference to our peoples in relation to research outcomes, and the greater research community. Our decolonising standpoint, our way of challenging the western knowledge hegemony and ongoing colonisation within the academy is vital to our further growth and freedom. Aboriginal and Torres Strait Islander scholars are often in a daily fight to identify and challenge the white power and privilege that operate within the scientific disciplines (including research ethics) that benefit the non-indigenous scholarly elite. In our aim to decolonise the system we recommend that we must question the current western knowledge systems that rank universities on a global scale, such as the THE and QS, which is situated on a Western model of research impact. This presentation will focus on the experiences of Aboriginal and Torres Strait Islander scholars to decolonise the academic systems in Australia and poses some questions to further discussions to achieve this aim.

Developing Sámi Research Methodology Based on Indigeneity *Margaretha Utjek, Umeå University*

Working with research on Sámi issues regarding welfare, health and strengthened indigenous rights in Swedish welfare system, I found lack of methodologies developed from decolonialism and indigeneity in Sámi context. In this paper I examine the process in which a methodology was developed during research issues regarding 'disability' in everyday life among Sámi in Sweden, and issues on violence addressed at Sámi women and children. In this process I strived for an indigenized Sámi research methodology with inspiration from methodologies among other indigenous people in Aotearoa, Australia, Canada and USA. The process was based in the participant's Sámi indigeneity combined with my own indigeneity. The participants in both these projects were adult Sámi women and men. I asked them to tell me their own stories and what they wanted to put forward about the issues. We were making space for Sámi worldview who led to new knowledge about the basic issues in Swedish welfare system, new ways of considering welfare state measures, and how such measures could be developed and adjusted to Sámi persons. This methodology also showed ways to strengthen Sámi women's and children's indigenous rights as well as indigenous rights of Sámi with 'disabilities'. Previously Sweden had received critic from the UN regarding both how indigenous rights of Sámi women who are subjected to violence, and rights of Sámi with 'disabilities' are regarded. The indigenous ethical guidelines, adopted by the UN, were followed. The projects were also approved by the Ethical Review Board at Umeå University.

Fear of Decolonization in the Social Democratic Paradise.

The Case of Norway Lill Tove Fredriksen, UiT The Arctic University of Norway

In the presentation, I will undertake a meta-reading of a debate within the Norwegian academy about decolonization. This debate took place in some major newspapers and academic online forums during the summer and fall of 2018. It started after the Student organization SAIH (Norwegian Students' and Academics' International Assistance Fund) in April 2018 made the

resolution "Decolonizing higher education". Among many Indigenous scholars, the concepts of decolonization and the discourse of Indigenous methodologies are well known, while in the Norwegian academy this is a new debate. A debate that has been very emotional, with harsh characterizations. SAIH has been accused both of being anti-academic and of advocating extreme attitudes. Rectors at four Norwegian universities claim that the ideals of science have their roots in western culture and history, and that these also were reaffirmed in European colonies in other parts of the world. What are the Norwegian academics afraid of? Is it hard to let go of the dream of non-ideological, neutral research? Why do they not recognize the discomfort caused colonial projects, that the academy has been part of this and thus has a responsibility for it? As academics, would it not be more constructive to look at new sources of information as opportunities to learn, rather than fighting for the orthodoxy of science?

085. Indigenous Collaborative Methodology (Mahitahi) and the Academy

Panel

3:45 to 5:30 pm I Block: G.02

The concept mahitahi is a Māori customary way of working together for the collective good of the people or the indigenous community. In Māori society, individuality is not always promoted over the collective interests of the people. Often Māori will see individuality as being arrogant and self-serving and although individual achievement is not discouraged, the collective body shares the achievement. The four presentations that comprise this panel will demonstrate how the use of a collaborative methodology (including supervision and administrative support) which emerges from a Māori world view and Māori customary practices, provides a safe and rich pathway for Indigenous students to succeed in their postgraduate studies within mainstream university education in Aotearoa New Zealand. Furthermore, these presentations will show how collaborative methodologies reflect a shared practice, reflecting also their own communities' knowledge system and that these methodologies if embraced by the university, will ensure that the Indigenous voice is not only accurately represented within the university but succeeds. In so doing, the presenters are contesting the 'individual' in research contexts which is the accepted practice within mainstream university education. They are also demonstrating a resistance to the constant pressure to conform to the "culture" of the university and creating new and safe spaces for Indigenous people to flourish. They can be described as agents of change because they continue the work of 'indigenising the academy' to make it responsible to Indigenous peoples goals of self-determination, well-being and success.

Chair: *Tania Marie Ka'ai*, Te Ipukarea, AUT

Participants:

Pushing the Boundaries: Doing It 'Our Way', the Indigenous Māori Way to Ensure Success within the Academy *Tania Marie Ka'ai, Te Ipukarea, AUT; Tania Smith, Te Ipukarea, AUT University*

Using a case-study approach, this paper will examine, the Māori cultural concept of mahitahi in postgraduate supervision inclusive of the role of the supervisor and the administrator. Case-study one will discuss an Indigenous academics role in guiding three kairaranga (Māori weavers) through their doctorates from a supervisor's point of view in light of their shared collaborative creative component reflecting a community of shared practice. This style of postgraduate supervision challenges the concept of the 'individual' in research which is the accepted mainstream practice within universities. Traditional Māori practices will show how group supervision is achieved reflecting the interests of the collective. The weavers, through their shared and collaborative practice are described as agents of change because they are challenging university conventions to being more culturally responsive to their needs as emerging Indigenous scholars. A second case-study will show how University administrators play a vital function in dealing with students, and contributing to

the university's core activities of teaching, research and scholarship. This paper will examine a Māori university administrator's dual responsibility to Māori students, and in particular postgraduate students such as the weavers as illustrated in case-study one, the whānau (family) and the Māori community. Entering the university, can be somewhat overwhelming and challenging to any student whether young or old. In providing a wraparound support service for Māori students, the Māori administrator embeds cultural values to ensure the students' learning is within a safe environment and provides a pathway to success in the academy.

Understanding the Esteemed Role of Māori Female Weavers from the Pacific through to Settlement in Aotearoa New Zealand *Jacqueline McRae-Tarei, Te Wānanga o Aotearoa*

This paper will explore how Māori weavers adapted their environment in Aotearoa New Zealand to ensure their knowledge was sustained for future generations. Significant features such as Te Whare Pora (Wānanga for the fine arts), oral Māori narratives, flora, fauna and the Māori language itself were the mechanisms used by kāhui kairaranga at the time to embed their knowledge. My doctoral research will provide critical insight into the significance of how knowledge transfer occurred across the Pacific and within Te Whare Pora which will highlight the critical role of the kairaranga as the facilitator and medium of which this knowledge transfer occurs. I have located this research in the field of mātauranga Māori (Māori knowledge) because this study embodies a Māori worldview including te reo me ngā tikanga Māori (Māori language and customary practices), kaupapa Māori indigenous methodologies (Māori specific) and Toi Awe (Māori creative processes and practices). Importantly, it empowers the researcher as a cultural practitioner of raranga to write and create through a Māori cultural lens without having to justify the validity and legitimacy of te ao Māori and Māori ways of thinking and creating. Māori weavers and weaving have historically been relegated in the Pākehā literary world to the position of art and craft and folk art. This study aims to shift societal attitudes and raise levels of consciousness and understanding about the historical significance of the kāhui kairaranga and the ongoing relevance in a contemporary context to whānau, hapū and iwi development in the 21st century.

Traditional Māori Weaving Transcending Time and the Maintenance of Traditional Customary Practices *Rose Te Ratana, Doctoral Candidate*

Historically, the practice of all forms of traditional Māori weaving was underpinned by a specialised body of knowledge taught in the ancient house of weaving referred to as Te Wharepora. There were other whare (houses) that taught other types of specialised knowledge such as Whare Whakairo (carving) and Whare Tapere (Performing Arts). The term taonga tuku iho, meaning treasures passed down and transmitted from our ancestors, is applied to these art forms. Knowledge of how to weave is interwoven with knowledge of the philosophical understandings of mātauranga Māori (Māori knowledge) that lay the foundations to the practice including reference to tikanga Māori (Māori customary lore). The role of the Māori female weaver is the facilitator of this transmission process. This paper will examine the Kāhui Kairaranga (collective of female Māori weavers) as guardians of the Māori fine arts and knowledge transfer from generation to generation evolved and impacted upon, through socio-historical processes such as mass migration from rural to urban areas, and the political and cultural renaissance after 1970 through to 2030. This is a time marked by protest, the reclamation of te reo me ngā tikanga Māori (Māori language and culture) and cultural revival including the validation of the traditional Māori art forms within contemporary Māori society. Cultural revival of these art

forms was crucial for Māori at this time in response to the decline and loss of tribal structures that upheld te reo me ngā tikanga (Māori language, protocols and customary practices), and Iho Matua (Māori Philosophy).

The Sacred Strand that Joins the Past and Present Together *Gloria Taituha, Ngati Maniapoto*

This paper will explore how socio-historical issues have impacted the design of weaving practices and woven artefacts and the voice of the kāhui kairaranga (female weavers collective) during the period of 1860 -1970. This period, also defined, as the period of mass colonisation, saw the erosion of traditional Māori society including the status of raranga (weaving) as a revered indigenous art form. Socio-historical processes involve a combination of social and historical factors relating to society, and in this circumstance, it is the interaction between Māori and Pākehā and the evolution and development of Aotearoa New Zealand as a nation. For the purpose of this doctoral study, attention will be given to the impact of two socio-historical processes on the role of the Kāhui Kairaranga. The drive towards Māori assimilation which was implemented through the Education Amendment in 1847 and underpinned by Government policy towards Māori until the late 1960s, and the wider implications of Government policy which impacted on the resources, which the Kāhui Kairaranga heavily relied on to continue their practice. The collaborative creative works will weave together fibre which reflect interactions that simulate life itself in te ao Māori (the Māori world) creating sculpted layers, structure, intelligence and memory all working together in a comprehensive system - an architecture which links our past, present and future. The creative component section is a collective statement from all three artists as it is a collaborative installation and reflects the Māori cultural concept of mahitahi (working together).

086. Settler Science and Searches for Intelligence: Decolonizing "Contact"

Panel

3:45 to 5:30 pm L Block: G.02

This panel would present theoretical, ethical, and methodological criticism of two central tropes running throughout the physical sciences, that of "discovery" and "contact." Yet, rather than reaching back to imperialist and colonial historical moments we know well in Indigenous Studies, these panelists draws their data from on-going scientific research into space exploration, including establishing communication with extra-terrestrials. Our thesis is surprisingly familiar: Those leading the U.S. quest for galactic exploration utilize unethical methods that they base in colonial and anthropocentric theories for the purposes of resource extraction. The panelists in this proposal confronted them. The Berkeley SETI Research Center convened "Making Contact 2018," bringing together astronomers, engineers, and computer scientists all involved in the Search for Extra-Terrestrial Intelligence. This event provided a forum where these scientists could listen to scholars across disciplines regarding matters related to contact between humans and non-humans ostensibly elsewhere in the universe. When scholars in Indigenous Studies shared their research, the response was astonishing. We were told to remove whole sections from our written statements. Then, the small audience of scientists (many working with NASA) disregarded the value of Indigenous Studies concerns to their fields. Presenting our scholarly critiques of their colonial and often time settler mission and methods, we were struck by the intellectual value of the engagement. Among those findings, the scientist professionally working on "contact" have zero sense of inter-species relations, a scant knowledge of culture contact and colonialism, low interest in the History of the Sciences, and a continuing disregard for ethics.

Chair: *David Shorter*, University of California, Los Angeles

Participants:

Interstellar Imperialism: Joseph Banks, Prime Directives, and the Fatal Conceit of ET Contact *William Lempert, Bowdoin College*

This paper argues that the diverse array of current

initiatives to make contact with extraterrestrial life and to colonize other terrestrial bodies are unified by a broader hubris regarding the likely outcome and deeper motivations of such endeavors. Indeed, the premise of these projects are only possible through a willful omission of the histories and legacies of colonization. In 1768, Lieutenant James Cook and the naturalist Joseph Banks left England on the HMS Endeavor for what was ostensibly a scientific expedition to measure the transit of Venus in Oceania. Soon after successfully making such measurements they landed in Australia, initiating centuries of Aboriginal dispossession through settler colonization. In May of 2018, I participated in the Indigenous Studies working group through the "Making Contact" virtual conference hosted by the Search for Extraterrestrial Intelligence (SETI). Drawing on Jodi Byrd's work on "the transit of empire," I argue that discourse around projects like SETI articulate with Banks' emphasis on good-natured science for the benefit of all humanity. Furthermore, assumptions around the inculpability of "passive" engagement parallel Star Trek's "prime directive," an ambivalent protocol for exploratory interstellar voyages which, although presented as morally virtuous, ultimately serves the broader interests of empire.

Close Encounters with the Colonial Kind: Indigenous Studies Meets SETI *Kim TallBear, University of Alberta*

I was a member of the Indigenous Studies Working Group convened to advise the Berkeley SETI Research Center and their MIT partners at their workshop, "Making Contact 2018." I brought to this exchange lessons from nearly two decades of collaboration with and study of genome scientists whose field is guided by standard settler-colonial narratives of exploration, extraction, and stewardship of natural and biological resources for the supposed good of all. They are also guided by longstanding hierarchical ideas of material and social life. Our brief encounter dismayed me. It was clear that any ongoing engagement with SETI researchers will involve a similar set of struggles to those that I have faced with genome scientists. The conversation with SETI was akin to the conversations that Indigenous people and their allies were having with genome scientists 25 years ago at the beginning of the Human Genome Diversity Project. In the case of SETI, extra-terrestrials, like Indigenous people, are regarded as others to be acted upon, to be observed. Indeed, even our group of Indigenous Studies scholars was surreptitiously observed—listened to as if we were ETs—without adequate consideration of the ethics of doing so. This talk foregrounds lessons learned with genome scientists to analyze the similar colonial social location of SETI researchers.

Object Orientated Science and the Fantasy of Alien Contact *David Shorter, University of California, Los Angeles*

This paper presents one central thesis within two parts. First, the presenter will outline the relationship between the Cartesian sciences and what he refers to as "object orientated science," the positivist approach to knowledge making that begins with physicality as a basic requirement of ontological being. This approach to knowledge making (and sharing) has not only driven the ways that universities train students, but how they engage with capitalism through means of research, education, and distribution. In the second part of the presentation, this panelist applies this understanding of "object orientated" science to his experience working with scholars actively working in the Search for Extra-Terrestrial Intelligence in the United States. Specifically, this presenter focuses on their use of "intelligence," and "communication." In both cases, the terms were defined in ways that reflect colonial worldviews about civilization, progress, and truth. Drawing from inter-species research within ontological ethnographies, Dr. Shorter makes the case that we cannot generally agree across the disciplines on ethical methods of knowledge making until we reconcile definitions of "life" cross-

culturally.

087. Humans and Animals in Changing Environments

Individual Paper Session

3:45 to 5:30 pm S Block: G.02

Chair: **Daniel Heath Justice**, University of British Columbia

Participants:

Making War and Peace with Our Animal Relations: Other-than-Human Kinship and Conflict in Contemporary Indigenous Writing *Daniel Heath Justice, University of British Columbia*

Kinship has become an increasingly prominent analytic for the study of Indigenous literatures, with critical attention heavily oriented toward the restoration of inherently harmonious relations between human beings and across the human/other-than-human divide. Less represented in kinship criticism, however, are the ways that Indigenous writers examine the complex, conflicted, and often antagonistic nature of many human and other-than-human relations. Such literary engagements are particularly relevant in this time of accelerated global extinction events, as they foreground the complicated and diverse obligations, commitments, priorities, and perspectives between and across species too often minimized or erased in more simplistic narratives of kinship. In the absence of such complexity, efforts at establishing more responsible and generative relations are undermined, with increasingly catastrophic results. This presentation takes up the idea of disharmonious relationality in recent works by Indigenous writers in Canada as a productive site of inquiry into how more attention to these complexities might ground more productive, accountable, and transformative interspecies relations in the settler-colonial wreckage of the Anthropocene.

May Traditional Reindeer Herding Knowledge Help in Counteracting Climate Sensitive Infections (CSIs)? *Jan Åge Riseth, Norut- Northern research institutute; Hans Tømmervik, Norwegian institute of Nature research (NINA)*

The rate and magnitude of climate change (CC) are greater in northern regions than elsewhere. CC is likely to push the geographic boundaries of climate sensitive infections (CSIs) northward, thereby increasing the potential for inhabitant humans and animals to be exposed to new and/or existing CSIs. Most CSIs are zoonoses, i.e. transmitted both-ways between animals and humans, and may be carried by vectors and reservoir organisms such as ticks, badgers and deer, which are expanding their ranges northwards. For many northern societies depending on animal husbandry or on other nature-based activities this means to deal with complex consequences of increased exposure to CSIs, which generates a dynamically interlinked scenario of societal, economic, political, and cultural change. The Nordic research project "Climate-change effects on epidemiology of infectious diseases and impacts on societies" (CLINF) addresses these challenges, and aims to improve adaptive capacity, essential to ensure socio-economic development and viable communities in the changing North. One aspect of the project is to put emphasis on traditional knowledge (TK) and its risk management potential. TK is culture- and experience-based, transferred across generations, and includes empirical facts, social institutions and management, as well as inherited world views; it is often focused on practical application and provides a basis for cultural and community continuity. The authors study how reindeer herders' traditional knowledge (TK) may provide a reservoir of precaution and adaptation possibilities to counteract the threats by CSI. The methods are document studies (herder narratives) and interviews of TK-holders. Preliminary results will be presented.

Supplementary Feeding in Sami Reindeer Herding – An

Adaptation or Threat to an Indigenous Livelihood?
Annette Löf, Vaartoe, Centre for Sami Research Umeå University; Tim Horstkotte, Swedish University of Agricultural Sciences

In Sápmi, the land of the Sami people, climate change is no longer a distant threat but a lived reality. Sami reindeer herders are among the most affected. Concern over how weather and land is changing coupled with increasingly limited flexibility in land use and restricted access to grazing resources – due to climatic, ecological and sociopolitical factors – put herders in a difficult situation. The winter 2017/18 grazing conditions in Swedish Sápmi were extreme; more herding communities than ever before applied for emergency funds to cover the costs associated with supplementary feeding. Supplementary feeding – in contrast to traditional free-grazing land use – is, from a policy perspective, the adaptation option of choice. Our analysis shows, however, that reindeer herders view supplementary feeding quite differently; as a forced maladaptation and expression of continued cultural colonization. Using the case of supplementary feeding in reindeer herding, this presentation demonstrates the multilayered and political complexity of so called “adaptation options”. It shows how the supplementary feeding-discourse is closely intertwined with a weak implementation of Sami indigenous rights, both to land and self-determination. Our presentation draws on several years of qualitative research working with climate related issues in reindeer herding, complemented with the findings from a recent case study and a series of focused workshops with reindeer herding communities drawing on fuzzy logic mapping. Our paper stresses the importance of addressing adaptation critically and in the context of the lived reality of those affected.

088. Desde Abiyala: Legados Coloniales, Luchas Indígenas y Soberanías Epistémicas Frente a la Crisis Global (Part II)

Panel

3:45 to 5:30 pm L Block: G.03

What are the challenges posed by colonial legacies in our Indigenous territories of Abiyala vis-à-vis the challenge to exercise epistemic sovereignties, decolonizing methodologies, and political resistance in the current context of global extractivist capital? In this panel, we would like to develop a dialogue among “researchers” positioned from Indigenous territories, organizations, collectives and/or diasporas. Today we live a systemic global crisis that sharpens the historical forms of imperial and colonial violence, generating negative externalities upon the lives of Indigenous Peoples. It is a multilayered crisis (symbolic, cultural, linguistic, material, economic, political, and ecological), which poses critical challenges to Indigenous Peoples and allies in our struggles for decolonization. It is also a context marked by lethal violence against native leaders; by the criminalization of their political struggles; of racial hatred in face of the advancements of collective rights in the recent three decades; and the transnational and global deepening of imperial and colonial extractivisms. In this historical setting, this panel aims to contribute and help to generate an interdisciplinary dialogue about colonial histories, Indigenous local and transnational movements, as well as about more general questions of research politics and decolonizing methodologies in Abiyala.

Chair: *Jose Antonio Lucero*, University of Washington

Participants:

Reflexiones Sobre Procesos de Revitalización Lingüística de la Lengua Mapuche: Miradas Desde la Organización Autónoma (I) *Simona Mayo, Comunidad de Historia Mapuche & Universidad de Buenos Aires, CELES-CONICET*

La siguiente presentación tiene como finalidad entregar una reflexión acerca de los procesos descolonizadores que se han desarrollado en los últimos quince años en torno a la revitalización de la lengua mapuche en Chile y Argentina. En esta línea, se discutirá a partir del análisis sobre diversas

iniciativas que, desde un enfoque educativo crítico en relación a las estructuras de dominación colonial-racial, levantan proyectos autónomos de enseñanza al margen de las políticas públicas educativas. Dichas experiencias apuntan a desarrollar perspectivas centradas en el trabajo desde las comunidades locales y desde los conocimientos del propio pueblo, aportando a la reconstrucción del tejido social y a la revinculación con la matriz cultural. En este sentido, la reivindicación de los conocimientos comunitarios, ancestrales y la legitimación de modelos educativos propios por parte de diversos actores mapuche constituye una posibilidad para avanzar hacia la soberanía sociolingüística. En definitiva en estas iniciativas, observamos que el regreso a la comunidad se yergue como modelo y horizonte educativo, puesto que busca cuestionar las lógicas y espacios de enseñanza colonialistas, desenmascarando narrativas de matriz hegemónica. Estas acciones colectivas actúan como eco de la memoria comunitaria en un acto de descolonización del saber, además de contribuir a generar nuevas tramas de transmisión intergeneracional. Por último, consideramos necesario relevar desde lo metodológico este tipo de experiencias, puesto que dan cuenta de ejercicios mancomunados de soberanía sociolingüística, epistémica y política desde el trabajo local-territorial de las organizaciones mapuche abocadas a la revitalización de la lengua y cultura.

Reflexiones Sobre Procesos de Revitalización Lingüística de la Lengua Mapuche: Miradas Desde la Organización Autónoma (II) *Silvia Castillo, Universidad Católica Silva Henríquez*

La siguiente presentación tiene como finalidad entregar una reflexión acerca de los procesos descolonizadores que se han desarrollado en los últimos quince años en torno a la revitalización de la lengua mapuche en Chile y Argentina. En esta línea, se discutirá a partir del análisis sobre diversas iniciativas que, desde un enfoque educativo crítico en relación a las estructuras de dominación colonial-racial, levantan proyectos autónomos de enseñanza al margen de las políticas públicas educativas. Dichas experiencias apuntan a desarrollar perspectivas centradas en el trabajo desde las comunidades locales y desde los conocimientos del propio pueblo, aportando a la reconstrucción del tejido social y a la revinculación con la matriz cultural. En este sentido, la reivindicación de los conocimientos comunitarios, ancestrales y la legitimación de modelos educativos propios por parte de diversos actores mapuche constituye una posibilidad para avanzar hacia la soberanía sociolingüística. En definitiva en estas iniciativas, observamos que el regreso a la comunidad se yergue como modelo y horizonte educativo, puesto que busca cuestionar las lógicas y espacios de enseñanza colonialistas, desenmascarando narrativas de matriz hegemónica. Estas acciones colectivas actúan como eco de la memoria comunitaria en un acto de descolonización del saber, además de contribuir a generar nuevas tramas de transmisión intergeneracional. Por último, consideramos necesario relevar desde lo metodológico este tipo de experiencias, puesto que dan cuenta de ejercicios mancomunados de soberanía sociolingüística, epistémica y política desde el trabajo local-territorial de las organizaciones mapuche abocadas a la revitalización de la lengua y cultura.

Descolonizando la Educación Intercultural Bilingüe *Rony Castillo, Pueblo Garífuna & University of Texas at Austin*

e for the epistemic sovereignty of indigenous peoples. Bilingual Intercultural education (or in Spanish Educación Intercultural Bilingüe ‘EIB’), as the current schooling system for Garífuna population, has been part of the modern nation-state’s ideology based on Eurocentric, assimilationist, monocultural, racist, monolingual, neoliberal multiculturalism, and restricted linguistic

policies perspectives anchored in its colonial roots (Marimán & Bello, 1997; Ortiz, 2009; Lopez, 2001, 2014; Hale, 2002; Darder, 2017). Intercultural Bilingual Education and Indigenous Knowledge since early European colonization, ancestral Indigenous knowledge, languages, and other Indigenous forms of meaning construction have not been validated by the Western academy or by its schooling systems (Battiste & Youngblood Henderson, 2000; Macedo, 1999; Smith, 1999; Darder, 2017). Under this program the state offers an education based on the culture of the people and on maintenance bilingualis. However, it ended up developing a transitional bilingualism model also known as “subtraction bilingualism” (Lopez & Küper, 2000). This paper aims to examine the bilingual intercultural education as an assimilationist, monocultural, racist, monolingual, neoliberal multiculturalism program. The paper draws on Freire’s emancipatory pedagogy, critical multiculturalism and critical language policies to argue that this program is more about domination and control. It hopes to shed some light on how this program could be decolonized (Smith, 2012) and thus to identify some key points which can allow for a “liberatory approach” (De Lissovoy, 2010; Freire, 1970, 1989, 1998; Darder, 2017) of bilingual intercultural education.

El Recurso Indígena de la Historia: Consideraciones Epistémicas, Metodológicas y Políticas Luis Carcamo-Huechante, *University of Texas at Austin and Comunidad de Historia Mapuche*

History, as a concept, has become a field of critically fruitful dispute, contestation, and empowerment for Indigenous anti-colonial endeavors. In the writings of different native thinkers— from the political writings of Aymara author Fausto Reynaga in the late 1960s to the most recent works by Mapuche collectives—, history works as a terrain for the positioning of alternative Indigenous views of the past, and for the possibility of decolonizing the vey representation of Indigenous Peoples in the present. In this perspective, my presentation examines the ways in which Indigenous thinkers of Abiyala use history as an epistemic, political and methodological tool to question colonial representations and powers. This current of thought on history is, in my view, a critical point of departure for politics of research and scholarship in the field of Indigenous Studies.

089. Transdisciplinary Research Methods and Questions

Individual Paper Session

3:45 to 5:30 pm S Block: G.03

Chair: **Te Kawehau Hoskins**, The University of Auckland

Participants:

Whanaungatanga as a Researcher Resource *Terryann C. Clark, Ngapuhi; Jade Le Grice, Ngapuhi, Te Rarawa; Matthew Shepherd, Ngāti Tama; Sonia Lewycka, Pakeha; Charmaine Barber, Ngāti Kahungunu ki Te Wairoa; Sierra Tane, Te Roroa, Ngāpuhi, Ngāti Whatua ki Kaipara; Maree Martinussen, Te Aitanga-a-Mahaki; Ashlea Williams, Ngāti Porou, Ngāti Rangitihī, Te Whānau a Apanui, Rarotonga ki Aorangi, Aitutaki, Manihiki; Kendra Cox, Te Ure o Uenukukōpako, Te Whakatōhea, Ngāi Tūhoe and Ngāti Porou; Maia Silveira, Ngati Mahanga, Ngati Raukawa; Hineatua Parkinson, Whakatoea, Ngati Hine, Ngati Patuwai*

This paper asks how whanaungatanga (sense of connection and belonging) can be utilised to strengthen research delivery and insulate researchers from the challenges of fieldwork along with the negative impacts of institutional barriers from within the neoliberal academy. The self-reflexive material in this exploratory paper has been drawn from a team of kaupapa Māori researchers carrying out a large-scale research project investigating how

whanaungatanga is operationalised by rangatahi (young Māori) today, in conjunction with its positive health and social impacts. By overcoming research challenges, and understanding them as running parallel with the sophisticated effects of colonisation on indigenous populations, our developing analysis of how rangatahi understand whanaungatanga and whānau has become imbricated with our analysis of the research project itself, and our roles within it. In this paper, we suggest that manifestations of whanaungatanga within researcher teams can be conceptualised as resources within the methodological toolkit of indigenous researchers.

The Development of Biological Sampling Guidelines on Manitoulin Island *Lorrilee McGregor, Laurentian University; Marion McGregor, Whitefish River First Nation*

The Manitoulin Anishinaabek Research Review Committee (MARRC) is a community based research ethics board that serves seven First Nation communities on Manitoulin Island in northeastern Ontario, Canada. Over 60 research applications have been reviewed using the Guidelines for Aboriginal Research (GEAR) that were developed by community members. When the GEAR was being developed in 2003, biological sampling was considered too contentious and, thus, were not addressed in the guidelines. Since that time the committee has been approached by researchers who have indicated interest in conducting research involving biological samples. With funding from the Panel on Research Ethics and with the support of Noojmowin Teg Health Centre, the committee embarked on a community engagement process to inform the development of biological sampling guidelines. Two community engagement sessions were held in January and February 2016 resulting in a report that documented issues and considerations. A sub-committee met in the summer of 2017 to develop draft biological sampling guidelines based on the community engagement sessions. In the fall of 2017, the committee asked a group of Elders to review the draft guidelines resulting in further refinement of the guidelines. This presentation will begin with the development of the GEAR document and the MARRC ethics review process. Next we will describe how the biological sampling guidelines were developed. During the presentation we will discuss why the GEAR is unique and how this has impacted the research being done on Manitoulin Island. The importance of Anishinaabe values and processes will be emphasized.

Maa Wugan: The Archive and Indigenous Nation-Building *Nikki Moodie, University of Melbourne*

Indigenous access to and control of knowledge held by colonial archives is a complex issue that has a direct impact on the way in which Indigenous wellbeing is understood. Identifying predictive factors for Indigenous educational success is taking on growing urgency as, for example, Indigenous literacy and school attendance rates plateau in Australia. New approaches are needed that help us to better understand and support Indigenous success. The Indigenous Nation Building (INB) framework offers the basis of one such approach. In essence, INB methodology began as a way to understand how Indigenous communities govern effectively, and to explore ways of thinking about boundaries—of various kinds—and strengthening identity. This project explores how the features of INB might model a useful strategy, firstly to promote culturally distinctive approaches to success, and secondly as a strategy to repatriate knowledge. This project focuses on the Gomeri Nation, and knowledges held in the colonial archive about us. The Maa Wugan project enacts Indigenous methodologies by placing the colonial archive in the service of Gomeri success. By repatriating knowledge about Gomeri people and histories, this project aims to explore opportunities to bring archival material—colonial knowledge from the past—into the present as new and meaningful artefacts that function to model innovative

strategies that can be adopted in future research. As a Gomeri woman I am invested in repatriating knowledge from the colonial archive in sensitive and relevant ways. Assessing the utility of the nation-building framework in this context will be a key outcome of this project.

Queering Indigenous Studies *Andrew Farrell, Macquarie University; Madi Day, Macquarie University*

While generally treated as separate fields of research, Indigenous and Queer Studies share many empirical, political, and theoretical considerations. Both fields of study focus on 'minority' populations who are subject to multiple and layered forms of subjugation, marginalisation, and violence. Both have sought to prioritise the voices and perspectives of Queer and Indigenous populations, developing nuanced historical perspectives to work towards progressive political change. Conceptually, these subfields have led to the development of converging theoretical perspectives that prioritise theorising 'from the ground' rather than from 'above'—with Standpoint Theories in their manifold forms gaining particular influence. In both fields, these radical fields of study have been productive of heterogeneous ways of knowing, being and doing. Moreover, both fields emphasise the importance of 'intersectional' approaches to social research in recognising that particular peoples can be marginalised in many ways. Despite these natural affinities there are currently no Indigenous Queer Studies subjects in Australia while currently there are emergent Indigenous Queer subjects in the US. There is a real need for a better understanding of Indigenous queer identities and the specific challenges we endure under colonisation. There is also great decolonising potential in Indigenous queer epistemologies, ontologies, and axiologies. This paper discusses the development of a Queer Indigenous Studies subject as a stepping stone to an multidisciplinary area of study produced by the Department of Indigenous Studies at Macquarie University, and broader possibilities for Indigenous Queer Studies and its potential as a discipline recognised globally.

090. Indigenous Perspectives on Sports

Individual Paper Session

3:45 to 5:30 pm L Block: G.04

Chair: **Christopher Caskey Russell**, University of Wyoming

Participants:

“A Woman should not touch a man’s lacrosse stick”: Three Interventions by Haudenosaunee Women”
Sharity Bassett, South Dakota State University
Since the 1980s, a burgeoning number of Haudenosaunee girls and women participate in lacrosse, the contemporary game having its roots in the medicinal Haudenosaunee ceremony historically and contemporarily played by men. Haudenosaunee girls and women articulate what is healing for them through the contemporary game, while, with the help of Haudenosaunee knowledge-holders, making distinctions from the medicinal game only played by men. Not being able to seamlessly claim lacrosse as the medicine game, as the Men’s Iroquois Nationals and other men’s teams do, Haudenosaunee women lacrosse players must articulate some of the most nuanced understandings of tradition, which places them in a position of defining how Haudenosaunee tradition functions contemporarily and into the future. Qualitative data assembled through interviews with Haudenosaunee women demonstrates three interventions into the traditional adage that women should not touch a man’s lacrosse stick, rooting lacrosse firmly into Haudenosaunee ceremonial space, calling out internalized sexism in Haudenosaunee communities, and critiquing western feminist romanticized representations of Haudenosaunee women’s power. Through these interventions, the convention that Haudenosaunee women are not to touch a man’s lacrosse stick ties lacrosse to Haudenosaunee space and place, making it possible for Haudenosaunee women to play with cultural integrity,

protecting the sport from being dislodged from Haudenosaunee culture. Haudenosaunee women’s engagement with the protocol that women do not touch a man’s lacrosse stick allows for the decolonization of sexism in both western and Haudenosaunee communities, making particular kinds of claims on and decisions about lacrosse.

The Space between ‘Hero and Dupe’: A Decolonial Approach to the Paradoxes of Pasifika Rugby League in Australia *Gina Louise Hawkes, RMIT University*
Pasifika men in Australia are both glorified and demonized for their perceived hyper-masculinity, none more so in the public eye than in rugby league where they are highly overrepresented. Part of my recently completed PhD research grapples with what a decolonial approach to Pasifika rugby league in Australia might look like by using the Pasifika concept of *vā* – the spaces between – to challenge binaries such as physical/intellectual, masculine/feminine, and hero/dupe. Sport is liminal, often said to be ‘betwixt and between’ reality and fiction, which fits with Pasifika concepts of relationality, where it is that which connects and is between, rather than that which separates, where meaning is made. In this paper I introduce my conceptualization of the *vā* within key paradoxes of sport, gender and diasporic identity, and argue for its ability to counter the colonially introduced and still popular rhetoric of ‘natural’ Pasifika hyper-physicality and masculinity. Like the sea connecting Pacific Islands, diasporic Pasifika identities are made through connections to each other, to ancestral homelands and to their new homes and what they do there, including the playing and consuming of sports, which is, by no accident, itself betwixt and between.

Ngā Tapuwae o te Haka - Māori Perspectives on Haka in Sport *Nicole Aroha Timu, Ngāti Ranginui, Ngāti Kahungunu, Whakatohea*

The most prominent element of *tikanga* Māori which is consistently integrated, adopted and adapted into the sporting realm is *haka*. *Haka* has a multitude of meanings, as a ritual of encounter, as an expression of identity and a form of entertainment. It is by far the most visible indigenous ritual and is often used alongside rugby to signify Aotearoa (New Zealand’s) national identity. Performances of *haka* have evolved over the years, predominantly due to associations of the *haka* ‘*Ka Mate*’ with the New Zealand All Blacks. Arguably, on a global stage *haka* is what makes New Zealanders instantly identifiable. But who benefits? Is it the Kiwi’s who benefit? the global spectator? the game of rugby? the commercial giants? Māori? who? And furthermore, at what expense are others benefiting from *haka*? This presentation will draw on two key findings from a Masters research project exploring Māori perspectives on the use of *haka* within New Zealand sport. One key finding will illustrate the strength of *whakapapa* in better understanding ways in which the *haka* impacts on Māori cultural identity. The other key finding will examine the interface between Māori philosophies and practices in traditional times and encourage us to consider the ‘new face of *kaitiakitanga*’ in a contemporary world. The session aims to provide guidance and further provocations about the use of *haka* in both sport and other settings, in the future.

091. Resistance and Resilience in Indigenous Hawai‘i

Individual Paper Session

3:45 to 5:30 pm L Block: G.05

Chair: **Jennifer R O’Neal**, University of Oregon

Participants:

Addressing Gender-Based Violence amongst Kanaka Hawai‘i through Storytelling, Healing, and Political Activism *Chantrelle Waialae, University of Hawai‘i at Mānoa*

As a journey of healing and rebuilding self and community, this paper analyzes the intricacies of addressing gender-based violence amongst Kanaka Hawai'i through community storytelling. This paper is written from my personal perspective as a Kanaka survivor of domestic violence and community advocate against gender-based violence. I share successes and lessons learned from traditional mo'olelo (stories) and contemporary efforts to promote change in Hawai'i through Domestic Violence Action Center's Survivor Action Team. The team consists of a group of women, indigenous and non-indigenous, survivors of domestic violence who meet every other week to share their stories, struggles, and support. The group also works to enhance community support for survivors and promote political change through political and community activism based on storytelling. This paper asks: How does storytelling prompt political and community transformation in addressing gender-based violence? How does it promote practices that create a space for healing and community-based solutions particular to Kānaka Hawai'i? Do Kānaka require their own spaces to address domestic violence as an extension of colonial violence? I argue that community-based approaches that use storytelling, healing, and political and community activism are steps towards decolonial love and prompt solutions for cultural changes in addressing the culture of violence against Kānaka women, children, and mähū in Hawai'i.

Transforming Inmates into Wives: Hawaii's Experiment with the Incarceration and Domestic Education of Girls, 1915-1939 *Quinn Akina, University of Oregon*

Between 1915 and 1939, Hawaii incarcerated more than 300 "juvenile delinquents" at the Maunawili Industrial School for Girls. Inmates came almost exclusively from non-white, working-class families and were subject to a rehabilitative agenda designed by white, middle-class, female reformers. Reformers aimed to transform prisoners into paragons of middle-class virtue. Thus they replaced traditional methods of punishment with a cottage-living program that emphasized domestic skills training. Educators at Maunawili expected that their female charges, upon release, would apply their domestic skills as industrious daughters or wives within their own families or else as servants in the homes of white employers. This social history examines the benefits and costs of reformers' experiment with incarceration and domestic education. My paper reveals extended government and middle-class control over working-class girls and their families. It simultaneously acknowledges that such control was never absolute. Some inmates seemingly adopted reformers' goals and values as their own. Yet others engaged the institution on their own terms. By manipulating authorities and services to fit their own needs, prisoners contested and transformed penal power. Spotlighting both reformers and inmates brings forth historical actors who have been mostly overlooked in the extant and growing literature on the U.S. carceral state. The paper's gendered lens of analysis is accompanied by a consideration of how U.S. colonialism during the early twentieth century shaped the lived experiences of incarceration and education for female youth in Hawaii.

I ka 'ōlelo nō ke ola, i ka 'ōlelo nō ka make: A Family's Reflection on the Hawaiian Language Immersion Program; 30 Years On *H Ka'umealani K Walk, Kula Kaiapuni Hawai'i 'o Kahuku Academy; R Kamo'a'e K Walk, 'Aha Kauleo*

The inextricably linked relationship among language, life, and death is one that resonates with many Indigenous peoples who have had their languages forcibly suppressed to the brink of language death. Reclaiming the inherent right to speak Hawaiian began with the "Hawaiian Renaissance" movement of the late 1970's. A direct result of that struggle was the establishment of the Ka Papahana Kaiapuni (the Hawaiian Language Immersion Program).

With a vision of a generational commitment to the use of 'Ōlelo Hawai'i as the primary language of the home, Kamo'a'e and Ka'umealani Walk began their family journey in Hawaiian Immersion Education in 1987 when they enrolled three of their children in either Kula Kaiapuni or Pūnana Leo. Thirty years on, their five children are speakers of Hawaiian and their grandchildren are haumana in immersion schools. Together, Kamo'a'e and Ka'umealani have accumulated 55 years teaching Hawaiian language/culture—Kamo'a'e in higher education and Ka'umealani in Ka Papahana Kaiapuni. Although the past three decades have seen a significant increase in the number of children enrolled in the Hawaiian Language Immersion Program, many challenges and issues persist. This session will revisit the goals of Ka Papahana Kaiapuni, coupled with an examination of the challenges of operating in a larger colonial educational environment (Hawai'i State school system). Kamo'a'e and Ka'umealani will offer a unique 30 year reflection on issues such as the possible misalignment of the goals of the program and the goals of the family; the politics of Immersion education, curriculum development, and the preparation of teachers.

He 'a'ali'i au, 'a'ohe makani e hina ai: Exploring the Concept of Resilience in Native Hawaiians *Mapuana CK Antonio, University of Hawai'i at Mānoa*

Resilience-based approaches have been shown to foster strengths and protective factors in Indigenous communities, including the Native Hawaiian community, which in turn lead to more positive health outcomes. Given the health disparities experienced by Native Hawaiians, identifying resilience factors are detrimental to future research and approaches that aim to improve Native Hawaiian health. Taking a resilience-based approach to studying health disparities may aid in the development of strengths-based solutions that are sensitive and appropriate for Native Hawaiian individuals and communities. This study uses qualitative methods to explore the concept of resilience from the perspective of Native Hawaiians. A total of 12 key informant interviews were conducted with residents of Hawaiian Homestead Lands recruited through purposive sampling. Findings emphasize the importance of maintaining health through lōkahi (balance), through physical, mental, emotional, and spiritual domains of health maintained by the individual and through relationships with others, 'āina (land), and the akua (spiritual realm). Resilience factors include internal coping strategies and resources externally available to the participant. Native Hawaiian cultural values are also important for the health and resilience of Native Hawaiians. Consideration of cultural values and the incorporation of cultural or traditional lifestyle practices may address concerns related to health disparities that stem from cultural and historical trauma, determinants of health, and environmental changes. Culturally based health interventions that are family based, spiritually based, and land based may particularly aid in the responsiveness to health programs. Limitations and implications are further discussed.

092. I runga ake nei/I luna a'e nei: Relational Responsibilities Above and Beyond Anthropology in Aotearoa and Hawai'i

Roundtable

3:45 to 5:30 pm K Block: G.06

Recent government policies and university initiatives in Aotearoa and Hawai'i have foregrounded Indigenous knowledges, relationalities, and responsibilities as central to the conduct of ethical research in Māori and 'Ōiwi lands and communities. For example, the Vision Mātauranga policy is now the expected mechanism for all engagement between university researchers, commercial stakeholders and Māori communities. However, much of the risk associated with forming new collaborations rests with Māori communities, and even more so with the Māori researchers who act as intermediaries and brokers between these communities and the research team. In a similar way, the University of Hawai'i system has developed plans to become a "model Indigenous-serving institution," while its flagship Mānoa campus strives to be a "Hawaiian place of learning" through its new Piko'oko'o Initiative. Yet again the burden falls upon 'Ōiwi scholars and educators to realize these aspirations in actual programs and departments, and usually with very little support. In this new knowledge landscape, what opportunities and spaces for action do Indigenous knowledges hold for social and cultural anthropology to better position itself as a decolonial project? How do endeavors such as Vision Mātauranga and Piko'oko'o force anthropology to be more inclusive of the descendants of Maori and 'Ōiwi ancestors whose backs the discipline was built on? This roundtable will take up these questions by staging a multigenerational dialogue between established and emerging scholars from Aotearoa, Hawai'i, and Turtle Island whose work is informed by an Indigenous futurity that imagines new modes of knowledge production, with or without anthropology.

Chair: **Ngapare Hopa**, Waikato-Tainui College for Research and Development

Presenters:

Philip Broadhurst, University of Hawai'i at Mānoa
Chanel Clarke, Auckland Museum, University of Auckland
Ngahuia Harrison, James Henare Maori Research Centre, University of Auckland
Halena Kapuni-Reynolds, University of Hawaii at Manoa
Skayu Louis, University of Hawai'i at Mānoa
Shane Solomon, Waikato-Tainui College for Research and Development
Marama Muru-Lanning, University of Auckland
Ty Kawika Tengan, University of Hawai'i at Mānoa
Ngarino Ellis, Ngapuhi, Ngati Porou. The University of Auckland

093. Indigenous Protocols and Frameworks for Artificial Intelligence

Roundtable

3:45 to 5:30 pm K Block: G.07

This roundtable will discuss the following questions: What should be our relationship with Artificial Intelligence (A.I.)? How can Indigenous epistemologies contribute to the global conversation regarding society and A.I.? How might Indigenous frameworks for knowing and being contributed to approaches for designing, building, and engaging with A.I.? We believe that the Western rationalist epistemologies are bereft of the necessary imagination, frameworks, and language to effectively engage with the machine ontologies created by new generations of computational systems. We will focus in particular on how Indigenous ways of making and maintaining relationships with humans and non-humans might guide us in building ethical relationships with A.I. The discussion will be grounded in two international workshops on Indigenous Protocol and A.I. which will be conducted in Honolulu, HI, in the winter of 2019. These workshops will bring together 25 Indigenous scholars, artists, and knowledge- and language-keepers from what is presently known as Canada, New Zealand, Australia and the United States. The roundtable will present the workshops' preliminary conclusions and a tentative answer to the question of whether we can scale these

distinctive frameworks into ethical guidelines for building and maintaining respectful and productive relationships with A.I. systems.

Chair:

Hēmi Whaanga, University of Waikato

Presenters:

Noelani Arista, University of Hawai'i at Mānoa
Melanie Cheung, University of Auckland
Suzanne Kite, Concordia University
Jason Edward Lewis, Aboriginal Territories in Cyberspace / Concordia University

094. Wai, Páala, Nibi: Water as Responsibility, Epistemology, and Resistance

Panel

3:45 to 5:30 pm I Block: G.09

Water is, in many ways, the source of and subject of our responsibilities as Indigenous peoples. Indigenous peoples' global efforts to protect and preserve the essence of our human life emerge from the immediacy of our variously conceived relationships with our precious water relative. Our responsibilities are to water, and our instructions come from water. In this way, water is also an important source of knowledge making; a catalyst for us to think deeply about its effect and impact on our wider relational practices. This panel brings together Māori, 'atáaxum//Luiseño, and Anishinaabe traditional water practices and the epistemologies therein. Interconnected networks of responsibilities led by Indigenous women in Aotearoa, 'atáaxum//Luiseño communities in California, and Anishinaabe akiing, from three different settler-colonial contexts (New Zealand, United States, and Canada) inform these unique approaches to conceptualizing water: as a form of responsibility beyond a temporal present in the case of Ngāti Manu Māori, as tactical inspiration for reclamation and rematriation in the case of Luiseño, and as a site of Nationhood and memory in the case of Anishinaabekwe. In a contemporary moment of rampant globalization and lifeway-threatening climate change, it is important Indigenous peoples continue to gather to co-theorize our responsibilities to water, particularly in venues like NAISA.

Chair: **Kyle Powys Whyte**, Michigan State University

Participants:

Our Relationships with and Obligations to Future Generations **Krushil Watene**, Massey University

Western civilisation has been built on the primacy of property ownership, individual rights, and on the notion of the environment as a resource without limit. We know that these pillars fail us under the weight of our contemporary realities. The impacts are so far-reaching that people the world over are searching for stronger foundations to take us into the future. Similarly, at the heart of the sustainable development agenda is a concern for future generations. Development is framed as that which 'meets the needs of the present without compromising the ability of future generations to meet their own needs' and which works towards 'building an inclusive, sustainable and resilient future for people and planet'. This paper describes how indigenous communities provide alternative and potentially more useful ways of grounding these long-standing ('future-oriented' and 'sustainable') concerns. How do the people of Ngāti Manu think about our responsibilities to future generations? How are these responsibilities bound up with our relationships to our lands and waterways? How are these responsibilities bound up with our responsibilities to our ancestors? Drawing on narratives and conversations with the speaker's own community of Ngāti Manu in the Karetu valley, I outline a number of insights for our relationships with and our obligations to future generations. In so doing, I articulate an approach to intergenerational ethics embedded in the concepts of mana, manaaki, and kaitiakitanga in ways that demonstrate the contributions of indigenous (and particularly Māori) concepts to one of the most pressing global challenges that we face.

Reclaiming Rainmaking from Damming Epistemologies:

Water Politics and Radical Indigenous Language Reclamation *Shelbi Nahwilet Meissner, Georgetown University*

In California Indian epistemologies, water and language are intimately connected through ancient cycles of research, ceremony, and kinship. Since creation, 'atáaxum champúulam//Luiseño medicine people sang for rain, holding ceremonies that kept the rivers full, the plants strong, and our people from being thirsty. In the 18th and 19th centuries, colonizers began violently terraforming our land through the genocide, enslavement, and by forcible relocation of California Indian communities and the desecration and damming the wáanicha//rivers; in the early 20th century, settler academics stole our songs and rainmaking bundles so we could not refill the rivers even if they had not been dammed. Now, in the early 21st century, our songs sit alone and unsung in university archives and our rivers are locked up in dams or re-routed through toxic conditions. Our people are thirsty for clean water and for their languages. In this paper, I turn to 'atáaxum//Luiseño environmental philosophy (e.g. Hyde, Yumáyk, 1994; Margolin, *The Way We Lived*, 2017) and inter-National decolonial scholar-activism (e.g. Risling Baldy, *We are Dancing*, 2017; Leonard, "Challenging 'Extinction,'" 2008; Tuck, "Rematriating," 2011; Sepulveda, "Kuuyam," 2018) to theorize the reclamation of 'atáaxum chamtéela//Luiseño language resources, the un-damming of colonial archives, and the rematriation of precious páala//water.

Anishinaabekwe and Water as a Site of Memory for Nationhood *Eva Jewell, Brock University*

Dodemiwan, the original Anishinaabe governance way of life, is a patrilineal system where dodem (clan) identity is passed through the father's lineage. As renowned Anishinaabe elder Jim Dumont has stated, "Patrilineal does not mean patriarchal" (Jewell, 2018). In *Deshkan Ziiibiing* (Chippewas of the Thames First Nation), Dodemiwan governance is widely supported and is gaining community interest as an alternative to the Indian Act. Yet, discussion of women's lineage remains an important point of clarity for many of those who are raised in matriarchal families. In a moment of aspiration for biskaabiyaang (decolonization) among our Anishinaabe communities, holding space for reflecting on a) role of women in dodemiwan and b) understandings of gender in Anishinaabe gikendaasowin (knowledge) offer important pathways to disrupting the implicit cisheteropatriarchal practices that are often centered in our communities' Nationhood movements (*Dancing on our Turtle's Back*, Simpson, 2012). In this paper I bring forward Anishinaabe teachings of water and dodemiwan from Anishinaabe knowers and elders into conversation with contemporary Anishinaabe feminist scholarship to describe how, in original Anishinaabe knowledge, gender is understood as fluid as the water we are responsible for, and that women's knowing and lineage are important sites of memory and Nationhood.

095. Indigenous Biosecurity on the Canadian Prairie and in the NZ Bush: Comparisons and Future Strategies
Roundtable

3:45 to 5:30 pm K Block: G.09

As Indigenous communities regain key roles in managing their environments, biosecurity issues become one of many concerns made more complex due to climate change and greater international connectivity. For Indigenous landowners, environmental managers and guardians, incursions from new and potentially catastrophic pests and diseases require difficult decisions in balancing cultural demands with often conflicting uses. In these socio-ecologically dynamic contexts, responding to invasive species challenges all participants in biosecurity practices and strategies. This roundtable brings together Indigenous elders, land managers, community representatives and biosecurity practitioners from Saskatchewan and Aotearoa NZ to compare experiences and discuss future strategies for Indigenous-led biosecurity. Saskatchewan participants are implementing a long-term program for revitalising their prairie ecosystems that include re-

establishing a bison herd at the Wanuskewin Heritage Park. Invasive weeds, cattle diseases and pollution from biosolids are among the more pressing issues. For Māori, community concerns for old (1080) and new (gene editing) technologies challenge the evaluation of 'best practice' biosecurity. Māori participants have recent experience of building a national Māori Biosecurity Network (Te Tira Whakamātaki) in response to Kauri Dieback and the recent arrival of Myrtle Rust. Their collaboration with scientists, officials and kaitiaki has seen a number of initiatives that provide pathways forward in formulating a Māori-centric biosecurity strategy. In addition to the Roundtable, Saskatchewan participants be hosted on at two fieldtrips to visit communities who are either working or have worked in the frontlines during biosecurity responses, one before the conference and one after.

Chair: *Simon Lambert*, University of Saskatchewan

Presenters:

Melissa Arcand, University of Saskatchewan
Brady Highway, Wanuskewin Heritage Park Land manager
Waitangi Wood, Ngatirua
Melanie Mark-Shadbolt, Te Tira Whakamātaki

096. The Afterlives of 1898: Indigeneity and the Endurances of Empire in US Island Territories

Panel

3:45 to 5:30 pm A Block: G.11

Scholar Saidiya Hartman theorizes the afterlife of slavery as the enduring presence of slavery's racialized violences in contemporary society. This panel invokes Hartman to consider a different afterlife deeply entangled with the Transatlantic Slave Trade but occurring along a different temporospatial cartography. We theorize the afterlives of 1898 as the enduring presence of the violences of settler colonialism and US empire in the island territories consolidated under the US imperial project in this fated year. Following the Spanish-American War, the US acquired Puerto Rico, Cuba, Guahan/Guam, and the Philippines and simultaneously legitimated settler occupation in Hawai'i. This makes 1898 a historical moment of US imperial expansion, in which new settler cartographies were created that attempted to displace indigenous understandings of space and time. By speaking across oceans, traversing the continental divide, and unsettling both settler space and settler time, we hope to illuminate the obscured afterlives of 1898 and the potential solidarities that emerge in adopting a transoceanic approach to thinking through indigeneity in the US island empire. Our panel works through the complex entanglements between Filipino revolutionaries on Chamorro land, the productive potential of the boat as an ontology of relation between Atlantic and Pacific peoples in the wake of colonial modernity, performance cartographies of resistance that emerge out of Puerto Rico and offer potential solidarities across oceanic space, and how the re-serialization of a 19th century Kanaka Maoli text during Hawai'i's territorial period becomes a site through which literary afterlives of colonial violence protest settler governments.

Participants:

Settler Insurgents: Filipino Revolutionaries and the 1901 Chamorro Petition *Kristin Oberiano, Harvard University*

This presentation will historicize Filipino revolutionary hero Apolinario Mabini's incarceration on Guam from 1901-1903, and the simultaneous drafting and petitioning for a civilian Guamanian government by Chamorro elite in 1901. More than a coincidence, Guam's use as a penal colony demonstrates the transition of imperial regimes in the Pacific. During the Philippine Revolution, the United States deported 32 Filipino revolutionaries to the island of Guam, among them was the "Brains of the Revolution," Apolinario Mabini. He would write his famed memoir *La Revolución Filipina* during his exile on Guam. During Mabini's incarceration, the indigenous Chamorro people of Guam continuously petitioned the Naval Government (which governed Guam under martial law) for a civil government. The first petition was sent in 1901, with 32 signatories, some of whom had direct relationships with

Mabini as recorded in the diary that Mabini kept during his stay on Guam. We can only speculate if they discussed American colonialism in the Philippines and Guam, if they made plans to aid each other's anti-colonial struggles, or if they were silenced by the Naval guards standing outside the prison doors. But the fact that they did meet disrupts notions of the completeness of imperial power, and gives us ways to see how even in spaces of dominance and incarceration, there can be, too, places of resistance against those very same structures.

For Those in Peril at Sea: Navigating Ambivalences in the Wake of Colonial Modernity *Aanchal Saraf, Yale University*

This paper uses the work of Guyanese British artist Hew Locke as a springboard for thinking through new ontologies of relation in the wake of colonial modernity. Locke's monumental *For Those in Peril at Sea* exhibit features 79 scaled-down boats strung up above viewers who become suddenly submerged. Focusing on the pieces of Locke's work that bring into conversation the Atlantic and Pacific under the gaze of US empire, this paper partially traces a symbolic genealogy of the boat in US island territories to unearth the lines through which coloniality endures, often a site of violence. But it also traces the potential spaces of possibility that open up when considering the sea as sightline. Locke's piece features a host of iconic boats, from the Cuban Mariel boatlift to the Japanese fishing vessel "Nanashi Maru," literally the nameless one, to honor all those on fishing boats who perished in the Fukushima disaster. This paper accepts Locke's invitation to add on to the narrative, considering fishing vessels in the Pacific irradiated by nuclear testing and the resurgence of wayfaring wa'a in Hawai'i alongside colonial-era clippers and the crypto-currency yacht in Puerto Rico. In the spirit of Locke's exhibit itself, this paper employs a rhizomatic approach, troubling boundaries of space and time to upend how we understand globalization alongside imperial persistences. Above us, vessels move together to suggest a reimagining of oceanic space and the radical relationality it offers, as ontological connector rather than material barrier.

Para Puerto Rico: Re(Sounding) Texts in the Belly of a Beast *Claritza Maldonado, Brown University*

Through various cultural productions, this paper explores multiple forms of destruction in relation to Puerto Rico before and after Hurricane Maria. Specifically, this paper attempts to examine destruction as a beginning and an end-as a circulation. Puerto Rico has been previously situated as "the last colony," which lends to the importance of the contribution of a particular remapping in understandings of empire. Scholars such as Camilla Fojas and José Saldívar provide a different scale for examining transnational culture and identities outside of the rubrics of Latina/o/x, and Latin America and the Caribbean. This paper turns to murals, poems, dance, and their sounds to analyze the forced movement of people in the diaspora and the movements made in response. Thinking about texts broadly, what texts get imported and exported out of Puerto Rico? When do these textual, visual, and sonic conversations happen amongst archipelagos? When are they silent? When a bomba dancer decides to spin her skirt, it expands to a spiral that looks like the white cloudy spiral of a hurricane—the dancer at the center. The calmest part of a hurricane is its eye at the center, and for a moment, that dancer can control a storm.

Settler Colonial Violence and the Story of Kaluaiko'olau *Kaipo Matsumoto, University of Hawai'i at Mānoa*

This paper examines the 1893 manhunt ordered by the U.S. Provisional Government for Kaluaiko'olau, a Kanaka Maoli (indigenous Hawaiian) man diagnosed with leprosy who refused to be separated from his family and sent to the leper colony in Kalawao, Moloka'i. An armed platoon of Provisional Government soldiers attempted to capture

Kaluaiko'olau, his wife Pi'ilani, and their son Kaleimanu in the hills of Kalalau; however, Kaluaiko'olau shot and killed three of the soldiers and evaded arrest. For Kānaka Maoli this episode of violent resistance to colonial health policy resonated within the larger political climate of the American-backed coup d'état against Queen Lili'uokalani and the subsequent annexation to the U.S. in 1898. The cowboy Kaluaiko'olau became a champion for anti-American protest by Kānaka Maoli during this period of political dispossession. My project uses the 1906 book *Ka Mooloalo Oiaio o Kaluaikoolau* (The True story of Kaluaiko'olau) by Pi'ilani Ko'olau to derive and fashion a methodology specific to the Hawaiian conceptualization of aloha, not merely as a rhetorical sentiment of love but an indigenous cultural structure that connects land, genealogy, and the Kanaka family unit. Furthermore, I examine the re-serialization of this story in the 1930s by the Kanaka-controlled newspaper *Ke Alaka'i o Hawai'i* in the period following the murder of Joseph Kahahawai during the Massie-Kahahawai case. I argue that during the territorial era of Hawai'i, Kanaka Maoli writers employ these literary afterlives of colonial violence as the basis of protest against the U. S. settler colonial government.

097. An American Indian Story is a Story of Los Angeles: The United American Indian Involvement Photo Archive Roundtable

3:45 to 5:30 pm K Block: G.11

Professional archivists have the power and authority to construct a dominant narrative on virtually any topic. Unfortunately, the archival world is built on a legacy of colonialism, appropriation, and community disenfranchisement. The power imbalance between archivists and the marginalized communities they often document leads to the dissemination of inaccurate and harmful accounts. The relationship between Native American peoples throughout the United States and the archives which record their histories exemplifies the inequity of this power imbalance. In order to address this reality, this roundtable will explore the four-year evolution of the United American Indian Involvement's (UAI) photo archive of more than 4,000 community-produced photographs. UAI is a Native American social services agency based in downtown Los Angeles for over 40 years. This project employs a community-based research approach to construct and inform each aspect of the archive, including photographic metadata, the collection of stories, and archive access. UAI's unique archive exemplifies how to divest from inequitable archival practices by creating a partnership between an academic institution and a community organization founded on shared trust, accountability, and collaboration. The goal of this session is to discuss research strategies focused on the intersections of partnership, reciprocity, and scholarship, which uplift marginalized communities by decolonizing the settler-centered archival process. Roundtable participants will learn with a trio of intergenerational community and academic scholars about this project's process by viewing the trajectory of this archive from its beginnings as photos in shoeboxes, to its current iteration as an exhibit entitled: The People's Home.

Chair: *Anna Liza Posas*, Autry Museum of the American West

Presenters:

Joseph Quintana, United American Indian Involvement, Development Director

Celestina Castillo, Occidental College

Kelsey Martin, Center for Community Based Learning

098. (Re)Connecting Kumeyaay Children with Traditional Knowing Across Borders

Panel

3:45 to 5:30 pm A Block: G.12

"We do dream and create" (Million 2001). Million's intense dreaming incorporates imagining a decolonial world while calling attention to creating and (re)creating Indigenous possibilities without settler-colonialism. This work takes place on both sides of the U.S.-Mexico border, where the Kumeyaay/Kumiai people have lived for over 10,000 years. The Kumeyaay people weave traditional and cultural practices to create narratives based on resiliency. Resiliency

is connected to the sovereign right and autonomy for the Kumeyaay people to practice land-based knowledges and art therapy (Betasamosake Simpson 2014) to pass them on for future generations. Land-based practices and cultural practices takes place in three transborder settings: Campo Education Center, Juntas de Neji, and Acorn high school. Each setting represents how the Kumeyaay people are carving out spaces for their futurity through a cultural narrative re-frame, through the expression of their creation stories through art and mural work, and through the desire to find traditional ways of healing on both sides of the border that are counter to Western colonial practices and systems of oppression.

Chair: **Jennifer Clay**, Notre Dame de Namur University

Participants:

Mental Health and Resiliency & Identity *Jodene Cuero, Alliant International University*

The focus on pathological outcome research has been counterproductive to restoration outcome results as its function restricts tribal members' narratives/life stories to define themselves as broken and an oppressed people. It leaves no space for narratives emphasizing human survival instincts, perseverance, determination, and hope for healing. In order to create space for narratives that reflect and encourage AIs to see themselves as more than just broken, defeated, and deficient, and more so as a people of survivance, it is important to construct narratives based on resilient and strength base characteristics and qualities solely independent of the Dominant Western discourse in which AIs have been casted in a negative light.

Fortunately, there are a few studies that show positive results when AI narratives are weaved with the AIs' traditional and cultural practices, creation stories, traditional spiritual belief systems, and traditional knowledge/oral stories. This process will begin the erosion of a belief system that has been destructive and debilitating to the AI population as a whole and at the same time begin the construction of AIs life narratives based on a truth that AIs have and will always remain resilient = people of Valor!

Orality to Image: Exploring Kumeyaay Youth Resiliency Through Community and Creation Story Murals *Jennifer Clay, Notre Dame de Namur University*

The research examines how cultural resiliency, through the lens of a tribe's sacred creation stories and art process, may be a protective factor for Kumeyaay youth and the community. Incorporating the worldview of American Indian concepts of wellness, interconnectedness, and intentionality, the research examines how integration of community-based art therapy and the Kumeyaay Nations' origin stories may illuminate culturally-based approaches to bring about social change and encourage resiliency from the impacts of transgenerational trauma. Will Kumeyaay creation story images reflected as murals onto tribal buildings become a transitional space that interposes individual health and wellbeing, impact social change for the tribal community, and change perceptions for the wider non-Native communities? With youth participants from surrounding Kumeyaay bands from San Diego County, the research is structured into workshops that emphasize understanding Kumeyaay creation stories, art-based directives focused on individual and community identity, and lessons on mural-making that may result in the youth creating community murals. Thus, the story becomes a bridge in Native communities connecting their past to their present and future. Storytelling and creation myths are not only reflections of a community's reality but they help to create it. A community heals and makes meaning of who they are and their world through the language of stories, through image and the art process as it moves them forward connecting to the self, the family, the community, and their environment. Storytelling delivers messages and becomes a roadmap that portrays interpersonal and cultural meanings that are generated through social interaction.

Transborder Indigenous Education in the Era of Border

Militarization *Cynthia Vazquez, University of California, San Diego*

Indigenous peoples living on the border are more frequently mis/racialized as "undocumented" and "foreign" on their traditional lands by the settler nation-states. This is their everyday reality existing on the U.S.—Mexico border. Breaking locks, surveilling and policing Indigenous land is a tactic employed by the settler-nation-state to (re)inforce their state of emergency as settlers, foreigners, and invaders. This paper takes place in San Diego east county and Tecate on Kumeyaay land and will illustrate how the Kumeyaay people exercise their sovereignty and autonomy to (un)fence the U.S. —Mexico border and practice land-base knowledges. One is a youth project north of the border in Campo Education Center and local high school. The other is south of the border, involving a Kumiai language and culture home school taught by Kumiai grandmothers in Juntas de Neji, Mexico. Utilizing a hemispheric approach, transborder Indigenous education (TIE) incorporates language revitalization, ethnobotany, place-based knowledges, recognition, and reciprocity. The retention and continuation of Kumeyaay history, tradition, and culture is important to the Kumeyaay. Ultimately, this paper seeks to map how Campo and Neji are affected by the U.S.-Mexico border and how each community resists and rebel colonial schooling in order to retain Kumeyaay education, traditions, and ways of life.

099. Kinstillatory: Choreographies of the Fall(ing) in Love with Rupture II: Roundtable Wānanga

Roundtable

3:45 to 5:30 pm A Block: G.30

This round table-as-wānanga (knowing of time and space) gathers Māori dance artists with scholars of Indigenous dance to present a distillation of how we experientially practice—in words and movement—the resonance of our physical, spiritual and genealogical bodies. The idea that one's body is a source of knowledge and that sensing is an act of knowing is foundational to dance studies, and central to Indigenous studies. Deborah Miranda concludes her tribal memoir, "Our bodies, like compasses, still know the way." Manulani Aluli Meyer, discussing Native Hawaiian hermeneutics, writes, "Body is the central space in which knowing is embedded." Yet as Leanne Simpson notes, "the knowledge our bodies and our practices generate... has never been considered valid knowledge within the academy." How are we engaging with this experiential knowledge in our various projects, both written and performed? How, at an academic Indigenous studies conference, to present about this? This will be a carefully crafted and organized embodied kōrero, with each presenter leading short offerings about the projects we are each involved with. Before NAISA, we will gather for a 2-day wānanga in Auckland to share with each other. We have gathered in other places before. We come together each time in ways that have commonalities, and that also shift in relation to the space around us, including the histories and futures layered in that space. At NAISA, we will perform this wānanga as a roundtable that is itself an iteration, in Waikato, of coming together in time and space.

Chairs:

Jacqueline Shea Murphy, University of California, Riverside

Jack Gray, Atamira Dance Company

Presenters:

Louise Potiki Bryant, Independent Artist

Terri Crawford, Korou Productions

Tia Reihana Morunga, University of Auckland

Tāwhanga Nopera, University of Waikato

100. LHC Welcome Reception

6:00 to 7:30 pm GAPA: Whare Tapere Iti

FRIDAY, JUNE 28
Concurrent Sessions 8:30-10:15am

101. Song, Story and the Role of Indigenous Knowledge

Individual Paper Session

8:30 to 10:15 am S Block: 1.01

Chair: *Ande Somby*, UiT - University of Tromsø

Participants:

Cultivating Creation: Exploring the Traditional Ecological

Knowledge of Native Song *Sara Moncada, Yaqui*
Humanities scholarship, the result of millennia of deep reflection on the human condition, informs the practices and principles that structure the way we approach our investigation of the human experience in the academy today. In a recent Harvard Magazine editorial, President Drew Faust espouses the value of the Humanities noting that immersion in the Humanities canon, is like being handed “a looking glass,” an invaluable perspective that has the potential to simultaneously allow us to stretch beyond ourselves while bringing our present lives into new view. As we consider the ways in which the humanities canon shapes the relationship of what we include as “knowledge” and how we value it, the continued exploration of how meaning and value is perceived in traditional knowledge systems and their contributions to our current systems in academia is vital. Through an investigation of relationships between Native song and Traditional Ecological Knowledge (TEK), I explore the importance of traditional song beyond the voice of cultural arts to powerful knowledge bundles. As such they reflect, synthesize and amplify the voices and visions of Native sciences, foodways, land traditions, culture, and history while also informing a deep awareness and reverence for the relationship among, between, and through all aspects of living creation. Native songs offer a path towards bringing our current academic canon into deeper relationship with traditional worldviews and what they have to offer to the worlds of academic and scientific rigor.

Dunggiidu Ngiyaanya Ganggaadi, Koala Calling Us Mob
Aunty Shaa Smith, Gumbaynggirr Jagun; Uncle Bud Marshall, Gumbaynggirr Jagun; Neeyan Smith, Gumbaynggirr Jagun; Sarah Wright, The University of Newcastle; Lara Daley, The University of Newcastle; Paul Hodge, The University of Newcastle

Heed the call of Dunggirr, Koala. Dunggiidu ngiyaanya ganggaadi, “Ngalanamba ngaanya.” On Gumbaynggirr Country, on the mid-north coast of NSW, Australia, Dunggirr is calling us into action, to care for Country, ourselves and each other. Dunggirr has always called people to action, has long sought to connect, as he did and continues to do through Maagun, the Dreaming. Dunggirr uses his gut strings as a bridge for his mob to re-join their homeland and calls all to come into different, respectful relationships with place. This journey is a journey of Maagun and a journey of now. We share this paper as Yandaarra: Aunty Shaa Smith, storyholder for Gumbaynggirr Country, Uncle Bud Marshall, Gumbaynggirr man, Aunty Shaa’s daughter, Neeyan Smith, and Sarah Wright, Paul Hodge and Lara Daley, three non-Gumbaynggirr academics. Together, and in our different ways with attention to our different positions as Gumbaynggirr and non-Gumbaynggirr settler-colonisers, we seek to walk together as Yandaarra, shifting camp, following the gut strings of Dunggirr. As Aunty Shaa is guided by Dunggirr she calls for a re-remembering, a bringing-back-together of ourselves and our differential relationships with each other, with ancestors, with ceremonies of the past/present/future, and with Country. In this paper, we share some of the processes and learnings of our collective as we try to heed Dunggirr, and encourage and support others, such as those involved in mainstream

natural resource management positions through the Jaliigirr Biodiversity Alliance, to heed his call.

Artistic Expressions and Yoiking with the Winged Ones
Ande Somby, UiT - University of Tromsø

How does an artistic expression correspond with a substantial issue for example the issue of land rights? This possibility opens interesting horizons as the artistic expression gives possibilities that legal, scientific or political discourses do not. One example is the question what the role of the traditional spiritual world of the Sámi people should have. Should that conversation be opened up by an artistic expression or should it be restricted away by the ontologies, epistemologies and axologies that rule current scientific discourses? There are however also challenges. How should one deal with the the autonomy of the issue? Would an artistic expression be able to mediate the issue in a fruitful and relevant way? What would the artistic expression tell and what would it obliterate? On the other hand the the question about the autonomy of the artistic expression appears. To what extent ought an artistic expression to be a vehicle for other things than itself? If art is purely about itself, it can become less interesting on one hand. On the other we can ask if we still are talking about art if it is used to illustrate for example a political position or does it thereby jump over to the realm of illustration or design? These questions will be approached and commented. They will be illustrated through a presentation and discussion of the project Yoiking with the Winged Ones which I have done in collaboration with the British sound artist Christopher Watson.

**102. Untangling Family, Community, and Identity:
Boundary Making and Indigeneity**

Panel

8:30 to 10:15 am S Block: 1.02

Chair: *Darryl Leroux*, Saint Mary's University

Participants:

The Self and the Indian: Longing and Nostalgia in Native Women’s Life Writing
Mallory Whiteduck, University of Michigan

This paper examines the movement of “the Indian of imagination” across generations of Native women’s life writing and uses nostalgia as a lens to recover writers’ resistance to reified “Indian” identities. In his essay “The Man Made of Words,” N. Scott Momaday writes that “an Indian is an idea which a given man has of himself.” In the space between this imagined Indian and life writers’ self-narrations are ruptures that erode persistent ideologies that seek to connect Indigenous women’s identities to qualities and experiences deemed “Indian.” In her memoir *My Body Is a Book of Rules*, for example, Elissa Washuta explores and ultimately resists structures that indelibly tie Native women’s identities to DNA, blood quantum, hair, a tribal ID card, and experiences of rape, trauma, poverty, addiction and loss. By exploring the way “the Indian” is entangled with nostalgia and longing in life writing, Native women writers simultaneously recognize the ways Indigenous identity is constructed and measure their own memories and realities against those constructions. This space generates new questions for the study of Native women’s life writing: What does it mean to long for a relationship to the land that may not appear in the same form for contemporary Native writers as it did for ancestors two or three generations before us? How does nostalgia for a Native past shape Native women’s narrations of their presents and futures? And, what possibilities might Native women’s life writing enable in an era when Indigenous women’s lives are at stake?

The Failure of Section 10: Three Decades of Indian Band Membership Policy in Canada
Damien Lee, Ryerson University

This paper argues that settler colonialism has moved through First Nations’ band membership codes in Canada.

In 1985, the Canadian government amended the Indian Act in such a way that allowed First Nations to control how their membership is defined. This amendment established section 10 of the Act, enabling Canada's 600+ Indian bands to write membership codes with very few restrictions. More than 220 did so. While this has been lauded by politicians and scholars, the result has been problematic for many: some codes were written in ways that introduced or maintained gendered, heteronormative, and/or blood quantum-based constructions of Indigeneity. Now three decades later, section 10's failure is evident in a growing proliferation of legal proceedings; First Nations individuals are challenging their respective bands for the way they have designed and implemented membership rules. These cases show that section 10 has in many instances reproduced the very logics of settler colonial elimination that the 1985 amendment could have addressed. I argue that section 10 has thereby harnessed First Nations' self-determination interests in service of the Indian Act's original intent, i.e. getting rid of Indians. As Canada is now again overhauling the membership and registration provisions the Indian Act, it is critical that these failures be made explicit so they are not replicated. With this in mind, this paper centres the perspectives of those who have struggled most under section 10 membership codes, namely, grassroots First Nations individuals.

Genetic Genealogy and White Settler Efforts to Become "Indigenous" *Darryl Leroux, Saint Mary's University*

In this paper, building on the work of Kim TallBear and Alondra Nelson, I demonstrate how white, French-descendants integrate new knowledge about their ancestral past—including DNA-based evidence—in a manner that confirms their kinship aspirations. Working at the nexus of family history, genetic genealogy, and identity, I explain how "aspirational descent" leads amateur genealogists and researchers to indigenize European (French) women ancestors from the seventeenth century. Two specific cases will be considered to demonstrate how this practice of descent has led white settlers in the eastern provinces of Canada to attempt to reconstruct present-day forms of Indigeneity. First, there's the case of Catherine Pillard, a French woman who migrated to New France in 1663. After researchers tested the mitochondrial DNA (mtDNA) of two of her present-day descendants in the mid-2000s, her identity was drastically transformed: no longer a young French woman sent to New France by the King of France, Pillard became the "Algonquin-Siberian" daughter of a prominent Huron-Wendat chief. Eventually, further mtDNA testing and archival research returned Pillard to her previous French identity, settling a decade-old debate about her identity. Second, there's the case of Catherine Lejeune, born outside of Loudun, France around 1633. For at least a generation in the late twentieth century, genealogists and researchers speculated that Lejeune had been Mi'kmaq, leading to a number of fanciful stories about her origins among family historians and genealogists. Yet, results of mtDNA testing of nearly a dozen of her present-day descendants have consistently pointed to her French origins.

103. Sovereignty Politics in Canada and the Pacific Northwest

Individual Paper Session

8:30 to 10:15 am S Block: 1.03

Chair: *Sarah Hunt*, University of British Columbia

Participants:

Truth and Reconciliation in a "Post-Truth" Age: Settler Denialism and Indigenous Interventions in Contemporary Canada *Pauline Wakeham, University of Western Ontario*

In 2015, the Truth and Reconciliation Commission of Canada published its final report on the history and ongoing impacts of the Indian Residential School system.

This moment of national reckoning, however, coincided with the ascendance of a "post-truth" culture in North America in which relativism and the right to free speech have been co-opted as alibis for the denial of gross human rights violations, genocide, and ongoing structural violence. This paper argues that a distinctive version of post-truth politics has emerged in Canada as a denialist response to the TRC's efforts to accord Indigenous survivors' testimony evidentiary force in re-writing the history and ongoing impacts of residential schools. What are the effects of this post-truth culture for Indigenous knowledges in Canada? My paper takes up this question by first analyzing settler denialism regarding residential schools in recent speeches by Senator Lynn Beyak and articles published by the conservative think-tank, the Frontier Centre for Public Policy. Such analysis illuminates how more "extreme" factions of settler denialism reinforce the validity of ostensibly more apologetic versions of Canadian reconciliation that continue to whitewash the enduring structure of settler colonialism at its core. Then, I turn to the work of Audra Simpson and J. Kēhaulani Kauanui to show how, when read through Indigenous decolonial frameworks, "post-truth" culture is exposed as not a new phenomenon but a centuries-long bulwark of settler colonial legitimation. In this context, Indigenous knowledges are vital to any robust understanding of the history and present of Turtle Island.

Called to Witness: Methodology and the Ethical Imperative for Indigenous Storytelling in Political Theory Scholarship *Kelly Aguirre, University of Victoria & Camosun College (B.C. Canada)*

In Pacific Northwest societies, including the Coast Salish nations, there is a protocol of calling formal witnesses at momentous events who are tasked with committing their details to memory, providing commentary and recalling them as caretakers of history. This paper will consider how this protocol can inform storytelling principles for Indigenous political theory scholarship recounting flashpoint political events, methodologically and ethically. That is, how theorists' ways of retelling an event's stories, linking them with others through time to suggest patterns and significance, can model the responsibilities this protocol entails. Questions around the risks of publicly disclosing Indigenous stories, including appropriation and deformation, tend to focus on sacred knowledge carried in oral tradition or regarding more immediately experiential stories, those testifying to colonial violence and trauma - as in the context of Canada's Truth and Reconciliation Commission, whose official mandate and reporting included reference to the witnessing protocol (TRC, 2015a; 2015b: 192). Yet these questions are equally applicable to affirmative stories of resilience, resistance and resurgence. Rather than withdraw from speaking for the risks involved, we can work critically against harmful modes of theorizing that denigrate or minimize Indigenous achievements, while aiding their amplification or resonance without assuming an authorial or interventionist posture that aims to fill silences, ignores refusals and imposes meaning. We can act as respectful witnesses of and for decolonial transformation. References: TRC, "Our Mandate" Truth and Reconciliation Commission. Website Archive. 2015a. <<http://www.trc.ca/websites/trcinstitution/index.php?p=7>> TRC, What We Have Learned: Principles of Truth and Reconciliation. Winnipeg: Truth and Reconciliation Commission, 2015b.

Respectability Politics within an Indigenous Context at Different Sites of Contention in Canada *Marrissa Mathews, McMaster University*

Respectability. Reconciliation. Resurgence. Two of these three words, resurgence and reconciliation, are currently being used in the Indigenous politics discourse in the context of Canada's 150th celebrations as well as Indigenous politics more generally. As an Indigenous person that observed the debate over whether it is

appropriate for Indigenous peoples to celebrate Canada's anniversary, this paper asks the following questions: What is meant by respectability? What should reconciliation look like from an Indigenous perspective? Finally, what is involved in resurgence politics? By drawing on "respectability politics," a concept borrowed from Black activism in the United States, as the foundation for this analysis, I argue that these concepts represent both a troubling and novel phenomenon. First, it is troubling because these concepts reveal deep divisions between and amongst Indigenous peoples. While I do not want to contribute to a damage-centred understanding (Tuck, 2009:14) of inter-Indigenous relations, these topics and themes are interesting in that they are ones that I have observed in my own life and want to understand more fully. Using the theoretical lens of respectability politics to examine concepts of reconciliation and resurgence, I suggest that respectability politics describes a specific way that colonial violence manifests itself in relationships among colonized peoples. Ultimately, this project adopts and exposes ways that respectability politics play out in a settler-colonial state and why they occur. It further discusses ways that we can productively critique respectability politics without falling into the practice of it.

104. Mino Pimatissi8in: Urban Indigenous Wellbeing and Social Determinants of Health in Canada

Panel

8:30 to 10:15 am S Block: 1.04

This panel will explore the development and impact of Indigenous urban organizations on the social determinants of health of Indigenous people living in three Canadian cities – Edmonton, Val d'Or, and Joliette. Today, more than half of the Canadian Indigenous population makes its home in cities and towns across the country. Although Indigenous urbanization is not a recent phenomenon and Indigenous urban organizations have been established since the early 1960s, Indigenous peoples still face significant challenges, especially in terms of health and housing. Using a variety of methods, from archival research to life story interviews, the panel will analyze the way in which Canative (A Métis Housing Corporation in Edmonton, Alberta), the Minowé Clinic (Val d'Or Friendship Centre, Quebec), and the Lanaudière Friendship Centre (Joliette, Quebec) have developed services and social supports that improve the quality of life and health of urban Indigenous people and their families. For a long time, the Indigenous presence in the city was considered as a clear sign of assimilation, yet the city has become an innovative ground for social and political Indigenous renewal. As our analyses will show, urban Indigenous organizations are a unique force for grassroots mobilization, cultural continuity, and participative citizenship clearly grounded in a social transformation project for Canada.

Chair: *Carole Levesque*, Institut National de la Recherche Scientifique

Participants:

Developing and Maintaining Social Networks through Indigenous Housing Corporations *Nathalie Kermaal*, *University of Alberta*

In my presentation, using archival, governmental and oral sources, I will analyze the reality of Indigenous peoples that are moving in major western Canadian urban centres such as Edmonton (Alberta, Canada) from the 1960s on and how an Indigenous organization such as Canative (A Métis Housing Corporation) responded to the growing need for housing. While we know that a great number of Indigenous people migrated from rural communities to urban centres, little is known about the demographic indicators of this migrant population. One of the preliminary outcomes of the data analysis of Canative indicates that women with children were the majority of tenants. My analysis will demonstrate that Indigenous housing corporations became the driving force behind developing and maintaining social networks that allowed Indigenous women to stay connected to their culture at a time when policy makers saw Indigenous urban migration

as a step towards erasure and assimilation.

Improving Indigenous Health in the Cities of Québec: The Example of Val-d'Or Native Friendship Centre's Minowé Clinic *Edith Cloutier*, *Val-d'Or Native Friendship Centre*

I will present the development, implementation, and a renewed service offer of the Minowé Clinic at the Val-d'Or Native Friendship Centre (VDNFC). Through the participation of our Friendship Centre members and the collaboration of regional public health institutions, the Minowé Clinic has experienced increased growth in the past seven years. Located Abitibi-Témiscamingue region (Quebec), the Minowé Clinic caters to an increasingly diverse Cree and Anicinape populations that either transit or are established in Val d'Or. Faced with growing pressure on specialized health and social services on one hand, and a rigid and jurisdictionally complex public health system on the other hand, the VDNFC has developed a culturally safe service delivery model based on Mino Madji8in – an Anicinabe concept of global wellness that recenters relationships and Indigenous culture at the core of service provision. I will show how the Minowé Clinic is more than just a positive example of greater accessibility to health and social services for the urban Indigenous population, becoming a driver in the realignment of power relationships between the Quebec health system and Indigenous urban organizations in our region and in the province.

Nanonetan Mamo: Assessing the Needs for Culturally Safe Services for Long-Term Care in Joliette (Quebec) *Ioana Radu*, *Institut National de la Recherche Scientifique (INRS)*

Older Indigenous adults and elders have long been sought after as cultural resources, knowledge holders, and local intermediaries in research contexts. Less attention has been paid to their challenges and opportunities in the context of an urban experience brought about by chronic illness. My presentation will focus on a research partnership between the Lanaudière Friendship Centre (CAAL) located in Joliette (Quebec) and DIALOG -- Indigenous Peoples Research and Knowledge Network (INRS) that documented the realities, needs, and priorities of eight Atikamekw adults who receive dialysis care in the town of Joliette. Through interviews with the patients, their caregivers, health professionals and health administrators, the project not only provided a more contextualized and culturally appropriate understanding of the Indigenous urban experience in terms of healthcare system and service provision, but also focused on the jurisdictional and relational challenges posed by a health-imposed transition to the city for older Indigenous peoples. The results informed CAAL's strategic decisions in terms of designing programs and services that can fill service provision gaps for long-term care, as well as supported knowledge mobilization activities aimed at enhancing the knowledge base of patients, their families, CAAL employees, and municipal service providers about potential culturally safe health services, supports, and interventions.

Building Relational Accountability in Indigenous Health Research: Perspectives from Canadian Scholars *Chantelle Richmond*, *Western University*

From a researcher perspective, addressing the complexity of contemporary Indigenous health inequity requires a fundamental reorientation in the ways we think about and conduct ourselves in relation to our students, our colleagues and perhaps most importantly, the communities we work with. Relational accountability refers to the social, cultural, and spiritual practices in which research partners and communities engage to build and maintain ethically and culturally safe research spaces. Despite its vital importance for Indigenous health research, the literature contains relatively few applied examples of relational accountability and its promise for improving both

research training environments and research processes. Drawing from interviews with Indigenous health scholars from across Canada, this paper identifies and critically evaluates the geographic, cultural and disciplinary-specific processes that can both support and undermine the formation of relational accountability between scholars and their students and community partners. Early results identify important tensions across Indigeneity, social location, geographic context, and gender. Because this research aims to improve how Indigenous health research is conducted in general – albeit through the lens of relationship-building processes – it will have broad impact and appeal within and beyond the field of Indigenous health, including those engaged in wider academic and research planning and policy processes.

105. K̓ans Hilile ('Making it Right')—A Collaborative Reframing of Kwakiutl Film and Audio Recordings with Franz Boas, 1930

Panel

8:30 to 10:15 am S Block: 1.05

This panel presents a collaborative project that aims to fold films made by Franz Boas and George Hunt in the village of Tsaxis (Fort Rupert, BC) in 1930 into a community-oriented and directed framework. Kaleb Child, Coreen Child, and Tommy Child, members of the Kwag'ul First Nation and Katie Bunn-Marcuse of the University of Washington's Burke Museum are working on this project by starting from foundations in community rather than from solely an institutional or academic research base to prioritize questions of ownership, values, relationships and collective contributions. This work is grounded on our collaborative approaches to working together in meaningful ways beneficial to both Indigenous community and culture, as well as the institution and research communities. *K̓ans Hilile ('Making it Right')—A Collaborative Reframing of Kwakiutl Film and Audio Recordings with Franz Boas, 1930* will be published as the inaugural volume by the University of Washington Press in their new Digital Publishing in Indigenous Studies Initiative, a joint venture with UBC Press. This book will address scholarly misconceptions about these archival recordings that have been alienated from their cultural context and to reintegrate them into proper relations with their living histories. Featuring embedded archival audio and film recordings of Kwag'ul crafts, games, and dancing from 1930, as well as current community knowledge and commentary on archival anthropological collections, *K̓ans Hilile* reflects the connections between continuing cultural property and their associated intangible rights within a robust collaborative knowledge production.

Chair: **Kathryn Bunn-Marcuse**, University of Washington

Participants:

Reframing Boas—Digital Frameworks for Collaboration and Connection *Kathryn Bunn-Marcuse, University of Washington*

K̓ans Hilile ('Making it Right')—A Collaborative Reframing of Kwakiutl Film and Audio Recordings with Franz Boas, 1930 will be published as the inaugural volume by the University of Washington Press in their new Digital Publishing in Indigenous Studies Initiative, Ravenspace. This publication will reunite existing archival media (16mm films, wax-cylinder audio recordings, material collections, and unpublished manuscripts and fieldnotes) from far-flung institutions forged into a new digital whole, shaped by and integrated with active cultural knowledge contributed by Kwag'ul First Nation members. ^[1]Boas and his Kwag'ul collaborators made 52 minutes of short films showing technology, games, and speech-making, and a variety of hereditary dance privileges—some of which are still danced today, while others have passed out of use. These films are little known outside of a small academic circle and the sound recordings have gone almost entirely unexamined. Additionally, they have been mostly inaccessible to the Kwakwaka'wakw, depriving them of valuable family and community histories. The platform allows these essays to take various forms with text illuminated by video and audio, as well as interviews with

contemporary contributors. By reconnecting intangible heritage, including songs and dances, to material objects such as regalia, this project re-centers the ownership of these materials within the communities and underlines the continuing cultural practice of the current generation of Kwag'ul people.

Galgapōla - Connecting Family, Connecting Generations, Reconnecting Archive *Coreen Child, Kwakiutl First Nation*

The films recorded in Tsaxis (Fort Rupert, BC) in 1930 by Boas with the participation of many individuals from the Hunt, Wilson, Williams, Knox, and Martin families demonstrate the strength of family privileges that continue to this day. This presentation discusses the critical importance of family histories, the ties to past generations, and how they are upheld today through the continuing traditions of dance, song and ceremony. Being a descendant of the film's participants makes this project one of both personal and community importance. ^[1]Our ancestors and the cultural generations behind us communicated and celebrated their connections, created space and time for one another, and they set things right through the potlatch and feast traditions of our people. Through a cultural spirit of generosity they have deliberately recorded some of their knowledge and ceremonies for future generations. This was done at great personal risk to each of the original participants given that in 1930 practicing our ceremonies was outlawed by the Canadian government. This project has allowed us to hear the audio recordings of our ancestors, revitalize some of the traditional songs they composed for future generations, and enhance cultural ceremonies that continue today in our communities. Bringing the gifts of these images, songs and archival materials back into Indigenous communities through direct and intentional cultural connections is central to this project. The recordings remind us of our close family connections and the hereditary privileges that are the foundation of our culture.

Laxwe Yasans Yakandasi – The 'Strength of our Voices *Tommy Child, Kwakiutl First Nation*

Traditional songs can serve as the focus for learning and demonstrating a continuing connection to Kwag'ul worldview: to the land, to our community, and to our histories. The collection of song recordings featured in this project were made by Boas in 1930, shared with him by Kwagwano, a 'Nakwaxda'xw singer from Blunden Harbor, BC, who knew the songs of the Kwag'ul participants in the film. These wax cylinder recordings capture the power of the songs that have persisted through the decades of government persecution and the cultural genocide of the colonial narrative. These songs and the cultural property showcased in the films represent the power of oral history and the resilience of our people. This presentation discusses the potential of archival recordings to support both the continuing traditions (songs that have remained active in ceremonies today) and the revitalization of songs (that went quiet and are being awoken again). ^[1]Songs are fundamentally connected to our identity, to our places of origin, they mark time, stem from the land, and connect us to our families, our chiefs, our ancestors, and to our children. Examples of this is evident through the archival material and revitalizing songs for use in our Big House ceremonies and our community schools are both part of our current work.

K̓ans Hilile: 'Making it Right *Kaleb Child, Kwakiutl First Nation, BC Aboriginal Education*

As a cultural educator and language learner I believe that Kwag'ul traditions, worldviews and perspectives should be applied in contemporary contexts and education systems. This project provides the opportunity and understanding that the Kwag'ul people are the knowledge keepers, the specialists that hold the insights necessary to make this project truly meaningful to Indigenous and non-Indigenous communities as a whole. I believe that our own history and

the way we view the world are a responsibility being taken far more seriously by mainstream society, and we 'make the world right again' when we as First Nations tell our own stories according to our own research.^[1] For many years, research and documentation has been carried out by 'guests' in our communities in the way of anthropologists, historians, archaeologists, and other cultural enthusiasts. This project demonstrates the strength and capacity that comes from equitable collaborations that respect our own cultural contexts when researchers become connected in greater ways that require accountability and reciprocity. This project and digital publication platform allows us to reconnect the materials collected from our community (spread across many different institutions), and make them accessible and most importantly, 'breathing life' back into the old materials. We can work alongside institutions and the allies to our communities to help to reconstruct, rebuild, and retell the stories of our unbroken line of traditions. This presentation will reflect on the connections that can be made between this collaborative project and the educational transformation going on in community and across the province currently

Comment: **Paige Raibmon**, University of British Columbia

106. Genomics in Colonial Contexts

Panel

8:30 to 10:15 am S Block: B.01

The field of 'genomic medicine' is relatively fast-moving, with an increase in genomic research being carried out in Aotearoa, and shifts in the technologies available. References to genomic medicine are becoming increasingly prevalent in health. Talk about DNA has also increased more broadly in public discourses, with the increasing marketing of direct-to-consumer genetic testing, such as Ancestry.com and 23andMe.com. Current narratives about genomic medicine, including the claimed risks and benefits for Indigenous peoples, exist within a broader context of ongoing coloniality, whereby Westernised approaches to 'science' maintain their hegemonic status, and neo-liberalist and capitalist systems of knowledge production tend to conceptualise benefit in terms of the ability of genomic research to produce 'commodifiable' and 'commercialisable' outputs. Our panel brings together three researchers to present and discuss key issues and challenges relating to genomic research in health and Māori in Aotearoa. The first paper will discuss how genomic research often occurs in a space that is silent on the racialised context of the field and 'wilfully ignorant' of the traces of histories that remain present in current approaches. The second panel member will consider notions of individual and collective consent, including how consent can be understood across generations and within a relational ontology. The third panellist will highlight structural and system weaknesses that could lead to (un)safety for Māori and suggest critical questions to be asked of those proposing genomic research in Māori communities.

Chair: **Donna Cormack**, University of Auckland, Aotearoa

Participants:

Racialisation and Genomics in Colonial Contexts:

Problematic Histories, Presents and Futures **Donna Cormack**, *The University of Auckland*

Fundamental to the colonial project is the (re)imagining of Indigenous peoples within racialised hierarchies. Colonial logics drive the (re)categorisation of Indigenous peoples into 'racial' population groups, and these population group categories remain central to population and genomic health research today. Much genomic research does not engage critically or deeply with the logics underpinning assumptions in their 'science', nor with the broader context of the ongoing racialised spaces within which genomic research is carried out. This paper considers the racialised conditions within which population and genomic health research occurs in colonial societies, and the tendency to a decontextualised, dehistoricised research. Drawing on concepts of 'ignorance' (as discussed by Charles Mills and others), the paper examines how white logics are upheld in genomic research in ways that entrench racial hierarchies.

Exploring Notions of Consent within an Intergenerational

Context **Hana Burgess**, *The University of Auckland*

This paper considers notions of individual and collective consent within the field of 'genomic medicine', including how consent can be understood across generations and within a relational ontology. A particular challenge for Māori within the field of genomic medicine is the tension between individual and collective consent, as genes do not just provide information about individuals, they can identify much about one's whānau across generations. Importantly, our genes are associated with our whakapapa which situates this issue within an intergenerational context, involving the past, present and future. This means moving beyond current approaches to genomics that focus on individuals today, towards considering the potential implications genomic medicine can have for our tūpuna and mokopuna. Conceptualising genomic medicine intergenerationally requires us to consider how we can negotiate consent in a way that respects and upholds our relationality within and between generations.

(Un)safety in Genomic Research **Sarah-Jane Paine**, *The University of Auckland*

Safety in genomic research, particularly that being conducted out of Westernised universities, is often thought to be addressed through institutional ethics policies and processes. In reality, these structures and systems may currently be inadequate to address the potential unsafety of genomic research for Indigenous communities. Institutional ethics tend to focus on individual rather than collective rights, and on protecting institutions and limiting liabilities. In these systems, safety may be conceptualised as relating to the safety of processes in laboratories, for example, or in how samples are stored or shared. While there has been some consideration of tikanga Māori in relation to aspects of genomic research, the mechanisms for sustained, meaningful community input into research systems, processes and policies remains limited. This paper will highlight structural and system weaknesses that may create and sustain conditions of (un)safety for Māori in genomic research, and present critical questions that can be asked by Māori individuals and communities in this space.

Concern for Exploitation of Indigenous Genomic Data Persists Two Decades Later **Krystal S Tsosie**, *Vanderbilt University / Turtle Mountain Community College*; **Joseph Yracheta**, *Missouri Breaks Industries, Inc.*

Background: There is a persistent concern about the ethical risks and potential for biocommercial exploitation of genomic information collected from Indigenous communities. In recent past, large-scale endeavors for cataloguing DNA—such as the Human Genome Diversity Project (HGDP) and Genographic Project—were denounced globally by Indigenous groups as being insensitive to cultural belief systems and for broadly disseminating sensitive genomic data in public databases. Many tribal nations in the United States have since disengaged from participating in genomics research. Native Americans now constitute the lowest ethnic-minority group represented in precision health research, further widening the health disparities gap. Concerns: Companies such as Ancestry and 23andMe utilize publicly available data from HGDP to inform their direct-to-consumer products that generate a billion dollars in revenue annually, substantiating concerns for the commercialization of data collected from Indigenous populations. While the latest 2017 revisions to the Federal policy for the Protection of Human Subjects ("Common Rule") uphold the right of federally-recognized tribal nations to self-govern and are consistent with current models of community-engaged research, many non-Indigenous researchers circumvent tribal review procedures and recruit urban Native Americans who reside off-reservation. Additionally, the rise of "Big Data" and the requirement to deposit genomic data from federally-funded projects into public databases has kept tribal nations continually concerned.

Recommendations: Tribes can utilize their sovereignty to create repositories that restrict access to researchers. There must be expanded efforts to educate individuals about genomic risks. Importantly, stakeholders must know that genomic autonomy is both an individual and community concern.

Comment: *Papaarangi Reid*, The University of Auckland

107. Indigenous Video Games and VR Room – Indigital Play

Roundtable

8:30 to 5:30 pm *The Station: Esports*

This proposal is for a half or full day space where attendees and community members can experience some of the rich and vibrant examples of Indigenous video games, digital storytelling, virtual reality experiences, and some older forms of play – tabletop games and card games, etc. To clarify, this is not a gambling room – games and gaming here are meant to indicate Indigenous play and ways of relating through play with various games in different mediums. Indigital is invoked here to encompass digital Indigenous games and code older meanings of digital – incorporating tabletop and other analog games that we play using our hands and fingers. This is powerful, fun, and a rapidly-expanding field of study and play; this session will have many different types of games and experiences out for participants to play, learn, and be inspired by. Several of the designers and artists will be present to talk informally with participants and help demo the games and experiences; 24+ games are featured (see list). We will also provide examples of Indigenous-language coding and programming groups, workshops and lesson plans available to those who want to make more of these in their communities, and other important resources for those interested in learning more about the field and the designers and artists contributing to it. We have decided to center Māori game developers and designers, but also feature games from Turtle Island, other parts of Oceania, and Indigenous communities within what is currently called Europe and Central America. Come join us!

Presenters:

Elizabeth LaPensee, Anishinaabe, Michigan State University

Michelle Lee Brown, University of Hawai‘i at Mānoa

108. Partera Praxis: Traditional Birth Work in Conversation with Indigenous Studies

Roundtable

8:30 to 10:15 am *K Block: G.01*

Indigenous birth workers are guardians and companions of transformation. Supporting mothers through birth, they accompany families through physical and spiritual dimensions of tradition. Grounding Indigenous and decolonial futures in the present, traditional birth workers wrap life, death, and all transformed in ancestral care. This roundtable brings traditional birth workers in conversation with researchers to discuss the intersections of their work in order to investigate how traditional care may be incorporated in scholarly work that transforms Indigenous life. Narcisa Mashienta (Shuar, Ecuador) founded *Mujeres de la Selva* and works to preserve land and culture in the Amazon through birth work, youth work, and women’s empowerment. Katia Salas Jiménez (Kuitukara, Ecuador) is a traditional midwife training Achar midwives in the Amazon as a means of women’s and community empowerment. Harmz de Thierry (Waikato-Tainui, Aotearoa) is a Rangatahi hauora educator in Hamilton. His work centers ancestral stories and knowledge to guide adolescent journeys. Nikita Hall (Ngāti Pāoa, Aotearoa) is a Te Rēo Māori educator. Her language revitalization praxis is built on traditional teaching, student mental health, and Indigenous Studies pedagogy. Kayla Pituka (Red River Métis, Amiskwaciwāskahikan) researches Métis horsemanship as kinship and wahkootwin, illuminating the role horses play in spiritual and political life at the Faculty of Native Studies, UAlberta. Guests will explore influences on praxis and how they prepare for, welcome, and nurture transformation. This discussion will be chaired as a platica, an Abya Yala practices aiming to transmute towards collective healing and will be translated by Quetzala Carson (Nicarao-Mestizx, Nicaragua).

Chair: *Quetzala Maria Carson*, Mestizx Nicarao

Presenters:

Narcisa Mashienta, Shuar

Katia Salas Jiménez, Kuitukara

Harmz de Thierry, Waikato-Tainui

Nikita Matheson, Ngāi Tahu

Kayla Pituka, Red River Métis

109. Edge of the Knife (Sgaawaay K’uuna): Film as a Catalyst for Indigenous Language Revitalization on Haida Gwaii

Film

8:30 to 10:15 am *L Block: G.01*

Edge of the Knife Running time: 100 mins + 20 minute panel discussion Co-Directors: Gwaai Edenshaw & Helen Haig-Brown private Vimeo link to the film: <https://vimeo.com/287516605> password: EOTK0830 Summary On the archipelago of Haida Gwaii off the coast of British Columbia, in the 1800’s, two families re-unite at their summer fishing camp. Soon conflict between a charismatic young nobleman, Aditi’s ii, and his best friend Kwa, tears their interwoven families apart. When Aditi’s ii’s recklessness causes the death of Kwa’s son, he flees into the rainforest. Wracked with grief, Aditi’s ii transforms into Gaagiixid, a supernatural being caught between worlds. While the community hopes to restore Aditi’s ii’s humanity, Kwa wrestles with his deepest desire - revenge. With less than 1% of Haida fluent in their ancestral language, “Edge of the Knife” was envisioned to support the Haida language, create local employment, and promote Haida culture by bringing an ancient Haida story into a new space using the medium of film. The creation of “Edge of the Knife” required a community-led collaborative effort. In consultation with local elders, language and script workshops for participants of all ages were essential to the process, with a predominantly Haida cast and crew working on the production. By promoting indigenous-language filmmaking and retaining community control over production, ownership and distribution, “Edge of the Knife” offers a unique example of the power of using contemporary media to strengthen and protect indigenous language and culture. The team from the film will discuss how the film was conceived as a community development project.

Chair: *Leonie Sandercock*, University of British Columbia

Presenter: *Helen Haig-Brown*, Co-director

110. For the Long Haul: What We Can Learn from Long-Term Indigenous-Settler Alliances in Canada

Panel

8:30 to 10:15 am *S Block: G.01*

This panel examines how long-term Indigenous-settler alliances emerge and unfold in particular spatial contexts in Canada. Using a case study approach informed by Indigenous and anticolonial research methodologies, and privileging the voices and analyses of alliance participants, panelists consider how relationships of solidarity surface, develop, and shift in response to changing social and political conditions, evolving relationships, and emerging struggles for decolonization. Each case study considers a specific context of alliance-building: 1) Lynne Davis, Dawn Lavell-Harvard, and Nahannee Schuitemaker (Trent University) consider alliances initiated by Indigenous women and their organizations in support of their decades-long challenges to gender-based discrimination enforced through the Indian Act; 2) Jeff Denis (McMaster University) tracks alliances forged by the Shoal Lake 40 First Nation in its Freedom Road campaign to end long-standing boil-water advisories and state-imposed geographic isolation; and 3) Chris Hiller (University of Waterloo) consider decades of solidarity efforts by KAIROS Canada, a national ecumenical justice organization. Each case study has been designed in partnership with relevant Indigenous leaders and employs a blend of story-sharing circles, individual interviews, and archival research. Panelists track shifts in the types of alliances fostered, the terms and conditions of their development, the principles that guide them, the knowledges and strategies they mobilize, their negotiations of power and difference, the challenges they face, and the lessons learned by alliance participants. After presenting highlights from each case, panelists will offer preliminary observations on cross-case comparisons and on implications for Indigenous-settler alliances in the wake of Canada’s Truth and Reconciliation Commission.

Chair: *Nahannee Schuitemaker*, Trent University

Participants:

The Right To Belong: Indigenous Women's Organizing and Leadership *Dawn Lavell-Harvard, Trent University; Nahannee Schuitemaker, Trent University*

Since the 1960s, Indigenous women have been fighting multiple forms of discrimination flowing out of the Indian Act and the colonial culture it has reproduced in First Nations communities. Stripped of Indian status for marrying non-status or non-Indigenous men, First Nations women and their children were forced to leave their communities, an act of violence having far-reaching generational consequences for cultural identities, as well as social and economic vulnerabilities. In struggling against sexism, racism and other injustices, the mobilization efforts of Indigenous women have included court challenges, organizing Indigenous women's organizations (e.g. Native Women's Association of Canada), confronting First Nations leaders who opposed them, and appealing to human rights tribunals including the Inter-American Commission on Human Rights and the United Nations. In pursuing these resistance activities, Indigenous women have found allies and supporters among non-Indigenous individuals and organizations that have lent their skills and resources to the cause of justice for Indigenous women and their families. These struggles continue to the present day. Using an Indigenous story-telling methodology, Indigenous women leaders and their supporters were brought together to exchange their stories of struggle and movement building. We will share what we have learned about long-term alliance building from the stories shared in this historic gathering and from archival research.

Shoal Lake 40 First Nation and the Struggle for Freedom Road *Jeff Denis, McMaster University*

The Freedom Road case study examines how the Shoal Lake 40 (SL40) First Nation – an Anishinaabe community on the Manitoba-Ontario border in Treaty 3 Territory – has crafted durable alliances with a diversity of individuals and organizations in its longstanding struggle to end state-imposed geographic isolation and boil-water advisories. In 1913, without the First Nation's consent, the Canadian government approved a 150-km aqueduct from Shoal Lake to provide the City of Winnipeg with clean drinking water. This development resulted in SL40 being cut off from the mainland and rendered an artificial island, making it impossible, at times, for community members to access jobs, shopping, healthcare, and other services. In perhaps the ultimate irony, SL40 has been under a boil-water advisory since 1997 due to a dam that diverts contaminated water away from the aqueduct and towards the reserve. SL40 has always resisted these injustices. In recent years, it has engaged in creative collective actions, captured media attention, and strategically cultivated alliances with social and environmental activists, evangelical Christians, business executives, recent immigrants, and urban Indigenous people. Under this organized pressure, in 2015, the federal, provincial, and municipal governments agreed to fund the construction of a 22-km access road and water treatment facilities. Through story-sharing circles with SL40 members and allies, this study examines the role that alliances played in achieving change, how these alliances formed and developed, the strategies they utilized, challenges that arose in working together, and lessons learned that may benefit other Indigenous communities and alliances.

KAIROS Canada and Efforts to Build Indigenous Solidarity *Chris Hiller, University of Waterloo*

This case study will explore the alliance-building work of KAIROS Canada, a national ecumenical network for social and environmental justice that works on behalf of 11 national church and church agencies in Canada. Church involvement in supporting Indigenous rights in Canada spans a 45-year history, beginning with Project North's national advocacy program in the '70s and continuing

through the Aboriginal Rights Coalition's regional partnerships in the '80's and '90s. Since its inception in 2001, KAIROS Canada has continued this trajectory of work through network building, church engagement, education and action campaigns, and federal policy advocacy in support of Indigenous rights. The organization's work in this regard is perhaps best known for the 'Blanket Exercise,' a widely-adopted popular education tool that introduces participants to colonial history and Indigenous peoples' experiences of and resistance to land dispossession. In recent years, the organization has stepped up this work through education and advocacy specific to the churches' roles and responsibilities in relation to residential schools' history and the ongoing colonization of Indigenous peoples in Canada. Using biblical and theological reflection, policy briefs, workshops, and innovative action campaigns, KAIROS seeks to draw church constituents and other settler Canadians into solidarity actions and relationships. Through story-sharing circles and interviews with network members, staff, and Indigenous and civil society partners, as well as archival research, this case study will explore how KAIROS Canada has negotiated, nurtured, learned from, refined, and been changed by alliance relationships over time through engagements with Indigenous organizations, nations, and peoples.

Framing the TRC Process in Canada: Newspaper Analysis of Colonial Denial in Indigenous-Non-Indigenous Relations in 2003-2016 *Laura Mudde, University of British Columbia, Okanagan*

Interdisciplinary critical discourse and frame analysis of newspaper articles between 2003 and 2016 related to the Truth and Reconciliation Commission in Canada. This paper problematizes Indigenous-Non-Indigenous relations in Canada through the analysis of discrepant frame alignment between former PM Harper's residential school apology, and that apology being a solution to settler colonialism in Canada. The comparative analysis of *Windspeaker*, *The Toronto Star*, *The Winnipeg Free Press*, *The National Post*, and *The Globe and Mail* between 2003 and 2016 reveals how in Canadian public discourse two narratives coexist: that how even though former PM Stephen Harper formally apologized for residential schools and Canada's involvement in 2008, he also was able to deny Canada's colonial history and perpetual reality at the G20 summit in 2009. Through the newspaper document analysis and academic research by amongst others Bombay, Matheson and Anisman (2014), Maxwell (2014), Andersen (2016), Tolley (2015), Martin (2009), Storey (2016), Coulthard (2014), Moreton-Robinson (2015), and Schiffer (2016), this paper problematizes non-Indigenous perspectives on the TRC process in Canada, and the residential school apology as a 'solution' to colonialism. This research is part of a dissertation project that seeks to promote interdisciplinary research that addresses some problematic structural processes in public rhetoric expressed towards Indigenous communities in Canada that perpetuate negative stereotypes. The envisioned outcomes are to increase understanding and knowledge of individual, group, and societal interaction that offers a critical deconstruction of public discourse and language of reconciliation as presented to the Canadian public through media and politics.

111. Working through "Indigenous v.s. Local" Tensions
Individual Paper Session

8:30 to 10:15 am 1 Block: G.02

Chair: **Jane Carey**, University of Wollongong

Participants:

Indigenous Comparative Practices: Maori Campaigns for 'Home Rule' and 'Racial Fusion' in the 1890s and early 1900s *Jane Carey, University of Wollongong*

In recent scholarship there has been something of a 'backlash' against new directions in Indigenous histories

that have adopted transnational or comparative approaches (for example the framework of settler colonialism). Some scholars contend that such approaches overshadow important local histories, or obscure Indigenous agency and experience. In this paper, I hope to shift this debate by exploring how Indigenous people themselves deployed comparative frames in the late nineteenth and early twentieth centuries. I draw specifically on two case studies of Maori activism that exhibited a sophisticated comparative sensibility. First, campaigns for 'Home Rule' in the 1890s, that drew heavily on the Irish example. This campaign was underpinned by the aim of regaining control over ongoing land transfers. And second, the (very different) comparative understanding that informed the Young Maori Party's adoption of 'racial fusion' as the central plank of their political platform in the early 1900s. In this discussion, I explore what Maori activists found to be useful points of connection, comparison and contrast as they drew insights from the experiences of other colonised people around the globe.

Made in the Islands: Localness and Indigeneity in Reggae in Hawai'i *Sunaina Keonaoa Kale, University of California, Santa Barbara*

This paper explores how indigeneity and localness complicate each other in the context of reggae music in Hawai'i. Locally-produced reggae, which is often called island music or Jawaiian, has perhaps been the most popular local genre in Hawai'i for the last 20 years. In Hawai'i, local is not simply the opposite of the global, but derives from Hawai'i's history of racialized plantation labor that began in the mid-19th century. Although who and what counts as local can be contentious, it is often considered the identity and culture of the people born and raised in Hawai'i regardless of race or ethnicity. Scholars such as Haunani-Kay Trask and Candice Fujikane have critiqued localness in Hawai'i for perpetuating settler colonialism. They argue that localness allows people of color in Hawai'i to claim indigenous connection to the land and also to reduce Hawaiianess to a race or ethnicity equivalent to any other. At the same time, according to Amy Ku'uleialoha Stillman, localness still represents a real connection to place and land. This cooption of indigeneity and connection to land is present in the ways that local and/or indigenous Hawaiian people listen to and talk about reggae. Using musical and discursive examples, I demonstrate that musicians and listeners often hear localness/Hawaiianess in this music even when it is obscured by global sounds. At the same time, formations of indigenous Hawaiianess bleed into localness and vice versa—locals are often aware of an underlying indigenous influence while connecting to Hawaiian land in a sincere manner.

Governance Policies for Indigenisation in Aotearoa New Zealand and Canada: A Comparative Study *Alison Green, University of Waikato; Tara Million, University of Saskatchewan*

Indigenisation policies have the potential to contribute toward self-determination as envisaged by Māori who signed a treaty with the British Crown in 1840 in Aotearoa New Zealand and First Nations in Canada who signed numerous treaties since 1763. Lessons from both countries indicate that indigenisation policies must address structural determinants if these are to advance Māori and First Nations' goals for self-determination. Public health services and library services are key areas for Māori and First Nations self-determined development in Aotearoa New Zealand and Canada. We examine a decade of governance-level policies employed by the Ministry of Health in Aotearoa New Zealand and federal, provincial and territorial libraries in Canada to determine the extent to which these mechanisms for indigenisation advance Māori and First Nations self-determination. Publically available policy documents were reviewed against an indigeneity framework developed for this study. Literature was sought

that addressed indigeneity, governance of health services and libraries, and Māori and First Nations self-determination in Aotearoa New Zealand and Canada. Peer-reviewed literature authored by Māori and First Nations people was privileged. Governments understand indigeneity as a mechanism for reconciliation rather than an opportunity to co-develop policies that advance 'nation-within-nation' structures. Preoccupied with the discourse of indivisible sovereignty, health and library services espouse a rhetoric of Māori and First Nations self-determination whilst simultaneously limiting its advancement. Current policies for indigenisation are unlikely to expand Māori and First Nations self-determination as envisaged by treaties.

Tino Rangiwehitanga: An Indigenous Pathway towards Decolonial Tribal Governance *Rangimarie Mahuika, Ngati Rangiwehehi*

Within Aotearoa/New Zealand the term tino rangatiratanga has long been used to refer to Maori sovereignty, self-determination, and the characteristics and authority that distinguish a leader or Rangatira. Many debates have focused on defining the term, and discussing its relevant applications within the constitutional founding documents of Aotearoa/New Zealand. Tino Rangiwehitanga then, is a specific tribal articulation of self-determination and sovereignty. This paper draws on my recently completed doctoral research which initially began as an investigation of possible post-settlement governance models but became instead, an examination of the evolution of governance within Ngati Rangiwehehi. More specifically within this presentation I hope to demonstrate the significant differences in a Ngati Rangiwehehi perspective on governance which are essential to ensuring the long-term self-determination and well-being of the tribe. The paper argues that for Ngati Rangiwehehi to be self-determining we must build our governance upon the foundations left for us by our ancestors.

112. Earthworks Singing Across Lands and Generations Panel

8:30 to 10:15 am L Block: G.02

This panel offers four distinct but interrelated approaches to understanding ancient North American Indigenous earthworks and their relationships to contemporary Native communities. Jim Wilson, a trained archaeologist who lectures at the University of Georgia, begins by situating Hopewell-era mounds within their physical and cultural contexts, and argues that earthworks situated near running water work to produce a kind of symphonic movement across generations. Next, Marti Chaatsmith (Comanche citizen, Choctaw descendant), interim director of the Newark Earthworks Center at Ohio State University-Newark, describes how contemporary Indigenous communities that were removed from mound sites, such as the Shawnee removed from Ohio, can reconnect with their homelands and reestablish links to earthworks. The result, she argues, is a complete paradigm shift in how we understand and how we work to preserve earthworks sites. LeAnne Howe (Choctaw), a noted Native writer and a distinguished professor at the University of Georgia, then investigates how contemporary communities reconnect to mounds and mound sites through the vehicle of song. Howe offers a close reading of a nineteenth-century Choctaw hymn that, she argues, demonstrates how Choctaw ancestors encoded the mounds. Finally, Chadwick Allen (Chickasaw ancestry), a professor at the University of Washington, brings the panel to conclusion by posing broad questions about how we can know, understand, and use ancient earthworks and earthworks principles in our contemporary creative and intellectual work. We anticipate robust discussion!

Chair: *Chadwick Allen*, University of Washington

Participants:

The Hopewell Song and Living Indigenous Culture *Jim Wilson, University of Georgia*

Hopewell Mound Group is the type site for Middle Woodland archaeology. Approximately 2000 years old, the Hopewell Mound Group represents a Middle Woodland transition between earlier earthworks like Fort Ancient that

zig-zag along river bluffs, and later sites like Newark with geometrical enclosures placed on broad terraces of perennial streams. The Ohio valley encompasses hundreds of Middle Woodland earthworks containing hundreds-of-thousands of artifacts fashioned from materials acquired in a trade network across the Western Hemisphere from the Great Lakes to the Gulf of Mexico and from the Atlantic to the Rockies. The Hopewell Mound Group sites suggest earthworks and running water are cosmological partners; and like stanzas of a song, they form part of a symphonic central movement thousands of years in the making. In my paper I discuss what we may learn by studying the songs (think vibrations) of mound sites, in collaboration with other Middle Woodland sites across the hemisphere, and in collaboration with Native American Tribal Historic Preservation programs that study, interpret, and even own the sites.

Issa Halali Haatoko Iksa Illok Isha Shkii: Because You Are Holding Onto Me, I Am Not Dead Yet *LeAnne Howe, University of Georgia*

The Choctaw people, my tribe, were mound builders. In my paper I discuss how analyzing Choctaw hymns may offer insights into how the tribal songs were used to encode tribal returns and tribal continuity over vast landscapes before the arrival of Europeans. For example, the Choctaw "Evening Hymn 93" has a particularly quirky second stanza: "Issa halali haatoko iksa illok isha shkii, Because you are holding onto me, I am not dead yet." Who is the unknown caller, and who is the "I" that is responding, and what is being seen? I suggest that by examining oddities like Issa halali haatoko iksa illok isha shkii, Because you are holding onto me, I am not dead yet, we may be able to find more expressive artifacts, fragments of mound songs lying dormant where they were buried: inside Christian hymns. By linking ancient Southeastern American Indian architects and cultural keepers who emplotted the land with meaning, e.g., earthworks and mounds and songs, we may be able to understand how mound sites played a vital role in tribal continuity over two thousand years.

Thinking With and Through, but also Among the Mounds *Chadwick Allen, University of Washington*

My contribution builds from the work of my colleagues on the panel as well as from the work of a range of Native writers, artists, communities, and intellectuals in order to consider how we can know, understand, and use earthworks and earthworks principles in our contemporary creative and intellectual practices. In what ways do ancient mounds and the remains of ancient mounds continue to serve as tools for creative and critical thinking? And how can these remarkable structures be reactivated in our creative and intellectual lives for the present and for possible futures? In particular, I will address the seeming opposition between mounds as abstract symbols—often reduced in settler accounts to two-dimensional surveys, schematics, and maps—and mounds as physical phenomena—that is, mounds as Indigenous living beings with three- (or four-) dimensional presence. What roles do physical embodiment and endurance across long spans of time play in our understanding of and contemporary relationships with ancient mounds?

113. Studies of Indigenous Media Industries

Panel

8:30 to 10:15 am S Block: G.02

Indigenous media is constituted not just by media content but also by industry trends, cultural institutions, production cultures, and audiences. As Indigenous media production has expanded and become increasingly professionalized, new infrastructures to fund, produce, distribute, and exhibit Indigenous media have developed. Specifically, we explore how contemporary Indigenous media industries shape and invest in new technologies, genres, and taste cultures. Karrmen Crey examines Lisa Jackson's immersive 360° film, *Highway of Tears* (2016) as an emergent example of Indigenous uses of virtual reality (VR) technologies that structure the viewer's

relations to Indigenous women and the environment. Jacqueline Land discusses how Indigenous women's fan podcasting and other forms of fan organizing intervene in predominantly white fan spaces and foster Indigenous digital fan communities. Danika Medak-Saltzman juxtaposes an experimental film short by Adam Khalil (Ojibwe) with the most recent machinima by Skawennati (Mohawk) to explore how each artist differently envisions Indigenous uses of drone technologies and their role in decolonial futures. Finally, Maya Solis will serve as commentator, reflecting on the current developments within Indigenous media industries. Together, panelists and commentator illustrate the range of practices and forms through which Indigenous media industries are defined and developed nationally and globally. The panel expands the study of Indigenous media by engaging with underexplored approaches such as digital media studies, fan studies, and media industry studies to test the applications and limitations of this scholarship in helping us to understand the possibilities of Indigenous-led creation and collectivization within the contemporary media landscape.

Chair: **Jacqueline Land**, University of Wisconsin, Madison
Participants:

Immersed in Empathy: Lisa Jackson's 360° Film, *Highway of Tears* (2016) *Karrmen Crey, Simon Fraser University*

Virtual and augmented reality have become an industry priority in Canada, which has invested 25 million dollars in these technologies since 2013. Indigenous media has been responsive, leading to a growing body of VR projects that investigate the applications of immersive technologies to Indigenous concerns. Indigenous media theorists have long debated immersive technologies, of which Loretta Todd (Cree/Métis) presciently asked, "what ideology will have agency in cyberspace?" (2005). Will disembodiment, or the mind/body split of Western epistemologies, prevail? How can virtual space express Indigenous concepts of relationality and connection? This presentation examines *Highway of Tears* (2016), a 360° immersive film directed by Lisa Jackson (Anishinaabe), arguing that it imbues virtual space with empathy for women who have gone missing and been murdered along British Columbia's Highway 16, and for the landscape itself, which has been maligned by this history. Produced for "The Current," a program on Canada's national radio broadcaster, *Highway of Tears* intercuts images of Highway 16 with an interview with Matilda Wilson, whose daughter, Ramona, is among the missing. The film immerses the viewer in land that has come to define this violence, but "rehabilitates" its benign image. The interview "seats" the viewer in Wilson's living room, encouraging intimacy and empathy for Wilson, and the murdered and missing women. These relational strategies dovetail with *The Current's* journalistic commitment to Canadian "voices," making the issue a Canadian one, and guiding the ostensibly Canadian viewer to acknowledge it as such.

Empty Metal and a Return to Balance: Drone Technology, Punk Band Vigilantes and The Peacemaker Returns *Danika Medak-Saltzman, Syracuse University*

Empty Metal (2018) co-directed by Adam Khalil (Ojibwe) and Bayley Sweitzer portrays a dystopian present mirroring the United States and Canada in 2018—replete with extrajudicial killings and widening racial divides. Following Grace Dillon's (2012) description of apocalypse as a world out of balance, *Empty Metal* is a meditation on the intersections of state surveillance, regimes of racial terror, and strategies of resistance. By using (easily weaponized) drone technology in the film's creation and as a site of narrative critique, *Empty Metal* follows a punk band trio turned underground operatives to lay bear the inescapable vicious cycle of vigilante justice. Likewise, Skawennati's latest machinima, *The Peacemaker's Return* (2018), provides another means of addressing the current apocalypse, by centering Indigenous knowledge not reproducing settler state violence. Skawennati's illustrates an end the current apocalypse and a return to right

relationships by extending the Iroquois Great Law of Peace across planet Earth and later the galaxy. Ultimately, both *The Peacemaker's Return* and *Empty Metal* provide avenues to address the North American apocalyptic present, but only one of these roads privileges Indigenous knowledge and political sophistication. Juxtaposing these two films might seem unusual, but considered together we see that the empty metal of technology can lead to societies plagued by constant warfare as much as they can create new worlds where Indigenous ways of being can return us to an anti-and-de-colonial balance.

Streaming "Indigenerdity": Indigenous Women's Fan-Podcasting *Jacqueline Land, University of Wisconsin, Madison*

Indigenous podcasting has expanded in recent years, providing new avenues for Indigenous self-representation and storytelling. This paper explores Indigenous podcast series such as *Métis in Space* and *A Tribe Called Geek* to consider the relationship between Indigenous women's participation in geek media cultures, podcasting, and fandom. In analyzing these podcasts and others forms of Indigenous fan organizing that have followed such as Indigenous Comic-Con, my research brings together literature on women of color fan communities, critical media industry studies, and Indigenous feminism. Like other minority fan communities, Indigenous women fans have established digital communities to give voice to Indigenous fan identities, practices, and values while intervening in white fan spaces that have long excluded them. Fan-podcasting provides a rare space for Indigenous women fans to vent, laugh, and be heard. Yet, as my interviews with podcasters and participant observation at Indigenous Comic-Con suggest, Indigenous women fans must also be understood as what Van Dijk (2009) calls "producers," or those who work at the intersections between professional media production and participatory new media culture. Indigenous producers actively brand and align themselves with geek media forms and genres such as science fiction, comic books, and video games. I argue that Indigenous fan-podcasts carve out space for Indigenous women's fan communities while simultaneously working to make Indigenous audiences visible as a distinct market of media consumers.

Comment:

Maya Solis, Sundance Institute

114. Decolonial Labour: Indigenous Cultural Politics and Creative Acts of Resurgence

Roundtable

8:30 to 10:15 am L Block: G.03

Leanne Betasamosake Simpson argues that the core of resurgent practice is both "transformative" and "generative." Simpson states; "I have spent enough time taking down the master's house, and now I want most of my energy to go into visioning and building our new house" (Simpson, 2011, 32). This call for "visioning and building" animates this roundtable. This inter-national roundtable brings together academic and community participants from different geographies, and creative practices. Round-table participants include practicing artists, academics, and community leaders in a global intervention on decolonial politics. This demonstration and discussion based roundtable will explore how Indigenous creative practices differ, but share a commitment to anti-colonialism, and Indigenous resurgence. Participants will represent different modes of cultural politics, including the practices of drum-makers, singers, skilled land-users, language speakers, community artists and organizers. In an engaging interview-style format that offers time for community questions and participation, panelists will speak to both how their understanding of Indigenous resurgence is specific to place, while also tying together the creative praxis of decolonization, including harvesting, language learning, community art projects. This serves as an intervention against reductive understandings the role and practice of cultural process, as well as an invitation to think openly and creatively about where and who engage in decolonial practices. In inviting these speakers together, this roundtable will

illustrate that creative resurgence, and indeed, Indigenous cultural politics, must be widely conceptualized and grounded in community to understand the potentiality of creation in a politics of Indigenous resurgence.

Chair: *Leanne R. Simpson, Independent*

Presenters:

Tania Willard, University of British Columbia, Okanagan
Kelsey Wrightson, Dechinta Centre for Research and Learning

Gordie Liske, Dechinta Centre for Research and Learning, Yellowknives Dene First Nation

Randy Baillargeon, Yellowknives Dene First Nation

115. Engaging and Enraging in the Anthropocene: Indigenous and Allied Perspectives

Panel

8:30 to 10:15 am S Block: G.03

Many Western scholars are contemplating how humans are affecting the earth on the geological scale, a concept called the Anthropocene. While some academics embrace the Anthropocene as a celebration of humanity's abilities to dramatically alter the earth, other communities are more cautious. Instead Indigenous communities are calling for a more nuanced approach to human engagement with the larger natural world—that it is an ancient Indigenous way of thinking rather than a newfound way of thinking. In this panel, we will argue that the Anthropocene concept is not a new way of thinking, but rather an ancient way of Indigenous thinking about humanity's relationship with the natural world. Indigenous peoples have long understood that humanity is but a small part of the natural world, not outside of the natural world as the West appears to suggest. In this Indigenous framework, humanity has a reciprocal relationship with a constantly renewing natural world. This reciprocal relationship is the basis of epistemological worldviews of how humans are to engage not only other humans, but plants, trees, foods and medicine, animals, birds, fish—in short, all of creation—with gratitude and a profound respect. So, this panel will engage with, and problematize (enrage) the Anthropocene concept, through our discussion of Indigenous and Allied perspectives. In this panel we seek to create space within the Anthropocene debate for many Indigenous perspectives to engage in meaningful dialogues engaging and enraging the Anthropocene.

Participants:

Acknowledging Place in the Anthropocene: Settler Colonialism and Indigenous Solidarity *Adam J. Fix, The Ohio State University*

From the Anthropocene to the Capitalocene to the Chthulucene; from optimistic eco-modernist geo-engineers to Malthusian doomsday prophets; the academy is teeming with treatises on the so-called "age of humans." With the rise of the Anthropocene concept came the rise of its critics—including those within Indigenous Studies who see the "age of humans" as a regurgitation (or perversion) of an ancient worldview in which humans have always been profoundly intertwined with the rest of nature. But these arguments are more than academic squabbles. The stakes are high. As the competing Anthropocene narratives struggle to gain purchase outside of academia, reactionary settler colonial political movements are on the rise, threatening Indigenous sovereignty and ecosystem conservation. Nearly twenty years ago, Arturo Escobar (2001) wrote that we were "faced with the growing realization that any alternative course of action must take into account place-based models of nature, culture, and politics," a move that would serve as a critique of Eurocentrism and a recognition of Indigenous worldviews. In this presentation, I explore the implications of this realization. What does it mean to acknowledge the agency of place in the "age of humans," and what does this teach us about Indigenous solidarity in a time of rupture and dispersal?

Indigenous Ontologies & Heritage Landscapes: Sustainability & Political Ecology in the Rice Terraces of Ifugao Philippines *Rosaleen McAfee, University of*

British Columbia

My research problematizes epistemic and hermeneutical categories such as the ‘Anthropocene’, specifically by considering localized issues around maintaining and sustaining Indigenous-farmed landscapes. This work prioritizes Indigenous knowledge based upon the indivisible relationship between the land and non-human species as sentient beings. My research is situated in the UNESCO World Heritage designated rice terraces of Ifugao, Philippines – a landscape where cultural heritage tourism, natural resource management and Indigenous visibility-raising are brought to bear on one another daily. My project highlights Indigenous knowledge to challenge western notions held by heritage institutions such as UNESCO, specifically pertaining to frameworks of ‘authenticity’ utilized by UNESCO in Ifugao. The ‘authentic’ form, character and function of the terraces intersects with both farming and tourism in Ifugao, and my research, situated at this intersection, considers the impact of privileging western ‘authentic’ qualities of the terraced landscape over Indigenous knowledge and farming practices in the region. Further, I argue the prioritization of Indigenous knowledge in Ifugao is crucial to the maintenance of sustainable land and water-use in this region. I am neither from the Philippines nor an Indigenous Filipina, and am conscious of the possibility of my reproducing epistemic injustices by claiming to understand Indigenous knowledge. Thus, in my discussion of Ifugao experiences, I draw primarily upon literature written by Indigenous scholars and first-hand ethnographic accounts from Ifugao written by Filipino scholars. I argue that western scholars have a duty to work collaboratively with Indigenous communities to address and rectify the harms incurred by privileging western epistemologies.

To Stay: Native Fatherhood and Understanding Indigenous Worldviews and Environmental Responsibility *Hugh Burnam, Syracuse University*

Throughout history sets of Western institutions like universities and schools, attempted to eradicate Indigenous worldviews (Grande, 2015) and are often viewed by Indigenous peoples as the pinnacle of the settler colonial project who continue to remove us from and settle our lands, our minds, our languages, and our families. While Western institutions argue for “progress” and for “new” and innovative ideas to address issues within the environment and climate change, Indigenous peoples hardly escape the gaze of the West. To consider our Original lifeways as a solution to societal ills, for me, as Kanienkehaka, Haudenosaunee, I argue that we must remind ourselves to intentionally put Indigenous responsibility first, before engaging within discourse with anyone about our teachings. While this paper was originally crafted to discuss anxieties of balancing the Western and Indigenous worlds in the academy, a teaching of ethic and refusal are probably more suitable to discuss Indigenous responsibility and our relationships with issues of environmental power and dominance. As a Mohawk and as a father, I reveal a sense of these responsibilities through story of place, of family, and of self. While using an Indigenous Research paradigm (Wilson, 2008; Archibald, 2008), the story I share is about my children and the ways that they teach me to love the land, to learn our languages, and to stay within our communities. I think the most powerful teaching, is to stay. My intentions are to offer a story to understand our relationship to ourselves, our communities, and to the Earth.

On Ritual Landscape and Environmental Shift: How do the Amis People Negotiate Cultural Rights with Governmental Projects? *Yi-tze Lee, National Dong Hwa University; Yi-fong Chen, National Dong Hwa University, Taiwan*

This paper derives from a practical position that reflects how human geography and “indigenism” converges in the contemporary world. Via the perspectives of land

resources and traditional territories, as well as the life experiences of co-living, this project examines co-livelihood with the environmental humanities and future survival. Amis people, who live in Eastern Taiwan, have developed their practice of ritual worship based on the leadership of “Cikawasai” shaman groups with sacred vessels. Rituals are the most representative events of historical memories and application of species under the transition of subsistence strategies. This paper aims to discuss the operation transition of ritual spaces and its multispecies application in the fieldwork based on the understanding of “ritual landscape” and “culture heritage.” It focuses on the change of human-species relationship during the ritual cycles—especially on the use of three kinds of animals: the birds in harvest ritual and age-set ceremonies, the fish in the fishing ritual, and the “pigs for the ancestors” during the family ritual practice. This research investigator proposes the importance of the notion of “ritual landscape,” which reflects the impact of environmental change to the habitats of the local as well as urbanization for memory loss. In the end, this paper reveals how ritual activities become “engaged cultural heritagization projects,” in order to discuss contemporary issues such as transition of religious events, social practice, and environmental recognition.

Comment:

Kevin J White, State University of New York, Oswego

116. Enacting Our Stewardship Responsibilities: Knowledge and the Natural World

Individual Paper Session

8:30 to 10:15 am L Block: G.04

Chair: *Marama Muru-Lanning, University of Auckland*

Participants:

Indigenous Law and Other-than-Human Normativities in the Context of Amazonian Neo-Extractivism *Ivan Vargas, McGill University*

In recent years, the Northwestern Amazon has become both the center of the Colombian neo-extractivist boom as well as the recipient of internationally designed forest conservation programs. Ranging from the mining of rare minerals and infrastructural projects to environmental conservation agendas, this neo-extractivist geography intertwines ecologically minded political discourse and export-oriented economic measures. In addition, a growing corpus of norms and judge provisions afford legal standing to other-than-human beings in Colombia. The Constitutional Court, for instance, recently recognized the rights of a mercury-polluted river in the Pacific rainforest. By building alliances with an assortment of NGOs, scholars, and state-actors, indigenous communities in Northwestern Amazon ‘partially connect’ their resistance practices with modern expressions of politics, law, and science. At the crossroads between political ecology and the anthropology of law, this paper addresses an existing ethnographic gap: namely, engaging manifold expressions of indigenous jurisprudence as other-than-human legal concepts. For instance, beyond the indigenous law recognized by the multicultural state in Colombia, plants-as-people have a saying in what indigenous legal scholars refer to as the law-of-origin (different from Western Natural Law). Drawing from Brazilian anthropologist Eduardo Viveiros de Castro (2015) and others, nonhuman beings see themselves as persons whose bodies conceal an internal human form. To be sure, a relational rather than entity-oriented view of life forms offers a useful framework to engage with Amerindian legal concepts. Yet, despite ecological and culturally attuned rural reforms introduced by the law, the economic basis of post-conflict Colombia heavily rely on neo-extractivist practices.

Huli’ia: Traditional Tool Supporting Resource Management *Kim Kano’e’ulalani Morishige, University of Hawai’i at Mānoa/Nā Maka o Papahānaumokuākea*

Huli'ia is a tool developed Nā Maka o Papahānaumokuākea allowing a geographic place to inform community members about the natural cycles that are occurring at that place. This information can then be applied to guide best practices and initiate efficient and effective management strategies that benefit the health and productivity of the community. Huli'ia, simply stated, is an observational process based on traditional relationships that support community in gaining the capacity to observe and document seasonal changes and shifts across entire landscapes, from mountains to ocean and everything in between. Through the Huli'ia process, a community documents these natural changes over time, identifies cycles within certain species or occurrences (i.e., flowering, fruiting, presence/absence of flora/fauna, cloud formations, spawning or recruitment of fish species, etc.). Huli'ia assists in helping community members identify links between species appearance, abundance and behavior occurrences as indicators of the other. The framework of this process allows natural cycles to guide our natural resource management practices instead of a Gregorian calendar guiding these practices since climate change alters the timing or phenology of these natural cycles. This tool supports communities to adapt as climate changes by enabling communities to understand and shift behaviors to support productivity in place. The Huli'ia tool also allows a place to inform and drive community resource management decision-making and can be applied to find more effective and efficient management alternatives.

Urban 'Āina: Community Driven Indigenous Urban Design *Niegel Rozet, University of Hawai'i at Mānoa; Kamuela Enos, University of Hawai'i at Mānoa/ Mao Organic Farms; Anthony Deluze, Hoola Hou ia Kalauao; Billy Kinney, University of Hawai'i at Mānoa, Dept of Urban and Regional Planning, Kua 'āinau Ulu 'Auamo*

Ho'ōla Hou Iā Kalauao is a Native Hawaiian non-profit that actively stewards approximately 2.5 acres of agricultural land on O'ahu. Located in the middle of a dense urban core, in the ahupua'a (land division) called Kalauao, the farm shares boundaries with Pearlridge Shopping Center, parking lots, and some of O'ahu's most congested traffic arteries. The farm gets its water from a natural spring that feeds traditionally cultivated Native Hawaiian crops. Approximately 35 varieties of heirloom Kalo (taro) are grown here along with other native plants. In addition to traditional foods for the Native community, this farm has provided space for partnerships to grow as well. Currently graduate students from the University of Hawai'i at Mānoa Department of Urban and Regional Planning have been creating tools and processes to support growing of relationships between the farmer (Anthony Deluze), the landowner (Kamehameha Schools), and the kaiaulu (community). In this presentation, we plan to share how the development and maintenance of pilina (connection) with kilo (observations) can foster both the preservation of 'āina and the kaiulu in today's modern context and conditions. Through our process, we were able to systematically inventory services that the farm provides the kaiaulu, create means to streamline day to day farm protocols, and hold space to support opportunities to grow pilina.

117. Gender and Sexuality Across Time, Space, and Place Individual Paper Session

8:30 to 10:15 am L Block: G.05

Chair: **Michelle Susan Alice McGeough**, University of British Columbia

Participants:

Moving Indigenous Sex Workers Into Place: A Socio-Spatial Case Study in Vancouver, Canada's Downtown Eastside *Alison L. Grittner, University of Calgary*
This paper examines how Indigeneity, gender, and space

intertwine to create the emplaced experiences of Indigenous sex workers in Vancouver, Canada's Downtown Eastside (DTES). Located on the traditional territories of the Squamish, Tseil-Waututh, and Musqueam First Nations, the DTES is renowned as a marginal space, the locus of poverty, substance use, and homelessness in Western Canada. Residential demographics reflect structural issues of colonization, as approximately 70% of sex workers in the DTES are Indigenous (Culhane, 2003; Krüsi et al., 2012). Hunt (2013) asserts that "today the dominant image of the Downtown Eastside is that of an Indigenous sex worker" (p. 97). This paper introduces three ideas that highlight the necessity of privileging the lived experiences of Indigenous sex workers in the DTES as a challenge to structural oppression. First, I explore the historical surveillance and control of Indigenous women's bodies as interwoven within Canada's colonial history. Second, I apply multisensory spatial methods to link the structural violence of the DTES's built environment to the widespread colonial violence of Canada's Indian Act. Finally, I posit that linking Indigenous sex workers to understandings of place is a decolonizing path forward by concomitantly centering the needs and voices of Indigenous sex workers while recognizing their place within community. Bringing Indigenous sex workers from the pathologized 'out-of-place' to 'in-place' (Creswell 2004, p. 122) challenges structural stigma and privileges emplaced knowledge. Overall the paper contributes by shining light onto Indigenous sex worker's lives and environments, which have long been invisible in Canada.

Using L'nuwey (Mi'kmaw) Worldview to Conceptualize Two-Spirit Identity

John R. Sylliboy, McGill University

The session is to share how the term Two-spirit is conceptualized in Mi'kmaw worldview. Two-spirit is a pan-Indigenous term to represent LGBTQ2S+ (Lesbian, Gay, Bisexual, Trans, Queer, Two-Spirited, + for non-gender conforming, non-binary). As a Two-spirit researcher, I undertook the challenge in my master's thesis to conduct a qualitative study to conceptualize Two-spirit using oral tradition and a personal narrative. Who/why: In Atlantic Canada, the term Two-spirit is becoming more accepted by Mi'kmaw youth to express their gender identity and sexuality. In an era of reconciliation in Canada and the ever-increasing movements of self-determination and decolonization of systemic homophobia and heterosexism, Mi'kmaw youth wanted to know if the term can be conceptualized using Mi'kmaw perspectives to explain what is gender and sexuality. Cultural and academic interest to research Two-spirit identity and how it relates to Mi'kmaw culture is essential especially for Mi'kmaw youth who are barraged with cultural erosion and loss of cultural identity which affects their mental health. Findings show that there is no documented evidence of ancestral knowledge, teachings, or ceremonies with what we now know as Two-spirit identity in Mi'kmaw, before the arrival of Europeans in Atlantic Canada. Therefore, conceptualization of Two-spirits is possible by analyzing how gender and sexuality are contextualized using Indigenous epistemology, oral tradition and worldview in a contemporary setting. The understanding of gender identity and sexuality can be contextualized in a cultural context through oral tradition, such as a personal narrative, which is a source of empowerment and cultural continuity for Mi'kmaw youth.

Decolonizing Polyamory: A Critical Indigenous Critique of Non-Monogamous Settler Colonialist Relationships

Emerson Parker Pehl, Widener University

Vague concepts of Indigeneity have frequently been invoked to defend polyamory within both historical and current discourse. More explicitly, the ideals of pre-colonial Indigenous sexuality and relationship structures have often been heavily relied on as a way to essentialize polyamory as truly 'natural' to humankind (Willey, 2016). While these narratives, which are typically utilized by non-

Native polyamorists, might appear to center 'authentic' Indigenous experiences and histories, I argue that these problematic 'knowledges' of pre-colonial Indigenous sexuality are repurposed colonial narratives that are now being used to legitimize settler colonial polyamory for non-Native polyamorists (Willey, 2016; Morgensen, 2011; Moraga & Anzaldúa, 2015). Instead of relying on these erroneous knowledges of Indigeneity, those which have been created through a historical colonial gaze of Indigeneity to produce knowledges of the Indigenous for the North American settler colonialists, to validate settler colonialist polyamory with essentialism, I propose a critical feminist, Two-Spirit critique of primary coupledom in settler colonialist polyamory that problematizes couple privilege that can perpetuate racism, (cis)sexism, and heterosexism through tokenism and fetishization (Willey, 2016; Said, 1978; Mulvey, 1975; Patterson, 2018). This critique of settler colonialist polyamorous relationship structures, which not only afford social and legal privileges that appeal to the settler colonialist state, but that also centers privileged bodies that perpetuate sexual micro- and macro-aggressions against marginalized bodies, especially those bodies which intersect with race, gender, sexuality, and ability.

Activating Indigenous Knowledge: Contemporary Indigenous Artists Push Beyond Queering the Canon
Michelle Susan Alice McGeough, University of British Columbia

Settler colonialism has had a profoundly deleterious effect on the transmission of Indigenous knowledge. Nowhere is this more evident than in the disruption that has occurred regarding Indigenous understandings of non-binary gender and sexual identities. This paper is part of a larger inquiry into how the reclamation and activation of Indigenous knowledges concerning gender and sexuality is intimately tied to contemporary Indigenous nation building. My paper is an examination of how contemporary Indigenous artists from Canada engage their sexual and gender identities, and how these encounters are reflected in their artistic practice and production. Using a model informed by discussions with the artists, three distinctive patterns of engagement emerge. These patterns are rupture, renewal and reclamation. The first pattern, rupture, describes artwork that deals with the impact of internalized and external homophobia. The second articulation is renewal. This artwork employs indigenous understandings of gender fluidity as it is expressed in cultural practices in both the artists' process and production. The final category is reclamation. This category describes what we are witnessing in the artistic production of emerging LGBTQ2 Indigenous artists. These artists are not only reclaiming their non-heteronormative identities, but they are also examining how the activation of Indigenous concepts of kinship and reciprocity enable Indigenous peoples to re-emerge as sexually empowered and actualized Individuals and Nations.

118. It's Ours and WE'LL Decide What We Share
Roundtable

8:30 to 10:15 am K Block: G.06

Indigenous communities are rightfully concerned about protecting traditional knowledge and curating information shared with the outside world. This roundtable discussion explores ways in which Native American communities and universities in the Great Lakes Region are using Mukurtu, indigenous archiving software, to publicly share some data and firewall culturally sensitive knowledge in ways that respect cultural protocols and benefit host communities. • In collaboration with the National Park Service, Red Cliff, Bad River, and Lac du Flambeau Bands of Lake Superior Ojibwe are creating a youth-produced digital video archive of Traditional Ecological Knowledge about the Apostle Islands National Lakeshore. • Pokagon Potawatomi in southwest Michigan are facilitating community access to their tribal collections and adding important metadata to their archives through the collaborative functionality of their Mukurtu site, called Wiwkwébtthēgen, "place where sacred items are kept." • Along

with serving as a regional hub for Mukurtu training, the University of Wisconsin—Madison is using the system to facilitate multiple collaborations with Native American communities throughout the western Great Lakes region, including the co-curation of a traveling exhibition, local signage, and Hoocak language resources. • Purdue and Northwestern Universities are facilitating collaborations amongst Indigenous communities around the world who seek to shape global decisions on the environment that have local impacts on environmental quality and justice. This includes the development and co-curation of archives of Indigenous engagement in international environmental policy events. This discussion is intended to provide new insights into how indigenous communities are using technology to preserve and protect cultural knowledge.

Chair: **Patricia Ann Loew**, Bad River Band of Lake Superior Ojibwe

Presenters:

Blaire Topash-Caldwell, Pokagon Band Potawatomi
Omar Jerome Poler, Sokaogan (Mole Lake) Ojibwe
Edith Leoso, Bad River Ojibwe
Kim Suiseeya, Northwestern University

119. Effectively Creating Proficient Second-Language Speakers of Endangered Indigenous Languages
Roundtable

8:30 to 10:15 am K Block: G.07

With the critically-endangered status of Indigenous languages worldwide, there exists an urgent need to quickly and effectively create new speakers of these languages to bridge the gap between fluent, first-language speakers and babies. Even in communities where many fluent speakers are still present, transmission is critically low. This roundtable will present and discuss effective and universally-applicable methods for creating new speakers of endangered languages. The roundtable participants are new speakers of their Indigenous language of Anishinaabemowin who focus on all aspects of language revitalization including formal instruction in academic environments, immersion learning in the home and elsewhere, learning from first-language speakers, and the linguistic study of the language. They have found, through their experience, that combining instruction in basic to advanced grammatical knowledge of the target language with learning in extensive immersion environments alongside fluent first language speakers is highly effective in creating new speakers. The roundtable participants are: Miigwanaabiik (Jessica Shonias), Anishinaabemowin Language Instructor, Georgian College, and co-founder of Eshki-nishnaabemjig Ojibwe Language Immersion Program; Ozaawaa Giizhigo Ginew (Monty McGahey II), Education MA student, University of Western Ontario and Anishinaabemowin Ojibwe Language Immersion Program Coordinator, Chippewas of the Thames First Nation; Kevin Shilling-Ritchie, new speaker of Anishinaabemowin; and, Mskwaankwad Rice, Linguistics MA student, University of Minnesota.

Chair: **Emmaline Beauchamp**, Chippewas of the Thames First Nation

Presenters:

Musqwaunquot Rice, Eshki-nishnaabemjig
Monty McGahey, Chippewas of the Thames First Nation
Ziibiins Alexandra Johnson, Eshki-nishnaabemjig,
University of Auckland

120. Health and Healing

Individual Paper Session

8:30 to 10:15 am I Block: G.09

Chair: **Linda Waimarie Nikora**, University of Auckland
Participants:

From 'At Risk' Individuals to Whānau Flourishing:
Contextualised Understandings of Māori Precarity in
Aotearoa *Mohi Rua*, University of Waikato; *Darrin
Hodgetts*, Massey University; *Ottillie Stolle*, University
of Waikato; *Eddie Neha*, University of Waikato;
Roilinda Karapu, *Te Whakaruruhau Waikato Women's
Refuge*; *Bill Cochrane*, University of Waikato; *Thomas
Stubbs*, Royal Holloway University of London; *Kerry*

Chamberlain, Massey University

As many will be aware, dominant approaches to indigenous poverty, precarity and the provision of welfare services are primarily orientated towards identifying risk factors and profiling, behaviour modification, case management and punishment. This presentation draws on findings from a collaborative research project that engages with precariat Māori households and their culturally-patterned responses to socio-economic marginalisation. Our team has employed quantitative techniques to demonstrate the extent of Māori precarity in Aotearoa and responsive qualitative engagements to document insights into everyday lives, insecurities, the functioning of punitive welfare, and opportunities for human flourishing. Our research seeks to challenge the understandings of Māori precarity as isolated personal deficits and risks. Instead, we seek to advance more contextualised and culturally-responsive understandings, and to counter the tendency of dominant groups to silence the structural causes and lived realities of poverty and inequality in Aotearoa today.

Healing Through Storytelling: Indigenizing Social Work Through Stories *Mary Kate Dennis, University of Manitoba*

Indigenous storytelling is an important method of transmitting knowledge for Indigenous peoples around the world. It is imperative that studies of Indigenous people be grounded in a style that matches the interconnectedness of Indigenous knowledge. Accordingly, we use the interdisciplinary approaches of Indigenous social work and literatures to examine how storytelling can inform current social work practice and pedagogy with the end goal of promoting healing for Indigenous people. Utilizing an Indigenous research paradigm, we locate Indigenous knowledges through modern storytelling outlets including novels, graphic novels, poetry, and podcast. Through conventional content analysis, we identify how a diverse sample of Cree, Anishinaabe, and Métis storytellers in Canada—Beatrice Masionier (Métis), Richard Wagamese (Anishinaabe), Louise Halfe Skydancer (Cree), Katherena Vermette (Métis), Connie Walker (Cree), and Patti LaBoucane-Benson (Métis)—navigate through traumatic experiences. We turn to an ambiguous loss framework to examine the losses as they are not easily defined and may not be publically recognized. The grief symptoms for ambiguous losses are painful, immobilizing and often incomprehensible thereby inhibiting healing (Boss, 2010). Symptoms can mirror PTSD and can continue for years and can be shared across generations (Boss, 2010). For the Indigenous people whose stories we examine, they experience both trauma and ambiguous losses related to their disconnection to family and culture. Through this sample of Indigenous storytelling, we see that the best possibility for healing these losses through the reconnection with cultural practices and by resisting settler-colonial social work practices.

Gathering the Medicines: Urban Métis Womxn's Identity and Experiences with Health Services in Toronto, Canada *Renee Monchalin, University of Toronto*

Métis peoples, while comprising over a third of the total Indigenous population in Canada, experience major gaps in health services that accommodate their cultural identities. This is problematic given Métis peoples experience severe disparities in health determinants and outcomes compared to the non-Indigenous Canadian population. Given these contexts, this research aims to fill the culturally-safe health care gap for urban Métis peoples. It does this by engaging with the original health experts of Métis communities - Métis womxn. Due to decades of colonial legislation and forced land displacement, female narratives have been silenced, and Métis identities have been fractured. This has resulted in having direct implications on Métis people's current health and access to health services. Solutions to filling the Métis health service gap may lie in the all too often unacknowledged or missing voices of Métis womxn.

Guided by a decolonizing praxis, conversations were employed to 'gather the medicines', to explore what medicines are still carried by Métis womxn in urban areas and are being/could be applied to address health service gap in Toronto. This presentation will share 1) How urban Métis identity informs, facilitates and/or impacts health and health service access; 2) Recommendations for health service providers in Canadian urban cities to better serve Métis Peoples' health needs; and 3) Share Métis womxn's' medicinal knowledge to nourish the health and wellbeing of Métis communities.

Te Hā o Whānau: Whānau Experiences Informing the Maternal-infant Health Care System in Aotearoa *Kendall Stevenson, Victoria University of Wellington*

Māori (Indigenous people of Aotearoa New Zealand) pregnant women and their children are more likely to be harmed and die than NZ European whānau (family). These health disparities are unacceptable and contribute to life-long disabilities in physical, social and emotional well-being. This PhD research interviewed ten wāhine (women) and their whānau who experienced the harm or loss of their baby. The research questioned whether or not the maternal-infant health care system was delivering culturally responsive care for whānau following the harm or loss of their baby; and if not, can we learn from the lived realities of these whānau and mātauranga Māori (Māori knowledge) to propose positive, culturally responsive systemic change(s) that may contribute towards addressing the current health care disparities. It was found that all ten whānau entered the maternal-infant health care system at an unexpected time, and under unanticipated circumstances. When they were made to enter in this manner, the system was incompatible in delivering culturally responsive care. To offer a solution, a nuanced framework of health care, named Te Hā o Whānau, is suggested. The name was chosen to mean whānau voices leading maternity care in Aotearoa New Zealand. Thus, the framework builds upon the whānau experiences to offer tikanga Māori (Māori cultural practices) guidelines of practice. This presentation will share the research findings and how the maternal-infant health care system can deliver culturally responsive health care following the harm or loss of babies using Te Hā o Whānau framework.

121. Indigenous Community Engagement Projects: Methods and Process for Addressing Historical Trauma and Delivery of Care

Roundtable

8:30 to 10:15 am K Block: G.09

Respecting Indigenous research methods requires that communities have direct input in developing, defining, and funding of research practices and projects that relate to them (Battiste, 2008; Tuhiwai Smith, 2012). Such methods involve communities in the development, design, collection, interpretation, and dissemination of findings. The Chihuum Piiuywmk Inach project represents a community engaged research intervention that is grounded in cultural and local processes and supported through a combination of Indigenous and Anthropological theories and practices. Despite increasing awareness of historical trauma and its impact on health, only a handful of medical programs are designed to develop shared physician and patient knowledge about the concept. The Chihuum Piiuywmk Inach/Gathering of Good Minds is a collaboration between Riverside/San Bernardino County Indian Health Inc., southern California tribes, and the University of California Riverside to address gaps in provider knowledge through the design, development, and implementation of Historical Trauma curriculum for researchers, providers, and medical students. This roundtable draws upon the experiences of project participants including clinicians, researchers, and southern California tribal community members to explore the coming together and drawing from multiple sources of knowledge and data to inform the development of methods, goals, and funding of community engagement projects. Roundtable participants will discuss the processes by which we come to engage each other around historical trauma and our hopes for shifting the delivery of care.

Chair: **Juliet McMullin**, University of California, Riverside
Presenters:

Kendall Shumway, Riverside/San Bernardino County
Indian Health Inc.
Sean Milanovich, Agua Caliente Band of Cahuilla Indians
Laurette McGuire, California State University, San
Marcos
Katheryn Rodriguez, University of California, Riverside

122. The Stacked Deck: Navigating Life Under Empire

Panel

8:30 to 10:15 am A Block: G.11

This panel examines the perilous routes indigenous peoples in Hawai'i, New Mexico, and Sāmoa navigated in order to maintain control over their own lives under American imperial rule. Whether by conscious design or simply the result of its biases and logics, the American empire created political and legal structures that limited the routes for indigenous peoples to negotiate with and for power. At the same time the empire created clear threats to the continued survival of indigenous peoples as coherent groups. Spurned on by these threats, natives pursued their limited options with varying degrees of success. Regardless of those successes, and even when imperial projects seemed to fail, the paths that were left open inevitably strengthened the empire's control over indigenous peoples. Dean Saranillio argues that American imperial projects in Hawai'i were the result of the persistent "failing-forward," showing how previous failures led to the strengthening of the imperial relationship during the debate over statehood. Simón Trujillo explores how successive Spanish, Mexican, and American regimes created and then attempted to erase the genízarx and how that history affects discussions around Latinx Indigeneity. Kirititina Sailiata looks at the role of Bishop Museum and American anthropology in shaping debate in Sāmoa and Washington D.C. about both the failed Organic act of 1930 and Samoan tradition. Kealani Cook examines how the federal government created space for Kānaka Maoli to access power in Hawai'i by embracing American ideologies, and in doing so recruited Kanaka to promote those ideologies.

Chair: **Kealani Robinson Cook**, University of Hawai'i, West O'ahu

Participants:

Unsustainable Empire: the Fail-Forward Pattern of Settler Colonialism **Dean Itsuji Saranillio**, *New York University*

his paper argues that U.S. imperialist ventures in Hawai'i were not the result of a strong nation swallowing a weak and feeble island nation, but rather a result of a weakening U.S. nation whose mode of production—capitalism—was increasingly unsustainable without enacting a more aggressive policy of imperialism. If we think of forms of white supremacy, such as settler colonialism and capitalism, as emerging from positions of weakness, not strength, we can gain a more accurate understanding of how the United States came to occupy Hawai'i. As such, settler colonialism "fails forward" into its various imperial formations, including what is intimately known as statehood. While the fail-forward pattern of capitalism often relies on colonial and imperial dispossession to resolve economic crises, such acts of state violence have a theatrical and discursive component to them. The state often relies on theatricality and opinion campaigns to legitimize such forms of violence, as the coup d'état necessitates legitimization and must be represented publicly as a means to capture public opinion. This paper examines the statehood movement through various attempts at reckoning with the 1893 overthrow. The paper ends by arguing that not only is capitalism unsustainable as an economic system but we are currently in a critical moment where the planet itself can no longer sustain such human-centered ways of living. This calls for a critical engagement with Indigenous economies, foodways, and governance, as a means to produce alternative futures to the settler state.

Land Grant Struggle and the Borderland Politics of

Genízarx Indigeneity in New Mexico **Simón Ventura Trujillo**, *New York University*

This paper analyzes the genízarx diaspora and land grant struggle in New Mexico to unsettle the contemporary study of Latinx Indigeneities. The Spanish land grant system imposed in New Mexico during the late 16th century emerged as a practice of bestowing usurped Indigenous land to conquistadores as reward for expanding the empire of the Catholic monarchy of the Iberian peninsula. After the Pueblo Indian Revolt of 1680, land grants were reframed as borderland territorial outposts in which formerly captive and enslaved Indigenous subjects known as genízara/o Indians obtained landed forms of emancipation by living as a buffer on communal grants situated between Pueblo Indian lands, a heterogeneous network of Plains and Pueblo tribes, and the colonial interior. After the US invasion of New Mexico in 1848, genízarx common lands became targets of dispossession with the ascendance of US private property. This dispossession occurred in tandem with the re-racialization of genízarx subjects as "Spanish-American" citizens living in harmony with Anglos and Pueblo Indians under the sovereignty of the US. Through readings of cultural production by La Alianza Federal de Mercedes, Leslie Marmon Silko, Ana Castillo, and Elizabeth Martínez, I explore how the valences of genízarx racialization continue to provide a prism to multiple genealogies of Plains, Pueblo, and detribalized Indigenous insurgency that border and transgress the overlaid colonialities of Spanish, Mexican, and US settlement. I highlight how New Mexican land grant politics illuminate decolonial critiques of private property that rethinks prevailing dialectics of indigenous-settler identities within the study of Latinx Indigeneity.

"Preaching the Bishop Museum": Becoming Territorial Subjects in the Age of Salvage Ethnography **Kirititina Sailiata**, *University of California, Los Angeles*

In the 1930s, the Organic Act of American Sāmoa failed in US Congress. The historiographical treatment of this failure is framed as one of civil rights denial to Sāmoan subjects. However, I argue that when contextualized within a larger history of US citizenship debates and also pacific anthropological discourses of the 1920s, this failure can be directly attributed to indigenous political strategies. Rather than glorify this as a glorifying moment of indigenous self-determination, this paper examines the implications of the discourses around the "vanishing Native" and conservative discourses of cultural preservation that continue to contour discussions of Sāmoan sovereignty, especially in the US territory. This paper draws upon the materials produced by the 1930 American Samoan Commission also known as the Bingham Commission which was special congressional investigation spearheaded by Senator Hiram Bingham, a statesman with long-standing ties to missionary families in the territory of Hawai'i. This investigation relied heavily on support from anthropologists and lawyers of the Bishop Museum to authenticate the testimonies of Samoans and unravel their cultural specificities. These multi-sited hearings were conducted in Washington, D.C. and California, as well as the territories of Hawai'i and American Samoa and eventually led to legislation for an Organic Act and citizenship bill that failed to pass. Examining the congressional testimonies and failed legislative acts, this talk explores how debates on tradition and cultural preservation shaped the 1930s Sāmoan political status debates.

Defining the Empire: Kanaka Maoli Attempts to Shape Americanization **Kealani Robinson Cook**, *University of Hawai'i, West O'ahu*

In 1900 Hawai'i faced an unknown future under the flag of the American empire. For the foreseeable future, there seemed to be little question that America would continue to rule over Hawai'i, but what was not yet clear is which America that would be. Would it be the America that understood itself as a beacon of democracy rooted in the

high-minded ideologies of the Declaration of Independence and Bill of Rights? Or would it be America, the racist settler state that openly embraced Jim Crow as eagerly as they denied Native peoples of their lands and their sovereignty. Rather than waiting passively to see which vision of America would dominate the Americanization process in the islands, Kānaka, and particularly Kanaka politicians, sought to shape that process. The records of the Kanaka-dominated legislature as well as Kanaka testimony to the US Senate show engagement with and employment of the rhetorics of American democracy to shape the new imperial relationship. In particular they sought to portray the federally appointed governor and former overthrow ringleader Sanford B. Dole as an opponent of democracy, the rule of law, and clean government. This paper examines these attempts as an example of the fluidity and creativity of Kanaka hoping to continue to shape Hawai'i's future. However it also argues that by limiting the rhetorical and bureaucratic avenues available to Kānaka, the territorial and federal government effectively recruited Kanaka leaders to become the standard bearers for at least one form of Americanization in the islands.

123. Artists in (Un)Expected Places: the Future of Museums and Contemporary Indigenous Art

Roundtable

8:30 to 10:15 am K Block: G.11

This roundtable brings together two emerging curators and two contemporary artists to engage Native and Indigenous Studies in conversation about the future of museums and Indigenous art within them. While we see museums recommit to and reimagine Indigenous art, we also know prominent artists and curators work outside of the institution. Major museums like the Metropolitan Museum of Art in New York City are exhibiting Indigenous art for the first time and others are reclassifying Indigenous art as American art. Is it enough? Coming from a variety of academic and creative backgrounds, the participants will discuss the emergence of Indigenous art within, in opposition to, and outside of institutions. Throughout history, Indigenous art has been rendered primitive and ethnographic. Now, this art is having a moment in North America, as exemplified by the Met's Art of Native America: The Diker Collection and Portland Art Museum's Center for Contemporary Native Art. As emerging curators and artists, we wonder if inclusion in mainstream museums is enough for the future of Indigenous art? Do Indigenous artists work towards creating and exhibiting outside of the institution? Socially engaged art projects such as the ones that support Indigenous environmental and political movements show us the value of working in unexpected places. Places like social media platforms, tribal communities, and urban streets act as sites wherein artists and audiences coexist. Spanning an array of curatorial and artistic interests, this roundtable aims to open an international conversation about the future of Indigenous art in museums and beyond.

Chair: *Isabella Shey Robbins*, Brown University

Presenters:

Denae Shanidiin, Indigenous Artist

Marina Tyquiengco, University of Pittsburgh

124. UW's Living Breath of wələbʔaltx^w Indigenous Foods Symposium. Creating a Collaborative Space for Dialogue & Action

Roundtable

8:30 to 10:15 am A Block: G.12

This roundtable focuses on the University of Washington's annual Living Breath of wələbʔaltx^w: Indigenous Foods and Ecological Knowledge Symposium. Committee members will cover the development of the inaugural symposium in 2013 and highlight the breadth of topics that have attracted a wide range of speakers from many diverse communities across the United States and Canada. We will discuss the process of creating this space to foster dialogue and build collaborative networks that promote awareness and has fueled action to strengthen Indigenous food sovereignty while honoring our elders, youth, women, and communities. Our planning committee is composed of six Indigenous women who represent interdisciplinary

academic fields of study (American Indian Studies, Information School, and Ethnic, Gender and Labor Studies) and philanthropy (Na'ah Illahee Fund) in the Northwest Coast. This collaboration has led to a broad range of themes, participants, and interventions around Indigenous foodways, food sovereignty/security, knowledge revitalization, health and wellness, ecological preservation, and environmental justice. Committee members will share their lived and scholarly experiences as Indigenous women and discuss how this symposium intertwines with their own personal passions and academic research that connects them to their homelands and communities. We will encourage our audience to share their stories and to participate in a dialogue on how to continue building collaborative networks among and within our communities, institutions, and lands. One foundational aspect of our team has been the mentorship that has taken shape among our committee consisting of associate professors, assistant professors, graduate students, and non-profit organization leaders.

Chair: *Charlotte Coté*, University of Washington

Presenters:

Dian Million, University of Washington

Susan Balbas, Na'ah Illahee Fund

Clarita Lefthand-Begay, University of Washington

Michelle Montgomery, University of Washington, Tacoma

125. Activating Indigenous Narratives: Community Building through Sports, Recreation, and Seafaring Panel

8:30 to 10:15 am A Block: G.30

This panel examines the rich and evocative connections between storytelling, sports and recreation, and media in Indigenous communities in Turtle Island and Oceania. The papers in this panel take up diverse topics, from reservation basketball (or Rezbball), to outdoor recreation on "public" lands, to seafaring activities like canoeing and surfing, and finally to debates over mascots, and situates them in a context of collective, polyvocal, and multi-media and multi-genre forms of storytelling that reveal the powerful intimacies between activity and building strong, collective identities. We draw from our own disciplinary backgrounds and trainings to take an interdisciplinary approach to engage provocative questions such as: "what intimacies develop in the relationship between sports and recreation that facilitate the cultivation of powerful collective identities?"; "how do diverse storytelling modes and genres--the media and methods used to make stories--create opportunities to decolonize places and communities?"; and "how do Indigenous communities engage in reworking the narratives and imagery of certain sports themes in ways that evoke dialogue around what it means to be Indigenous?" Furthermore, by engaging with both traditional and contemporary multimodal storytelling, this panel illuminates the ways indigenous people are actively indigenizing colonial technologies to claim and reclaim their own narratives.

Chairs:

David Kamper, San Diego State University

Lydia Heberling, University of Washington

Participants:

Ball is Life on the Rez, Not at Ticket Out *David Kamper*, San Diego State University

Most American Indian label the basketball played in Indian Country as "Rezbball." The use of this term signifies a clear assertion that many believe the basketball played in Indigenous communities is conceptually different from the way the game is played elsewhere. Rezbball shares many of the same features and styles that one can find in mainstream American basketball, yet at the same time it is also marked as distinctly indigenized. This duality can sometimes make it hard to pinpoint exactly what is different or unique about Rezbball. This paper gestures towards pinning down some of the more ethereal characteristics that distinguish Rezbball. In particular I will argue that Rezbball is more internally focused and concerned with community building. In many ways, basketball is explicitly not a "ticket out" of the community, contrary to how it is frequently positioned in other parts of

America. I argue that rather being an avenue off the reservation, playing ball is a key act of participating in community. This presentation synthesizes over 5 years of research that will soon be published in a monograph. It relies on interviews with Rezballers and my time spent as a volunteer coach of a Rezball team in Southern California. Additionally, my presentation draws upon literary depictions of Rezball as a congregating activity and a contemporary expression of Indigeneity. Lastly, I analyze some of the social media that is dedicated to Rezball and its promotion of virtual community building.

Indigenizing Outdoor Recreation through Instagram
Joseph Whitson, University of Minnesota

This paper illuminates the ways indigenous people are using outdoor recreation and Instagram to narratively reclaim land. Over the past decade, Instagram and other social media platforms have become powerful sites for the collective production of cultural narratives. Outdoor retail corporations and their mostly white consumers powerfully use visual, collective storytelling on Instagram as a settler colonial tool. Through their visual, textual, and geographic representations of land and people, the white outdoor community – including hikers, climbers, and paddlers – construct a hegemonic narrative around public lands that reduce indigenous people to mere tourists in their own homelands. However, a collective narrative leaves room for dissent, and indigenous peoples are disrupting this story by using Instagram to assert their identities as both outdoor recreators and indigenous people at the same time. By focusing on Nūmū Poyo, or what is more commonly known as the John Muir Trail in California, I examine how outdoor retail corporations, white outdoor recreators, and indigenous outdoor recreators use visual storytelling on Instagram to negotiate the narrative of this place. Through a close reading of the images, captions, hashtags, comments, and geotags posted about Nūmū Poyo, this paper reveals new insights around the relationship between digital representations of the environment and political action as well as their impacts on physical space.

The Intimacies of Storytelling and Seafaring: L. Frank's Indigenous California Dreaming
Lydia Heberling, University of Washington

This paper uses Acjachamen writer, artist, and activist L. Frank's formally- and aesthetically-compelling column, "Second Servings," published in *News from Native California*, as a point of departure to examine the longstanding intimacies between Indigenous storytelling, seafaring technologies, and trans-Pacific relations. First, this paper makes the assertion that what is currently known as California is an often-overlooked yet crucial node of trans-Pacific Indigenous transit and cultural exchange, contrary to popular conceptualizations of Oceania which overlook California's 840 miles of coastline as an integral part of Pacific. This paper then centers the literary representations of California's coastal and oceanic spaces in three texts: Frank's aforementioned column "Second Servings," the short story "Gedin Ch-Lum-Nu/"Let it Be This Way"" by Darryl Babe Wilson (Pit River), and the poem "It happened that we were gathering shellfish" by Wendy Rose (Hopi and Miwok) and argues that the formal and aesthetic qualities of these texts reveal intimate intertwinings between storytelling, seafaring, and trans-Pacific relations in California. Specifically, each of these texts "travel" with or through Indigenous seafaring crafts, whether via tomol, surfboards, or canoes. Frank's methods for representing the relationship between activity in and around the ocean and intimate trans-Indigenous connections in "Second Servings" works as a useful theoretical frame for situating Wilson's and Rose's works within a tradition of intertwining seafaring and storytelling technologies, and underscores the dynamic flows of and connections between Indigenous peoples and technologies across Oceania.

The Strange Case of the Polynesian Brave: Indigenous

Mascots and Hawai'i's Kuhuku Red Raiders
David Cline, San Diego State University

This paper represents a new take on indigenous mascot issues by looking at the case of the Kuhuku High School Red Raiders on the North Shore of Oahu, Hawai'i. The school, most of whose students are Native Hawai'ian or the descendants of other Pacifica peoples, won its first of many local championships in 1948 and has produced 17 NFL football players since 1970. In 1950 they became the Red Raiders because their second-hand red uniforms were donated by a resource-rich high school. The combination of the red-colored jerseys and name "Raiders" led to the adoption of a stereotypical mainland Native American warrior mascot. Around 1970, a cartoonish mascot was developed, a loin-clothed Polynesian sprite, but the "Indian" connection continued, as crowds adopted the mainland "Tomahawk Chop" chant and arm gesture. In a more recent response to public pressure and media attention, the original "Indian brave" image was reworked to look more Polynesian by adding a facial tatu and changing the feathers to ti leaves. Despite these changes many community members continue to use all three mascots. In this paper I ask what happens when one Indigenous community appropriates the culture of another Indigenous community nearly six thousand miles away. Basing my research in material cultural evidence, oral history interviews, and media and social media coverage, I argue that the local culture of Kahuku and the Hawai'ian archipelago served to filter, manipulate, and adapt a set of symbols and images through a process moving from cultural appropriation to local adaptation.

FRIDAY, JUNE 28
Concurrent Sessions 10:30-12:15 pm

126. Relationships and Rights with Our Land and Our Governments

Individual Paper Session

10:30 to 12:15 pm S Block: 1.02

Chair: *Aimee Craft*, University of Ottawa

Participants:

Connecting with our Territory by Reclaiming our Stories:

Environmental Repossession in Biigtigong Nishnaabeg, Canada
Elana Nightingale, University of Western Ontario; Juanita Starr, Biigtigong Nishnaabeg Department of Sustainable Development

Environmental repossession (ER) describes the social, cultural and political processes by which Indigenous communities are seeking to reclaim their ancestral lands and the land-based practices and relationships that sustain local Indigenous Knowledge systems. Community conceptualizations of ER are place-based, and the individual strategies of ER enacted reflect communities' unique histories, cultures, and lived realities. This paper presents a case study of a community-led research partnership between Biigtigong Nishnaabeg and Western University to document and explore the local strategies of ER occurring in Biigtigong. Biigtigong, a First Nations community in Canada, is not a signatory of the 1850 Robinson-Superior Treaty and has been actively pursuing a land claim to assert legal title over its ancestral lands. Complementary to the legal process, Biigtigong has implemented multiple strategies that aim to physically, emotionally, spiritually and mentally reconnect the community to its lands, and reclaim environmental resources for community control. In the paper, we examine the collection of stories around contemporary and traditional uses of the western boundary of Biigtigong's ancestral lands, as one individual strategy of ER. We discuss the development of an ethical participatory methodology across a research team of diverse cultural,

geographical, social and research experiences, and present preliminary results around the key places, meanings, practices and responsibilities reclaimed along Biigtigong's western boundary through the project.

Indigenous Rights, Transnational Protest, and the Patriation of the Canadian Constitution *Cathleen Clark, University of Toronto*

In fall of 1980, the Union of BC Indian Chiefs issued a call to action inviting its members to join the Constitution Express—a protest that began as a cross-Canada train journey to demonstrate on Parliament Hill in Ottawa and then went on to seek international support in New York City, London, and Western Europe. The Constitution Express' paramount goal was to halt then-Prime Minister Pierre Trudeau's efforts to patriate the Canadian Constitution and sever colonial ties with Britain without Indigenous consultation nor any assurances that Canada would uphold federal obligations to Aboriginal and treaty rights. Drawing from archival sources, Indigenous-authored publications, and oral histories with activists from the period, this paper argues that the protest's success in forcing the federal government to recognize and entrench Aboriginal rights in section 35 of the 1982 Canadian Constitution is due to its successful navigation of newly formed transnational rights networks which arose out of the emerging global Indigenous rights movement of the 1970s. Revisiting this little-studied instance of Indigenous resistance is especially important in light of recent Indigenous policy developments in Canada. In February 2018, the Canadian federal government announced its intention to address problematic ambiguity in the 1982 Constitution's treatment of Aboriginal rights by proposing a new Indigenous Rights Framework. Thus, this paper addresses the timely and critical need to explore the motivations of Indigenous activists who fought for constitutionally protected rights and to situate their efforts within the particular historical circumstances they operated in.

Indigenous Hunting Practices and Mino-Bimaadiziwin in the Numbered Treaty Context *Jessica Martin, University of Winnipeg*

Since indigenous hunting rights were asserted and affirmed during the transacting of the Numbered Treaties beginning in the late-1870s, the Canadian government has had an unfortunate history of interfering with and hindering hunting practices and protocols considered to be vital to mino-bimaadiziwin 'good life' for Anishinaabeg, Ininiwak, Siksikaitsitapi and other indigenous peoples in the Prairie region. This paper applies a unique analytic framework based on the principles of mino-bimaadiziwin to explore the importance of hunting in indigenous communities and to propose a culturally-relevant understanding of Numbered Treaty relationships in the contemporary age of reconciliation in Canada. As such, it demonstrates the ways in which hunting contributes to aspects of mino-bimaadiziwin including relationality, livelihood, diet and physical health, environmental stewardship, and preservation of indigenous knowledge and ways of knowing. Further, in examining the degradation of Numbered Treaty relationships, it provides an overview of the mechanisms by which the Canadian government and generations of settlers have hindered indigenous peoples' abilities to hunt according to the principles of mino-bimaadiziwin. Finally, it asserts that a bottom-up approach to reconciling the Treaty relationships best reflects the nature of treaties themselves as based on the principles of respect, responsibility, and interdependent relationality.

Anishinaabeg Elders' Land-Based Knowledge Transfer Research Project *Tricia McGuire-Adams, University of Alberta*

Indigenous researchers maintain research must center the knowledge of Indigenous peoples to identify better and more sustainable ways to foster wellbeing for Indigenous

communities (Hovey, Delormier, & McComber, 2014; Reading, 2009). Yet, there remains a need to create Indigenous driven research projects that frame the entire research within a specific Indigenous research paradigm and methodology (Absolon, 2011; Kovach, 2009). Furthermore, Indigenous Elders' knowledge of wellness stemming from their lands is imperative to identifying resistance strategies to ill health, and for passing down experiential knowledge of wellness (Alani-Verjee et al. 2017; Tobias & Richmond, 2016). The need to learn from the knowledge, life experiences, and healing processes from Elders regarding their lands is particularly vital, as Indigenous Elders' life expectancies are far less than non-Indigenous elders (Statistics Canada, 2016). In response to these needs, the current research team, led by an Anishinaabe researcher in a community-driven partnership with Naicatchewenin First Nation have created an Anishinaabeg research study. Through a series of sharing circles in a traditional roundhouse and engaging in land-based activities, we explore how traditional knowledge transfer activities, such as hunting, trapping, fishing, harvesting, walking-the-land, ceremonial processes etc., enhance Anishinaabeg wholistic wellbeing. In this paper presentation, the researcher and two members of the community advisory committee will discuss the early findings of the research study, which include: adapting to community needs, importance of wiizhaandem (giving and receiving), and lessons learned from being on the land.

127. Indigenous Astronomy

LHC Roundtable

10:30 to 12:15 pm S Block: 1.03

Indigenous astronomy is the blending of scientific observation with cultural and spiritual belief. All peoples from across the globe have used the study of astronomy and the movements of the celestial bodies as markers of time, as instruments for navigation, and as indicators to inform and guide day-to-day activities. For indigenous cultures these same cosmic phenomenon were also infused into spiritual beliefs and religious practices. In the past 30 years there has been a shift within the indigenous astronomy space, and communities and nations are looking to revitalise their traditional astronomical practices. The resurrection of our ancient astronomical knowledge is not merely for nostalgia, but rather it is part of a movement to reinstate these practices so that they play a meaningful part in our modern world. This roundtable will explore the development of indigenous astronomy from Māori, Hawaiian and Native American perspectives. It will examine the growing interest in this field, and discuss a possible future where the astronomy may once again guide our path.

Chair: **Pou Temara**, University of Waikato

Presenters:

Rangi Matamua, University of Waikato
Kaliko Baker, University of Hawai'i at Mānoa
Kalei Nu'uhiwa, University of Waikato
Hohepa Tuahine, University of Waikato

128. Indigenous Geographies in the Making I

Panel

10:30 to 12:15 pm S Block: 1.04

This two-part session gathers a number of Indigenous scholars at various career stages working on interrelated issues pertaining to Indigenous geographies. The presentations examine how core geographic concepts such as space, place, territory, land, water and the scale of the intimate and body are sites of colonial dispossession and violence, as well as sites of Indigenous law, justice, resurgence and self-determination. The range of topics featured throughout the session include critical examinations of Indigenous law, treaty relations, reconciliation, anti-violence work, ableism, Indigenous water governance, as well as Indigenous conceptions of space, movement and mobilities. Each presentation is uniquely rooted within the land/water-based relations and knowledges of each presenters' nation and ancestral territories. The session ends with an exchange and dialogue across Indigenous nations represented on the panel, with a specific focus on cultivating dialogue with Maori community members (led by Dr. Naomi Simmonds).

Chair: *Michelle Daigle*, University of British Columbia
Participants:

Cu7 me7 q'wele'wu-kt. "Come on, let's go berry-picking":

Intergenerational Land-based Healing through
Indigenous Girls Groups *Natalie Clark, Thompson
Rivers University*

This paper is an offering and sharing of an intergenerational genealogy of Secwépemc and Indigenous feminist resistance to colonial violence and, more importantly, the avowal and resurgence of Secwépemc laws, practices and processes for healing and reconciliation. Through the methodological framework of Stesepetekwle-Secwépemc storytelling and land-based intergenerational learning, together with the theoretical framework of Red Intersectionality, this paper will share teachings from an Indigenous girls group and land-based Indigenous girls camp. The group and land based camp demonstrate the ways in which we are reinstating our Secwépemc child wellbeing and healing praxis through everyday acts of decolonial love, relationship and kinship. Finally, the girls group and land-based camp challenge 'at risk' paradigms in which risk is often naturalized as inherent to simply being an Indigenous girl or youth. Ultimately this camp and the relationships functions to crack open the interstitial spaces of the colonial arteries of violence and the broken narratives of risk, and instead reveals the deeper practices of witnessing each other and our children in this work.

On Remaining Unreconciled: Nishnaabeg Political thought & the Space Btw Abuse & Accountability Across Intimate & National *Madeline Whetung, University of British Columbia*

This paper uses Nishnaabeg understandings of treaty and relationship to put forth the notion that it is possible to "remain unreconciled" and move forward with relationship. By considering Canada's dominant discourse surrounding reconciliation alongside dominant understandings of intimate violence I think through the relationship between intimate and national abuses and how to move forward within these relationships. This paper argues that apologies do not constitute reconciliation and to call an apology reconciliation is in fact constitutive of an ongoing abuse dynamic between Indigenous nations and the Canadian state. Using Nishnaabeg political analysis I connect how intimate relationships and nation-to-nation relationships can be reflective of one another, and how the same principles of partnership can be applied across the two of them. By drawing upon experiential knowledge gained through Nishnaabeg land and water based practice, and years of anti-violence work I map these intimate and national forms of abuses over one another to demonstrate their multiscalar interconnections. I begin to explore how Nishnaabeg models of reparations in relationships may be informative in moving forward in relationship with the state. This paper offers up a set of preliminary thoughts about the connections between forms of relationship violence and ways to move beyond Canada's misplaced focus on their ability to reconcile.

Paddling Away from Paternalism: Redefining Justice Through Coastal Praxis *Sarah Hunt, University of British Columbia*

Access to justice has been shown to be systematically denied for Indigenous women in Canada and globally. In settler colonial contexts, the notion of justice itself has been overdetermined by the colonial legal imagination such that Indigenous people are denied a role in defining justice on their own terms. Being caught within a victimization-criminalization continuum has deadly consequences for Indigenous women, as is evidenced by their high rates of incarceration alongside their ongoing murders and disappearances. In order to remediate the violences of colonial law, new definitions of justice must be sought. Rejecting available legal paradigms, this paper asks what

methodologies are available for investigating what justice feels like for Indigenous women and Two-Spirit people within ongoing conditions of settler colonial violence. Using a case study from Kwakwaka'wakw, Nuu-Chah-Nulth and Coast Salish territories, this paper reveals how collectively enacted cultural practices are being used to produce new knowledge about the nature of justice as expressed in relationships among the ocean, coastal lands, ancestors and kin. Drawing on early findings from community-led research, this paper argues that in order to be delinked from colonial paternalism, justice must be redefined via place-based philosophies of law which position the agency of Indigenous women and gender diverse relations at the centre. Justice for coastal people is shown to be deeply intertwined with justice for the ocean and life within it, as demonstrated through coastal practices such as clam digging, fishing, canoeing, and spiritual bathing.

Kanienke'ha:ke Body-Thought: Spiritual Encounters with Ability and Colonialism *Shelby Loft, University of British Columbia*

The literatures on ableist and colonial understandings of the spiritual aspect of the body are nearly non-existent. In this paper, my goal is to bring them into productive conversation so that research on the body can benefit from spiritual engagements with ability and colonialism. In the first section, I will begin with my own experience of a spiritual encounter resulting from an accident grounded in the perspective of Kanienke'ha:ka thought and practice. Then, I will offer a literature review to situate how I intend to intervene between these fields and how I see the potential for growth when it comes to thinking about the spiritual aspect of the body. In the final section, I will address the implications of spiritual knowledge and how Indigenous epistemologies and ontologies offer a space for the co-constitution of different scales of the body and place. Here I argue for grounded, lived experiential and spiritual knowledge that incorporates non-academic perspectives of ability and colonialism that construct understandings of body-thought situated through place. The paper demonstrates how an analysis from a Kanienke'ha:ka perspective entails far more than recognizing the importance of the material part of the body and shows how it requires substantial rethinking of how to conceptualize, think and act in relation to spiritual knowledge.

129. Im/migration, Mobility and Modes of Sovereignty Panel

10:30 to 12:15 pm S Block: 1.05

This panel focuses on the crisis over immigration in relation to different modes of sovereignty – those of nation-states and those of indigenous people. Trevino will analyze immigrant rights discourse regarding anti-immigrant legislation from 2010 to the present. She will also look at what Native activists are saying about these issues as they affect their communities. Her goals are to delineate points of connection and tension between migrant and Native activists and to propose possible approaches to talk about immigrant justice in ways that respect and uphold Native sovereignty. David will focus on the intersections between migrations and indigenous peoples for Tohono O'odham and Hia Ced O'odham situated on the U.S.-Mexico border. She will discuss issues created by federal bureaucracies, the BIA, the DHS, and imposed neo-colonial policies by such entities. Borders and bureaucratic barriers serve to separate and divide a people that were once whole and not separated by any barriers. Our contemporary task is to reconnect our people despite these barriers and to retain our autonomy, culture, and himdag (way of life). Schreiber will examine artist Caleb Duarte's work with indigenous Guatemalan youth in Chiapas at EDELO (an artist's residency housed in a former UN building previously occupied by indigenous groups) and in the creation of the symbolic "Embassy of the Central American Refugee" in Oakland. She situates this artwork in relation to the violence of the settler colonial project in manufacturing national borders and argues that this work challenges the laws of nation-states and international institutions.

Participants:

Immigrant Activism on Native Lands *Yesenia Trevino, University of California, Berkeley*

I analyze the discourse that immigrant rights activists used during the round of anti-immigrant legislation that occurred in the early 2010s, as well as their current efforts against the immigration-deportation regime. I focus on the media (blog posts, press releases, and videos) created by No More Deaths and the Coalición de Derechos Humanos (Coalition of Human Rights), which are two Arizona-based organizations that advocate on behalf of border and immigrant communities. I highlight the ways in which they make connections with Native struggles. I also explore the work of the Alianza Indígena Sin Fronteras / Indigenous Alliance Without Borders, which is an activist collective comprised of indigenous peoples whose ancestral lands and/or mobility are directly affected by the intrusion of the U.S.-Mexico border. I also look at what Native activists are saying about immigration, border, and citizenship issues as they affect their communities and how they see connections with topics on immigration and border militarization. Critical discussions and collaborations by activist groups are beginning to take place. My goals are to delineate the points of connection and tension between migrant and Native activists and to propose possible approaches to talk about immigrant justice in a way that does not erase Native sovereignty.

Performing Asylum: 'Urgent Art' and the 'Embassy of the Refugee' *Rebecca Schreiber, University of New Mexico*

In this paper I examine artwork created by indigenous Guatemalan youth as part of a series of workshops led by artist Caleb Duarte in Chiapas at EDELO (an artist-run residency housed in a former UN building that had previously been occupied by indigenous groups) and in the Bay area. I situate the artwork produced by indigenous Guatemalan youth in relation to the violence of the settler colonial project in manufacturing national borders. I also contextualize this work in relation to the policies of both Mexico and the US, the latter of which views Central American refugees as making fraudulent claims, a perspective that makes absent the role of US interventions in Central America countries (particularly in the Northern Triangle) that intensified instability and forced their relocation. Specifically, I focus on how the art workshops that Duarte led for indigenous Guatemalan youth in both Chiapas and Oakland, CA relate to their experiences as refugees in Mexico and the United States. I also write about the influence of Richard Bell's "Aboriginal Tent Embassy" on the symbolic "Embassy of the Central American Refugee," both of which are for members of displaced indigenous communities.

How the Hague Child Abduction Convention Affects Indigenous Mothers and their Children? *Gina Hope Masterton, Griffith University Gold Coast Australia*

The Hague Child Abduction Convention is an international treaty developed by the HCCH in the Netherlands. It came into effect in Australia on 1/1/1986 and is contained as a set of Regulations within Australia's Family Law Act. 98 countries have signed the Convention, including the USA, Canada and New Zealand. The Convention applies to cases where a child under 16 years old is abducted (or retained) by a parent from one participating country to another. Pursuant to the Convention, if a mother fleeing domestic violence from another country brings her child to Australia, without the father's consent, she breaches this Convention and faces serious legal consequences in Australia. Although the Convention was drafted to deal with fathers kidnapping their children, over the past 25 years 70% of Hague cases have involved mothers fleeing domestic violence with their children. My PhD project involves qualitative research i.e., interviewing mothers who have been through Hague cases. I've found that the Convention discriminates, and subjects women to further abuse, even death. Furthermore, when an Indigenous woman or child is returned from Australia to another country, the courts don't

consider their ties to their culture, community or country. Their Indigenous heritage is completely disregarded by courts. My PhD goals are to achieve law reform in this area of the law so that our courts better protect abused women and children, and also seriously consider their Indigenous connections to their country.

130. Creating Contemporary Māori Aesthetics

Panel

10:30 to 12:15 pm S Block: B.01

Māori creativity is now well established beyond traditional visual and performance art, thriving across diverse channels such as animation, virtual reality, urban design, experimental theatre and beyond. As our creativity flourishes, so do practical and existential questions about authenticity, provenance and protocol: what is an authentically Māori creative work?; who has the right to innovate from traditional knowledge?; and does the integrity of traditional knowledge require safeguarding from our creatives? This panel engages with all of these issues, while striving to articulate the essence of a contemporary Māori aesthetic, drawing on practical projects to construct theoretical propositions that can inform global Indigenous approaches to Indigenous aesthetics.

Chair: *Komene Kururangi*, University of Canterbury

Participants:

Contemporary Māori Aesthetics *Hamuera Kahi, University of Canterbury*

Māori creativity flourishes across diverse channels such as animation, virtual reality, urban design and experimental theatre. This contemporary Māori creativity is often at the cutting edge of innovation and expression and leads to questions such as what is an authentically Māori creative work?; who has the right to innovate from traditional knowledge?; and does the integrity of traditional knowledge require safeguarding from our creatives? This paper distills the essence of a Māori aesthetic from multiple and divergent channels and mediums.

Mana Wāhine Aesthetic in Contemporary Children's Books *Unaiki Melrose, University of Canterbury*

This paper explores how new narratives based on traditional Māori legends can be expressive of a mana wāhine aesthetic through the production of children's books in te reo Māori. The project aims to disseminate knowledge, celebration and pride in our atua wāhine through a series of bilingual children's books that provide a contemporary retelling of our traditional mana wāhine narratives. The books create wāhine role models for tamariki of both genders, but particularly our girls who currently lack accessible role models in our print and digital media. The retellings are also an opportunity to celebrate our atua wāhine in a way that corrects some of the misperceptions of these atua; modernise our narratives so that they seem relevant and inspiring to our children, so that the characteristics they embody become a source of inspiration and pride for current and future generations; and to contribute to a growing movement in the creation of inspiring resources for Māori children that celebrate and disseminate mātauranga Māori.

Metaphor and the Māori Aesthetic *Jeanette King, University of Canterbury*

This paper explores the role of metaphor and other rhetorical devices used in Māori poroporoaki (farewells to the dead) in modern and online contexts. In changing and adapting to new situations poroporoaki exemplify the important role of metaphoric formulae in maintaining the vitality of important cultural elements as languages adapt to changing technologies. This analysis contributes to our understanding of historical and contemporary expressions of the Māori aesthetic.

Kapa Haka and the Contemporary Māori Aesthetic *Komene Kururangi, University of Canterbury*

While kapa haka, Māori performing arts, have a long history, there are increasing levels of popularity, visibility and support. The heightened levels of competition lead to a

vibrant culture of innovation. This paper examines the role of composition, performing arts and the production of novel works in te reo Māori in shaping the contemporary Māori aesthetic.

131. Recent Trends in Indigenous Archaeologies and Tribal Historic Preservation Programs Serving Indigenous Communities

Roundtable

10:30 to 12:15 pm K Block: G.01

Indigenous archaeologies and Tribal Historic Preservation Offices in the United States have been increasingly gaining momentum in the profession of cultural heritage management and research. But what does it mean to indigenize a discipline that has been and continues to be deeply impactful to indigenous communities and cultural heritage? Due to the intrusive and extractive nature of traditional archaeological excavations of cultural resources, damage to these resources is inevitable. From an archaeological perspective, this damage is acceptable when knowledge about the past is “recovered” and “preserved.” However, many indigenous communities and their research partners do not conceive of this damage-centered research as ethical practice and are designing their own cultural resource studies using innovative mitigation strategies, low-impact methodologies, and cutting-edge, non-intrusive technologies. As these new strategies rooted in indigenous knowledges and values become more prevalent in the profession, it is imperative to reflect on how these approaches shape the discipline and what and how knowledge is produced from them. When reconceived as a community-based and desire-centered practice, how do practitioners of archaeology and cultural heritage management conduct research in the service of indigenous communities and nations? This roundtable will discuss multiple, diverse perspectives from scholars working with their own and other indigenous communities and staff of Tribal Historic Preservation Offices on how archaeologists and indigenous communities can approach indigenizing the disciplines of archaeology and cultural heritage management.

Chair: **Peter Nelson**, San Diego State University, Tribal Citizen of Federated Indians of Graton Rancheria

Presenters:

Sara Gonzalez, University of Washington
Patricia Garcia-Plotkin, Tribal Historic Preservation Office of the Agua Caliente Band of Cahuilla Indians
Melinda Young, Director of the Tribal Historic Preservation Office of the Lac du Flambeau Band of Lake Superior Chippewa Indians, and Acting Director of the National Association of Tribal Historic Preservation Officers

132. We Will Stand Up - Preview and Discussion

Film

10:30 to 12:15 pm L Block: G.01

We Will Stand Up is a point of view documentary that explores how historic events on the prairies echo forward and surround the recent death of Colten Boushie. He was a Cree man, known as a good young man, shot to death by a white Saskatchewan farmer in the summer of 2016 after the car he was in drove into the farmer's yard. An all white jury acquitted the farmer, Gerald Stanley, of both 2nd degree murder and manslaughter in February of 2018, sparking an outcry from Indigenous people across Canada. The acquittal also emboldened racism across the prairies, and ushered in a rise in vicious online hatred towards Indigenous people, and towards the family. In the days following the acquittal, Colten's mother Debbie and his sister Jade and other family members took their story to the seats of power in Saskatchewan and Canada in order to call attention to the way Canada's legal system fails Indigenous peoples. We Will Stand Up will be a showing a preview of a 45-minute work in progress version of the film and a discussion between the film's director, Tasha Hubbard, and one of the main subjects, Jade Tootoosis. We will talk about her experience of being in the film, about who her brother was, and about their family's transformation to advocates for justice. We Will Stand Up is a co-production between Downstream Documentary Productions and the National Film Board.

Presenters:

Tasha Hubbard, University of Alberta, Cree, Nehiyaw
Jade Tootoosis, University of Alberta, Cree, Nehiyaw
Eleanore Sunchild, Cree

133. O'dham (the People) in the Archive: Contested Mediation, Indigenous Politics, and Colonial Power Panel

10:30 to 12:15 pm S Block: G.01

This panel brings together scholars of O'dham[1] descent doing historical/archival research on O'dham issues from three different universities. Indigenous people and peoples (and certainly Indigenous Studies) have long theorized how Native people are multiply mediated through the colonial archives. Building off of scholarship on colonial power and Indigenous agency in the archive (Trouillot 1995; Glass 2009; O'Brien 2010; Stoler 2002), this interdisciplinary panel explores O'dham hemajkam (people), jewed (land), language, and politics documented, narrated, and mapped in and through archives. It interrogates the intersections of power, knowledge, and politics, which are not just visible in archival spaces but also (re)produced by them. Using archival analysis, the scholars of this panel, in turn, query the colonial logics of state assimilation policies on O'dham land, the production of O'dham-anthropological linguistic knowledge, and the regulation of O'dham identity. Reading against the archival grain (Stoler 2009), each panelist also explores the many ways that O'dham people(s) exceed, shirk, and negotiate colonial power. By putting these papers into conversation, this panel theorizes the limits and possibilities of indigenous archives and of archives on the indigenous from three different disciplinary vantages, and present empirical and original research on O'dham politics, history, anthropology, and language. [1] O'dham peoples (Onk Akimel, Akimel, Tohono, and Hia C'ed O'dham) and O'dham jewed (homeland) are located in Arizona and Sonora. Their homelands have been divided by the U.S.-Mexico border since the Treaty of Guadalupe Hidalgo (1848); they continue to contest/protest/resist/refuse this division.

Chair: **Anya Montiel**, University of Arizona

Participants:

Mediating Knowledge: Research Methodologies and Interventions of Indigenous Linguist Juan Dolores in American Anthropology **Anya Montiel**, University of Arizona

Recent scholarship like Savage Kin by Margaret Bruchac have examined the complex and troublesome relationships between anthropologists and their Indigenous informants. Often the Indigenous advisers became disillusioned by anthropology and paternalistic attitudes towards their communities, but their work endures in colonial archives. One such informant, Juan Dolores (1880-1948), published two articles on the structure of the O'dham language for the American Archaeology and Ethnology journal in the early 1900s. Dolores was Tohono O'dham, an Indigenous nation in what is now called the Sonoran Desert of the United States and Mexico, and wrote about his first language. He worked at the University of California for Alfred Kroeber, an anthropologist intent on recording Native American languages, songs, and lifeways. Dolores's correspondence and field notes reveal how he mediated requests for knowledge extraction from Anglo anthropologists wishing to visit O'dham homelands. Likewise, his research methods and goals for creating an O'dham dictionary often conflicted with that of Kroeber. In the field, Dolores followed O'dham cultural protocol and recorded only when elders invited him. This paper examines the writings of Dolores and how he approached anthropological research while privileging his O'dham worldview. Working in the early 1900s, what linguistic and cultural information did Dolores want recorded (and also avoided)? How is his work viewed by Tohono O'dham today?

Felt Methodologies of Descendant Spatial Excess: an Indigenous descendant in the archive **Amrah Salomon J.**, University of California, San Diego

This paper uses oral history, poetics, storytelling, and

archival work to theorize colonialism within Indigenous communities and to consider the impacts of Mexicanization on O'odham peoples. I focus on the experiences of my mixed race Akimel O'odham and Tohono O'odham descendant family to develop a felt methodology (Million 2009) of how Indigenous lineal descendants flesh the archive (Miranda 2017) and exceed colonial definitions of nation and identity. I ask what is the relationship between race, kinship, identity, and Indigenous rights and propose theorizing Indigeneity beyond the juxtaposition of race vs nation in order to address how colonialism pressures Indigenous peoples towards anti-blackness and temporal distancing between self and ancestry. I imagine an indigenous poetics to reckon with enslavement of Indigenous peoples that moves towards autonomy and a more nuanced conversation with Blackness and abolition. Within this approach is a critique of the concept of sovereignty as limited by reproductions of the nation-state, citizenship, and capitalism and a critical move towards autonomy and a politics of regeneración as is theorized and practiced by Indigenous communities in resistance to Spanish colonialism in acknowledgement of the transcolonial experiences of O'odham people between the U.S. and Mexico.

'These Laws & Regulations are Made for Your Benefit': Incorporation, Prohibition, & Sovereignty on Tohono O'odham, 1910-1934 *Fantasia Painter, University of California, Berkeley*

The code of Indian offenses (1883) cited as its *raison d'être* the eradication of "heathenish dances"—a "great hindrance to the civilization of the Indians." Dances, it held, (along with other "heathenish" practices like polygamy, witchery, etc) ought, "to be discontinued, and if the Indians now supported by the Government are not willing to discontinue them, the agents should be instructed to compel such discontinuance." Scholars writing on criminalization in the late assimilation era (1900-1933) have heretofore focused on the cultural and physical genocides that resulted from US assaults on Indian lives, livelihoods, and ontologies. They have yet to engage the US's/BIA's legal prerogative "to compel such discontinuance" that enabled them. Beginning this work, and finding purchase in scholarship on settler-colonial recognition, this paper analyzes BIA archives from 1910-1934 concerning the Tohono O'odham, a federally recognized tribe bifurcated by the US-Mexico border in what is today southern Arizona. Using "incorporation" (legal and cultural) as an analytic, this paper centers the BIA's multi-layered response to the Tohono O'odham rain dance/ceremony and the related traditional cactus-wine, Nawait. Theorizing the late establishment of the Tohono reservation (1916) and the subsequent criminalization, arrest, indictment, and prosecution of Tohono O'odham leaders—who refused to send their children to school and refused to stop their ceremonies-- it argues that cultural and political genocide logically and logistically convened in the early 20th century on Tohono O'odham. Finally, it lingers on the Tohono O'odham refusals visible in the BIA (colonial) archives.

134. Unsettling Universities

Individual Paper Session

10:30 to 12:15 pm 1 Block: G.02

Chair: **Laural A. Ballew**, Northwest Indian College

Participants:

A Framework for Decolonizing Tribal-University Relationships *Theresa Jean Ambo, University of California, San Diego*

Grounded in the perspectives of tribal leaders, this session will present a framework of principles necessary for decolonizing and transforming relationships between Indigenous communities and postsecondary institutions. Over the last several decades, notable efforts have been made globally at colleges and universities to "include" and

"engage" local Indigenous communities. The transformation of physical spaces with signage and traditional Indigenous structures, genesis of departmental and university land acknowledgement statements, and drafting and signing of memoranda of understanding between tribes and institutions all mark organizational changes that represent, recognize, and include indigenous peoples - ultimately resulting in the decolonization of education. These changes, however, are not universally practiced across postsecondary education, and often reflect decades of activism and advocacy by students, staffs, and faculty. Most postsecondary institutions and their leadership, in fact, do not know the steps necessary in fostering "tribal-institutional" relationships. Drawing from a multiple case-study on the nature of external relationships and institutional responsibility between public land-grant universities and tribes in California, this presentation offers a framework for engaging Indigenous communities respectfully and reciprocally. Marrying scholarship on Indigenous research partnerships, science learning, health science, environmental justice, and teacher education programs with the perspectives of senior university leaders, American Indian staff, and, more importantly, tribal members, this framework is comprised of ten tenets for enhancing and advancing relationships at the organizational level. Key principles - respect, reciprocity, responsibility, relevance, rapport, resources, recognition, reconciliation, and responsiveness - will be presented alongside current case study initiatives that reflect organizational change and decolonization of campus-community relationships.

Affect Aliens: Experiencing Blackness and Indigeneity in Australian University Classrooms *Sarah Graham, University of Sydney/ University of Technology*

This paper is concerned with experiences of blackness in the Australian university classroom, particularly those experiences involving dialogues around race, colonialism, Aboriginal and Torres Strait Islander people and Black people. The author, an Indigenous Ethiopian woman and migrant to Australia, provides a content analysis of conversations via text message between herself and an Indigenous Australian friend, with their permission. While these conversations offer mutual support and solidarity between two Indigenous people, they also document parallel traumatic experiences in classrooms at universities in Sydney, Australia. The analysis focuses on affect, and how racial interpellation and "the heat of shame" (Probyn, 2004, p. 345) occur while there is a discussion of us, and of people like us, from which we feel excluded, most often by white students and lecturers. The data offers examples of how, when we as Black and Indigenous people engage with these dialogues to offer our insights or to challenge racism and/or misconceptions, the experiences that follow produce us as 'affect aliens', as those that convert 'good feelings to bad' (Ahmed, 2008, p. 12). The author argues that white supremacy and white fragility operate in these spaces to enable white students and teachers to inherit the capacity to initiate, dominate and enjoy these dialogues, while Indigenous and Black students inherit the common burden and emotional labour of educating others while we are paying for our education.

Indigenous Course Requirements in PSE: Preliminary Evaluation of Calls to Action from the TRC (Canada)

Tara Williamson, Opaskwayak Cree Nation/Gaabishkigimaag (Swan Lake, Manitoba); Lorena Sekwan Fontaine, University of Winnipeg

In 2015, the Truth and Reconciliation Commission of Canada (TRC) released 94 Calls to Action after a multi-year investigation into the history of Residential Schools in Canada. The recommendations called upon both private and public players to make drastic changes in practice, policy, and law in order to forward the goal of reconciliation between the Canadian state and its citizens and Indigenous peoples. In response, in 2016 the

University of Winnipeg (UW) became one of the first post-secondary institutions in Canada to implement an Indigenous Course Requirement (ICR) for ALL students. That is, in order to graduate from ANY degree program, students would be required to complete at least one 3 credit hour course that focused on Indigenous peoples and issues. Two years after the implementation of the ICRs, the UW has initiated preliminary research to evaluate the following aspects of the ICR mandate: issues of ongoing course compliance with ICR criteria; how to fairly and adequately gather student evaluations of the courses; and, how to best support faculty and staff in the development, implementation, and delivery of the program. Our paper/report will discuss the strengths and barriers of a University-wide Indigenous education initiative with reference to both primary and secondary research as well as offer critical analyses of the discourses of Reconciliation in Canada and "Indigenization" of mainstream institutions.

Pathway For Tribal Governance: A Model For Preparing Indigenous Leaders *Laural A. Ballew, Northwest Indian College*

As a Swinomish Tribal member, mother and grandmother, raised by strong tribal leaders has lead me on this academic journey of research in preparing Indigenous leaders for native communities. This research examines Indigenous knowledge within higher educational curriculum of tribal colleges and the importance of traditional knowledge as a factor for success which depends on the inclusion of Indigenous notions of leadership and governance integrated within the courses. The focus of this research will include the development of curriculum in a baccalaureate degree program of study, Tribal Governance and Business Management (TGBM), at Northwest Indian College (NWIC), on the Lummi reservation in Washington state, based in sovereignty and cultural values. The development of the TGBM program is intended to fulfill a culture-based mission, and advance the self-determination and tribal sovereignty of Native American people. Due to the absence of curriculum around tribal governance and sovereignty available in higher education and with more tribal nations seeking higher educational opportunities for their members, it has become significant to prepare students with the academic and foundational knowledge to support them as the future tribal leaders. There has been an educational movement within tribal colleges throughout the United States and therefore Northwest Indian College was an appropriate case study for my research.

135. "Love like 'āina, raw, swift, deadly": Mana Wahine and Indigenous Women's Activism in Oceania
Roundtable

10:30 to 12:15 pm L Block: G.02

What does it mean to love like the ancestral lands on which we stand? How are we linked across land- and seascapes that can be, to borrow Haunani-Kay Trask's words, "raw, swift and deadly"? This roundtable brings together Indigenous activists/poets/scholars of Oceania to discuss currents of women's activism that traverse and connect our islands across the Moana Nui and across generations. As Indigenous women of Aotearoa, Hawai'i, Guahan and Okinawa, we consider the following questions: How do notions and embodiments of mana wahine, fuestan famalao'an, wāhine koa/toa, and aloha 'āina travel? How are huaka'i (journeys/travels) and trans-Oceanic solidarities important in Pacific women's activism, particularly against imperialist militarization? What does strength and fight feel like in queer women-led actions to protect and "love like 'āina"? How can Mana Wahine engage media in proactive ways? How do we reproduce our movements through women's stories and bodily memories of activism? In this roundtable discussion, we will share stories of the creation of islands, of our elders who blazed activist paths before us, of the ways we wear our whakapapa/mo'okū'auhau (genealogies) on our bodies. We will offer poetry and engage the audience in giving ea (breath, life, sovereignty) to words of their own women warriors.

Chair: *Noelani Goodyear-Ka'ōpua*, University of Hawai'i at

Mānoa; Kanaka Maoli

Presenters:

Mera Penehira, Te Whare Wānanga o Awanuiārangī (institutional); Iwi: Ngāti Raukawa, Ngai Te Rangī, Rangitāne

Megumi Chibana, Kanagawa University; Uchinanchu
Aiko Yamashiro, University of Hawai'i at Mānoa; Uchinaanchu & CHamoru

Kisha Borja-Quichocho-Calvo, University of Hawai'i at Mānoa; CHamoru

Ruth Aloua, A kia'i of Mauna a Wākea and Pōhākuloa; Kanaka Maoli

136. Tribal Sovereignty in the United States in the Era of Trump
Panel

10:30 to 12:15 pm S Block: G.02

As one of the first acts as the 45th President of the United States, Donald Trump signed an Executive Order that expedited the approval of the Dakota Access Pipeline directly undermining American Indian Tribal sovereignty. This was the first of many actions which have impacted the daily lives of the Indigenous peoples in the United States and displayed the willful ignorance of the sovereign rights of tribes. Under the current administration, continued actions against American Indian Tribes have policy implications impacting access to the Internet, American Indian families, and more.

Participants:

Bridging the Gap: Using Indigenous Feminism Toward Social Transformation *Delphina Thomas, Diné; Arizona State University*

On January 20, 2018 millions of people all over the world gathered, during the Women's March, to empower diverse women and their communities to create social transformation. A day later on January 21, 2018 in Phoenix, Arizona, 20,000 people responded to the same call to action opposing sexism, heteropatriarchy, misogyny, sexual assault, and issues discriminating against one's gender and sexuality. This march was especially important because Indigenous women would lead the Phoenix Women's March highlighting the Missing and Murdered Indigenous women from Turtle Island. Before Indigenous women could take their place at the front of the march it already started without us. This paper argues that in order to move toward social transformation multiple communities, identities, and social groups must acknowledge Indigenous feminism to work as a collective force to bridge the gaps that divide us. Using the 2018 Phoenix Women's March as a place to begin addressing this gap, I will examine the ways in which Indigenous women were invisible during this march and how we, as a society, must address invisibility in Indigenous communities. Doing so will create social transformation in our own communities and bridge the gap between communities to work toward social change for the betterment of humanity.

Defending Citizenship: Why The Indian Child Welfare Act Matters *Nicholet A. Deschine Parkhurst, Standing Rock Sioux & Diné; Arizona State University*

The Indian Child Welfare Act of 1978 (ICWA) is under attack. ICWA, a United States federal law, was enacted to "protect the best interests of Indian children and to promote the stability and security of Indian tribes and families" (25 U.S.C. § 1902). Congress enacted ICWA to address the national problem of Indian children being removed from their homes, sent to boarding schools, and being adopted out of their families and communities. The Act established federal requirements and uniform standards relating to state child custody proceedings that involve an Indian child. Recent court cases and decisions threaten the viability of ICWA. In 2017, there were 214 appealed ICWA cases (Fort & Smith, 2018). On October 8, 2018 in Brackeen v. Zinke in the U.S. District Court for the Northern District of

Texas ruled ICWA as unconstitutional interpreting the law as a “race based statute” that violates the Equal Protection Clause of the [U.S.] [C]onstitution” (Nagle, 2018). Being American Indian is a political distinction. The United States has a government-to-government relationship with American Indian and Alaska Native Tribes. Matters of Indian affairs are not enacted as race-based legislation but rather as a constitutional basis. The Commerce and Treaty Clauses separate Indian tribes from race by identifying them as a political status – separate sovereign nations and governments. Efforts to undermine and dismantle ICWA by forcing the court to interpret American Indian Tribal citizenship will have far reaching implications for other social justice related congressional actions.

137. Indigenous Aesthetics in Film and New Media:

Extending Traditions and Challenging Narratives

Individual Paper Session

10:30 to 12:15 pm L Block: G.03

Chair: **Troy Storfjell**, Sámi / Pacific Lutheran University

Participants:

Paiwan Prince/ss: Taiwanese Aboriginality, Femme-Survivance and the Masculinization of Nation-building
ren-yo hwang, Mount Holyoke College

Alifu, the Prince/ss (dir. Wang Yu-lin) is a 2017 Taiwanese film that follows the story of a trans feminine and aboriginal protagonist Alifu (Paiwan), played by Utjung Tjakivalid (Paiwan). This paper will investigate the film's antagonistic then amalgamated relationship of the aboriginal to transgender 'identity-crisis' arch. Framed by ongoing settler colonialism of Taiwan, this paper will investigate the “inspired by a true story” trope of Alifu, who is next in line for Paiwan chieftainship and forced to choose between the city (Taipei) and native country (Paiwan territory), the former as a modern LGBTQ inclusive space, and the latter as provincial, intolerant and antiquated. Does Alifu endorse Taiwan as a site of LGBTQ progress that, even in centering of aboriginality, actually erase complex histories of colonialism of the island? In conversation with Warriors of the Rainbow: Seediq Bale (2011), a historical drama of 1930 Seediq uprisings against Japanese colonizers, how do such cultural representations, alongside Tsai Ing-wen's 2016 presidential apology to Taiwan's native peoples, get used as a mode of nation-building, state reproduction and making of an only mythical indigenous futurity?

Spatiality in Kumu Hina, Aloha 'Āina, and Māhū Media
Gabriel Estrada, California State University, Long Beach

Informed by a 2016 Kumu Hina interview and Pualani Louis' Kanaka Hawai'i Cartography (2017), this article articulates how the media Ke Kulana He Mahu (2001), Kumu Hina (2014), and Kū ha'āheo e ku'u Hawai'i (2015) feature aloha as both love and respect in relation to Kanaka Maoli spatiality, geography, and the wahine-kāne (woman-man) and kāne-wahine (man-woman) māhū. Rather than defining māhū in relation to Eurocentric understanding of gender binaries and non-binaries which are the hegemonic narratives of the first two media analyzed, this article builds upon the aloha-centric film analysis of Nohelani Teves to better understand instead how the māhū are formed in relation to aloha, spatiality, and directionality as grounded in the āina (land). First, an east-west sunrise/sunset directional healing practice clarifies the aloha of the original māhū healers of centuries ago, the Kanaka communal responses to colonial epidemics, and contemporary māhū Honolulu HIV/AIDS activism in Ke Kulana He Māhū. Second, the western direction's correlation with death and the kūpuna (ancestors) provides insights into the way that Kumu Hina teaches her young students to show aloha for the kūpuna in Kumu Hina. Third, in Kū ha'āheo e ku'u Hawai'i, the crown concept of piko relates to the aloha āina that fights for the kūpuna Mauana a Wakea peak threatened by the ongoing

development plans for the Thirty Meter Telescope. With particular insights into directionality shared by Kumu Hina and Pualani Louis, all three media can better demonstrate māhū aloha āina beyond the more Eurocentric concerns of third gender inclusivity.

Critical Sovereignty: Framing Sámi Aesthetics in the Film Sámi Blood
Troy Storfjell, Sámi / Pacific Lutheran University

The South Sámi film Sámi Blood (Sameblod, Amanda Kernell, Sweden 2016) tells a story that is both personal and specific, anchored in a particular time, place and family experience, and yet also a story that resonates with Sámi viewers from throughout Sápmi (Sámi Land), far beyond the community and family whose story it is. This paper will examine the film as an example of Sámi visual sovereignty (Raheja 2013), exploring its use of cinematographic techniques that frame Sámi individuals as deriving their personhood through their relationships with family, community and landscape, and tracing the way that the traditional yoik “Stoerre Vaerie” forms a musical thread connecting a variety of narrative moments, while also contributing to its place-based specificity and its simultaneous pan-Sámi appeal. I will also show how the film celebrates resistance and resilience, exposing the evils of ethnographic racism and the Swedish boarding school regime, and how it enters into an ongoing Sámi conversation centered on coming to terms with the generation that chose to “pass” as settlers as a way to escape the dehumanization of twentieth century Scandinavian settler colonialism. By drawing on the South Sámi concept of dáajmijes vuekie—the unity of the aesthetic, ethical and practical—I will argue that Sámi Blood is an instance of visual duodji, or traditional Sámi craft. This paper is part of a project to develop a critical scholarly practice grounded in Sámi aesthetics, and should be of interest to Sámi and other Indigenous scholars of film, cultural studies, and criticism.

138. Embodied Spaces: Community Based Practices of Indigenous Language Revitalization and Maintenance Roundtable

10:30 to 12:15 pm S Block: G.03

The Round Table presents an opportunity to share ideas on embodied knowledge and considers the unique spaces it creates for traditional ways of knowing and being. We will expound the logics that are specific to the field of Indigenous epistemology and heritage language recovery as well as the areas of potential dialogue between western educational standards and Indigenous methods of learning that combine oral histories with choreography, original music and performing arts - as a connection to language and the land. The discussion is intended to bring together instructors, practitioners, Indigenous youth, scholars and learners who are creating unique spaces to maintain Indigenous knowledges through embodied practices. This panel encourages the exchange of ideas and experiences that will transcend and find space in the larger Indigenous community by giving all the participants an opening to share their multiple ways of being, seeing, knowing and learning. We refer to the following areas: • Kinesthetic Learning • Embodiment • Traditional Knowledge

Chair: **Rachael Nez**, University of California, Davis

Presenters:

Alan Wallace, Community-based Scholar and Language Instructor

Lindsay Arbaugh, Maidu Independent Theater Group

Austin Arista, Maidu Independent Theater Group

Travis Lang, Maidu Independent Theater Group

Ashlee Bird, Abenacki

Isabella Delatorre, United Auburn Indian Community - Auburn California (High School Student)

139. New Dibaajimowinan, Old Stories: Unsettling Anishinaabe Archives and Material Culture Panel

10:30 to 12:15 pm L Block: G.04

The papers on this panel revisit traditional archives and overlooked materials—letters, photographs, birchbark baskets, and blankets—to reconfigure the historical narrative about the Anishinaabe from settler-centered knowledge production to Anishinaabe *dibaaJimowinan* (stories/narratives). In the past few decades, Indigenous scholars—and Anishinaabeg scholars in particular—have demonstrated the importance of approaching written and material sources from often-marginalized or distorted Indigenous perspectives in order to tell Indigenous-centered histories. Building upon this scholarship, the papers on the panel forefront Anishinaabe ways of knowing, living, and working to revive stories about labor, art, politics, land, and, ultimately, sovereignty from the nineteenth century to the present. The panel will consist of four 15-minute papers, traversing settler state and national borders in the Great Lakes region of Anishinaabewaki (the Anishinaabe homeland). From “muccus sugar” and blankets to allotments and transnational constitutions, these papers address topics that have been marginalized in the dominant historical narrative of the Great Lakes region, centering Anishinaabe people and practices amidst the forces of settler colonial destruction. By paying attention to the ongoing, active survival of Anishinaabe knowledge and relationships throughout the nineteenth and twentieth century, this panel signals new directions Indigenous and Anishinaabe political and cultural history.

Chair: **Margaret Huettl**, University of Nevada, Lincoln

Participants:

“Muccus sugar” and Watery Worlds: Anishinaabeg Womxn in the Sugar Bush and Trade Economies of Michilimackinac, 1803-1824 *Waaseyaa 'sin Christine Sy*, *University of Victoria*

For the past forty years, historians of Indigenous womxn’s labour in Turtle Island have written into the invisibilization and devaluation of Indigenous women’s labour to show how this labour has been central to land-based Indigenous life-ways through periods of harsh and variable colonial policies and capitalist shifts. While this research secures womxn’s significant presence in those early relations, the narrative portrays womxn and her labour within the heteronormative and patriarchal model of “wife of” male European fur-trader or “daughter of” male Anishinaabeg Chief. Drawing on underutilized ship manifests (1803-1809) that document the watery world of trade commerce that circulated around Michilimackinac, I focus on the material signification of “muccus sugar” which is indicated on these manifests as a cargo item. “Muccus”, or *makakoon*, are birch bark containers produced mostly by womxn and children in their care. Sugar, meant in this context as maple sugar, is a food, ceremonial, and trade item produced by womxn’s spring harvest of the sugar bush. Both materially signify the presence of Anishinaabeg womxn of this time period, in both their traditional land-based practices and the trade economy of Michilimackinac. Published reminiscences of an Odawa womxn of her time living in this place and being in the sugar bush with her grandmother strengthen the link between manifest, sugar bush, and trade economy and render detailed insight into the labour, care, and uses of mucucs in this historical moment. This paper moves towards fleshing out the way that “muccus” operate, as Brenda Child states, as Anishinaabeg womxn’s documents.

“That We Might One Day Be as One Body” Metis Nation-building in Canada and the US in the Nineteenth Century *Cary Miller*, *University of Manitoba*

William Warren—who crossed so many boundaries as an Anishinaabe historian, a Minnesota statesman, a treaty interpreter, and a fur trader—saw a need to politically organize the mixed-heritage fur-trade families whose kinship networks wove them together and bound them to the Indigenous communities they lived near or among not only in the Mississippi River and Lake Superior regions, but also across the international border at Red River. In March of 1850, Warren wrote to the proto-Metis community at Red River from Gull Lake, Minnesota

suggesting that they should join hands with one another, become one body, and all be proud of being “Half-Breeds.” Sending them a copy of the laws his community has written to govern themselves, Warren invited those at Red River to come to the American side where they would have the right to vote and send delegates to congress and could escape “the Great Company that rules your country”, the HBC. Clearly there was the potential for Metis political formation on the American side as well as the Canadian side of the border, but only in the Red River did this take root and grow. This paper will examine Warren’s dream of a united political community of fur-trade families, the forces that united and divided them internally and externally Minnesota leading to very different historical outcomes for the communities at Gull Lake and Red River.

Wigwams, Grave Houses, and the Unsettling of Anishinaabe Allotments *Margaret Huettl*, *University of Nevada, Lincoln*

In spring 1922, a U.S. official took a photograph of the Billy Boy family home on their allotment within the Lac Courte Oreilles Anishinaabe *ishkonigan* or reservation in what is currently Wisconsin. The center of the photograph is a two-story frame house, seemingly a snapshot of assimilation in action, but immediately to the left of the house a birchbark wigwam disrupts the supposedly settled space, and a row of jibegamigoon or grave houses makes a material claim to the land that extends beyond allotment numbers and reservation maps. Building on Anishinaabeg studies scholarship, this paper considers the material culture—houses, wigwams, and tools—that carried forward Anishinaabe sovereignty in the everyday lives of Anishinaabeg during the first decades of the twentieth century. The Billy Boy photograph became part of the historic record through the Office of Indian Affairs (OIA) 1922-1929 Industrial Survey project. The OIA dispatched local agents to describe, interview, and photograph every family on reservations across the United States. The surveys compiled information on demographics such as age and education, property including allotment status, “industry,” and “health.” An effort to render Indian households legible to the settler colonial state, the visual archive produced by the Industrial Survey on Ojibwe reservations including Lac Courte Oreilles records a counternarrative of Anishinaabe sovereignty and resistance. Anishinaabe men and women continued to live, work, and even to die in Anishinaabe ways, enacting Anishinaabe sovereignty and providing a framework for decolonizing Anishinaabe history in the present.

The Cultural Currency of Blankets *Brenda J. Child*, *University of Minnesota*; *Baabiitaw Boyd*, *Mille Lacs Band of Ojibwe*

The circulation of blankets is a tremendously significant part of ceremonies within the Ojibwe Midewiwin Lodge today. This paper examines the history of blankets within the ceremonies of the Ojibwe Midewiwin, where both men and women make large numbers of blankets prior to their initiation into the lodge, and including those who are advancing in degrees. This art form stands in contrast to beadwork and other traditional art forms associated with American Indians. The paper argues that this form of everyday art is nearly invisible to people outside of Ojibwe communities, and rarely considered by curators and experts who work in the context of museums and with collections. The paper is a collaboration with Melissa Boyd, an educator and tribal administrator who is also a very active member of the Midewiwin Lodge from the Mille Lacs Reservation. While she is in her early thirties, she speaks the Ojibwe language and makes blankets for members of her family and community, as well as her own blankets. The paper relies on historical records in addition to interviews with present-day practitioners of the Midewiwin Lodge on the Mille Lacs Ojibwe Reservation in central Minnesota, exploring the present-day practices of blanket makers, including disabled members of the lodge, and the

meanings Ojibwe men and women assign to this vibrant tradition. The author of the paper will discuss her own struggle to become a blanket-maker!

140. Using Traditions to Change the Language of Childbirth
Individual Paper Session

10:30 to 12:15 pm L Block: G.05

Chair: **Rose Hsiu-li Juan**, National Chung Hsing University

Participants:

Haumea, Hawaiian Earth Mother, Akua Wahine of Knowledge, Childbirth, Politics and War, Empowering Hawaiian Female Identity *Lilikalā Kame'eleihewa, Kamakakūokalani Center for Hawaiian Studies*

This presentation is about the rise of Hawaiian female divinities in Hawai'i, beginning on the island of O'ahu, who were worshipped as Akuawahine and who empower Hawaiian female identity. Akuawahine used to be translated as Goddesses, but now we translate that term as Female Elements. Haumea, Earth-Mother is the source of this Mana wahine, in her own right as a Mo'owahine, or lizard woman controlling all underground and surface waters, as a teacher of childbirth practices, and as the mother of her daughters, Hina of the moon, who teaches us about celestial navigation, and also when to fish and farm, Pele of the flowing lava who makes new earth, Hi'iaka who regenerates new growth on the cooled lava, and Kapō of the night who teaches us hula as well as the prayers that can cause death or that can bring people back to life. Beginning on O'ahu, around 140 AD, on the cliffs of Nu'uuanu, female temples called Hale o Papa were built where only females worshipped, and where Akuawahine and their knowledge systems were taught. Women learned the teachings of Haumea, Hina, Pele, Hi'iaka and Kapō in the Hale o Papa female temple, where they gathered to learn female knowledge on their nights of the moon, when menstruating. The first female Mō'ī, or supreme ruler, came to power on O'ahu. The Mana of Haumea is reborn in every generation of Hawaiian woman. I am Haumea as is my daughter and granddaughter. We are empowered forever by her example!

He Tamariki Kokoti Tau: Establishing and Maintaining a Longitudinal Cohort of Māori Whānau for a Preterm Birth Study *Fiona Cram, Katoa Ltd.; Beverley Lawton, Victoria University of Wellington; Liza Edmonds, University of Otago Dunedin; Anna Adcock, Victoria University of Wellington*

Māori women experience higher rates of preterm delivery, stillbirth, and neonatal death than New Zealand European women. Each year approximately 1200 Māori babies arrive too early. When a preterm baby lives, they are more likely to experience some harm or disability that may last a lifetime. He Tamariki Kokoti Tau is a Kaupapa Māori (by, with, and for Māori) qualitative longitudinal study that examines the experiences of whānau (families) of preterm Māori pēpi (babies) as they journey along the preterm care pathway. It aims to give voice to the experiences, views and attributions of these whānau, with the goal of service transformation to ensure that whānau are supported as they face the joys and challenges of parenting their precious taonga (newborn gift). Whānau of preterm pēpi (24+0 to 36+6 weeks gestation), recruited from four Neonatal Intensive Care Units (NICUs) participate in up to six focused life story interviews from birth until one year after delivery (July 2017-January 2020). For this paper, a Kaupapa Māori methodological approach to establish and maintain a longitudinal cohort of Māori whānau for the study is discussed. Community-up practices, such as love/respect, face to face, listening/understanding, generosity, abiding by cultural protocols, upholding dignity, and humility are explored; as are principles of tino rangatiratanga (self-determination) and whānau (family). As well as discussing challenges to maintaining a longitudinal cohort, insights into how to successfully foster

and maintain positive relationships with Māori whānau who participate in longitudinal research can be gleaned. The importance of whakawhanaunga (developing relationships) is emphasized.

Utilizing the Knowledge System of Haumea to Navigate and Reactivate 'Ōiwi Ancestral Birth Concepts *Pua O Eleili Pinto, UH Manoa*

Within the Hawaiian Language Repository resides mounds of primary sources to rediscover many Hawaiian practices and epistemologies. This project uses this repository along with other ethnohistorical resources to explore two misunderstood concepts concerning Hawaiian birthing practices, pua Kanikawī and Kanikawā. These resources were created in the early 1800s-1900s during the Kingdom of Hawai'i era. From settler colonialism and their erasure tactics, knowledge transition from generation to generation was broken making it difficult to understand cultural nuances, but not impossible. Luckily, since around 1970s Kanaka 'Ōiwi have been actively repairing and relearning our culture and stories in our native tongue. Thus, this project was able to use contemporary knowledge, community work, and reconnect to 'ōiwi akua for guidance. Namely, the Knowledge System of Haumea, as well as, the personal experience from the birth journey of my first son are employed to navigate these historical texts. "Haumea is the Hawaiian Matrix of all things that give birth". The Knowledge System of Haumea can be broken down into five pillars: 1) Ceremony 2) Politics 3) Nation 4) Land 5) Environmental Forces. These five elements are pivotal in navigating and interpreting ethnohistorical resources to understand childbirth through a Hawaiian epistemology. Pua Kanikawī and Kanikawā are significant concepts because they are what Haumea used to divert a Cesarean Section procedure in pre-colonial times. Nowadays, C-sections are being overused past the point of medical advancement in hospitals. Thus, this project hopes to employ these 'ōiwi concepts, as one of many pathways, in reclaiming our birth sovereignty.

141. Undoing Possession

Panel

10:30 to 12:15 pm K Block: G.06

This panel examines the colonial logics of possession and Indigenous relations otherwise. Panelists consider the ways in which the accumulated violence of colonial and racialized appropriation and contestation accrue present-day significance and circulation. Joanne Barker, Alyosha Goldstein, and Aileen Moreton-Robinson each provide points of critical analytic departure for analyzing the concept of possession as a racialized settler prerogative. Barker interrogates how U.S. property law works to institutionalize sexual violence and the violability of Indigenous peoples. She asks how heteronormative property rights are naturalized through the trope of the "rape of the land" and the commodification of Indigenous and Black women, as well as how relations of solidarity otherwise denaturalize and disrupt the violence of and violation by the colonial possessive. Goldstein focuses on current struggles over the Bears Ears National Monument as a site for the articulation of both the U.S. settler imaginary of the commons and the predatory extractive capitalism championed by the Trump administration in the name of "energy dominance." He considers how Utah Dine Bikeyah and the Bears Ears Inter-Tribal Coalition fundamentally interrupt and disallow both of these claims to settler possession and possessive relations more broadly. Moreton-Robinson shows how racialization and aesthetics work as modes of colonial consumption. She theorizes the racialized homeware and personal objects of "Indigenalia" as gendered white possessive acts that strive to erase the violence of colonization and disavow Indigenous sovereignties. Altogether, the panel highlights the making and unmaking of possession as a form of colonial common sense.

Chair: **Leonie Pihama**, Maori

Participants:

Energy in the Ground *Alyosha Goldstein, University of New Mexico*

Immediately following the presidential inauguration of Donald Trump in January 2017, amidst the shock and awe

of executive orders, cabinet appointments, and policy declarations, social media and mainstream news outlets heralded the apparently rogue members of the National Parks Department and so-called sportsmen's groups as the frontlines of resistance against the new administration's assault on parks and public lands. In this context, the outdoor clothing company Patagonia launched an ad campaign announcing that "The President Stole Your Land." Largely unremarked upon in such celebratory stories has been the historical role that both national parks and sportsmen's groups have played in the ongoing assertion of settler colonial prerogative and the dispossession of Indigenous peoples. Recourse to an American exceptionalism that features public lands as what one legal scholar has called "the common birthright of all Americans" has become the prevailing critical response to either the large-scale transfer of federal lands or unchecked extractivism in the public domain. This paper considers struggles over the Bears Ears National Monument in Utah as a crucial flashpoint for addressing the dynamics of settler claims and Indigenous political mobilization. I focus on the work of Indigenous organizations, such as Utah Dine Bikeyah and the Bears Ears Inter-Tribal Coalition, for the contestation of both the settler imaginary of the commons and the acceleration of federal and private capital interests in reducing the size of the monument in order to allow for mining and hydraulic fracking.

Indigenalia and the Erasure of Indigenous Sovereignities
Aileen Moreton-Robinson, Queensland University of Technology

Daniel Miller argues that 'it is the material culture within our home that appears as both our appropriation of the larger world and often as the representation of that world within our private domain' (2001:1). Within modernity the subject is oriented towards objects thus they are never neutral. Objects that are brought into the home are attributed meanings by their producers as well as their consumers. As possessions, objects are imbued with different and multiple forms of meaning, operating socially and discursively. In this paper I focus on the ceramic artwork produced by Viola Edith Downing who was born in 1924 in Sydney, Australia. My analysis is confined to Downing's representations of Australian Aboriginal, Native American and Native Hawaiian children, though other children formed part of her repertoire. Downing's work falls within what I define as Indigenalia, racialized homeware and personal objects depicting Indigenous peoples and/or culture and symbols that were predominantly designed for, sold to and produced by non-Indigenous people between the 1940s and the 1960s (Lovitt 2000). Race and aesthetics have a long history of working in tandem in colonised countries. Patriarchal white sovereignty's aesthetic values have been central to the individual's and the nation's entry into civilisation and humanity. As will be argued, Downing's representations of children are gendered white possessive acts that discursively deploy innocence and happiness to erase the history of colonisation and disavow Indigenous sovereignities.

Comment:

Leonie Pihama, Maori

142. Indigenous Monitoring & Traditional Ecological Knowledge Information Management
Roundtable

10:30 to 12:15 pm K Block: G.07

Several types of large-scale industrial development, particularly natural resource extraction, threaten Indigenous People's culture & lands/waters in Canada and around the world. Monitoring these developments is usually undertaken by external, non-Indigenous consultants who are unable to fully understand the scale, severity and complexity of these threats. To address this, Indigenous communities are looking to conduct this monitoring themselves. Taking control and ownership of this monitoring regime will allow direct and

cumulative effects of industry on cultural values to be more adequately described and represented. Our community Samson Cree Nation works with Environmental Systems Solutions to: a) develop a cultural & environmental information management toolkit that allows us to record our knowledge & customs; b) to monitor how these are changing in response to development; and c) appropriately share this knowledge with a range of audiences. This toolkit includes appropriate data collection technologies, monitoring methodologies, an information management system and a suite of reporting options. By taking ownership of our own monitoring and data, Indigenous Nations/Communities utilize their sovereignty and determine how, when and why their information will be used. The system also creates a safe area to store and preserve our Traditional Information, which ensures continual cultural transmission and helps our Nations reconnect to the land/water, as we are able to map out traditionally used areas, within our Traditional Territories. The system Samson Cree Nation created with Environmental System Solutions has unlimited potential and is a great example of Indigenous monitoring, ownership of data, and mitigation of adverse impacts.

Presenters:

Norine Saddleback, Maskwacis Cree
Troy Mallie, Environmental System Solutions
Kyra Shaylee Renee Northwest, Maskwacis Cree
Glen MacLaren, Environmental System Solutions

143. Indigenous Knowledges at Work in the Pacific
Individual Paper Session

10:30 to 12:15 pm I Block: G.09

Chair: *Dean Mahuta*, Waikato

Participants:

"J'accuse!": Settler-Nuclear Colonialism and the Resurgence of Indigenous Sovereignty in French Polynesia *Pierre-Elliot Caswell, Cornell University*
On October 2nd, 2018, the pro-independence party of French Polynesia filed a complaint against France for "crimes against humanity" at the International Penal Court of the United Nations for the decades of nuclear bombing that permanently poisoned and wounded the land, the ocean, the people that inhabit both, and the links between them. This solemn event is the launch pin of my argument: to address the question of settler-nuclear colonialism and its connections to Indigenous sovereignty. I discuss the complex historical and political construction of Polynesia in relation to France's ideological apparatus of "republicanism" which seeks to delegitimize politically identitarian claims on the basis of national belonging and the national prohibition of racial/tribal statistics. I emphasize the role of nuclear power and the complexification of claims of Indigenous sovereignty in such a context. Is the accusation of crimes against humanity a resurgence of sovereignty? How is the language of crimes against humanity relevant here and how might it fade out Indigenous rights? More pressingly, is French republicanism as a national ideology responsible for producing a willed amnesia against the nuclear ecological violence deployed against Indigenous Polynesians and land/ocean? I look at the history of settler-colonialism in French Polynesia in the 20th century and suggest that settler-nuclear colonialism and its violence is directly imbricated within ideological republicanism. With Polynesia's accusation, however, I contend that this lawsuit might constitute an act of Indigenous sovereignty, futurity, and witnessing that also restructures environmental relationships as a gesture of eco-recovery.

Dropping the Rudder and Navigating Identity:

Researching Chamorro Identity Through Ricky Bordallo and the Valuing of Land *LeeAna Acfalle, University of Hawai'i at Mānoa*

The Chamorro code of conduct of Mamāhlaō, or shame has arguably been one of the values that has survived throughout Guam's colonization since the 17th century. Mamāhlaō allows for the foundational value of inafa'maolek, or harmony to be achieved.. This paper will

demonstrate how Guam's colonization has affected these ways of being and understandings to look at what Chamorro identity looks like today by looking at the aforementioned Chamorro values and concepts of land. Both the understandings of land and the physical landscape drastically changed after World War II. The taking of more lands, rapid "development", changing demographics, as well as devastating natural disasters introduced an American legal framework to govern the concept of land. By looking at Governor Ricardo Bordallo's legacy, understandings of Chamorro agency in an American political framework can be seen. Bordallo can be thought of a controversial figure because he was indicted of United States federal crimes and committed suicide before serving his prison sentence. Conversely, Bordallo can be thought of as a Chamorro nationalist for his plans, actions as governor, and views on the unequal relationship between the United States and its colony, Guam. Bordallo's portrayal in history is one example of how Chamorros constantly have had to renegotiate and understand their identity to survive colonial conditions, internalized notions of how Chamorros ought to behave and think, as well as the internal actions to show how agency has been used throughout this crucial Post-World War II development period.

In Search of Tāwhirimātea, God of Wind *Dean Mahuta, Waikato*

This paper is intended to act as a catalyst for discussion in addressing the question of why Tāwhirimātea, the atua (god) of wind, is only found, in any significant capacity, in Aotearoa/New Zealand. Māori share many atua with other Polynesian peoples. For example, Tāne, Rongo, Tū, and Tangaroa are found throughout Polynesia. However, Tāwhirimātea, who is one of the most prominent figures in Māori mythology and who is pivotal in the Māori creation narrative, is largely absent from the rest of Polynesia. Therefore, to understand Tāwhirimātea, is to perhaps understand a part of Māori culture that is truly unique. Tāwhirimātea, is an atua of ongoing influence and is tied to key aspects of Māori culture. For example, the cultural concept of utu (to avenge) can be traced back to the battle initiated by Tāwhirimātea after the hara (transgression) committed by his brothers, that is, forcing their parents, Ranginui and Papatūānuku, apart. It is also the first example of the important tuakana/teina (elder sibling/younger sibling) relationship, which is no less significant in today's Māori society. This paper will provide insight to an ongoing research project that seeks to understand 1) if Tāwhirimātea exists in other Polynesian mythologies, 2) if absent, why this is so, 3) what are the key differences in the creation narratives and mythologies of other Polynesian cultures where Tāwhirimātea is absent, and 4) if Tāwhirimātea is indeed unique to Māori, what impact has he had in shaping Māori culture and society separate from our other Polynesian relatives?

Mo'olelo, Aloha, 'Āina: Nationalism in the Tradition of Papahānaumoku and Wākea *Kawena Elkington, University of Hawai'i at Mānoa*

The tradition of Papahānaumoku and Wākea tells the story of two primordial ancestors of Hawai'i. Through underlying principles of a unified Hawaiian consciousness and aloha 'āina (love for the land), the origin of Kānaka Maoli (Hawaiians) spiritual and emotional attachment to land is identified in this mo'olelo (tradition). Using Benedict Anderson's seminal work *Imagined Communities* as a framework, in which he defines nationalism, this paper utilizes comparative analysis to illuminate Hawaiian nationalism in their mo'olelo. A cornerstone of Hawaiian nationalism is aloha 'āina (love for the land); often used interchangeably with nationalism, aloha 'āina is a worldview founded in the tradition of Papa and Wākea, and has been the basis for society throughout Hawaiian history, to form the living, modern movement today toward strengthening social, cultural, and environmental

relationships in Hawai'i. Thanks to mo'olelo, such as this one, passed on in oral tradition and preserved in literature during the 19th-century, we inherit lessons, values, and metaphors to guide us through modern challenges and rebuilding identity. This paper makes an attempt to do so by taking a closer look at the mo'olelo in an attempt to analyze a pointed example of the close relationship between kanaka (people), akua (gods), and 'āina (land). Engaging in this type of discourse, which is based in tradition while weaving contemporary views, allows us to communicate our own experience, emotions, and ideas to add our voices to a treasury of collective memories.

144. Author Meets Critics - "We Are Dancing For You: Native Feminisms and the Revitalization of Women's Coming-of-Age Ceremonies"

Roundtable

10:30 to 12:15 pm K Block: G.09

Cutcha Risling Baldy's ethnography, *We Are Dancing For You: Native Feminisms and the Revitalization of Women's Coming-of-Age Ceremonies* demonstrates how essential feminism is to cultural revitalization and decolonial praxis. This roundtable discussion explores and analyzes Risling Baldy's interventions in ethnography, archival knowledge and Indigenous feminisms as informed by Indigenous epistemologies to illuminate Native feminisms in a meaningful way. The interdisciplinarity of the text reflects the dynamism of Risling Baldy's work that simultaneously puts Native American Studies, Anthropology, Developmental Psychology, English and Gender studies in dialogue. Risling Baldy's work builds upon existing feminist scholarship that exposes violence against Native women as evidence of the gendered nature of settler-colonialism. She extends that work with her analysis of the Flower Dance ceremony and demonstrates how ceremony can be part of decolonial praxis. By highlighting how members of the Hoopa Valley Tribe fought to revitalize their girls' coming-of-age ceremony, Risling Baldy shows how these women actively challenge patriarchal settler-colonialism and reassert the centrality of women in their community. Discussants will offer an analysis of the processes of decolonization and political resurgence informed by a critical engagement with Native feminisms in the text. This will include a dialogue with audience members about the processes and methodologies offered in the text for community-based scholarship and a discussion of the implications for future research in Native American and Indigenous Studies. In addition, there will be a cultural demonstration of Flower Dance songs offered by the Native Women's Collective and reflection of this work from these community practitioners.

Presenters:

Alicia Cox, University of California, Irvine

Katie Keliiaa, University of California, Berkeley

Gina Belton, Saybrook University

Cutcha Risling Baldy, Humboldt State University

Native Women's Collective, Native Women's Collective

145. Beyond the Human? Working the Intersections of NAIS, Political Ecology, and Posthumanism

Panel

10:30 to 12:15 pm A Block: G.11

Considering the prominent role of Indigenous peoples as historical and ethnographic foci of multispecies, posthumanist, and beyond-the-human approaches in the humanities and social sciences, it is notable how little NAIS scholarship informs those approaches, and, conversely, how little those approaches inform NAIS scholarship. This panel complements and extends one convened in 2014 in Austin on the sometimes-vexed intersections of political ecology and NAIS scholarship. Together, the panels build toward a programmatic project at the multiple intersections of political ecology, Native American and Indigenous Studies, and posthumanist and multispecies analysis.

Chair: *Dana Powell*, Appalachian State University

Participants:

Unsettling Exceptionality and Ruin: Native Presence in the Anthropocene *Dana Powell, Appalachian State*

University

Political Ecology of the Anthropocene takes as a premise the need to write against human exceptionalism. While decentering the human importantly opens up conceptual space for nonhumans and “vibrant matter” (Bennett 2009) to come to the fore, posthumanist and multispecies approaches tend toward two dangerous assumptions: (a) they assume the exceptionality of humans is a cross-cultural, universal social fact; and (b) they assume the conditions of living in “loss” (van Dooren 2014), “ruin,” and “blasted landscapes” (Tsing 2015) aptly characterizes the ontological predicament of contemporary experience. This overdetermined emphasis on estrangement, in an effort to theorize the effects of late capitalism and climate change, effaces the “colonial entanglements” (Dennison 2012) that have (a) bolstered the exceptionalism of some humans over others, and (b) long produced loss and dispossession of land and life, and yet, are contested through grounded practices of “survivance” (Vizenor 2008). This paper considers the politics of foregrounding “loss” and “ruin” without mention of Indigenous dispossession or, equally salient, Indigenous “life projects” (Blaser 2004) that are anything but anchored in despair. I consider emerging scholarship in Navajo (Diné) Studies as well as two projects of citizen science in Diné territory as examples survival and resilience work that place humans alongside other species, through an understanding of k’è (relationality and responsibility). This orientation, while acutely aware of decades of human and nonhuman suffering under colonialism, does not sustain human exceptionalism or ruin as the framework for (in)action. Rather, this orientation highlights Native presence in the Anthropocene.

Land-Based Praxis, Affect, and Cosmopolitical Futures:

Toward a Radically Relational Indigenous Political Ecology *Clint Carroll, University of Colorado, Boulder*

This paper explores cosmopolitical action in Indigenous North American contexts, drawing specifically from my past and ongoing work with Cherokee people in Oklahoma. Thinking through my sustained collaboration with Cherokee elders and knowledge-keepers, the paper will address affective experiences of place/displacement regarding histories of geographical and epistemic violence and how resistance has recently manifested in decolonial resurgent practices, including internal governance-based critique and land-based education programs. I discuss how these practices mount a resistance as expressed through divergence (Stengers 2005) or entangled difference (de la Cadena 2015: 283), allowing for Indigenous state transformation (Carroll 2015) as a vehicle for cosmopolitical intervention. Drawing from diverse writings in Native American and Indigenous studies (Rifkin 2012; Dennison 2012; Cornstassel 2012; L. Simpson 2014) and anthropological work on Indigenous cosmopolitics (de la Cadena 2015), I work toward an understanding of relationality, affect, and resistance in settler colonial contexts wherein rebuilding relationships to land and to each other is a “mosaic” project that must piece together fragments torn apart by violence and displacement (fragmented knowledge, fragmented territories, and a fragmented nation/community). The paper takes as a frame of reference “the political is environmental” (Carroll 2015: 11), whereby land and the myriad relationships contained within that term informs Indigenous political action—from overt anti-extraction stands like Standing Rock to the inwardly-turned, resurgent land-based praxis that Coulthard (2014) has termed “grounded normativity.” The paper will center an “Indigenous metaphysics” (Deloria 2001; Tallbear 2017) in conversation with anthropological works “beyond the human” (Kohn 2013; Viveiros de Castro 2016).

Post Which Human? *Jessica Cattelino, University of California, Los Angeles*

This paper explores the political stakes of scholarly calls to

move “beyond the human,” especially in light of past and ongoing work by women and racialized and colonized peoples to claim humanity against post-Enlightenment and other forms of dehumanization. The “human” that scholars purport to decenter has been a parochial one indeed. Explaining how that is so, and with what implications, the paper combines ethnographic analysis of the cultural politics of water in the Florida Everglades with reflections on feminist theories of dehumanization and interdependency to consider the politics (or, perhaps, the apolitics?) of moving beyond the human.

Securing Nature: Militarism, Indigeneity and the Environment in the Northern Mariana Islands *Theresa Arriola, University of California, Los Angeles*

In the Mariana Islands, there are at least two groups of people with privileged claims to the islands' territory: The U.S. Military and indigenous Chamorro's. While Chamorro's maintain exclusive rights over the ownership and sale of land, the military has secured certain legal rights over the islands to conduct testing. Increasingly, both groups articulate territorial claims in terms of the environment-stewardship, conservation, and protection. By viewing the environment as a contested site, this paper shows how the militarization of the environment—from beach cleanups to base building—has created shared and contested cultural spaces between these groups, and how the human and non-human come into view in these spaces.

Comment:

Kyle Powys Whyte, Michigan State University

146. Decolonising the Future: Indigenous Youth Solidarities and Resistance in Aotearoa New Zealand

Panel

10:30 to 12:15 pm *K Block: G.11*

Participants:

Out of Time: Indigenous Youth, Temporal Solidarities and Māori Resistance *Joanna Kidman, Victoria University of Wellington*

Cities are not neutral spaces for many groups of young people. Some are excluded from active engagement with urban precincts on account of their age, ethnicity, age or social class. Indigenous young people, however, experience a double-bind of exclusion in cityscapes where their presence is often unwelcome not only because of generalised public fears about so-called ‘dangerous youth’ but also because they are an uncomfortable reminder of the colonial power relations that frame urban life in colonised societies. The stories of indigenous youth who are adrift and homeless in the city, tell us something about the racial coding embedded in the encounters that take place in civic society. But these coded encounters in ‘white’ spaces also highlight how native young people assert historically situated cultural identities in urban environments that are often deeply hostile towards indigenous youth. Drawing on a study about indigenous young people’s hopes and fears about the future, we explore the everyday experiences of Māori youth in New Zealand’s towns and cities. We argue that notions of ‘time’ and ‘place’ for these young Māori are radically affected by racialised colonial narratives about indigeneity as well as a history of imperial dispossession of Māori peoples from the land. We track how young Māori draw on notions of ‘Māori time’ to create solidarities and mobilise resistance to settler hegemony.

Māori Youth Voices and Tribal Futures in Two Tribal Communities in Aotearoa New Zealand *Huia Tomlins-Jahnke, Massey University*

This presentation draws on a study about the hopes and fears that young Māori hold about the future. The research is premised on the understanding that despite formidable challenges, as rangatahi/youth grow into adulthood, they will be called upon to develop problem-solving strategies responsive to the needs and priorities of their communities, their whānau (family networks), hapū (descent groups) and

iwi (tribes). We sought to determine what will work for them now and in the future to make a difference. Little work has been done on bringing rangatahi Māori into local, regional and national conversations about the social, economic and political challenges and opportunities they will face in the years ahead. Yet it is these young people who will, in time, be called upon to deal with some of the big problems of their generation. The focus of this presentation is on Māori youth from two tribal areas in the North Island of New Zealand. In the course of this study, these young Māori expressed concern about their future as tribal descendants, especially with regard to issues relating to identity formation (most participants did not know the name of their subtribe even though they lived in the district), the natural environment within their tribal area and at what costs current tribal economic development plans will have on their futures. We conclude that if Māori youth are to become active participants in civic society, their voices as tribal peoples must first be heard and acted upon.

Māori Youth and the Future of an Indigenous Rural Community in Aotearoa New Zealand *Adreanne Ormond, Victoria University of Wellington*

This presentation draws from research conducted in a small rural indigenous community on the East Coast of Aotearoa/New Zealand. It is connected to a project that engaged Māori youth in a series of critical conversations about their aspirations and anxieties about the future. In this paper, the focus lies with the voices of rural Māori youth who spoke about issues critical to their future and that of their community. The participants in this cohort are young Māori living in a small tribal community in a geographically isolated area. This rural district is an important ancestral territory for these young people and one that is renowned for its natural resources including fresh water ways, ocean, land, sky, and flora and fauna. Unfortunately, the community is under constant pressure to protect their natural environment from exploitation as global businesses, land developers, investors and local government attempt to move into the area. The participants recognise that they live in a time of social unrest and unprecedented change that affects cultural communities economically, socially, emotionally and spiritually. They are keenly aware that their future will be distinctly different from their parents, uncles and aunts and that they will need to provide leadership for the problems their community faces in the years ahead. This has increased their sense of responsibility as they try to accrue the support and knowledge they will need and the skills, resources and support they recognised as vital for cultural continuity.

“At Least I Have a House to Live In”: Urban Māori Young People’s Hopes and Fears About the Future *Hine Funaki, Victoria University of Wellington*

Young people are often represented as the leaders of the next generation and attention is given to how they might become active participants in shaping the nation’s future. Over the years, education policy makers, health officials, government representatives in the criminal justice and welfare systems have sought ways of involving New Zealand’s youth more closely in civic society as they grapple with a daunting range of problems. Despite these efforts, the views of marginalised indigenous youth continue to be elusive and little is known about how they think about their lives in times ahead. In this presentation, I draw on a study about the hopes and fears that marginalised urban Māori youth hold about the future and how they establish a sometimes fragile sense of belonging in precarious and uncertain times. In this project, through focus groups and walk-along interviews, Māori young people were invited to discuss their aspirations and anxieties about the future and how these ideas are influenced by their everyday local ‘places’. The research tracks their views about who they are now as young people

growing up in a complex and increasingly divided society and who they might become in the years ahead. As the study progressed, they began to talk about the significance of hope, and lack of hope, in their everyday lives. I argue that ‘informed hope’ can be a powerful humanising force in young people’s lives but that with a foundation of hope and belonging, they can be active agents of social change.

147. Voices of the Ancestors: Weaving together Linda Tuhiwai Smith’s “Decolonizing Methodologies” with the Mexico-USA Borderlands

Roundtable

10:30 to 12:15 pm A Block: G.12

The goal of this roundtable is to discuss how the work of Linda Tuhiwai Smith can be applied and expanded upon within the unique space of the Borderlands of the US Southwest and Mexico in today’s toxic political climate. During a time when many Indigenous people from this broader area are racialized and discriminated against in a way that paints them/us as foreigners in our own homelands or as enforcers while being indigenous, this roundtable will discuss how applying decolonial research methods can challenge dominant ideologies and strengthen our communities, scholarship, and activism. While the racism has been continuous since the initial invasions by European groups, the recent upswing in overt racism has had profound negative effects within Indigenous communities. This roundtable aims to address how Smith’s work can work to reassert Indigenous voices to combat rising fascist forces on all sides of the artificial borders. This roundtable includes an undergraduate student, a graduate student, a postdoctoral fellow, and senior faculty member, people from two different campuses in California, and people from three different Indigenous groups that stretch across the current colonial borders (as well as one non-Indigenous ally). Similarly, our research spans over 500 years (with scholars working with communities from the time before the European invasion and among diverse contemporary communities), and across multiples disciplines, including Religious Studies, Native American Studies, Chicana/o/x Studies, and Sociology.

Chair: *Ines Talamantez*, University of California, Santa Barbara

Presenters:

Delores Mondragon, University of California, Santa Barbara

Felicia R. Lopez, University of California, Davis

Ryan DeCarsky, University of California, Santa Barbara

148. Seneca Language in Transition: Teaching, Mapping, Media

Panel

10:30 to 12:15 pm A Block: G.30

This panel focuses on ways of engaging Seneca language (Onödowá’ga:’ Gawē:nō’) through multiple lenses. Ja:no’s Bowen discusses challenges related to revitalizing the language for everyday usage and barriers to producing more fluent speakers when first-language speakers of Seneca are dwindling. She makes practical recommendations about paths forward that work to remove obstacles to retention in language nests and to facilitate broader language instruction to Seneca individuals from kindergarten to adult age. Penny Kelsey looks at Seneca village placenames as sites of indigenous knowledge and the ways in which those knowledges (and the related matrifocal village structure) were under attack during the Sullivan-Clinton campaign. Kelsey asks and demonstrates how recovery of these geographic toponyms make possible a renewed engagement with Seneca space that exceeds reservation boundaries and aids in the reclamation of temporarily invisibilized knowledges. Filmmaker Terry Jones explores his experiences documenting and archiving language through Berta Jones’ Indigenous ReVitalization School program on the Cattaraugus Reservation. Jones recounts how he adapted media like video to specific projects and the difficulties faced as a non-fluent speaker to accurately record and consciously decide how to bring his videographic skills and tools to community-based projects. The three papers together provide multiple views of challenges to working with Onödowá’ga:’ Gawē:nō’ in a range of contexts with the shared goal of revitalizing Seneca language usage and its attendant knowledges; at the same time, each presentation

makes connections to shared concerns in indigenous studies that are global in nature.

Chair: **Penelope Kelsey**, Seneca descent

Participants:

Keeping the Language Alive: Challenges to Creating a Stable Seneca Language Revitalization Effort *Ja:no's Janine Bowen, Seneca Nation of Indians*

In this paper, I explore the various challenges faced by the Seneca people as they work to revitalize their language. As a former Seneca language teacher and the current Language Department Director of the Allegany Territory of the Seneca Nation, I have witnessed the obstacles faced by Seneca communities trying to reclaim their language. Due to assimilationist policies, discrimination, and lack of an immersive environment, there are less than 30 fluent speakers on the Allegany Territory. Despite efforts to create highly proficient speakers, there exist very few places where language students can use Seneca outside of their work environment. This leaves learners and speakers overwhelmed. Since most of their family members and friends do not speak Seneca, keeping it alive in the household becomes nearly impossible. Moreover, children participating in the Montessori language nest at the Faith Keepers School have no educational institution where they could continue to advance their language proficiency, resulting in poor retention upon entering Kindergarten. Adding to the complexity of the issue, parents of language nest participants often do not have the level of proficiency required to support continued use in the home. Even students coming out of the high school Seneca language classes have a difficult time continuing to grow in the language upon graduation. While language apprentice positions exist, there are not enough to meet the demand. The paper will help one better understand these challenges, in order to assist in creating programming to support languages experiencing similar struggles.

The Challenges of Applying Modern Media Technologies to Contemporary Indigenous Language Preservation and Revitalization *Terry Jones, Seneca Nation of Indians*

Up until in the late 1800's, the world heard only real and organic sounds. Thanks to Thomas Edison's phonograph, the intrinsic relationship humans had between what they heard and how their brains processed it was forever changed. This paper will detail my experiences as a Seneca filmmaker and media technology consultant at the Indigenous ReVitalization School (IRVS). Located in western New York State, IRVS strived to "provide a favorable learning environment for the revitalization of the Indigenous, Ögwe'ö:weh, worldview with a focus on the Seneca Language." Challenging but successful audio and video collaborations with IRVS' founder, Berta Jones, included establishing a digital media archiving system that converted thousands of hours of analog recordings, many one-of-a-kind, into searchable digital databases. Other projects included the production (writing, filming, editing and DVD authoring) of children and adult Seneca language videos. Seneca history, language and ways of life, like many other Indigenous nations, were historically orally based. The use of recorded voice, video and written alphabet is still a relatively new, and sometimes mistrusted, concept to our communities. For example, a video collaboration about lacrosse included fluent Seneca language elders who did not want to appear on camera. A consensus was reached which limited the elders' screen presence on camera without compromising the overall quality of the final project. Through this paper, I would like to offer my insights into the technological, cultural and sometimes-political challenges faced in attempting to bridge the gap between traditional language teaching practices and utilizing modern media technologies.

Decolonizing Geographies: Reclaiming Seneca Villages as Sites of Knowledge after Sullivan-Clinton (1779)

Penelope Kelsey, Seneca descent

This paper explores Onöndowá'ga:' village sites as repositories of knowledge and spaces that can be revisited in history and geography, in order to reclaim the wisdom that they hold. In the context of Six Nations history, an awareness is vital that four out of Six Nations and many Onöndowá'ga:' villages specifically were targeted as part of a slash-and-burn campaign ordered by George Washington as retribution for supporting the British during the Revolutionary War. Because of the organization of Haudenosaunee society and agricultural economy, in many ways these acts, which included large-scale burning of grain stores, fields of corn, and orchards, as well as longhouses and cabins, can be interpreted as assaults on Haudenosaunee women, matrilocality, and matrifocality. The focus of this paper is to provide an overview of Iroquois village structure and the historical background for this structure. I then will analyze toponyms for Seneca villages assaulted and/or burned by the troops under Sullivan and Clinton. I qualify that I will only do this where possible to locate reliable translations, having checked all translations with Onöndowá'ga:' Gawë:nö' speakers and/or teachers, and that I have sought local histories from Onöndowá'ga:' historians with knowledge of Tonawanda and Allegany Reservations. The effect should be to illustrate how the village names themselves act as sites of knowledge that can be restored and brought back into the larger body of Haudenosaunee teachings.

FRIDAY, JUNE 28 Lunch Break 12:15-1:45 pm

149. Merata: How Mum Decolonized the Screen

Film

12:15 to 1:45 pm GAPA: Concert Chamber

150. Te Kai a Te Rangatira - The Food of Chiefs, NAISA lunchtime talks

12:20 to 12:50 pm L Block: G.01

151. A Gendered Lens on Indigenous Governance in Canada and New Zealand

12:45 to 1:40 pm S Block: G.01

152. Te Kai a Te Rangatira - The Food of Chiefs, NAISA lunchtime talks

1:10 to 1:40 pm L Block: G.01

FRIDAY, JUNE 28 Concurrent Sessions 1:45-3:30 pm

153. Ecological Knowledge Systems

Individual Paper Session

1:45 to 3:30 pm S Block: 1.01

Chair: **Kura Paul-Burke**, Ngati Awa, Ngati Whakahemo

Participants:

"Los campesinos de antes ya no existen": Technological Resistance by Indigenous Corn Farmers in The Land of Fresh Water *Jesus Nazario, University of Texas at Austin*

The Land of Fresh Water is an indigenous Nahua pueblo (town) in the Mexican state of Guerrero where technology transitions, like in other rural towns, are occurring at exponential rates in the 21st century. In this town, farmers have adopted various forms of "maíz mejorado", also known as hybrid corn varieties, in various degrees since 2008. Such forms of corn technology transitions reflect concern, curiosity, and resistance to new Mexican biotechnologies. In this paper, I discuss how a fellowship to food sovereignty and a neoliberal food regime have

primarily influenced farmers' decisions to resist or adopt maíz mejorado. Drawing from Gerardo Otero, I will look at how farmers' perception of a neoliberal food regime encourages a shift away from native corn (maíz criollo) production to instead enter a market ruled by hybrid corn seeds, produced by large agribusiness transnational corporations (ATNCs). Citing Raj Patel, and other food scholars, I also explain how a farmer's decision to resist maíz mejorado is based on their understanding that cultivating native corn ensures food sovereignty. My research results give insights into how farmers from The Land of Fresh Water negotiate technology transfers amidst accelerated shifts in social metabolism. Ultimately, this paper attempts to add to ongoing debates surrounding food justice and adoption of biotechnologies, namely hybrid and genetically modified corn in Mexico. However, future research is needed to measure the vitality of maíz criollo and prevalence of maíz mejorado adoption in the other 22 nearby Nahua towns by The Land of Fresh Water.

Restoring Traditional Shellfish Reefs Using Indigenous Community-driven Scholarship and Place-based Participatory Practice *Kura Paul-Burke, Ngati Awa, Ngati Whakahemo*

Today there are grave concerns regarding the state of decreasing shellfish populations and the degradation of their marine environments through issues such as sedimentation, predation and pollution at an unprecedented global scale. For Māori (indigenous peoples of Aotearoa New Zealand) there is an increasingly growing demand to investigate alternative ways of engaging with marine science and restoration initiatives for culturally and ecologically important shellfish species and their spaces. Māori aspire to live in sustainable communities with access to up-to-date evidence-based information to assist environmental decision-making and marine management actions. Identifying ways in which community-driven scholarship and place-based participatory practice can be captured and incorporated through co-developed trans-disciplinary tools to assist the protection and restoration of culturally important shellfish species, is a high priority. This presentation discusses a research project which used indigenous knowledge systems to adaptively design and implement biodegradable natural resource tools to assist a shellfish restoration project in the culturally important Ōhiwa harbour, Aotearoa New Zealand. The indigenous community-driven scholarship was considered not only fundamental to the collaborative co-development of the innovative shellfish restoration project but also in providing space for the voices of Māori and their roles as kaitiaki (guardians) for the once abundant but now severely reduced shellfish reefs in the soft-bottom harbour. This presentation provides an overview of shellfish dilapidation and co-developed recovery promotion by local kaitiaki (guardians) seeking to establish a harbour wide approach to assist restoration understandings and practical management of shellfish populations for present and future generations.

Editing the 'Āina: Indigenous Knowledge and Conservation Gene Drives in Hawai'i *Riley Taitingfong, University of California, San Diego*

This paper shares preliminary findings from an ongoing study of the ethical issues surrounding the development of "gene drive" technologies for conservation purposes in Hawai'i. Using ethnographic methods, I look at the ways in which two main groups of stakeholders, 1) conservationists, scientists, and technologists developing genetically modified mosquitoes with gene drives and 2) local indigenous community members, activists, and leaders, perceive the risks and benefits of this emerging technology. Specifically, I discuss Native Hawaiians' perspectives and concerns regarding gene drives for conservation as well as the extent to which those involved in the development of gene drive mosquitoes attempt to elicit, understand, and respond to those concerns through community engagement efforts. A "gene drive" is a genetic

engineering technique used to spread (or "drive") a desired genetic variant and its effect (e.g. inability to transmit a pathogen) throughout an entire population of organisms. The implications of this technology are vast, spanning public health (prevention of mosquito-borne diseases like Zika and malaria), conservation (protection of endemic species), and agriculture (pest control). However, there is still significant uncertainty around the ecological risks and reversibility of gene drives. In Hawai'i, scientists on Oahu and the Big Island are using gene drives to engineer mosquitoes that are unable to transmit diseases to native birds. This project is concerned with how, if at all, those involved in gene drive research are engaging the Indigenous peoples (as well as their knowledge and rights to self-determination) on whose lands they hope to deploy this technology.

The Management of Indigenous Lands and the Indigenous Leading Role in Building Sustainable Alternatives for the Amazon *Priscilla Cardoso Rodrigues, Federal University of Roraima; University of Coimbra*

The historical process of formation of Brazil is strongly marked by colonization, invasion of indigenous lands, slavery and the imposition of an assimilationist policy that lasted nearly 500 years and which had irreversible effects on the ways of life of Brazilian indigenous peoples, particularly by dismantling their traditional systems of production and increasing their dependence on governmental agencies for aid and income generation to their people. Nonetheless, following the promulgation of the current Constitution (1988), which has recognized the rights of indigenous peoples to self-determination and to their ancestral lands, the Brazilian State has adopted a new management policy of indigenous lands, the Brazilian Policy for Territorial and Environmental Management of Indigenous Lands (PNGATI), which aims at promoting conservation and sustainable use of the natural resources in indigenous lands, as well as improving the quality of life of indigenous peoples and ensuring the conditions of physical and cultural reproduction of their current and future generation. That Policy uses Management Plans (PGTA), which are prepared by the indigenous communities themselves, as strategic tools for promoting their sociocultural autonomy by reflecting the indigenous demands and aspirations for the future, at the same time promoting internal and external dialogue and agreements with government agencies for protection, inspection, surveillance and monitoring of indigenous territories. The purpose of this paper is to analyze PGTA's prepared by different indigenous groups that inhabit the Brazilian state of Roraima, situated in the extreme north of the Amazon, to discuss its effectiveness in building sustainable alternatives for the Amazon.

154. It All Begins With Land

Individual Paper Session

1:45 to 3:30 pm S Block: 1.02

Chair: **Tom Roa**, University of Waikato

Participants:

Guatemala's Settler-Colonial Textures & the Expansion of U.S. Militarism *Diana Waleska Mauricio, University of California, Los Angeles*

Latin American colonialism and expansion are often characterized as exploitative colonization with the sole purpose of resource and mineral extraction. Dissimilarly, the Anglophone north becomes defined by native land dispossession and elimination. While exploitative colonialism describes an aspect of the extractive colonial process of Latin America, it detrimentally undermines the complexity of land, labor and migration. Ultimately, serving to deprive any recognition of settler structures extending from colonial conquest. In the following, I visit Patrick Wolfe's logic of elimination and begin to untether the historical, economic, spatial and political junctures that situate Guatemala's ongoing occupation of Maya land. I

begin by tracing the overlooked yet prominent settler-logics of dispossession and elimination within the first *encomienda* systems in Guatemala—the first *encomienda* systems served to structure a new colonial order. For instance in Guatemala, subjecting indigenous peoples to labor on their own land signaled a loss of territory, territoriality, bodily, and spiritual exploitation, all integral tenants of native elimination. Secondly, I explore the settler grammar of race fundamentally embedded in narratives of *ladino-ismo*, *indigenismo* and *nacionalismo*. Moreover, in an effort show the larger international and transnational connections between settler states, I focus on the role of militarization in Guatemala after the 1950's as a form of national state-making and ongoing indigenous genocide. Lastly, I believe deciphering the contours and textures of Guatemala's settler state helps expand conversations about indigenous land, migration and diaspora.

The Unsettling of Settler Masculinity and the Battle over Māori Land and Labour, 1890-1930 *Matthew Lawrence Basso, University of Utah*

In this paper I argue that beginning in the late-nineteenth century a shift in Aotearoa/New Zealand's settler gender order impacted Māori efforts to retain land, control labour practices, and exercise sovereignty. Driven by changes in settler capitalism that prompted a vast expansion of industrial jobs, older ideals associated with an agricultural model of settler masculinity were challenged by a cohort of men I call industrial settlers. By 1890 these industrial settlers outnumbered agricultural settlers. Industrial settlers showed both their growing political and economic power by launching a major strike that same year. When agricultural settlers left their farms to come into New Zealand's cities and break the strike the tensions between the two groups dramatically burst into the open. Over the next four decades the debate over ideal settler masculinity helped drive ideas about land and labour. Indeed, I argue, deciphering evolving land policies in this period requires a careful examination of discourses around labour. Māori – as constructed in the popular imagination of *pakeha*, as represented by leaders like Ngāti Kahungunu politician Timi Kara (Sir James Carroll) and Ngāti Porou leader Sir Āpirana Ngata, and through acts of resistance and accommodation by rank-and-file members of various *Iwi* – played a central part in this debate. And, far beyond their numbers or power, so too did Asian immigrants. I use historic cartoons from the Turnbull Library collection to illustrate and understand this shift in popular sentiments about race, land, labour, and the reconstruction of the settler colonial gender order.

Decolonizing the Community Land Trust Model *Jimmy Taitano Camacho, CHamoru*

This paper takes up a longstanding problem: how to restore and maintain the land tenure of Indigenous peoples? There has been an extensive discussion about how to accomplish this through property, including different policies and institutions, such as community land trusts, Indigenous Protected Areas, and individual titling. The conceptual architecture of these discussions is arguably colonial, favoring universalizing forms of property and culturally-laden objectives, such as the accumulation of wealth. Such goals often conflict with Indigenous epistemologies about how people relate to one another and the land. The trilogy of property, for example, conceptualizes that all land relations may occur through private property, common property, and state property. This conceptual framework is too limited to represent the land tenure of Indigenous peoples and is an obstacle to addressing longstanding historical injustices Indigenous peoples continue to contend with. Similarly, the community land trust model is surging as a viable property institution to protect the land tenure of Indigenous peoples. This paper will examine the Chamorro Land Trust (ChLT), a property institution enacted in 1975 by I Liheslturan Guåhan (the Guam Legislature) to return

land to the CHamoru people of Guåhan. Although the ChLT was not conceptualized as a community land trust, the institutional structures are identical. This paper seeks to examine its origins, and more importantly, how it has been modified to contend with contemporary issues facing the CHamoru people. The findings may enable a reconceptualization of the ChLT and demonstrate how the community land trust model is malleable.

(Don't) 'Put it near the Indians': Integrating Indigenous/Western Knowledge to Explore Environmental Health Injustice *Diana Lewis, Western University; Sheila Francis, Pictou Landing First Nation; Kimberly Strickland, Pictou Landing First Nation; Debbie Martin, Dalhousie University; Heather Castleden, Queen's University*

For over 50 years, a tidal estuary located adjacent to Pictou Landing First Nation in Nova Scotia, Canada, has been used as a treatment facility for a nearby paper mill's toxic effluent. Almost immediately, there were signs of negative environmental and human health impacts. Over the years, the government promised several remediation strategies; none materialized. In 2008, the government stated: "To say [your First Nation] has been long suffering would be a masterful understatement of the obvious. It is our unwavering intention to end that suffering as quickly as possible". Two years later: still no action. Concerned for the health of their community, a group of Mi'kmaq women mobilized the Pictou Landing Native Women's Group to answer their question: "Are we getting sick from Boat Harbour?" Countless studies have been done, paid for by government and industry, yet none were designed by or with the Mi'kmaq. In fact, most research about Indigenous peoples in Canada is conducted by non-Indigenous people and informed by western theories. Together, we embarked on a six-year community-based research program integrating Indigenous and Western knowledge systems and methodologies, creating the space to build trust and cross-cultural respect, and then leveraging the knowledge and experience of all team members. As a result, we conducted a health risk assessment by balancing air, water, and toxicity testing with oral histories, community mapping, survey, and ceremony using both academicians and community-based citizen scientists to collect and analyze data. We will share lessons learned and results of this study.

155. Indigenous - Sámi Innovations, Knowledges, Thought and Collaborations

Panel

1:45 to 3:30 pm S Block: 1.03

Focusing on Sábmme/Sápmi in FennoScandia, and also comparing with Canada, this panel brings together scholars, community, innovators/reindeer herders and enterprise developers to discuss possibilities to indigenize academia based on everyday practices; promote the development of Sámi philosophical thought; promote and develop Indigenous technical innovations and to expand/develop brand protection and thereby promote Indigenous ways of relating to non-humans; how to reclaim Indigenous knowledges and to learn with and educate children to think about and develop sustainable renewable energy technologies – beyond the old design (within hydropower). The panel consists of Indigenous Sámi and non-Sámi participants.

Chair: *Astri Dankertsen*, Nord University

Participants:

Indigenizing Academia – An Empirical Study of Changes on Institutional Level *Astri Dankertsen, Nord University*

Indigenous perspectives have become increasingly present in both research and education, including debates related to ontology and epistemology, as well as how this is included and recognized in academia. This presentation is based on a project proposal where we plan to compare two institutions - Nord University in Norway and UNBC in

Canada. In this project we will focus on how Indigenizing academia is something that has to be studied in the everyday life and institutional practices, where discoveries are made in practice, rather than something that can be deduced solely from theory. The comparative perspective will thus bring insight into how Indigenizing academia is being done in reality at the two institutions, including both obstacles and possibilities for the future. Theoretically, we depart from an understanding that scientific knowledge production needs to be decolonized, that is democratized and made less hierarchical in order to enable Indigenous people's continuance, healing and regeneration (Smith, 1999, Kuokkanen 2007). Methodologically, we will base our study on document analysis, analysis of material representations and cultural expressions at the institutions, interviews with researchers, students, stakeholders and Indigenous community members, and workshops inspired by the so-called future workshops (Jungk & Müller 1987), where we will emphasize critique, learning, team work, democracy, empowerment and possibilities for change.

Rethinking Philosophical Sociality from a Sami Feminist Perspective: Elsa Laula Renberg and "Facing life or death?" (1904) Nicholas Smith, Södertörn University

In the necessary and ongoing critique of academic philosophy, Indigenous systems of knowledge and traditions can and should play a crucial role because of the possibility of locating resources required for non-dominating visions of life in this world. In this paper I focus on one of the issues – social relations – raised by the Sami activist Elsa Laula Renberg (1877-1931), connected to what she calls the crucial question, that of the existence of the Sami people, as expressed in her pamphlet "Facing life or death? Words of truth concerning the Lappish situation" (Stockholm, 1904). While recurrent within Indigenous thinking but unlike most analyses of social life that one finds in Western academic philosophy, for Laula the human-to-human encounter cannot be thought without recourse to not only relations of power, but also surrounding nature, community, history, animals, ancestors and law. Rethinking social relations from a Sami perspective makes transdisciplinarity and a transnational approach necessary, thereby undercutting several premises crucial to much Western political philosophy. From this example, I intend to highlight colonial violence in the liberalist tradition (Locke, Rawls) that has dominated Western academic philosophy, and also to point to openings in the latter that are necessary for philosophy to thrive as a discipline that is relevant for understanding the world. Ultimately, the ambition is to contribute to the introduction of Sami thought into Philosophy taught and researched at universities, as well as to facilitate the establishment of Sami Philosophy, beneficial for Sami communities on the Swedish side of Sápmi.

Indigenous Peoples' Technical Innovations: Promoting, Developing and Brand Protecting – Presentation of an Ongoing Project *Susanne Spik, Tannak AB/Uppsala University; Karin Kuoljok, Tannak Int AB/Uppsala University; Jim Carlsson, Tannak International AB; Bobby Carlsson, Tannak International AB*

How can Indigenous/Sami peoples' technical innovations be promoted and developed, and how can the brand protection for Sami handicraft be developed and expanded to encompass the technology innovation sector? In this presentation we depart from the one hand from experiences within what was initially entirely a Sami company, today known as Tannak International AB, (www.tannak.se) and the innovation of a unique animal tracking system for remote areas and under extreme weather conditions. The work started in 2002, on the Swedish side of Sápmi – Jåhkâmákke - by the female reindeer herders and innovators Karin Kuoljok and Susanne Spik, Sirges Sami village, and development is still ongoing. With these experiences, a study of how to support and protect Indigenous technical innovation is currently undertaken.

With this as the backdrop we discuss current development work within the company (Tannak) as it expands into the global market, and how United Nations and other platforms may support the work. We look into the Study of the Expert Mechanism on the Rights of Indigenous Peoples "Good practices and challenges, including discrimination, in business and in access to financial services by indigenous peoples, in particular indigenous women and indigenous persons with disabilities". Questions asked are: How can a company such as Tannak set a good example? What is needed to support good practices in regard to Indigenous communities? What are the pitfalls and potentials? The work forms part of a larger Indigenous Climate Change Studies research project, based at Uppsala University.

Reclaiming Indigenous Knowledges for and with School Children: Water Horsetail (oassje) and New Relationships with Water *Ida Jansson, Luleå Univ. of Technology/Uppsala University*

This paper presents a pedagogical concept and a project within a larger research project on Indigenous Climate Change Studies serving to stimulate innovative thinking among school-children regarding forage and energy harvesting in Jåhkâmákke, by the river Julevädno (Lule River) on the Swedish side of Sápmi. The aim is to encourage people within Indigenous communities to reclaim and develop new relationships to Julevädno and other waterways. Water flow in Julevädno have long spurred communities in different ways, for example fishing, transportation and harvesting. The relationships to the river was wounded by the industrial colonialization of Sápmi when the river was regulated for hydropower by the Swedish state. Water horsetail ("oassje" in Lule Sami) in currents exhibit vortex-induced vibrations. This is an example of fluid-structure interaction where kinetic energy of the stream is converted to vibration energy. Examining this phenomenon together with school children, we may develop a simple technical device that mimics the motion of the water horsetail and converts it to electrical power with piezoelectric materials. The aim is to let children participate in developing a device that may be used in remote places, meanwhile learning about the river ecosystem and how Indigenous communities in the Arctic have used and still are using water horsetail for grazing. In a longer perspective, I hope to inspire new ways of innovative technical design, starting with children. Mimicking the vortex-induced motion in water acknowledges vortical structures in stark contrast to conventional hydropower engineering, where similar vibration phenomena poses a threat to the machinery.

156. Indigenous Geographies in the Making II

Panel

1:45 to 3:30 pm S Block: 1.04

This two-part session gathers a number of Indigenous scholars at various career stages working on interrelated issues pertaining to Indigenous geographies. The presentations examine how core geographic concepts such as space, place, territory, land, water and the scale of the intimate and body are sites of colonial dispossession and violence, as well as sites of Indigenous law, justice, resurgence and self-determination. The range of topics featured throughout the session include critical examinations of Indigenous law, treaty relations, reconciliation, anti-violence work, ableism, Indigenous water governance, as well as Indigenous conceptions of space, movement and mobilities. Each presentation is uniquely rooted within the land/water-based relations and knowledges of each presenters' nation and ancestral territories. The session ends with an exchange and dialogue across Indigenous nations represented on the panel, with a specific focus on cultivating dialogue with Maori community members (led by Dr. Naomi Simmonds).

Chair: **Sarah Hunt**, University of British Columbia

Participants:

Resurgent Water Relations: Activating Governance through Mushkegowuk Movement and Mobilities 1

Michelle Daigle, University of British Columbia

In this presentation, I center Indigenous movement and mobilities as a central aspect of land/water governance and, more generally, everyday practices of resistance and resurgence. I examine historical and contemporary Mushkegowuk (Cree) mobilities through the nation's regional waterways, and how this activates relational political and legal geographies of governance and self-determination. I center such geographies within the context of contemporary mining developments called the "Ring of Fire" in Mushkegowuk territory, now known as Treaty 9 in northern Ontario, Canada. In doing so, I examine how Mushkegowuk relational geographies continue to be reterritorialized and ruptured through resource exploitation. I end by discussing how Mushkegowuk peoples are resurging against colonial capitalist regimes of resource extraction by regenerating mobilities on regional waterways and, in effect, rebuilding political and legal relations with and through water. Such water relations, I argue, activate Mushkegowuk relational geographies of political and legal accountability amidst the ruptures, dispossession and violence of mining exploitation.

The Other Side of the Line: Mi'kmaq Sovereignty Assertion & the Influence of Colonial Space on History Writing
Mercedes Peters, University of British Columbia

Though historical study of the Royal Proclamation of 1763 laid the groundwork for modern Aboriginal Title recognition, the conceptions of colonial space that the Proclamation assumes have limited the way historians view Indigenous histories in Canada. Just as the Canadian state turned its focus to expanding west of the Proclamation Line in 1867, so too have historians turned their focus to western Indigenous nations. This results in missed opportunities to explore the resiliency of Indigenous conceptions of space over time in what is known as eastern Canada. This paper challenges the ways in which colonial conceptions of space have influenced the ways historians study Indigenous lives by exploring Mi'kmaq expressions of territorial sovereignty after 1867. The expansion of the Canadian state in the late nineteenth century was predicated on securing territory to the west of the Proclamation Line. Assimilation policies involved less coercion and government surveillance to the east of the Line, as it was assumed that Canada already had legal claim of that territory. Due to an underestimation of Mi'kmaq resiliency, attempts to control Mi'kmaq movement and traditional routes of travel and seasonal settlement occurred much later in Canadian history. The challenges that the Canadian government then had in attempting to erase Mi'kmaq conception of and movement around their territory into the mid-twentieth century provide an excellent opportunity to explore modern assertions of Indigenous space, despite attempted impositions of colonial boundary.

Community Based Monitoring: Traditional Ecological Knowledge, Finance, and Indigenous Communities
Melpatkwa Matthew, University of British Columbia

Community-based monitoring (CBM) programs are increasingly popular models of environmental governance around the world. Accordingly, a handful of review papers have sought to highlight the various benefits, challenges, and governance models associated with their uptake. Across Canada Indigenous communities have shown an increase in CBM initiatives and programs. Within the literature most reviews and articles on Indigenous CBM are centered on overviews of CBM and largely silent on the power structures of CBM and where Indigenous communities and knowledges fit within the research and within these programs. CBM programs are dependent on funding (often government funding) and knowledge systems to operate. Therefore this paper will provide insight and an overview of Indigenous CBM in Canada and the power struggles over finance and knowledge systems.

Particularly I will examine the knowledge system element within CBM programs and how Indigenous CBM programs utilize Traditional Ecological Knowledge (TEK) or Traditional Knowledge (TK) by Indigenous communities, researchers, and funders. I will explore what TEK is, perspectives on TEK from Indigenous scholars, academia, and researchers, the appropriation of TEK within CBM, and how TEK reinforces a knowledge and power hierarchy that is implicit to CBM. Through this work, we explore questions of histories of institutional exclusion and the privileging of certain knowledge systems, and the relationships of trust and mistrust across different groups and authorities, with the aim of stimulating critical discussions on the power relationships in CBM that will be useful to scholars and Indigenous communities.

Comment:

Naomi Simmonds, University of Waikato

157. Peoplehood Building through Indigenous Vernaculars
LHC Paper Session

1:45 to 3:30 pm S Block: 1.05

While it has long been axiomatic among indigenous scholars, researchers, activists, language and cultural workers that indigenous vernaculars are vital for the welfare of their peoples, the focused opportunities for sharing and exchanging empirical "data" (or case studies) comparatively – across national or tribal and disciplinary boundaries, beginning with that between academic and non-academic communities – have really only begun through the emergence of engaged research in Indigenous Studies that also seeks to expand the groundwork of their foci on home traditions. This panel takes advantage of NAISA's continued effort to push engaged-inquiry across tribal, national, hemispheric, and academic institutional locations without losing the vernacularity of indigenous cultural and social truths by querying the power of indigenous words, literacies and icons for the political and social advancement of their peoples.

Chair:

Vince Diaz, University of Minnesota

Participants:

The transformative power of the word that emancipates a tribe from mental slavery through the composition of song *Te Kahautu Maxwell, University of Waikato*

This paper will focus on the teaching of tribal stories and histories through the composition of waiata (song) to an impoverished people Te Whakatōhea who were rendered landless through the illegal confiscation of its tribal lands in 1866 under the New Zealand Settlements Act 1863. Ōpōtiki Mai Tawhiti Kapa Haka a tribal dance group of that iwi, established in 1995 is the wānanga (school of learning) that has taught its membership who they are, their royal lineage, their kingdom and of their greatness over the last 24 years. The power of the word has empowered Te Whakatōhea to reclaim their identity and to stand proud once again. The power of the word is the emancipation of ones mind from mental slavery.

Developing Indigenous and Latinx community literacies:

Building culturally sustainable school-family relationships *Estrella Torrez, Michigan State University*

While a great deal of literature illuminating the storytelling practices of urban Black and Brown youth, scant literature exists describing the interactions of an urban Indigenous and Latinx youth community. Moreover, no literature exists sharing the stories of urban Indigenous and Latinx communities in the Midwest. Thinking about Archibald's discussion of storywork, this project understands the use of literacy to be engaging with the world in meaning making/meaningful ways. Over the course of the past five years, I have focused my efforts on developing reciprocal relationships with local Latinx and Indigenous communities; while nurturing sustainable, mutually-beneficial university-community collaborations. My presentation offers the ways in which urban Indigenous and Latinx communities develop, sustain, and nourish literacies as a means to support their respective communities, as well

as to bridge historically marginalized communities with the educational institutions (secondary and higher education) meant to serve them. Pairing frameworks based in Chicana Studies and Indigenous Studies, with Community-Based Research, I offer models co-developed through my work with urban Indigenous and Latinx communities. Scant research exists in educational studies that explores the intersection of Latinx and Indigenous youth, and even less research exists that examines the experiences of these communities in an urban setting. My presentation speaks to the following: 1) the experiences of an Indigenous/Latinx scholar who is part of the communities at the center of the research; 2) connecting community based participatory scholarship with Chicana and Indigenous Studies; and 3) furthering the existing conversations in educational studies centered on language and literacy.

Indigenous Rap in Latin America as Decolonial Methodology *Pilar Villanueva Martínez, University of Texas at Austin*

The history and culture of indigenous peoples in Latin America have always been portrayed through discourses that come from anthropology. At the same time, the relationship between history and anthropology is strongly tied to western colonialism and power. Authors like Fabian Johannes (2012) conceptualized this relationship by deconstructing the anthropological project and its temporal formation that shape the figure of “the Other”. “The Others” being portrayed as the non-Western became an object of study for scholars, intellectuals, and colonial settlers who spoke for the voiceless. Likewise, written records were used as historical artifacts to support the anthropological discourse that placed “the Other” in the past, as people living backward because of their lack of “writing” and “recording” their history. This paper considers the effects of the history of anthropology in the attempt of writing indigenous people’s history, and the alternative that oral traditions display. Looking at the songs composed by the two indigenous rappers Jaime Cuyanao (Chile) and Miguel Villegas (Mexico) as oral histories offers a methodology which is a political act to decolonize the anthropological discourse about indigenous people and their history. I argue that recognizing these songs as oral histories allows us to (re)construct the history of their communities and open a space for them to speak according to their own terms: oral traditions. By doing this, these oral histories are placed not only at the same level as the written word but beyond, since it has the ability to decolonize its discourse.

158. Seed Beads/Silent Witnesses: Indigenous Feminist Disruptions to Environmental Violence

Panel

1:45 to 3:30 pm S Block: B.01

How are land/body relations disrupted, implicated, or affirmed in the practices that make up technoscience? This panel explores the practices, responsibilities, and protocols that scholars are activating as they engage with the colonial legacies within technoscience and aim to enact Land/Body responsibilities. Addressing environmental violence and its connections to colonialism and technoscience, the panel asks how data, instruments, materials, digital technologies, calculative practices, and ecological methods can be addressed through Indigenous methodologies and approaches to Land/Body. How can technoscience practices conduct research as ceremony? How can data work towards sovereignty and help to dismantle settler colonialism? How can colonial technoscience be turned against itself? From fossil fuel refineries, to microplastics, to desert plants, to sexual violence laws, this panel brings together Indigenous feminist scholars contributing to the field of Indigenous Science and Technology Studies (ISTS).

Chair: **Michelle Murphy**, University of Toronto

Participants:

“Bodies as Land: Animal Respect Protocols in an Anti-Colonial Marine Science Laboratory” *Max Liboiron, Memorial University*

Colonial sciences have long objectified animals and their bodies as samples, specimens, and sources of data. The scientific protocols that turn animals into samples into data rarely understand animals as relatives or kin, and tend to violently erase pre-existing Indigenous obligations to animals through the scientific process. CLEAR is a marine science laboratory that recognizes animals as relations and works to enact respect, reciprocity, and obligation through scientific protocols. Some of these protocols will be covered here, including killing protocols, processing protocols, and repatriation protocols. Discussion will focus on how enacting animal bodies as Land changes not only how science is done, but also what it can and cannot know. These protocols are works in progress and audience input is encouraged on how scientific protocols might enact local Indigenous law and values in the laboratory.

Data Towards Dismantlement”: Activating Data Against Environmental Violence and Towards Land/Body Relations *Michelle Murphy, University of Toronto*

Industry-produced and state collected data on pollution emissions are a form of settler colonial governance that erases its violence. How is violence through data, violence on the land, violend on our bodies? This paper discusses a collaborative Tkaronto/Toronto-based project by an Indigenous-led (Métis and Anishinaabe) environmental data justice lab that attempts to redeploy the colonial data about the oldest refinery in Canada, the aging Imperial Oil refinery in Sarnia’s Chemical Valley founded in 1870 on Aamjiwnaang First Nation land. The project attempts to resituate the data as evidence of colonial violence and to weigh down the refinery with responsibilities for some 150 years of violence to Land/Body relations. Drawing from the work of Arthur Manual on financialization and colonialism, the project seeks to intensify the financial risks associated with this refinery towards a vision of its eventual closing and dismantlement. Thus the project thereby explores tactics of turning colonial technoscience against itself, while also activating Indigenous approaches to data that affirm sovereignty and land/body responsibilities.

Toward Healing with/as Indigenous Land/Bodies and Ethnographic Practices *Krishna J. Hernández, University of California, Santa Cruz*

Ethnography was created to explore cultural phenomena and to represent subjects of cultures as objects in ethnographic texts. Inarguably, ethnography has been used as a colonial tool—an agent of violence over Indigenous bodies, which includes land and all beings of the land. This paper discusses how ethnography might be transformed in ways that hold possibility for healing among lands where colonial wounds are tied up. Reflecting on ethnographic research conducted with bio-scientists who study bee pollinators in the ‘borderland’ deserts of California and Arizona, I discuss possibilities for (re)making as a methodological framework for Indigenous STS research. Here, (re)making does not emphasize colonial traumas, rather the ways in which one might, through methodological/political-praxis, make grounded relations with more-than-(but including)-human peoples. It is hoped that in so doing, (re)making in an Indigenous STS ethnographic practice may serve as a transformative process for ethnographic practitioners and their communities.

Indigenous Feminist Disruptions of Colonial Environmental and Gendered Violence *Kristen Bos, University of Toronto*

This paper builds on archival work done throughout Canada, the U.S., the U.K. and Europe on Métis material culture. I use this work and historic Métis objects to think about the politics around MMIWG (Missing and Murdered Indigenous Woman and Girls) and the much broader range of violence that needs to be considered in order to activate Indigenous and anti-racist futures. I ask: What are the

materialities of rape and patriarchal violence? How can we (re)build our world and environment while pushing the boundaries of what counts as material, archival, tangible? How far does #MMIWG go? In thinking about the politics around #MMIWG, the murder has to arrive for it to count, but if we think about the much broader range of violence: the quotidian things, the mundane things — seed beads, earrings, glitter, microplastics, buried benzene, and salt caverns — can we reanimate and deobjectify these things/ourselves? Not for them, but for us. This is a hidden object project, a fact-finding mission, an exploration of the provenance, histories, and signifiers that we ought to consider if we are going to survive as Indigenous women during the Sixth Mass Extinction Event, nuclear colonialism, oil spills, fresh water shortages, ocean acidification, and global dispersant of harms.

159. Recruitment and Retention of Indigenous Students in Universities along the U.S.-Mexico Border
Roundtable

1:45 to 3:30 pm K Block: G.01

This roundtable addresses the recruitment and retention of Indigenous students in universities along the US-Mexico border, focusing specifically on northern Chihuahua, west Texas, and New Mexico. Participants Jeffrey P. Shepherd, Cynthia L. Bejarano, Michael Ray (Laguna and Red Lake Chippewa), and Lloyd L. Lee (Navajo/Dine') explore two inter-related experiences and endeavors: first, our long term commitment to assisting Indigenous students; and our collaboration with universities in Chihuahua to share best practices in pursuit of recruitment and retention in the borderlands. Although institutions in Chihuahua, New Mexico and west Texas differ in financial capacity, historical relationships with Native communities, and the staffing dedicated to the needs of Indigenous students, there are similarities in the policies and efforts to assist them. Chihuahua has several increasingly robust civil society endeavors to build educational capacity among Native populations, but the universities are relatively new to these initiatives. In contrast, New Mexico State University, the University of New Mexico, and the University of Texas at El Paso have histories of recruitment and retention, and greater financial resources and staffing, yet they still struggle with structural obstacles and racial ideologies. This panel explores these efforts within the context of a border region facing endemic poverty, institutional racism, militarization, and ongoing manifestations of colonialism. In particular, we explore the experiences of Indigenous students within spaces marked by debates about immigration, deportation, citizenship, tribal sovereignty, and national identity. In this context we address the educational achievements of Indigenous students trying to help their families and communities.

Chair: **Jeffrey Philip Shepherd**, University of Texas at El Paso

Presenters:

Cynthia L. Bejarano, New Mexico State University
Lloyd L. Lee, University of New Mexico
Michael Ray, New Mexico State University

160. "The Country": Newfoundland Mi'kmaq, Resilience, and Federal Recognition

Film

1:45 to 3:30 pm

L Block: G.01

Filmed in Western Newfoundland between October 2016 and July 2017, *The Country* shares the voices of a handful of compelling Newfoundland Mi'kmaq who champion an inspiring story of recognition and resilience. A backdrop to their stories is the terribly flawed federal enrolment process, designed to grant status under the Indian Act after half a century of change-seeking by Mi'kmaq communities since being "penciled out" of the Terms of Union in 1949. The film explores issues around identity, colonialism, culture, resilience, land, told through the voices of multiple protagonists discussing what it means to be Mi'kmaq, while navigating through a frustrating enrolment process and responding to legitimacy challenges after applications ballooned to nearly ten times the number of known Mi'kmaq on the island. On the 100,000

applications submitted, one of the film's voices, Scott Butt, states, "There's probably ninety percent that are having a resurgence or a reawakening. My only comment is, don't forget the rest of us, right? Because I'm not having a resurgence. I'm not having an awakening to culture, because I was raised with it. So, there is no awakening for me." On enrolment, Linda Wells: "The whole process was bad, right from the beginning. And telling people across Canada, and helping them to understand, that the people here are not devoid of culture." Film title: *The Country* Run time: 78 minutes Director: Phyllis Ellis Producer Kelly Anne Butler (Mi'kmaq), along with others from the film, will provide commentary. Teaching guides will be available. Pre-screen: <https://vimeo.com/275720653> password: Newfoundland2018

Chair: **Kelly Anne Butler**, Grenfell Campus, Memorial University (and) Bay St. George Mi'kmaq Cultural Revival Committee

Presenter: **Evan Butler**, Bay St George Mi'kmaq Cultural Revival Committee

161. The Politics of Historic Sites and Memorial Culture in the Haudenosaunee Homelands

Panel

1:45 to 3:30 pm S Block: G.01

This panel examines the often-contested politics surrounding Indigenous historic sites deemed significant by both Indigenous communities and the settler nation states in which such sites are located. We focus on such sites located within the Haudenosaunee homelands that are divided by the national borders of Canada and the United States. Throughout the course of the twentieth century, federal, provincial, and state historical committees have recognized the significance of a variety of Haudenosaunee historic sites in the provinces of Ontario and Quebec and the state of New York. At the same time as such designations occurred, living Haudenosaunee communities were either ignored or written out of the contemporary national dialogue altogether. Our panel analyzes three instances where this has occurred and attempts to draw lessons from the evolving contests around the interpretation of these respective sites. In each case, described in detail in our individual proposals, the settler state has attempted to impose its 'master narrative' over the history of the Indigenous peoples central to the history of a specific site or region. A variety of tactics have been used, from consigning Indigenous peoples to the distant past, portraying our ancestors of violent savages, or choosing to emphasize settler missionary and colonization attempts over the accomplishments of the original inhabitants of these regions. We consider recent examples of work by members of the Haudenosaunee community, both within and without the academy, to disrupt these settler attempts to distort our histories, even as we offer a corrective to those distortions.

Chair: **Scott Manning Stevens**, Syracuse University

Participants:

Beaver Dams and Folk-Lore: Federal Commemoration of Indigenous Peoples in the 1920s **Cody Groat**, *Wilfred Laurier University*

This paper will compare the rhetoric and act of commemorating Indigenous history at national historic sites by the Historic Sites and Monuments Board of Canada (HSMBC) in the 1920s, demonstrating that narratives of Indigenous violence or erasure were common in this decade. In 1925, James H. Coyne of the HSMBC gave a speech regarding the board's successes throughout its first 5 years. During this speech, he claimed the HSMBC had a mandate that included the commemoration of 'Indian Sites', ranging from earthworks and picture-writing, to beaver dams and 'sites connected with Indian folk-lore.' Coyne further stated that "sites relating to Indians [...] are recognized without question as being of national concern." A survey of HSMBC commemorations during the 1920s calls into question this openness towards acknowledging sites relating to Indigenous peoples. Two well-known locations that were named national historic sites in this era were Sainte-Marie among the Hurons, a Jesuit mission that was acknowledged as the site where missionaries were brutally martyred by Indigenous warriors, and the

Southwold Earthworks, the remains of a palisaded community that local Euro-Canadian villagers wanted protected as a potential tourist site. Drawing upon the personal papers of HSMBC members and minutes from HSMBC meetings in the 1920s, it can be seen that Indigenous groups were excluded from these early commemorative discussions, and more importantly, that a clear divide arose between the rhetoric of commemorating sites to honour Indigenous peoples and the act of commemorating Indigenous sites to either condemn them or erase their presence.

Drive-by History: Roadside Markers in Haudenosaunee Homelands *Alyssa Mt. Pleasant, University at Buffalo*

This paper takes up public history of Haudenosaunee people through the lens of state historical markers and considers how these markers shape narratives of violence and dispossession, contributing to “replacement” narratives that engender Haudenosaunee erasure and fuel anti-Indigenous rhetoric. In the late 1990s a group calling itself Upstate Citizens for Equality organized to resist land claims and economic development initiatives by the Oneida Nation and the Cayuga Nation. During the period surrounding 1999 legal proceedings related to the Cayuga Nation’s land claim, UCE produced and distributed signs declaring “No Sovereign Nation, No Reservation.” Traveling along back roads near Cayuga Lake in the Finger Lakes region of New York State, it was impossible to miss these signs distributed throughout the land claim area. Twenty years later few of these signs remain. What does endure are the state historical markers along the same back roads that commemorate sites of Seneca and Cayuga villages destroyed during the 1779 scorched-earth campaign named for Major General John Sullivan. Drawing on a collection of over 90 images of New York State historical markers placed within Haudenosaunee homelands, as well as public records related to those markers, I argue that the ubiquitous markers present a coherent settler colonial narrative, imposed by New York State, that authorizes resistance to Indigenous nations’ land claims and sovereignty. This paper attempts to introduce state-sponsored roadside markers into discussions of racist and anti-Indigenous monuments and commemorations that are gaining attention and spurring action in North America and other parts of the world.

Reclaiming a Sacred Site and Proclaiming Haudenosaunee History on Onondaga Lake *Scott Manning Stevens, Syracuse University*

My work addresses the contest between settler state conquest narratives and Indigenous histories of place and the sacred by examining a particularly significant historical site in the Haudenosaunee homelands. In 1933, under the Works Progress Administration, a replica of a French Jesuit mission to the Onondaga was opened to the public on the shores of Onondaga Lake – a site sacred for the founding of the Haudenosaunee Confederacy centuries before the arrival of missionaries in 1656. The anachronistic Frontier-style fort was named ‘St. Marie de Gannentaha,’ popularly known as the ‘French Fort’. For over sixty years, it told a settler-focused story of attempts to convert and civilize the ‘savage Iroquois’ and then in 1992 the fort was reconstructed to more accurately reflect a seventeenth-century Jesuit mission. The facility closed in 2011 and was subsequently repurposed as the Skā•noñh Center for the Great Law of Peace in 2015. This completely reoriented the site as an interpretive center focused on Haudenosaunee history and the events at the lake which led to the establishment of the Great Law. Onondaga elders, local academics, and local historical society members collaborated to create the current center reclaiming the space formerly dedicated to a settler narrative of conquest. The Center remains a work-in-progress as it attempts explain the reconstructed mission from a Haudenosaunee perspective on the history of this sacred site. It is hoped that this will serve as a model for other Indigenous peoples

to reclaim their historical sites and the narratives being told about them.

Comment: *Nicole Perry*, University of Auckland

162. Language Pedagogy: Sharing Our Knowledge

Individual Paper Session

1:45 to 3:30 pm 1 Block: G.02

Chair: *Kaliko Baker*, University of Hawai‘i at Mānoa

Participants:

It’s All About the Roots: Identifying and Applying Language Roots for Revitalization *Kelsea Kanohokuahiwi Hosoda, University of Hawai‘i at Mānoa*

For Hawaiian, and many indigenous languages, roots are important because they hold the substance of the language and culture. Historically, linguistic documentation of traditionally oral languages often combined roots creating larger words that are construed as a phrase or even a whole sentence. In this study a novel method of identifying Hawaiian roots within words, sourced from a dictionary, was developed. The method used was a semi-automated computer script that parses words into sub-word components including roots and affixes. The identified list of roots was examined using network analysis to understand frequency of relationships between roots and other sub-word components from words within the dictionary. The study concludes with examples of the analyses for practical applications of the Hawaiian roots for: 1) Hawaiian Language search engine optimization, 2) modern terminology development, and 3) word-level reading pedagogical practices. Roots improved search engine retrieval by matching at the root level in comparison to the word level. Modern science terminology is developed through translation of Latin roots to Hawaiian roots instead of phonetic translation of English terms. The suggested word-level reading pedagogical approach is based on the Orton-Gillingham approach to English reading acquisition. This study found identifying and understanding roots of the Hawaiian language is important and has numerous applications for language and knowledge revitalization. For the larger community of indigenous languages this study provides examples of a novel method for identifying the roots of a language and the application of word roots in technology and education.

“What can we learn from Māori?” Supporting Language Revitalization for Northern Paiute through Education *Christina Thomas, Reno-Sparks Indian Colony, University of Nevada, Reno*

The Northern Paiute (Numu) language is a critically endangered Indigenous language spoken in Nevada and adjacent states. It is currently estimated that there are <700 fluent speakers. As a young speaker of the language, I have long been working to support others who want to develop their Numu knowledge. I have been investigating what other indigenous groups are doing to strategically reclaim and revitalize their languages, and working with faculty and administration at the University of Nevada, Reno, to establish a Numu language program for college students. Through an Undergraduate Research Grant, I traveled to Aotearoa/New Zealand in August 2018, where I conducted qualitative research at schools ranging from language nests, primary/intermediate/secondary schools to several locations of Te Wānanga o Aotearoa. I also spoke with teachers, language activists and community members in order to address research questions involving how elders and fluent speakers got programs started, how they negotiated community/university links, and how they incorporated culturally relevant practices in the classroom, in addition to observing teaching strategies. This presentation provides an overview of the Numu language situation in Nevada, and discusses some findings from my research trip that I hope to implement in my future language work. I will discuss three points: a) integration of

culturally significant artistic and cultural practices into education b) the importance of incorporating Indigenous philosophies as guiding principles for Numu language courses and c) adapting immersive strategies used by Māori speakers for a language with far fewer fluent speakers available.

Ako 'ē i ka hale a pa'a: Rebuilding Educational Kauhale
Eomailani Kukahiko, University of Hawai'i at Mānoa

It is estimated that teacher retention for the Hawai'i Department of Education hovers around 54 percent after the first 5 years. In Kaiapuni (Hawaiian language immersion), these figures are lower, creating a dearth of teachers for these specialized schools, which serve as the primary sites for language revitalization K-12. Utilizing Kaholokula's Nā Poukihi framework (2012) for a healthy and vibrant Hawaiian population this research will explore the lived experiences of current, licensed teachers working in Kaiapuni classrooms. Their responses will provide understandings of how they are able to commit to teaching long-term and how educational communities can support their retention. The following pou (house posts of the traditional hale) have been utilized to construct an educational kauhale centered around meeting the daily needs and functions of this dedicated community, which takes on the kuleana (responsibility) for Hawaiian language revitalization for P-12 learners across the state. v Ke Ao 'Ōiwi - Creating and maintaining a Kānaka 'Ōiwi space; ensuring a safe cultural space. v Ka Mālama 'Āina - Creating and maintaining healthy, resourced educational environments v Ka 'Ai Pono - Kānaka 'Ōiwi accessing healthier lifestyles; promoting or encouraging a focus on personal and family health. v Ka Wai Ola - Kānaka 'Ōiwi accessing the institutions and benefits of society through deeper understandings around advances in policy around education. This research will contribute to the body of research about this intersectional teaching community and will inform practices around language revitalization, teacher recruitment and retention, public education, and overall lāhui wellness.

163. The Politics of Practicing Self-Determination

Panel

1:45 to 3:30 pm L Block: G.02

Focusing on Indigenous peoples and colonial states, including Canada, Australia, and Aotearoa New Zealand, this panel explores how the interests of Indigenous peoples are represented and articulated through various institutional levels, from international declarations, national institutions, subnational governments, and community agreements. This panel explores assertive Indigenous self-determination practices that challenge settler state dominance and articulate alternative, Indigenous visions of governance, decision-making, education, respect for the environment, and other key issues. Specifically, this panel focuses on Indigenous Peoples as political and economic actors both internationally and domestically. At the United Nations level and beyond, Indigenous nations are exercising their influence through a range of international institutions. Domestically, they are seeking a greater influence over settler state politics by engaging in settler state institutions, but are also working to decenter settler state-based discourses of sovereignty and privilege Indigenous visions. This panel brings together an international group of Indigenous and non-Indigenous scholars who are all actively engaged in research on these questions.

Chair: **Moana Jackson**, Independent Maori legal expert and elder statesman

Participants:

Constitutional Recognition and Indigenous Peoples in Canada, Australia, and Aotearoa New Zealand *Kiera Ladner, University of Manitoba*

In 2010, the Prime Minister of Australia announced the government's intent to address constitutional recognition for Aboriginal and Torres Strait Islander peoples. Since then, this matter has been the subject of significant public interrogation through various mechanisms including an Expert Panel, Parliamentary Committees and a Referendum

Council. Shortly after Australia launched a state-based process, the government of New Zealand and an independent Maori mechanism were also launched to consider matters pertaining to the constitutional recognition of the Treaty of Waitangi and Aboriginal rights. In both cases it is clear that neither the meta-narrative of the state nor the constitutional realities of assumed state sovereignty can be reconciled with Indigenous constitutional visions, or international Indigenous rights mechanisms - UNDRIP. Just as they were in Canada during the 1980s and 1990s, the Anglo-settler state-based discourses of Indigenous constitutional recognition are aimed at the maintenance of the status quo by resorting to legal incantations to justify the presumed sovereignty and superiority of their Westminster-modeled government and the nation-state. This paper seeks to confront the presumed sovereignty of the state and the often cited incompatibility of Indigenous rights and Westminster government, by decentering state-based discourses (thus privileging Indigenous visions) and interrogating the post-Charter Canadian literature (of Cairns and others) which pose the Canadian statecraft as being highly adaptable and flexible.

The Indigenous Leadership Challenge: Referendum about Aboriginal and Torres Strait Islander peoples' rights in Australia *Josephine Bourne, Macquarie University*

This paper focuses on what kind of national Indigenous organisational capacity is required to coordinate and lead the work towards a referendum. The most successful referendum in Australia's history happened in 1967 when over 90% of Australians voted yes. The 1967 referendum was about civil rights, the current pursuit for constitutional reform is about Indigenous rights. The 1967 reform resulted in Aboriginal and Torres Strait Islander peoples being counted in the census and enabled the federal government to legislate on matters specifically concerning first peoples. This referendum was driven by both Indigenous and non-Indigenous leadership with international pressure generated by the civil rights movement in America coupled with the undeniable visibility of segregation and disadvantage of Australia's first peoples in that era. After the referendum win, Aboriginal activism in the 1970s put pressure on the federal government to create legislation that addressed issues of exclusion and disadvantage. However, in more recent times the federal government has created legislation that negatively discriminated and failed to recognise the rights of Australia's first peoples. The federal government have incrementally stripped away Indigenous organisational capacity by dismantling successive national Indigenous representative bodies. Ironically much of this occurred during the period when the United Nation's Declaration on the Rights of Indigenous Peoples was being developed. Drawn from qualitative PhD research, his paper discusses the current organisational challenges given the continued deprivation of financial resources imposed by the federal government.

Voting Methods and Turnout in Māori Tribal Elections
Maria Bargh, Victoria University of Wellington

Tribal organisations in Aotearoa New Zealand fulfil a number of roles for their members; from managing assets, providing support for cultural well-being and providing political representation at a national level. Most tribal organisations hold regular elections usually based on a system of voting. Many use a combination of postal, online and annual meetings for nominations and voting processes. Members of iwi organisations engage with and vote for their representatives from various locations; within their traditional areas, across New Zealand and from overseas. Often election results are kept confidential to members of those organisations and as a consequence very little analysis has been conducted on the voting methods or turnout from those elections. In this paper I provide a detailed analysis of election data from two tribal organisations that allowed me access to their results and

which I am a member of; Te Arawa Lakes Trust and Te Rūnanga o Ngāti Awa. I will focus my attention on the insights that can be drawn from voter turnout and voting method statistics. To locate these results in a broader political context I compare them to the few results which are available publicly from other tribal organisations and ask whether current models of tribal governance and representation continue to enable the political participation of all tribal members.

Pushing the Boundaries: Practicing Self-Determination at the United Nations and in Settler States *Sheryl Lightfoot, University of British Columbia; David Bruce MacDonald, University of Guelph*

Indigenous peoples have been constrained by the hard shell of Westphalian sovereignty since the advent of European colonization. In this paper we explore two levels through which Indigenous peoples are organizing, asserting, and practicing their self-determining rights: state-based political systems in Aotearoa and Canada, and internationally through the United Nations. In Aotearoa and Canada, Indigenous representation in settler-controlled institutions can help articulate some Indigenous identities and interests. In Aotearoa, Mixed Member Proportional representation is sometimes advanced as a model of how Indigenous interests can be articulated. As the Canada settler state promotes a rhetoric of re/conciliation, electoral reform may be one way of increasing Indigenous representation. MMP's merits may lie in changing the overall political culture of decision-making. At the United Nations, Indigenous peoples have historically had only two paths of participation: representation by Member States, with whom they are often in conflict, or self-representation as non-governmental organizations. Indigenous nations have not been allowed to represent themselves as nations at the UN. However, at the World Conference on Indigenous Peoples in 2014, an important shift occurred, which in conjunction with other developments may mean that Indigenous groups, who organize and advocate for themselves in international space, without representing or being represented by states, will be engaged in a new form of global political self-determination distinct from Westphalian sovereignty. This paper is based on field work conducted by both authors in Canada, Aotearoa, and at the United Nations.

164. Indigeneity (?) in Settler Colonies, Realm Countries, and the Independent Pacific

Panel

1:45 to 3:30 pm S Block: G.02

This panel works in comparative contexts, which are key to Pacific Studies, to consider three major questions: (1) Is indigeneity a fixed concept that is universally acknowledged by all first peoples of the Pacific? (2) Who is currently involved in defining indigeneity in the Pacific and how does the act of defining reveal both convergences and divergences in how distinct groups of Pacific peoples identify themselves? (3) If we accept that concepts of indigeneity are, in fact, fluid and context driven, how does this expand our understandings of what it means to "be indigenous" in/to the Pacific and provide greater space to contemplate the different ways in which Pacific peoples and peoples identifying as indigenous overlap, interact, and veer apart? In this panel, we examine indigeneity in the settler colonies of Hawai'i, New Zealand, and Taiwan; the realm country of the Cook Islands; and various independent Pacific nations, including Fiji, Tuvalu, and Kiribati. Our papers analyze how international organizations, governments, ethnic/cultural groups, and individuals define and imagine indigeneity in the Pacific, and how, as these groups interact, concepts of universal or predetermined indigeneity falter. However, these discussions also offer new vantage points from which more complex ideas of indigeneity and its role in the Pacific emerge. These ideas inform our Pacific Studies pedagogy and our understandings of how Pacific peoples continue to engage each other even without shared indigenous identities. Most importantly, these ideas allow us to consider how Pacific Studies can build mutually beneficial relationships with Indigenous Studies.

Chair:

Emalani Case, Victoria University of Wellington

Participants:

"You're not an islander; you're Hawaiian": Indigenous and Settler (Co)operations in our Sea of Islands *Emalani Case, Victoria University of Wellington*
Prominent Hawaiian scholar Haunani-Kay Trask once declared, "Only Hawaiians are Native to Hawai'i. Everyone else is a settler." According to Trask, those who cannot claim a genealogical connection to the land are categorized as "settler," regardless of their stories of struggle and if or when they suffered subjugation at the hands of the colonial power. To deny the status of settler is to escape being implicated as somehow benefiting from the colonial state. In Hawai'i, indigeneity operates in specific ways, providing a means through which Hawaiians can articulate difference and independence and justify claims to land and place as well as the right to self-determination. Operations of indigeneity, however, are complicated when articulations of belonging are extended to include more fluid spaces like the sea, and in the case of Oceania, when these connections draw on older genealogical ties between islands and islanders in our sea of islands. As a Hawaiian, I understand myself as indigenous to Hawai'i. Now living and working in Aotearoa, however, I must understand myself as a settler, even if I am not always categorized as such by indigenous people here who often locate me somewhere between: unlike other islanders, but also not Māori. In this paper, I will reflect on my own positionality, and more specifically, on the pedagogical underpinnings of the Pacific Studies spaces I work—located in Oceania but also on another's indigenous land—while also examining what responsibilities of cooperation might look and feel like in these contexts.

"I'm sorry but I don't know / I'm not that kind of Māori": Māori Articulations in the New Zealand Beyond Aotearoa *Emma Ngakuraevuru Powell, Victoria University of Wellington*

Māori is a shared demonym used by peoples of the Cook Islands and the tangata whenua of Aotearoa, New Zealand to describe their indigeneity. In the context of the New Zealand realm, the demonym emphasises the indigeneity of Aotearoa, Māori because they have continued to host the settler government who in turn annexed the Cook Islands in the early 20th century. In this paper, I consider the use, meaning and power of the demonym as it moves through three contexts: Aotearoa, the Cook Islands and the New Zealand realm. I focus on Cook Islands Māori articulations of the demonym and argue that because of complex, overlapping colonial boundaries, Cook Islands Māori people are in a constant state of rearticulating their Māoriness as they cross those colonial geographies. This is not to say that Cook Islands people remove their Māoriness once settled or sojourning through Aotearoa. Rather, I argue that the practice of 'akapapa'anga (genealogical layering) allows different articulations of the Māori demonym for both peoples to function in a contrapuntal harmony that moves past the ignorances of colonial ruptures and boundaries in our modern contexts. To demonstrate this, I discuss transcript excerpts from a conference held in 1993 called Atuikorero where cultural experts from Aotearoa and the Cook Islands came together to discuss respective oral traditions and ancestral ties. Their discussions are a strong example of Māori articulations that are sensitive to the context of the realm but prioritize the placed-ness, through 'akapapa'anga, of all Māori within the great Ocean.

Heritage is for Development: iTaukei Articulations at the Levuka World Heritage Site *Nanise Young, University of Hawai'i at Mānoa*

It is now becoming more common for heritage projects to focus on preservation that recognizes indigenous histories and values, where the indigenous community is a

disadvantaged minority vis-à-vis the settler state or colonized territory. However, in Fiji where iTaukei are the indigenous majority, the Levuka World Heritage site is recognized by UNESCO as an outstanding example of Fiji's colonial heritage, and iTaukei heritage is considered peripheral to this particular site. Based on research carried out in Fiji between 2011 and 2016, this paper discusses how the state attempted to 'develop' and thereby define iTaukei heritage related to the Levuka World Heritage nomination. The iTaukei-dominated bureaucracy made efforts to include iTaukei in heritage activities, mainly through the promotion of heritage for economic development, such as implementing workshops and training in 'traditional' arts and crafts, with the ultimate aim of selling handicrafts and providing 'authentic' displays of Fijian culture for heritage tourists. In this context, heritage was generally perceived by iTaukei as a western concept that had less to do with indigenous cultural preservation, and was mainly intended to provide greater access to the cash economy. Responses to state efforts were mixed: women enjoyed the social aspects of the handicraft making program but did not often sell anything; island chiefs were supportive of tourism, but wary of exploitation and protective of their stories; and one village let their government funded 'heritage' bure fall into disrepair and eventually burnt it to the ground.

“We’re not indigenous. We’re just, we’re us”: Taiwan’s Austronesian Diplomacy and Indigeneity in the Independent Pacific *Jess Marinaccio, Victoria University of Wellington*

The Austronesian language group refers to linguistically connected peoples in the Pacific region, Southeast Asia, and Madagascar, and includes indigenous populations in Taiwan. Promotion of this group through “Austronesian diplomacy” is a crucial strategy by which Taiwan’s government asserts difference from China, which claims Taiwan as its own, and seeks to develop intimate ties with its Pacific allies (i.e., Tuvalu, Kiribati, the Marshall Islands, Palau, Nauru, and Solomon Islands). In this paper, I first outline how Taiwan’s Austronesian diplomacy conflates the terms “Austronesian,” “Pacific,” and “indigenous.” That is, in discourse on Austronesian diplomacy, a nation including people who speak Austronesian languages is presumed to also be a nation in the Pacific and a nation with citizens who identify as indigenous. Subsequently, I discuss interviews with diplomats/citizens from independent Pacific nations represented in Taiwan (i.e., Taiwan’s Pacific allies and one non-ally, Papua New Guinea). I show how Pacific diplomats are concerned when the Taiwan government frames them as indigenous because they do not find concepts of indigeneity applicable to their own countries/cultures. Furthermore, for Pacific peoples in Taiwan who are not diplomats (e.g., scholarship students and vocational trainees), interactions with Taiwan’s indigenous peoples/concepts often lead them to assert that they are not indigenous, that indigenous concerns are different from their own, and that indigenous Taiwan is not part of the Pacific. Given this, I argue that Taiwan’s Austronesian diplomacy indicates fracturing between the independent Pacific and settler colonies over indigenous identity and its efficacy in developing regional cohesion.

Comment: *Miranda Johnson*, University of Sydney

165. Indigenous Masculinities, Health and Community Well-Being

Panel

1:45 to 3:30 pm L Block: G.03

This panel brings together scholars and health researchers/practitioners from Canada and Australia to discuss the connections between Indigenous masculinities, health and community well-being. The session will begin with a comprehensive scoping review of academic literature focused on Indigenous masculinities and chronic ill health. This review, conducted by Randy

Jackson of McMaster University will highlight the significance of Indigenous male gender identity in promoting health and well-being. James Smith of the Menzies School of Health Research will then provide insight into a more specific context with a paper on the connections between health literacy, masculinities and cultural identity among a young (14-24) male population of Aboriginal and Torres Strait Islanders living in the Northern Territory, Australia. Smith will speak about how alternative masculinities impact the way study participants understand and negotiate their health and wellbeing. Kim Anderson and Rob Baldwin of the University of Guelph will follow with a presentation about a research project providing land based, intergenerational learning to Indigenous men and male identified individuals on their campus. The intention of their project is to provide an entry point for addressing healthy Indigenous masculinities that will, in turn, have positive impact on the broader community. Robert Innes, University of Saskatchewan, will focus on a different entry point for engaging in critical discussions of Indigenous masculinities: hip hop. Innes will discuss how music can provide openings for discussions of toxic masculinities, sexism and misogyny; issues that must be addressed to improve Indigenous community well-being.

Chair: *Brendan Hokowhitu*, University of Waikato

Participants:

Indigenous Masculinity and HIV Wellness: Preliminary Findings of a Scoping Review *Randy Jackson, McMaster University*

Background: Indigenous peoples in Canada are disproportionately represented in the HIV epidemic in Canada where it is estimated that “[they make] up 12.2% of new HIV infections and 8.9% of those living with HIV in Canada” (PHAC, 2014, p. 1). Of the 6,380 HIV-positive Indigenous people diagnosed at the end of 2011, slightly more than half occurred among Indigenous men. It is critically important to explore the ways Indigenous men come to learn and practice a positive masculine identity as they respond to the challenges of living with chronic illness, such as HIV/AIDS. Methods: Using an Indigenous-directed process consistent with principles of community-based research (CBR) and driven by decolonizing and Indigenous methodologies, we undertook a comprehensive scoping review of the academic literature focused on Indigenous masculinity and chronic ill health. Findings: Preliminary findings reveal several important themes: (1) colonialism through patriarchal systems shapes Indigenous male identity and health (e.g., internalized colonial processes promote male violence); (2) male gender identity shapes experiences of health (e.g., high rates of chronic and infectious diseases); (3) social, emotional, and mental health concerns are lived in the broader socio-cultural context (e.g., positive response to health challenges linked to the health of a community as a holistic phenomena); and (4) health promotion interventions are an urgent priority (e.g., culture as medicine). Conclusions: It is important for future research to expand and focus on positive aspects (e.g., cultural identity) of Indigenous male gender identity in ways that potentially promote well-being.

Links Between Health Literacy and Masculinities Among Young Aboriginal and Torres Strait Islander Males *James Smith, Menzies School of Health Research*

Background Health literacy and gender are seen as critical social determinants of health impacting on the lives of Indigenous people worldwide. Yet, very little is known about how these concepts shape the identities of young Indigenous men. The aim of this study was to explore the interplay between health literacy, gender (specifically masculinities) and cultural identity among young Aboriginal and Torres Strait Islander males aged 14-24 years living in the Northern Territory (NT), Australia. Methods This is a mixed-methods study involving a combination of validated surveys, yarning sessions and photo-voice methods. The qualitative components are consistent with decolonising methods frequently advocated

in Indigenous research contexts. Ethics approval was obtained through the Charles Darwin University Human Research Ethics Committee. The fieldwork was undertaken within urban and remote settings in the Top End of the NT. Findings This multi-faceted research provides an empirical baseline about health literacy among young Aboriginal and Torres Strait Islander males in the NT. It unpacks the ways in which hegemonic masculinity is resisted as a colonial construct, yet simultaneously embraced as a cultural construct tied to being strong, resilient and disciplined. As such, our findings show alternative masculinities are constructed by young Aboriginal and Torres Strait Islander males in the NT in relation to the way they understand and negotiate their health and wellbeing. Conclusion It is envisaged these research findings will guide more culturally relevant and targeted programs and policies tailored to the needs and emerging gender identities of young Aboriginal and Torres Strait Islander males.

Building the Fire: Indigenous Masculinities and Campus

Land Based Learning *Kim Anderson, University of Guelph; Rob Baldwin, University of Guelph*

The health and well-being of Indigenous men in Canada has received very little attention in terms of research, policy or program development, in spite of the evidence that Indigenous male life expectancy, education levels, incarceration rates and engagement in violence indicate such attention is long overdue. Previous research on the part of one of the presenters (Dr. Kim Anderson) has indicated a pressing need to create spaces for Indigenous men to foster wellness. In this presentation, Kim Anderson and Robert Baldwin will discuss a project that has opened sacred land-based space at the University of Guelph to support intergenerational Indigenous men's health for the campus and local community. The project involves hosting regular sacred fire gatherings/circles for Indigenous men and masculine identified individuals. These circles are facilitated by Rob Baldwin, MSW, who will discuss how they have been grounded in ceremony as well as traditional teachings to foster improved health and well-being. The presenters will share how knowledge from regional (Anishinaabe and Haudenosaunee) Elders has been incorporated into the project. The presenters will then discuss how this type of work is influencing intergenerational community well-being beyond the fire circles, with the example of how Indigenous women are sending young men to the circles to increase their capacity for ceremonial firekeeping and community service. Possibilities for similar projects in other educational, urban and institutional spaces will be discussed.

“All That I Know”: Misogyny and Indigenous Hip Hop

Robert Alexander Innes, University of Saskatchewan

In 2010, Indigenous hip hop group, Winnipeg's Most, released its breakout song “All That I Know” that detailed the difficult decision some youth have to make between choosing gang life or family life. With over 3.5 million views on YouTube, their video won the Best Video Award at the 2011 Aboriginal People's Choice Music Awards. Indigenous hip hop has gained much popularity among Indigenous youth in the last 15 years. Not surprising a small but growing cadre of scholars of Indigenous hip hop has emerged. These scholars examine how Indigenous hip hop challenge, among other things, colonialism, while highlighting cultural revitalization, youth and women empowerment, self-representation, sovereignty and the significance of hip hop to contemporary Indigenous people. For the most part, Indigenous hip hop scholars have focused on uplifting artists; those who incorporate cultural elements and/or positive imagery in their songs and videos. This narrow focus gives the impression that these artists are emblematic of Indigenous hip hop. Scholars have not spent much time exploring the complex issue of the contradictory lyrics in songs by popular artists who present personas that are more street than cultural and whose songs, on the one hand, confront anti-Indigenous racism, police violence, and

the high rate of poverty and incarceration, and yet, on the other hand, have songs that reinforce misogynistic images of Indigenous women. This presentation analyzes a sample of these lyrics and argues that examining misogyny within Indigenous contemporary art offers an accessible platform for discussing issues of sexism within Indigenous communities.

166. Food Sovereignty in Practice: Eating, Cooking, and Growing in Indigenous North America, Latin America, and Oceania

Panel

1:45 to 3:30 pm S Block: G.03

Globally, Indigenous people are faced with many of the same challenges around the commodification and rarefication of traditional foods—suffering increasing health, economic, and social challenges due to the loss of in knowledge of traditional food ways, culinary practices, and food procurement methods. This wide-ranging suite of papers explores how diverse communities are reconciling with historical and socio-political contexts of this suffering, and working towards future solutions. From the highlands of Peru, to the Pacific Islands of New Zealand and Hawai'i, to Native American communities in North America, this panel discusses how Indigenous communities have been impacted by changing food cultures, but are also organizing to reclaim traditional foods through concepts like food sovereignty, intestinal sovereignty, culinary justice, and grassroots cultivation. In doing so, the panelists explore Indigenous practices of eating, cooking, and growing as seen through an Indigenous lens wherein place and identity-specific knowledges are expressed in cooperation and contention with colonial forces such as capitalism and neoliberalism.

Chair: *Elizabeth Hoover*, Brown University

Participants:

In Indigenous Food Sovereignty We Trust: It is our Right to Food and Dignity *Mariaelena Huambachano, California State University, Northridge*

For Indigenous peoples, food is sacred because it underscores “collective rights and responsibilities” over biodiversity preservation, health and well-being, which is often overlooked in academic literature and policy making. For Māori in Aotearoa New Zealand and Quechua peoples in Peru, as with other Indigenous peoples worldwide, colonial forces such as capitalism and neoliberalism have led to the disposition of land, disruption of collective food relations, and struggles for food sovereignty. Drawing from my work with Māori and Quechua communities based on talking circles, hui (meetings), unstructured interviews, and participatory action research with elders, community leaders, and with Indigenous local and regional organisations. I show how Quechua and Māori food sovereignty models challenge the conventional notions of food security grounded on a human rights-based discourse by emphasising the “collective cultural rights to food” Indigenous peoples have for their food sustenance and thereby well-being. Examples include; revitalisation of mara kai (food gardens) in both rural and urban areas, Indigenous agricultural calendars, and open source seeds that formulate an alternative pathway in support of a far more democratic, decentralised, and ecologically sound sustainable food systems.

Intestinal Sovereignty: Na'au, Gut Health, and Taro Flour in Territorial Hawai'i *Hi'ilei Julia Hobart, Columbia University*

In 1897, Honolulu newspapers began advertising Taroena, a new product made from the corm of the kalo. Over the next half century, taro flour – a shelf-stable, dehydrated powder – would be promoted as a healthful, versatile, and convenient substitute for poi, as well as an alternative to wheat flour. As taro flour traversed the social and economic terrain of Territorial Hawai'i, from shipments to the leprosy colony at Kalaupapa, to pharmacies and soda fountains on the east coast of America, it articulated racialized routes of power through the digestive tract. The

production of taro flour helped support rapidly diminishing Hawaiian kalo farms, and thus perpetuated Indigenous food systems; however, its marketing strategies obscured and flattened important Native Hawaiian relationships to kalo as ancestor and primary staple food. This paper uses archival and discourse analysis to follow taro flour's history through Hawaiian and non-Hawaiian bodies in order to trace the ways that knowledge – scientific, traditional, and nutritional – about Indigenous foods are produced and contested through commercialization. Drawing from the Native Hawaiian understanding of *na'au* as an intellectual location within the gut, I examine sovereignty through the embodied practice of eating and, furthermore, consider its implications within colonial systems that historically demand commercial viability for the survival of Indigenous foodways.

"We Always Raised Good Gardens": Benefits of the Traditional Five Tribes' Backyard Gardens *Devon Mihesuah, University of Kansas*

Historically, the Five Tribes (Cherokees, Chickasaws, Choctaws, Mvskogee-Creeks, and Seminoles) cultivated large community gardens under strict protocols. Roles were delineated by gender and age, and everyone participated in planting, maintenance and harvesting. All tribal members received a share of the produce. Individual families also cultivated separate backyard gardens of favorite foods and medicinal plants. During times of war, drought, or over-trading of produce from the community gardens, the family gardens provided those in need with sustenance. Backyard gardens, sometimes called "roasting patches," as well as family-cultivated medicinal plant gardens, were not only crucial for survival; they were indispensable components of culture. After their removals to Indian Territory in the 1830s, Five Tribes families continued to plant their traditional crops, to trade seeds, and to explore new planting innovations. Today, backyard gardens may only supply a portion of sustenance necessary for an entire family, but they are greatly symbolic and provide a direct link to one's culture. Gardening traditional plants, seed-saving, and investigating historic planting methods has proven to be inspirational, educational, and greatly empowering. Cultivating even small plots contribute to physical fitness and teaches children about the Natural World. Despite the Cherokees, Choctaws, and Chickasaws amassing hundreds of millions of dollars annually from various enterprises such as casinos, tourist plazas, and golf courses, there are few tribally financed gardens. There are, however, many thriving neighborhood and backyard gardens that are maintained by grass-roots coalitions of concerned tribal members and individuals.

"You are what you cook": Native American Chefs and the Food Sovereignty Movement *Elizabeth Hoover, Brown University*

This paper discusses the role of Native chefs-- who are working to promote and elevate the traditional cuisine of their people-- in the broader food sovereignty movement. Many of these chefs are working through what they see as "gastro diplomacy"—working to educate the broader public about the history and culture of Indigenous peoples, through food. This is seen in contrast to cultural appropriation or "culinary appropriation", as non-Native chefs and food operations have attempted to take up and market indigenous cuisine. These chefs are also working on the delicate balance of making healthy traditional foods available to their community, as well as serving a broader elite "foodie" public. For Native chefs, food sovereignty may also include a focus on "reconnecting the trade routes"—supporting tribal food producers in the meals they are crafting and in the educational component of much of their work. This paper is based on interviews and participant observation with 12 different Native chefs, ranging in age from their late 20s to their late 70's, some working catering businesses out of their home kitchens, others from within their own restaurants, serving audiences

from reservation based relatives to patrons at the James Beard House. Drawing on broader literatures about "ethnic restaurateurs" and "culinary justice" this paper works to bring Native chefs into both the discussion of food sovereignty, as well as food studies explorations of how less conventional chefs are working to impact the broader American food system.

167. Every Body Now

Individual Paper Session

1:45 to 3:30 pm L Block: G.04

Chair: *Joshua D. Miner*, University of Kansas

Participants:

Embodying Sovereignty: Interspecies Dialogues of Dance as Resistance *Jessica Fremland, University of California, Riverside*

This paper contends that indigenous dance has the power to harness a radical form of decolonial protest. Following the tradition of Jaqueline Shea Murphy's work on indigenous choreography, which situates dance as a powerful way of "doing indigeneity," I employ Native feminist analysis to analyze the jingle dress dancers who came to Standing Rock oppose the construction of the Dakota Access Pipeline. Using the works of Kimberly Tallbear, Mishuana Goeman, and Michelle Raheja I call attention to the ways these dancers (re)map an indigenous feminist space by refusing the fictive temporal, spatial, and anthropocentric borders imposed by the colonial state. Dancing in the face of immanent threats to life, freedom, and sovereignty is emblematic of an adamant refusal of the colonial state. While colonial powers perpetually demand that indigenous people disappear through processes of assimilation the act of dancing on the front lines of a fight for Native sovereignty forces the state to recognize the dancers as autonomous and unassimilable. Furthermore, the dancers' communication and care for non-human others disavows colonially imposed paradigms that emphasize anthropocentrism and linear temporality. I therefore, argue that these Native women are engaging in an imagining of an alternative mode of existence rooted in nonheteronormative interpretations of spatiality and connectivity.

Modeling Resistance: Indigenous Algorithmic Bodies and Settler Digitality *Joshua D. Miner, University of Kansas*

The making-visible of lived experiences has been a central concern of digital media production by Indigenous artists, while recent rights movements have called attention to the political disjuncture of Indigenous bodies and environment by settler institutions. Where these two energies meet, an array of activist media reaffirms that relationship by increasingly exploring its computational permutations— from the first #MMIW crowdmaps (2013) to the machinima animations of *TimeTravellerTM* (2009-2014) by Skawennati, which recreates scenes of Indigenous political resistance within a virtual simulation. Indigenous game designers have likewise used animation and digital modeling to explore the algorithmic relation between digital bodies and places. This paper situates game-based media like *Spirits of Spring* (2014), *Never Alone* (*Kisima Injitchuḡa*) (2014), *He Au Hou* (*A New World*) (2017), and several games by Elizabeth LaPensee in a larger project of digital embodiment and place-making practices by Indigenous artists. Rendering Indigenous bodies and places algorithmic means exploring how they integrate and resist the structures of the settler digital platforms in which they are constructed and experienced. These practices of 3D modeling intervene in the aesthetic history of settler media, which has generated "low poly" (low polygon or resolution) Indigenous bodies rather than active, fully-dimensional bodies in digital environments. Synthesizing work on visual and representational sovereignty (Raheja, Hearne, Barclay, and others) with theoretical work on Indigenous digital design (Jason Lewis, Archer Pechawis),

this paper argues that these games constitute Indigenous algorithmic responses to the logic of settler digitality—articulating Indigenous computational sovereignty as they adapt new digital forms.

Fashioning Reconciliation: Decolonizing the Fashion System and Mobilizing Indigenous Resurgence in Canada *Riley Kucheran, Ryerson University*

Indigenous peoples around the world are in the midst of a cultural renaissance. In art, design, film, food and music, Indigenous makers are honouring their traditions while navigating new markets, technologies, and urbanization in novel and prolific ways. Yet one challenging and often overlooked field is fashion. The globalized and highly industrialized system of production and consumption has made our clothing environmentally destructive and socially exploitative. Its colonial and capitalist values are contradictory to Indigenous economies based on ethics of respect and reciprocity, so how can Indigenous fashion designers subvert these dominant systems? In this paper the contemporary resurgence of Indigenous fashion design in Canada is examined through auto-ethnographic analysis of the recently launched Indigenous Fashion Week Toronto and Otahpiaaki Fashion Week in Calgary. The paper reveals that instead of entering mainstream industries rife with non-consensual cultural appropriation, Indigenous fashion designers are organizing their own fashion systems that privilege community-minded processes grounded in sustainable land-based practices that centre slowness and spiritual connection. More than just clothing, Indigenous fashion also supports food sovereignty, demands land repatriation, and contributes to nation-building. Indigenous fashion weeks support commercial viability and provide the space to gather, mobilize, and strategize. Elaborating on these generative trends, this paper will then identify opportunities for international Indigenous collaboration through relationship-building and knowledge transfer. Given the ubiquitous influence of fashion logics in late-capitalism, focusing our energy inwards on Indigenous resurgence and decolonizing fashion is our only way forward.

168. Reclaiming and Renewing Indigenous Aesthetics and Materiality

Individual Paper Session

1:45 to 3:30 pm L Block: G.05

Chair: **Damien Lee**, Ryerson University

Participants:

Sacred Tattoos and Textiles: An Indigenous Peoples' Perspective on Reading in the Philippines *M. Elena Clariza, University of Hawaii*

Reading in the Philippines is a process where the body, mind and spirit are engaged. The term "Filipino" is a colonial legacy used to describe the people living in the Philippines' 7,107 islands and in the diaspora. The Philippines is a culturally diverse country with over 150 languages. Most Filipinos identify themselves by their ethnic identity or by the language that they speak. Regardless of their differences, most share a common thread, usually present in their traditional practices. Like many indigenous cultures in the world, Filipinos believe that creative energy, in the form of spirits, dwell in nature. These deities are responsible for the symbols and patterns of tattoos and textiles. To preserve the Philippines' indigenous knowledge, this paper will explore whatok, the tattoo tradition of Butbut people of Kalinga and t'nalak, the woven dreams of T'boli people of Mindanao. The Philippines has an ancient syllabary system, but the author will focus on tattoos and textiles, which are older forms of recording memory and transmitting ancestral knowledge. Using qualitative research, this paper challenges readers to see tattoos and textiles as valid means of documentation beyond text. She will also share a decolonized perspective on reading. The term "decolonized" is used to mean peeling away the layers of nearly 400 years of Spanish and

American colonial influence on the Philippine islands. This paper's objective is to raise awareness of the unique cultures of the Philippines' indigenous communities who continue to face institutional violence and discrimination in their own land.

Ne Nawat Suchikisa: Breathing Life Through Poetics *Danielle Bermudez, University of California, Merced*

Te Miki Tay Tupal in a colonial transliteration of the orality of Nahuatl means "what is ours will never die." I center Nahuatl voices in their forced displacement and dispossession from ancestral lands and water in Cuzcatlan (El Salvador), challenging their colonial, state, and imperialist erasures in Western historiography. While El Salvador is known for its 12-year war that killed over 75,000, its war and postwar related 'migration-flows' and one fourth of the population living abroad, its record as the 'most-violent country in the world during peace time', and its high body count that is only 'second to Syria' - little is known about Nahuatl communities in the context of colonial legacies of forced displacements and dispossessions of ancestral lands and water, when the afterlives of empire and state violence, never seem to end. This project seeks to honor the epistemologies, agency and resistances of Nahuatl memories through an examination of the Nahuatl poetics, which can teach us about collectively bearing witness to state violence; while simultaneously breathing life into spaces of death to assert humanity, dignity, and justice.

More than a Safe Sleep Space: Weaving Ancestral Aspirations for the Wellbeing of Future Generations *Felicity Ware, Ngapuhi, Massey University*

Wahakura are lovingly individual hand-made sleep spaces for babies woven out of a native plant in Aotearoa New Zealand. Wahakura are a contemporary Māori (indigenous to New Zealand) innovation to safe co-sleeping in order to reduce disproportionately high rates of Sudden Unexpected Death in Infancy (SUDI) of Māori. Using wahakura also promotes bonding, responsive parenting, breastfeeding and smokefree environments. However, teaching pregnant women and their families how to weave their own wahakura has many more benefits. The 2 days it takes to weave a wahakura doubles as time for those involved to think about how they will welcome their baby into their family and their future aspirations. It is also an opportunity for others such as weavers, family members and health professionals to support the process and weave in relevant infant and maternal health promotion messages. Evaluation of a workshop to teach how to weave wahakura reveals initial findings that support wahakura as an indigenous health promotion tool. Wahakura integrate Māori knowledge and practices associated with weaving and childbearing through connection to te pā harakeke (native plantation/model of family development) and te whare tapu o te tangata (the sacred house of humanity/womb). It is proposed that weaving wahakura strengthens spirituality, cultural identity and connection with the environment. The making and use of wahakura has the potential to contribute to the broader goals of decolonisation, the revitalisation of Māori culture, positive Māori cultural identity, self-determination, and wellbeing, especially important for Māori who have been displaced or marginalised.

The Little Whare; Thinking About Maori in Sydney, Australia *Innez Haua, Ngati Porou, Ngai Tamanuhiri*

One in five Māori now lives in Australia, and the number of Australian-born Māori is increasing, yet most conversations around Māori in relation to indigeneity and identity tend to assume that Aotearoa, New Zealand is the only site of Māori experiences. This presentation focuses on a little carved whare, which was built in Sydney, Australia in 1976. The little whare draws attention to the rootedness of the Australian Māori diaspora within Indigenous lands in Australia and the ensuing uneasy entanglement of indigeneity, migration, colonisation and identity. Examination of how a little whare came to be in

Sydney, illuminates aspects of Australian social and political environments in the 1970s and the self-perception of the Australian-Māori identity. The insights made visible by tracing the construction of the little whare invite broader discussions around intersecting indigeneity, histories, peoples, places and cultural expression.

169. The Crisis of the Disciplines and the Futures of Indigenous Research Agendas

Roundtable

1:45 to 3:30 pm K Block: G.06

Native American Studies and Critical Indigenous Studies bring much needed attention to the colonial and imperial practices of traditional disciplines, their frameworks, and methodologies. Yet, the social sciences and humanities have done little to center indigenous perspectives the central conversations of these disciplines or to even acknowledge the colonial basis of their work. Notions of social and cultural difference continue to inform ontologically disruptive approaches toward inquiry, analyses, and contribute to deficit narratives that often form the basis of imperial intervention. In this roundtable, we will discuss the work of doing critical indigenous studies in historically racist and colonial disciplines. Operating in departments of geography, anthropology, political science, and history, we ask four questions about the future of social science and historical research in and among indigenous community members that shape contemporary understandings of indigenous peoples today. We ask: 1) why are Native and indigenous communities marginalized in both research and analysis in the social sciences and the humanities?; 2) is “decolonial” only deployed by universities as a term of superficial appeasement, or is it a real political objective?; 3) What are the fundamental issues that scholars in these disciplines ought to consider, in light of the insights of critical indigenous scholarship? 4) How can research within and between these disciplines, focused on Indigenous issues, work to shape Indigenous futures and, indeed, collective futures more broadly? In addressing these questions, this panel hopes to open discussion on an important area of knowledge production that impacts indigenous peoples today.

Chair: **Andrew Curley**, University of North Carolina, Chapel Hill

Presenters:

Teresa Montoya, University of Chicago

Tiffany Hale, Barnard College

Timothy Bowers Vasko, Barnard College

170. Filling our Bundles: Indigenous Women Leaders of the Academy Reflect on Indigenization

Roundtable

1:45 to 3:30 pm K Block: G.07

The residential school system has had a lasting and detrimental impact on Indigenous peoples’ participation in higher education and has eroded their trust in the Canadian education system. The Truth and Reconciliation Commission’s Calls to Action for postsecondary institutions aim to challenge the legacy of the residential school system. Accordingly, Canadian postsecondary institutions have identified Indigenization as a key priority with various strategies ranging from implementing mandatory courses with Indigenous content, creating senior administrative positions, and focusing on hiring Indigenous faculty members. Despite this recent drive for the Indigenization of the academy, there have been many instances of antagonism toward Indigenous peoples, epistemologies, and ontologies and toward institutional initiatives that disrupt the ongoing process of colonization. However, even the challenge of working in a colonial and patriarchal system has not stopped Indigenous women from centering Indigenous knowledge in their work within the academy. This roundtable comprised of women who hold/have held senior roles within Canadian universities will highlight departments, and academic units that are leading the way in Indigenization efforts; understand the contributions Indigenous women specifically have made in the Indigenization process; explore how academic service related to Indigenization is valued, particularly if Indigenous women are undertaking significant portions of this work; highlight the impact on the early work of the first wave of Indigenous women within the academy on those currently within postsecondary institutions; and share our personal understandings of Indigenization and our

motivations to continue this work.

Chair: **Joanna Kidman**, Victoria University of Wellington

Presenters:

Cynthia Wesley-Esquimaux, Lakehead University

Jarita Greyeyes, Stanford University

Lynn Lavallee, University of Manitoba

Jacqueline Ottmann, University of Saskatchewan

Annette Trimbee, University of Winnipeg

171. Deconstructing Settler Colonialism

Individual Paper Session

1:45 to 3:30 pm I Block: G.09

Chair: **Andrew Fisher**, College of William & Mary

Participants:

Understanding Settler Colonialism Through Opposite Ends of the Binary: Comparing the Scholarships of Trask and Wolfe *Donna Au*, University of Hawai‘i at Mānoa

How might our understandings of settler colonialism and the settler-indigenous binary change when informed by Indigenous communities and activism? For over a decade, scholars and activists have been utilizing settler colonial theory to explicate the ongoing legacy that colonization has on Indigenous peoples, lands, and waters. With the development of this theory, scholars have been able to argue that settler colonialism is a structure, rather than a singular event in the past, and have therefore been able to demonstrate how colonization continues today. Although largely credited to Patrick Wolfe (1999, 2006), settler colonial theory also has roots in work by Indigenous scholars, such as Haunani-Kay Trask (2000). Through analysis of works such as *Asian Settler Colonialism* (2008), as well as *The Settler Complex* (2016), we begin to see how Wolfe and Trask have inspired different intellectual lineages with varied understandings regarding the use of the settler-indigenous binary. Rather than looking towards the complex ways that Indigenous peoples have come to know themselves and their communities, Wolfe’s use of the binary imposes a dichotomous understanding of indigeneity that views Others as the adversarial settler. Conversely, Trask’s development of the theory stems from her experiences with community activism in Hawai‘i. Within this context, Trask’s use of the binary serves as a means of calling-out to call-in, which, as I will demonstrate in this paper, more readily lends itself to forming solidarities than Wolfe’s use of the binary as a way of determining positionality.

Out of Order: Deconstructing the Settler Colonial Agenda for Treaty-Reserved Fishing Rights in Oregon v. Sam *Andrew Fisher*, College of William & Mary

This paper draws upon my experience as an expert witness in *Oregon v. Sam*, a 2015 fishing rights case involving the Yakama Nation, to cross-examine the underlying premises of the proceeding and the enduring prejudices of a settler colonial court system that discounts Native ways of knowing both the past and nature. The state’s position in the trial clearly reflected and perpetuated what Patrick Wolfe calls the “logic of elimination.” In the absence of written proof, the court concluded that there was no compelling evidence of any indigenous fishery on the Sandy River. By that logic, the stream that Yakamas call Pakiyawaxa wilxiná, “the Place Where the Smelt Stop,” went unused by anyone until Euro-Americans began catching eulachon (smelt) there in the late nineteenth century. Among other truths, the trial offered a potent reminder of the high stakes that seemingly “academic” questions can hold for Native communities that possess both pertinent information and a material interest in scholarly discussions of their past. When conflicting historical narratives clash in the courtroom, history reverberates in the present and creates risk for Native peoples. That risk is heightened when scholars and judges

alike habitually privilege written records and Western conceptions of time and space over indigenous understandings of history and territoriality.

Uses and Misuses of Fanon: A Proposal for a Settler of Color Reading Strategy *Kim Compoc, University of Illinois, Urbana-Champaign*

Franz Fanon is undoubtedly a canonical figure in Indigenous Studies, Settler Colonial Studies, and Postcolonial Studies. His authority on the Algerian Revolution is so widely acknowledged that he has eclipsed nearly all other writers on the topic. His contributions to our understanding of the de/colonization in Africa and elsewhere are as timely as ever. Given his stature in the field, it is easy to forget that Fanon himself was not Algerian. He could not claim to be “native” to Algeria; although a man of African descent, he was born in Martinique. In today’s terms, he is a “settler of color ally.” Even seminal essays in Indigenous Studies that put necessary pressure on settlers of color to interrogate their positionality, begin with quotes by Fanon (ex. Trask [2000] and Tuck & Yang [2012]) while leaving questions about his positionality uninterrogated. This paper takes up this tension by proposing a settler of color reading strategy of Fanon’s writing that accounts for both his excellence as a cultural theorist and political strategist, while still putting pressure on his positionality as a non-Algerian. Put simply, Fanon reminds us that settlers of color can make serious contributions to revolutionary political change. As a fellow colonized subject, he has much to teach us about people of color in settler colonial contexts interested in radical and more daring forms of solidarity with Indigenous struggles for land, water, and decolonization.

172. Indigenous Studies Exchange Programs in Abiyala and the Pacific

Roundtable

1:45 to 3:30 pm K Block: G.09

As NAISA contemplates various formations of Indigenous studies, educational institutions change to match our evolving intellectual and political commitments. This roundtable discusses how educational institutions have built place-based experiences and multi-centered, multi-sited, multi-scaled approaches to Indigenous studies to shape future scholars in our fields. Each of the participants has some experience with indigenous studies exchange programs: The University of Oregon and the University of Otago have recently collaborated to create an indigenous studies exchange focused on Native American and Maori students and studies, while the Institute of American Indian Arts in Santa Fe, New Mexico, has created an exchange program for Indigenous students and faculty with the Universidad Intercultural del Estado de Mexico. Universidad de las Americas-Puebla hosts an annual Indigenous youth leadership program (Programa de Liderazgo para Jóvenes Indígenas) for Native college students from Mexico and elsewhere in Abiyala (the Americas). Students and faculty have also pursued their own international indigenous studies exchanges absent institutional structure. Participants will identify problems and prospects for future work, the intellectual and political roots of their programs, merits of trans-Pacific and trans-Abiyala exchanges, and institutional supports that will help scholars at other institutions build similar programs.

Chair: **Brian Klopotek**, University of Oregon

Presenters:

Stephen Wall, Institute for American Indian Arts

Poia Rewi, University of Otago

Lofanitani Aisea-Ball, Klamath/Modoc/Tongan, University of Oregon

173. “Our History is the Future: Standing Rock vs. DAPL, the Long Tradition of Indigenous Resistance”, Book Panel

Roundtable

1:45 to 3:30 pm A Block: G.11

This panel comes together to discuss Nick Estes’ (History, University of New Mexico) critically important book, *Our History is the Future: Standing Rock versus the Dakota Access Pipeline, and the Long Tradition of Indigenous Resistance*, forthcoming from Verso Press

(2019). This book is the first history of Standing Rock and the Dakota Access Pipeline (DAPL) written by a member of the Oceti Sakowin Oyate (Kul Wicasa, Lower Brule Sioux). As such, Estes not only contextualizes the NoDAPL struggle as a continuation of the nineteenth-century plains Indian wars but also of a tradition of Indigenous resistance within which, his family has been integral. Moreover, as an organizer and scholar of the histories and politics of anti-colonial and anti-capitalist struggle, he examines Standing Rock as one battle in a larger war against extractivist economies and corporate incursion. In the words of Estes, “(Standing Rock) makes the colonial project uncertain...the ardent refusal to just disappear, the broad solidarities of thousands of co-conspirators, and creation of a mass movement...signifies a historic conjuncture of forces. Mni Wiconi calls forth the rise of a new Indigenous movement.” The assembled panelists will think alongside Dr. Estes, bringing into focus the contours of this “new movement,” which is to say visions of Indigenous sovereignty and resurgence. Toward this end, we have curated an assemblage of senior and next-generation Indigenous scholars from across multiple disciplines and institutional locations. Each panelist will contribute their own insights to the project at hand.

Chair: **Sandy Grande**, Connecticut College

Presenters:

Clementine Bordeaux, University of California, Los Angeles

Julian Brave NoiseCat, Policy Analyst 350.org

Phil Deloria, Harvard University

Kristen Simmons, University of Chicago

174. Being Indigenous Online: Traversing the Terrain of Social Media

Roundtable

1:45 to 3:30 pm K Block: G.11

Despite often being stereotyped as somehow anti-technology, researchers have found that Indigenous peoples globally engage with social media at high rates—often higher than non-Indigenous people. Social media is transforming the way Indigenous peoples interact with each other and how we connect to other people at a local, regional, national and global levels. Drawing on the research of Drs Belarde-Lewis, Carlson and Sciascia, this roundtable will discuss how Indigenous peoples make use of social media platforms to maintain a connection to older ways of knowing and consider the challenges and opportunities that social media affords. Specifically, Dr Belarde-Lewis will discuss the content analysis of YouTube comments in response to social dances in Zuni and Hopi Pueblo sacred spaces, and the awareness-building on Facebook and Instagram to protect ancient, sacred sites in New Mexico and Utah. Drawing on empirical data from a national study focused on Aboriginal identity and community online Dr Carlson will discuss Indigenous Australians’ social and cultural engagements on Facebook. Dr Sciascia will discuss controversial issues surrounding Māori communities that are aired and debated within social media forums and how these conversations are having detrimental impacts on individuals and communities. Traditionally, this space of debate would be the marae (a physical common gathering space used for cultural practices) however, with the increased use of social media, Māori are taking these debates and dialogue online. The roundtable will open discussion to consider how Indigenous ways of knowing, doing and being can be practiced, maintained and continued in online spaces.

Chair: **Bronwyn Carlson**, Macquarie University

Presenters:

Miranda Belarde-Lewis, University of Washington

Acushla Sciascia, Massey University

175. Moving Beyond the Letter of the Law in Approaches to the Repatriation and Research of Indigenous Collections

Panel

1:45 to 3:30 pm A Block: G.12

Responding to decades of Indigenous activism, the Native American Graves Protection and Repatriation Act, or NAGPRA, was passed in the United States in 1990 where it became a template for similar laws and protocols outlined through the act on a global scale. Twenty-eight years later, research protocols, repatriation practices, and

archival policies in response to NAGPRA at non-Indigenous institutions still strongly favor non-Indigenous ontologies of being, responsibility, and categorization. This panel brings together scholars and practitioners of collaborative repatriation and Indigenous research methods from different fields (Indigenous studies, bioarcheology, anthropology, and linguistics) and responsibilities (NAGPRA compliance officer, osteologist, and tribal repatriation officer) to think beyond these parameters and explore the limits of and possibilities beyond both the current legal texts and practices surrounding Indigenous collections held in non-Indigenous institutions. In doing so, we ask: “Who, and what, are left out of repatriation efforts and research methods as dictated by the specifics of NAGPRA legislation and similar policies? How are non-Indigenous epistemologies privileged in repatriation and research protocols? Should the linguistic, cultural, and other ‘intangible heritage’ documentation be required to be repatriated as well? How do processes of categorization enable institutions to refuse the process of repatriation? And What does a framework of care look like in these processes? How does a request for repatriation mold an institutions’ or nations’ moral identity? In exploring these questions, we consider both the local and the international dynamics of Indigenous repatriation, research policies, and archival protocols.

Chair: **Jenny L. Davis**, University of Illinois, Urbana-Champaign

Participants:

On Colonial Vergangenheitsbewältigung: Repatriation Laws in Times of Rising German Nationalism and Germany’s Moral Intent *Anna Schneider, University of Saskatchewan*

For decades, German Vergangenheitsbewältigung (accounting for one’s past) has been focusing on integrating the country’s Holocaust legacy into a collective national consciousness. A recent trend in repatriating Indigenous remains and artifacts seems to mark the beginnings of contemporary Germany’s (post-)colonial equivalent. Nevertheless, much of a current rise in German nationalism exposes the deficiencies in addressing Germany’s pre-world war history at its colonial root and reveals the nation’s tendency to make largely superficial investments in inherited guilt management. Germany has thereby not only been allowed to recreate its international reputation and establish itself on moral high ground. It has also enabled the larger neglect of colonial genocide history all the while developing an uncritical sense of Indigeneity to German lands. Little attention has meanwhile been given to the ideological genesis of racial and cultural superiority during Euro-Western times of colonial empire building. Today, ignorance toward the role of invasion narratives in both the Final Solution and colonial genocides present themselves in right-wing calls for cultural preservation and self-Indigenization of white Germans. Ironically, Germany’s denial of repatriation claims at the Karl May Museum in Dresden further reflects insufficient anti-colonial, anti-oppressive awareness, since ethics and human rights are being redefined when benefiting the institution. Educational transformations within Germany toward more critical conversations on National Socialism inclusive of past and current realities of (neo-)colonialism in and outside of Europe, thus, are indispensable. Without these, repatriation efforts may remain subject to Germany’s need for public redemption through demonstrable acts of ethical integrity.

Building a Practice of Care: Reconceptualizing Curation post-NAGPRA *Alyssa C. Bader, University of Illinois, Urbana-Champaign; Aimee Carbaugh, University of Illinois, Urbana-Champaign*

In the US, NAGPRA has played an important role in reuniting Indigenous communities with their Ancestors and cultural heritage through the process of repatriation, and subsequently, self-determination. Despite the legal avenues for repatriation created by NAGPRA, Indigenous Ancestors and cultural heritage endure in collection and research spaces like museums and universities. Whether

they remain in these spaces temporarily or indefinitely, these Ancestors and vibrant materials require care. From a Western curation and research perspective, “care” for collections is primarily focused on maintaining and protecting physical integrity, and collections are perceived as inanimate objects. In this paper, we draw on Indigenous methodologies emphasizing relationality, anthropological discussions of animacy, and our own experiences as Indigenous and non-Indigenous bioarchaeologists who have worked in a variety of settler-colonial research and collections spaces in North America. We argue that “care” of Indigenous Ancestors and material heritage, in the context of these spaces, requires reconceptualizing collections as animate, with deep biographies of relationships built across time and space. These biographies include relationships between Ancestors or material culture and Indigenous communities, and those formed through interactions with collectors, curators, and researchers. We consider how “care” for collections can be re-centered around an attention to retracing all of these relationships, recognizing the complex ways these relationships have become entangled, and acknowledging the different obligations of “care” defined through these relationships. As a result, care becomes part of a larger process of confronting settler-colonial collection and research practices that have obscured, distorted, or severed these complex biographies of relationships.

Politics of Recognition Written into NAGPRA: Repatriation Struggles of a Terminated Tribe *Courtney Cottrell, University of Illinois, Urbana-Champaign*

What started as a seemingly straightforward consultation request turned into a politics of recognition by the Yale Peabody Museum (YPM) of the Brothertown Indian Nation, a federally unrecognized tribe. By relating the Federal Acknowledgment Process (FAP) to the Native American Graves Protection and Repatriation Act (NAGPRA), the YPM was able to fulfill legislative requirements under NAGPRA while maintaining physical control over a sacred pipe. This talk discusses this consultation starting with the request for repatriation of this pipe from a second New England tribe, the Mohegan Tribe of Connecticut followed by the YPM’s determination to affiliate the pipe with the Brothertown Indian Nation. By tracking how affiliation was corroborated, we can see the political maneuvering that took place to invalidate claims based on the legal definitions of two competing U.S. federal legislative processes. Thus, illustrating how making repatriation requests on behalf of federally unrecognized tribes like the Brothertown, often attempts to force the tribe into validating their own authenticity. Authenticity for federally unrecognized tribes is usually in comparison to federally recognized tribes and inflexible definitions of Indianness to avoid being dismissed as not falling under the purview of NAGPRA. Broadly, this article explores the precarious nature of petitioning for repatriations on behalf of an unrecognized tribe and how institutions exploit recognition status in an effort to maintain control over cultural items.

Switching up the Framework: Where Linguistic and Cultural Documentation Fits within the Call to ‘Repatriate Everything’ *Jenny L. Davis, University of Illinois, Urbana-Champaign*

While the tangible (human remains, ceremonial objects, etc.) are often the primary focus of repatriation efforts at non-Indigenous institutions and within legal texts such as Native American Graves Protection and Repatriation Act, or NAGPRA, collections of intangible heritage (language and cultural documentation) also fit within the parameters of Indigenous calls to ‘repatriate everything’. Drawing on over a decade as a linguist and language revitalization activist and my role as a university NAGPRA compliance officer, I call attention to the ways these two arenas, the tangible and intangible, are often positioned as unrelated in non-Indigenous policies and practices. I take as a starting

point the calls to “Repatriate everything. Repatriate now,” and efforts within Indigenous communities to “liberate archives” to highlight the vast disjunctions between the epistemologies and desires of Native American and Indigenous peoples and current institutional and legal practices regarding collections and archives. By taking an approach that everything should be repatriated unless specific, limited parameters are met as determined by Indigenous communities that make repatriation inappropriate, a number of key questions emerge regarding the place of linguistic and cultural documentation collections in repatriation efforts. Such collections 1) play critical roles in community reclamation efforts, 2) were often collected using the same unethical practices as collections holding human remains and sacred or ceremonial objects, 3) may already fit within categories of ‘ceremonial’, ‘sacred’ and ‘cultural patrimony’ as outlined in current NAGPRA regulations, and 4) may fit within Indigenous ontologies of animacy and responsibility similar to other beings and objects.

Comment:

Paja Faudree, Brown University

176. Reimagining the Archive: Submerged Perspectives and Decolonial Relationality

Panel

1:45 to 3:30 pm A Block: G.30

This interdisciplinary panel of scholars explores and reimagines a diverse array of archives to consider alternative relations between Indigenous peoples, Asian settler migrants, African diasporic communities, and other relatives beyond the human. Together we ask: How might creative approaches to and conceptions of “the archive” allow us to perceive and theorize the “submerged perspectives” (Macarena Gomez-Barris) that give voice to decolonial relations? How does relationality both constitute and unravel the colonial projects of race-making, environmental destruction, and sexual violence? In archives ranging from the waters of the Red River to the records of the Hampton Institute; and from the editorial correspondence of *Yarbird* magazine to postmodern intertextual play between Vizenor and Kingston, we posit waterways, literature, mythology, personal correspondence, and institutional records as alternative archival spaces, resurfacing those relatives and relations that have been hidden away in settler historiographies and theorize them as possible grounds for decolonial solidarities.

Participants:

Water as Archive: The Politics of Alliance and Sacred Sites Reoccupation in Minneapolis *Chris Pexa*, University of Minnesota

In *Our Beloved Kin* (2018), Lisa Brooks proposes a method for reading land as an archive by “reading people’s actions in places of cultural significance” through narrative reconstructions that move imaginatively between Indigenous place names, literary texts in English, and physical encounters with various locales. This paper explores the decolonial possibilities of reading rivers--and what they embody in a settler imaginary--as archives that have suffered particular forms of violence, erasure, and silencing through my focus on the northern Red River of Turtle Island/North America. I will begin from a specific archival absence or wound: the Red River has been the site from which the bodies of murdered Native women have been recovered and has become a rallying point for MMIWG (Missing and Murdered Indigenous Women and Girls) activism. My recuperative reading of this archive will focus on an upcoming Nibi (Water) Walk (early 2019) in which I will join Ojibwe elder Sharon Day and others to walk the length of the Red River as a prayer for its healing and for the health and well-being of Native women and girls. I will read this walking, ceremonial prayer for the river’s, this relative’s, well being as performing a linking-back to practices of a decolonial relationality: one that is first of all grounded in Ojibwe and Dakhóta languages, and that resists a genocidal settler logic which, as Audra Simpson has argued, links the theft of Native lands with the

theft and disappearance of Native women’s and girls’ bodies.

Portable Myths & Decolonial Relations: The Monkey King in Gerald Vizenor’s *China* and Maxine Hong Kingston’s *San Francisco Bay Yu-ting Huang*, Wesleyan University

This paper begins by examining the literary uses of the trickster figures—from both indigenous and other cultures—in the construction of decolonizing relations, particularly in its ability to allow literary authors to challenge both indigenous hyper-spatialization and immigrant non-belonging, enabling in the process alternative, largely intertextual, relations between indigenous and immigrant subjects. It does so by examining the literary echoes between Gerald Vizenor’s 1987 novel *Griever: An American Monkey King in China* and Maxine Hong Kingston’s 1989 *Tripmaster Monkey: His Fake Book*. Both mobilizing the Chinese mythical figure of the Monkey King, Vizenor employs the figure to frame his critical observation of China’s fast-changing society as a Native American visitor of the country while Kingston takes it up for a satirical depiction of Chinese American malaise in the San Francisco Bay. Both authors are practitioners of postmodern aesthetics, and their uses of the shape-shifting trickster figures have been analyzed as parallel examples of ethnic postmodernity. My paper builds on these previous readings but, inspired by Cutcha Risling Baldy’s recent critique of the “metaphorization” of the Coyote stories, focuses on the relation between postmodern adaptation of myths and the decolonial politics of place—I ask what it means for these myths to be ported from places to places, what alternative worlds they may create, and how these created worlds may allow or disallow decolonial relations.

Yarbird and the Grounds of Relation: Ishmael Reed, Leslie Marmon Silko, and Theorizing Empire Beyond the Academy *Alex Trimble Young*, Arizona State University

In 1976, author Ishmael Reed received a letter and review of Gary Snyder’s latest book of poetry he had solicited for his small magazine *Yarbird* from a then obscure Laguna Pueblo author struggling to revise her first novel. She sent the review with some trepidation, fretting that it would “make many enemies on the West Coast, where Snyder is revered as a god.” That Laguna author was, of course, Leslie Marmon Silko, and the review she sent was “An old-fashioned Indian Attack in Two Parts.” Silko’s essay is arguably an inaugural work in the tradition of Indigenous critique of white appropriation of Indigenous cultural practices, running through the work of thinkers like Rayna Green, Phil Deloria, and Adrienne Keene. In this paper, I will explore the correspondence between Reed and Silko alongside their fiction in order to explore what happens when we consider the “submerged perspectives” (Macarena Gomez-Barris) of Black and Indigenous cultural producers as theorists and agents in intellectual history. In so doing, I will argue that Reed and Silko’s thought and collaboration offers a vital perspective on contemporary debates in American studies about Black and Indigenous relationality.

Reconstruction, Removal, and Relational Racialization *Sarah E.K. Fong*, University of Southern California

As westward expansion intensified after the Civil War, Northern social reformers and policy-makers sought to reconfigure the racial order of the United States. Building on the work of Tsianina Lomawaima, Brenda Childs, and David Wallace Adams, this paper bridges the history of Native American education, African American education, and theories of racialization and settler colonialism. I draw on archival records from the Hampton Normal and Agricultural Institute in Virginia to explore the relational racial formations articulated through late-nineteenth century industrial boarding schools. Through discursive

and rhetorical analysis of annual reports, school newspapers, and other institutional publications, I reveal the ways in which school authorities triangulated relationships amongst Black, white, and Indigenous people(s) through the categories of freedom, citizenship, and civilization. Hampton's archival record reveals that in addition to negating the presence of Afro-Indigenous people, school officials sought to erase place- and language-based tribal affiliations in favor of an all-encompassing category "Indian." Notably, school authorities proposed that by acting as role models for the assimilation of Native students, Hampton's Black students could strengthen their own case for national belonging. And finally, Hampton authorities leveraged their work with Black and Native students to renegotiate the meaning of proper white subjectivity in the post-slavery, post-frontier US. This paper will consider, too, how Hampton's Black and Native students developed affiliations and solidarities that were not confined to the rigid racial order school authorities sought to construct.

177. NAISA Business Meeting

3:45 to 5:30 pm GAPA: Concert Chamber

178. Presidential Plenary

5:40 to 6:55 pm GAPA: Concert Chamber

179. NAIS Journal Reception

7:00 to 8:15 pm Village Green Marquee

180. Atamira Dance Company Presents ONEPŪ

7:30 to 9:30 pm GAPA: Playhouse Theatre

SATURDAY, JUNE 29
Concurrent Sessions 8:30 to 10:15 am

181. Critical and Solution Focused Indigenous Theory and Philosophy

Panel

8:30 to 10:15 am S Block: 1.01

Indigenous philosophy is a rich body of knowledge and critical insight that has fought for recognition through the pioneering work of Indigenous scholars advocating recognition of Indigenous methodologies and the promulgation of Indigenous models. This panel engages with the growing role of Indigenous philosophies as a creative force in Indigenous solution building, drawing on historical and theoretical approaches to understanding the normative, phenomenological and inter-sectional dimensions of Indigenous philosophy. As Indigenous peoples have increased resources and opportunity to self-determine our collective futures, our philosophical tensions, traditions and philosophies become increasingly central, not as a defence to the incursions of third parties, but as the paramount source for directing our own futures, on our terms within our own understandings of the world.

Chair: **Garrick Cooper**, University of Canterbury

Participants:

Mana Wahine as a Critical and Creative Indigenous Philosophical Tradition: History and Trajectories
Jessica Maclean, University of Canterbury

The ways in which colonisation has specifically impacted Indigenous women does not often receive as much visible attention as colonisation's general impacts on Indigenous peoples. The respective rights and statuses of Māori and Pākēha (NZ European) women around the time of Aotearoa New Zealand's colonisation were vastly different, and thus Māori women's experience of colonisation has differed in significant ways from that of Māori men, whose authority was recognised, albeit in limited ways, by Pākēha. Excluded from the formal operations of power until relatively recently, Māori women have nevertheless always been at the forefront of political struggles. Inherently decolonial, Mana Wahine or Māori feminisms interrogate the influence of the patriarchy, Christianity and Enlightenment ideals on gender, sexuality and spirituality in Aotearoa New Zealand, and encompass political, practical, artistic, and academic endeavors which reflect the complexities of our lived and embodied experiences. Going beyond the decolonial project, Mana Wahine trajectories also engage with futures-making that centres Indigenous ways of being and doing as a means to, and expression of, tino rangatiratanga (self-determination). As a critical and creative Indigenous philosophical tradition, Mana Wahine offers a site from which both resistance and freedom are possible.

The Role of Indigenous Philosophical Perspectives in Restructuring the Concept of Sovereignty
William Grant, University of Canterbury

The concept of sovereignty is at the heart of many indigenous struggles for self-determination within colonised societies. In order to gain control of one's own identity, a sense of individual sovereignty must be asserted within a communal group/society/tribe. How does having autonomy of the self interact within a collective? How can multiple narratives of sovereignty be asserted and received within a society, which empowers both the asserter and the asserted? Our current (NZ) laws and regulations are written from a mono-cultural perspective that denies that right of indigenous people to assert a self-determination that sits in contradiction to the coloniser's assertion of cultural domination. Not only do domestic laws remain archaic to the needs of the indigenous communities but this is also reflected in international law, and on the global indigenous stage.

Insights and Methodologies Working with Historical

Sources to Identify Indigenous Philosophical Traditions
Emma Frances Maurice, University of Canterbury

Colonial narratives of indigenous identity serve to reinforce the patriarchal view of uncivilised savages, thus denigrating indigenous ways of being to sub-human. If we are as a (global & domestic) society to move beyond outmoded thought narratives, we must return to our traditional creation histories that provide positive indigenous narratives. My research has been to collate Letters to the Editor written in the 1800s and early 1900s (formation of colonisation in NZ) and apply a philosophical analysis that highlights the outstanding and technologically advanced ways of being that our indigenous ancestors maintained. How can we empower ourselves by showcasing the strength, fortitude and courageousness of our ancestors through our unique tribal traditions? By bringing to light their voices that demonstrate their ability to walk in two distinctly different worlds with ease.

Against a Manichean Reading of the Night
Garrick Cooper, University of Canterbury

Maui, the great Polynesian trickster was successful at manipulating the day (Tama-nui-i-te-ra) but could not overcome the night or Hine-nui-i-te-po (goddess of the night). We could say in Polynesian thought then, the day is subject to human influence, the night however is not. The night, in popular imagination evokes fear and danger of the unknown, and perhaps even the unknowable. Science and scientific method also demonstrates an antagonistic relationship with the night, in that it wants to, shine light everywhere (by generating knowledge of things previously unknown) and in effect thereby ridding us of the night. In this paper I will explore a Polynesian phenomenology of the night, and use these insights to engage in a critique of science and scientific method. I then ask, what are the implications of this for an indigenous uptake of scientific method?

182. Institutionalizing Erasure: Native Removal, Surveillance, and Containment in Settler Institutions in the US

Panel

8:30 to 10:15 am S Block: 1.02

Our panel centers on the themes of Native Removal, Surveillance, and Containment through studies of institutionalization in the United States. To institutionalize something is to adopt it as a conventional practice of dominant social structures; to institutionalize someone is to remove them to a carceral place, often in the name of their "health." Settler institutions in the United States have relocated Native people to geographies of surveillance and control, creating histories of removal, isolation, and erasure that remap our understandings of dispossession. Behind the walls of asylums, schools, hospitals, and foster care homes, "health" became a primary rubric for control over Native peoples' mobility and connections to their families and homes. Together, these papers examine instances in which institutionalization has shaped and mobilized 20th century settler practices of Native erasure, often targeting gender, sexuality, and familial bonds as primary markers of racial and colonial difference. Foregrounding Native peoples' lived experiences, our projects cover a wide range of sites and scales: Arvin examines juvenile detention facilities that targeted Native Hawaiian children; Burch critiques networks of psychiatric institutions from South Dakota to Texas; Palmer turns to the Thomas Indian School in Cattaraugus, New York; and Voyles looks at obstetrical wards in Indian Health Service hospitals. Offering expertise from history, disability studies, and geography, our panelists provide a multidisciplinary lens into how colonialism has manifested behind the walls of settler institutions.

Chair: **Traci Brynne Voyles**, Loyola Marymount University

Participants:

Thieving Boys and Loose Girls: Gendered Discipline in the Hawai'i Territorial Juvenile Court and Training Schools
Maile Arvin, University of Utah

This paper traces the mechanics of the juvenile court in the

Territory of Hawai'i (1900-1959). The juvenile court placed children they found guilty of various charges in the Territory's two training schools: the Waiale'e School for Boys and the Kawaihoa School for Girls. These schools sought to prepare young men and women for jobs deemed suitable for the majority of working-class Native Hawaiian and resident immigrants of color (including Filipinos, Japanese, Chinese, and Koreans) who were committed to them. For boys, this largely meant agricultural labor on pineapple and sugar plantations. Girls were prepared for work as maids and cooks in wealthy private homes or hotels, as well as the household labor of modern American wives and mothers. The charges that landed children in these schools were heavily gendered. Boys were largely committed for petty thefts or truancy, while girls were often sentenced for "associating with boys" or other euphemistic charges that indicated that they had transgressed sexual norms. The sexuality of Native Hawaiian girls was indeed closely disciplined in the training school. Many girls arrived at the training school pregnant, and were isolated in a separate cottage, as the school directors felt they set very bad examples for the other girls. I argue that these gendered forms of discipline in the training schools played a significant role in forcing white American norms of heterosexuality onto Native Hawaiian and Asian immigrant populations, as part of the larger project of assimilating Hawai'i into the U.S.

Tangles: US Settler Institutionalization, Native Families, and Remembering *Susan Burch, Middlebury College*

"Tangles" explores interlocking institutions through the lives and families of Sisseton-Wahpeton Oyate members Cora Winona Faribault and George Marlow. Faribault and Marlow were among the nearly 400 people between 1902 and 1934 who were incarcerated at the US Government's Canton Asylum for Insane Indians, in South Dakota. Faribault was one of several children born there. In 1930, the BIA transferred the four year-old to a mission orphanage in Arizona. Over the next 15 years, Faribault experienced addition dislocations: to various boarding schools and the forced placement in a home for unwed mothers. Concurrently, a circular maze of federal psychiatric institutions contained George Marlow. When Canton Asylum was closed in late 1933, Marlow and 70 others were transferred to another federal psychiatric facility, St Elizabeths Hospital, in Washington, DC. In 1945, the sixty one year-old and other Native men were moved to the Narcotics Farm (prison-hospital) in Fort Worth, Texas, then to the Narcotics Farm in Lexington, Kentucky. By 1950, the surviving group, which included Marlow, was incarcerated again at St Elizabeths. Faribault's and Marlow's experiences of sustained institutionalization underscore the larger settler colonial project to erase and replace Indigenous families and lifeways. Family accounts from the 1930s to 1960s underscore wide-ranging ways people tried to maintain ties to their kin entailed within a web of these institutions. This research project draws extensively on institutional sources, including asylum records and BIA Agency files, as well as from oral histories with people for whom this is family story.

Land, Family, Body: Articulating Health in Haudenosaunee Country *Meredith Alberta Palmer, University of California, Berkeley*

In the early 20th century, Native American health emerged as an object for surveillance and intervention, as the "Indian Problem" became medicalized. At the Thomas Indian School (TIS, 1855-1957), a state-run asylum for Haudenosaunee children in Western New York, school and state officials' efforts to manage students' health was articulated through moral imperatives to civilize them. These officials submitted students to invasive medical procedures, and forbade them from seeing their families on reservations, allegedly riddled with illness. Through these practices, relations to land and to family were targeted vis-

à-vis managing the Indian body. School officials wrote of the moral imperative to produce a healthy, civilized Indian subject who would have no need for relationships with family, tribe, or land on their reservations. Drawing on archival research, interviews, and oral history, this paper contends that interventions in the name of health have worked in and through settler-national space. Showing that medicalization is a form of dispossession, this paper adds to growing literature that links settler colonialism to the body. Importantly, projects aimed at producing assimilated, Native subjects have never been all encompassing or complete. This paper offers letters from students and interviews with TIS graduates and their descendants that story the multifaceted and multi-generational modes of refusal to this project. I also explore how analyses of the role of boarding schools in producing historical trauma that interpret trauma as a socio-spatial feature of Haudenosaunee life makes room for understanding health sovereignty as a key aspect of indigenous continuity and self governance.

Institutionalizing Childbirth, Imagining Difference: The Settler Logics of Moving Birth from Homes to Hospitals *Traci Brynne Voyles, Loyola Marymount University*

This paper examines a major shift in reproductive health care in US history, arguing that this shift was a result of settler colonial notions of racial and bodily difference: the move from primarily midwife-attended home births in the mid-nineteenth century to almost universally physician-attended hospital births by the 1930s. This constituted a massive institutionalization of childbirth care and an attempt to universalize and standardize treatment of bodies in labor across multiple kinds of difference – social, spatial, physical, and so on. Using archival evidence, medical literature, ethnological reports, and ethnobotanical studies, this paper tracks the ways in which this shift relied on longstanding, and largely fictional, ideas that indigenous women give birth more easily than white women because they were closer to nature; as one obstetrician put it in 1889, "if we would understand natural parturition, pure and simple, we must study primitive woman – woman of the forest and the field." I find that, for centuries, the notion that nonwhite women gave birth more easily because of their presumed closeness to nature was taken as uncontested fact among male medical practitioners. This idea shaped the rise of obstetrics in the late 1800s, the corresponding decline in midwifery, and the perceived need for medical intervention in birth among "civilized" women. This research reveals the ways in which what amounted to a massive institutionalization of childbirth was predicated on settler notions of indigenous bodies and indigenous health.

183. Thinking the World from Indigenous Bolivia: Andean Community as a Decolonizing Foundation of the Paradigm of Living Well

Panel

8:30 to 10:15 am S Block: 1.03

Authors writing about the decolonial turn have argued that modernity, as a world-system resulting from rationalist epistemology, is both cause and consequence of the legitimation of power structures and systems of domination that authorize the destruction of human as well as non-human life (Escobar, Dussel, Quijano). The most dangerous repercussion of this paradigm is the endless prolongation of coloniality. The latter has, therefore, triggered political responses that seek to unveil and instill different worldviews about how we should relate to the world and to each other. The cultural practices that articulate Andean communities (ayllu in the Aymara language) provide a decolonizing perspective for a world facing enormous ecological crises and large inequity due the project of modernity. The Andean conception of community constitutes the main principle of the paradigm of Living Well (buen vivir). Within this framework, our panel revolves around the theoretical debates and practices that seek to deconstruct the foundation of rationalist epistemology. We will

look at examples through which life is articulated as community-practice, done in complementarity and reciprocity with the world, and its sentient and non-sentient beings. From Andean spirituality to political indigenous struggles, we study the notion of 'community' as an alternative to the notion of Western civilization that rationalism sustains.

Chair: *Maria Ximena Postigo*, Saint Mary's College of Maryland

Participants:

The Dance Ensemble (conjunto) in Urban Popular

Festivities: A Community-Building Paradigm in the Andes (Bolivia) *Ximena Córdova*, *Zayed University*
In Latin America, popular festivities and events related to the cultural patrimony of the nation-state have been researched as sites of articulation for ideas of community, memory, past, ritual, and identity (Mendoza, Romero, Sallnow, Estenssoro). In Bolivia, the Oruro Carnival is one of the great scenarios for the praxis of cultural heritage. By looking at this popular celebration, we can identify particular narratives about the country's memory that are aimed at building a sense of collective identity and the subjectivity of Bolivians, that resonate with Appadurai's definition of 'centers of national imagination' (2008). However, carnival performance must also be seen as a site of encounters of multiple and sometimes contradictory meanings, where the spectators are also participants. This important framework (the 'carnavalesque', Bakhtin 1964), as well as the globalizing dynamics to which the Carnival, as a mega-spectacle, is subject to, are the background of our study about the dance ensemble (the conjunto). My ethnographic research of the dance conjunto in Oruro opens up the idea of the conjunto as a powerful agent for the production of different epistemological perspectives on the idea of 'community', continuity and indigeneity, as dancers can be seen to group themselves into conjuntos that articulate and bring continuity to distinct and contrasting identities, practices and worldviews at one of Bolivia's main centers of national imagination.

Words that Dance Carving: The Writing of Fausto Reinaga as a Collective Mobilization Towards the Paradigm of Living Well *Maria Ximena Postigo*, *Saint Mary's College of Maryland*

Bolivian Indigenous intellectual Fausto Reinaga (1906-1994) formulates in his book *Indian Revolution* the following statement: "The greatest tribute to our leaders is to continue their legacy. Consecration and deification are forms of mummification, and life is not a grave." For Reinaga the exaltation of the individual entails a recognition of their mortality whereas the continuation of the collectivity is founded on the act of reviving the dead in the emerging leaders that carry on their work. Indigenous historian Waskar Ari highlights in his book the Aymara concept of collective welfare—Living Well—as the cornerstone that would make the foundations of the republican history of Bolivia tremble. Ari tells, as anecdote, that Titiriku—an Aymara activist in the first half of the twentieth century—remembered the time when he was taught writing as the moment in which he discovered that letters move dancing with each other. Titiriku refers to a form of writing that would serve the Aymara project of decolonization; not one that consecrates, but one that continues to move. This said, my paper proposes to analyze in Reinaga's writing that mobilization of letters that dance; that is, the continuation and continues re-articulation of both Aymara practices and intellectual work that, from the beginning of the Republic, craves the path of change towards life in community.

The New Paradigm of Living Well (Vivir bien) as a New Civilizational Horizon *Rafael Bautista*, *Taller de la descolonización (La Paz, Bolivia)*

This paper presents a synthesis of how I have approached the concept of "Living well" in my latest publications. This concept opens a new political perspective proposed from

indigenous insurgency since the beginning of the new century in Latin-America. Living Well—understood from an Andean indigenous perspective and in light of the process of decolonization launched in Bolivia with the approval of its 2009 constitution—institutes a current of thought that confronts the foundation of both modernity and capitalism. It thus opens a new civilizational horizon as the utopic vision of contemporary indigenous politics pretending to end five centuries of global domination. In this context, indigenous intellectuals must think within the framework of epistemological decolonization. Decolonization itself comes from a new methodological reflection that makes possible to think beyond the modern paradigm. In other words, "living well" is not only a mere possibility but a necessity that shows a world enclosed in crises (such as inequality and ecological disasters) and that impels us to carry out practices that defeat modern individualism and consumerism; that is to say the creation of a different meaning of life.

184. Entangled Histories of Displacement: Asian (Refugee) & Pacific Islander Settlers, Indigenous Activists and Co-Resistance

Panel

8:30 to 10:15 am S Block: 1.04

Engaging Indigenous studies, Asian settler colonial studies, and critical refugee studies, this panel examines the entangled histories of three populations differentially displaced by US militarism, imperialism, and settler colonialism on Turtle Island and Hawai'i: Asian refugees/migrants, non-Kanaka Maoli Pacific Islander migrants, and Native Americans/Kanaka Maoli. We grapple with how Vietnamese/Chinese-Vietnamese refugees and Filipinx/Chuukese/mixed-race/ethnic non-Kanaka Maoli Pacific Islander youth--displaced from their own homelands by war, capitalism, and environmental precarity--are absorbed into settler colonial states in ways that risk reproducing the erasure of Indigenous peoples. To counter such cycles of colonial violence, we theorize, identify, and propose models of decolonial solidarity between Asian refugees/migrants, non-Kanaka Maoli Pacific Islander migrants, and Native Americans/Kanaka Maoli that attend to Indigenous epistemologies of land/water. For example, we grapple with how to address quotidian struggles for non-Kanaka Maoli youth in the urban settler colonial city while working towards decolonial co-resistance with Indigenous peoples. This panel is interdisciplinary and intersectional in nature: drawing from oral history, ethnography, literary analysis, and film, we address questions of race, Indigeneity, gender, sexuality, and class. Collectively, we offer overlapping stories of displacement and place-making by calling attention to the study of "oceanic urbanisms," critique "refugee settler desire" to identify with white settler rhetorics of Manifest Destiny and the "good refugee narrative," and imagine decolonial futures via writing, talk story, and film. As Asian American settlers living and working on stolen land, we are compelled by the need for more models of co-resistance.

Chair: *Eryn Lê Espiritu*, College of the Holy Cross

Participants:

Refugee Settler Desire and the Promise of Indigenous Place-making Epistemologies *Eryn Lê Espiritu*, *College of the Holy Cross*

This paper juxtaposes refugee and Indigenous displacement via a theorization of what I call the "refugee settler condition." Stateless Vietnamese refugees, having lost their homeland, sought to obtain citizenship in the United States, a settler colonial nation that undermined Indigenous sovereignty. This paper analyzes Bich Minh Nguyen's novel *Pioneer Girl* (2014), which chronicles Lee Lien's quest to uncover the intersections between her family's refugee story and that of Little House on the Prairie. I offer the term "refugee settler desire" to describe Lee's longing to mitigate the trauma of her family's unsettlement by tethering their story to a quintessential American settler narrative of Westward expansion. By desiring to identify with white pioneer settlement rather than Indigenous epistemologies of place-making, however, Lee unwittingly

internalizes the very Manifest Destiny logic that justified US imperial expansion across the Pacific into Vietnam in the first place—a logic that instigated the very Vietnamese refugee unsettlement that she now attempts to counteract. In contrast, this paper engages Indigenous Miami and Illiniwek (Illinois) epistemologies of home/land to theorize what Lisa Lowe has called the “past conditional temporality”—that is, the “what could have been” possibilities if Lee Lien, growing up in the suburbs of Chicago, had instead identified with and drawn strength from local Indigenous epistemologies of place-making.

(Re)Producing Refugees: Chinese-Vietnamese Refugee Resettlement on Indian Land *Tiffany Wang-Su Tran, University of California, Los Angeles*

Early encounters with social services and “good refugee” narratives have shaped how the children of Chinese-Vietnamese refugees have viewed citizenship, success, and Indigeneity. The children of these refugees have grown up in a neoliberal society that values their productivity and difference, but also expects them to become complicit to the displacement of Indigenous peoples in a settler nation-state. As children of refugees who were displaced from their homelands multiple times, I argue that there are grounds for solidarity building between the communities. Oftentimes, the “good refugee narrative” of the grateful and liberated Other encourages long term settlement in order to fulfill an unattainable quest for economic access, citizenship, inclusion, and indebtedness. Using Asian settler colonialism and critiques of the neoliberal model minority myth as theoretical frameworks, I examine how second-generation Chinese-Vietnamese Americans embrace the United States as their home, particularly in California, Arizona, and New York, and how they contribute to the further erasure and displacement of the Indigenous communities on Turtle Island, yet also create room for solidarity building with Indigenous communities. I juxtapose narratives from the Chinese-Vietnamese interviewees with stories of relationship-building and displacement from Indigenous communities. Through oral histories and historical analysis, I hope to identify how the U.S. nation-state’s construction of the “good refugee narrative” forces the erasure of Indigenous communities and how current generations can look to linked histories of multiple displacements for future solidarity work.

Unsettling Kalihi: The Kalihi Valley Instructional Bicycle Exchange (KVIBE) and its Decolonization of Urban Space *Demiliza Saramosing, University of Minnesota*

This project examines the Kalihi Valley Instructional Bicycle Exchange (KVIBE) non-profit youth organization’s mobilization around bicycling, popular education and Indigenous pedagogies in urban Hawai‘i. By employing ethnographic community-based research methods, I illustrate the importance of KVIBE’s everyday decolonial work around Kanaka Maoli epistemologies, Nakem pedagogy and youth experiences with diasporic and displaced working-class urban Filipinx, non-Kanaka Maoli Pacific Islander, mixed-race/ethnic non-Kanaka Maoli and Kanaka Maoli boys who share histories of displacement by US militarism and imperialism albeit in different ways. In what I call “oceanic urbanisms,” this work demonstrates how youth workers grapple with addressing quotidian struggles for and with urban youth within the settler colonial city in Hawai‘i while working towards the goal of decolonial co-resistance with Kanaka Maoli and their struggles for sovereignty. In addition to youth implementing these Indigenous epistemologies and pedagogies in critiquing narratives of American exceptionalism in Hawai‘i, KVIBE youth deepen the relationalities they have with each other, their ancestral lands and to their contemporary home in Kalihi as both an ahupua‘a and urban city. In engaging with interdisciplinary scholarship on settler colonial studies, community-based participatory research, oceanic ethnic studies, masculinity studies and critical youth studies,

KVIBE becomes a site for exposing the violences of U.S. empire, revealing overlapping stories of place, and imagining decolonial futures in Hawai‘i.

Hoài (Ongoing, Memory): Film Screening *Quyên Nguyen-Le, Independent Filmmaker*

Hoài (Ongoing, Memory) is a narrative short film that delves into a conflict between a second-generation Vietnamese American queer woman and her father, attempting to converge various parallel, but often separate, conversations within the so-called United States of America around activism among non-Indigenous people of color, intergenerational conflict, and refugeehood in the context of settler colonialism. This hybrid presentation will be a screening of the film (trt: 11 minutes), along with a short talk about its content and brief reflections on using film as a tool for bridging these conversations of solidarity and co-resistance. Engaging with artist Demian Diné Yazhi’s poster, which looms in the background of the apartment in the film, “THIS LAND: IS NOT YOUR LAND, WAS NOT YOUR LAND, WILL NEVER BE YOUR LAND,” as a starting point, the film opens on Hoài and her precarious positions of (non)belonging—within her relationship with her Asian American activist ex/partner, her refugee family, and the spaces in which she lives. The film itself is just a small opening, the hopeful start of conversations, within Vietnamese American communities about our position as refugee-settlers. Pre-Screener Link: Hoài (Ongoing,Memory) <https://vimeo.com/quyenni/hoai> Password: Remember9

185. Research for our Communities: The Pueblo Doctoral Cohort

Panel

8:30 to 10:15 am S Block: 1.05

This panel is comprised of four members of the Pueblo Doctoral Cohort: Porter Swentzell (Santa Clara Pueblo), Peggy Bird (Santo Domingo Pueblo), Dalene Coriz (Santo Domingo Pueblo), and Daphne Littlebear (Santa Ana Pueblo). Members of the cohort attended Arizona State University through a partnership with the Leadership Institute at Santa Fe Indian School (SFIS). To counter the extractive nature of higher education, the program brought instructors to Pueblo communities in New Mexico and called on the doctoral students to conduct research that contributes back to Pueblo peoples. Most of the cohort has completed or will complete their research in 2018. The Pueblo Cohort members of this panel demonstrate their dedication to service to their communities through research in the areas of place-based education in a tribal college, the importance of Pueblo women’s knowledge for our future, the Brave Girls program at SFIS in building community among young Pueblo women, and utilizing Pueblo approaches in Critical Indigenous Research Methodologies to explore citizenship. This research demonstrates multi-faceted approaches for Indigenous Pueblo scholars to contribute back to their communities and lead the way in strengthening Pueblo nations for future generations.

Chair: **Porter Swentzell**, Institute of American Indian Arts

Participants:

Place-based Education and Sovereignty: Traditional Arts at the Institute of American Indian Arts *Porter Swentzell, Institute of American Indian Arts*

My research focuses on traditional arts at the Institute of American Indian Arts (IAIA) as a form of place-based education by asking the question, what is the role of traditional arts at IAIA? Through a qualitative study students, faculty, staff, and alumni were interviewed to gain their perspectives on education, traditional arts, and the role of traditional arts at IAIA. Through analysis of these interviews, it was found that participants viewed traditional arts as a form of place-based education and that these practices should play an important role at IAIA. This study also looks at critical geography and place-based practice as a form of anti-colonial praxis and an exercise of tribal sovereignty. Colonization restructures and transforms relationships with place. Neo-colonialism actively seeks to disconnect people from their relationship with the

environment in which they live. A decline in relationship with places represents a direct threat to tribal sovereignty. This study calls on Indigenous people, and especially those who are Pueblo people, to actively reestablish relationships with their places so that inherent sovereignty can be preserved for future generations.

Pueblo Women's Knowledges *Peggy Bird, Santo Domingo Pueblo*

My contribution to the Pueblo PhD panel discussion focuses on Indigenous and Pueblo women's knowledges and the role of our knowledges as they relate to the future of Indigenous and Pueblo peoples. My question is multifaceted—what are Indigenous and Pueblo women's knowledges, how are these knowledges communicated and taught, what changes have occurred to those knowledges over time, and why are those knowledges so vital to our futures? The sources used for my research include the qualitative data collected from personal interviews with Pueblo women, my literature review, and information that I know or have learned from personal experience, including my knowledge as a Pueblo woman. My presentation is composed of three inter-related strands: 1) how colonization has impacted, influenced, and transformed Indigenous women's identities, knowledges, roles, and ways of living; 2) the modern day issues facing Pueblo and Indigenous women, specifically, how to ensure our survival and our Pueblo and Indigenous ways of life in the face of colonization; and 3) the importance for Pueblo and other Indigenous nations to adopt policies derived from Pueblo and Indigenous core values that protect Pueblo and Indigenous women which will ensure the passage of Pueblo and Indigenous women's knowledges to future generations and ensure that Pueblo and other Indigenous peoples continue to exist so that we continue to be who we are. I argue and present findings that consideration of these questions are vital to futures as Indigenous peoples and I advocate for taking action that ensures our survival.

Brave Girls: Simulating Pueblo Family and Community in a School Setting *Dalene Coriz, Leadership Institute*

I am conducting a research study to examine the philosophies and practice of care of Pueblo girls. As a supporter of Brave Girls, I am interested in speaking with you about this topic. My presentation will include the outcomes or findings and purpose of my study which is to examine the evolution of the philosophies and practice of care of Pueblo girls in the Brave Girls program. The Brave Girls program simulates Pueblo family and community settings as a way of offering support for young participants who are living outside of communities and away from family as they attend school. The findings of this study will be used to inform programming done with the Brave Girls project, contribute to the literature on Pueblo girls and out-of-school programming initiatives, and share promising practices in out-of-school girls programming with Indigenous and other communities.

Developing a Doctoral Education Study utilizing Pueblo Approaches in Critical Indigenous Research Methodologies *Daphne Littlebear, New Mexico Public Education Department*

In this presentation I will address how localized knowledge of a Pueblo community can be supported through Critical Indigenous Research Methodologies. To date there has been no previous research on the Santa Ana Pueblo relating to its tribal citizens and their educational experiences. There is no current Tribal Internal Review Board process or policy. The purpose of my dissertation research is to examine how youth, parents, and elders who are from Santa Ana Pueblo conceptualize what it means to be a Pueblo citizen and how it intersects with community-based education and western schooling experiences. In developing my dissertation research, I utilized Critical Indigenous Research Methodologies to embed Pueblo protocols in developing my methods. In obtaining tribal

approval to conduct my research I worked with the tribal leadership to develop an internal process based on Pueblo protocols. The study needed to be vetted and approved by the Pueblo making the research more feasible to strengthen the educational sovereignty of the Pueblo. Utilizing Pueblo protocols will inform Indigenous scholarship while strengthening the working relationship between research institutions and Tribal Nations.

186. Indigenous Voyaging and Navigation

LHC Roundtable

8:30 to 10:15 am S Block: B.01

This panel presents a mixture of Micronesian and Māori academic scholarship and expert practitioner knowledge centered on various aspects of canoe technologies and traditions. The panel will describe indigenous navigation as a collective effort to advance indigenous cultural, historical, and environmental causes and analyses.

Chair: **Rangi Matamua**, University of Waikato

Presenters:

Jack Thatcher, Ngāhiraka-mai-tawhiti Voyaging Waka

Hoturoa Barclay-Kerr, Te Toki Voyaging Trust

Vince Diaz, University of Minnesota

Haki Tuauipiki, The University of Waikato

187. "Remaining true to ourselves and our ancestors": Resistance & Implications of Invader State Definitions of Indigeneity

Roundtable

8:30 to 10:15 am K Block: G.01

Traditional formations of Indigenous identities or Indigeneity have historically been characterized by intricate and complex relations within and among Indigenous Nations themselves. With the onset of colonization, invader states have distorted traditional formations of Indigeneity or imposed new ones on Indigenous Nations. Invader state definitions of Indigeneity, whether based on prescribed legal terminology, tribal enrollment, blood quantum, recently popularized genetic ancestry tests, or other means, have been employed as a tool of colonization and erasure of Indigenous Nations for the advancement of the colonial interests of the state. Lakota scholar Joseph M. Marshall, III writes that in the face of colonization, Indigenous Nations preserve traditional formations of Indigeneity by "[relying] on being the kind of people [their] stories told [them their] ancestors had been" (xiii). Given this framework, this proposal aims to examine the implications of invader state definitions of Indigeneity for self-identified Indigenous individuals, individuals of mixed Indigenous heritage, and Indigenous youth. With a presenter group composed of Indigenous scholars living under different invader states and maintaining unique traditional formations of Indigeneity, this proposal also seeks to make a comparative analysis on the implications of invader state definitions of Indigeneity in different historical and geopolitical contexts. The ultimate objective of this proposal and related work at the respective academic institutions of the presenters is to promote restoration of traditional formations of Indigeneity as a means of empowerment among Indigenous Nations in the continuing struggle for self-determination.

Chair: **Jessica Lindsay Romero**, University of Colorado, Denver

Presenters:

Bryanna Shaw, University of Colorado, Denver

Patrick "De?ileligi" Burt, University of Nevada, Reno

Lynsie Dunn, University of Nevada, Reno

Alvina Edwards, University of Waikato

Sky Roosevelt Morris, University of Colorado, Denver

188. Indigenous Knowledges, Methodologies and Research
Individual Paper Session

8:30 to 10:15 am L Block: G.01

Chair: **Leana Barriball**, Ngāti Kahungunu, Te Atiawa, Parliamentary Commission for the Environment

Participants:

Indigenous Research Methodologies Used in an Australian Context to Influence Water Management with Cultural

Values *Bradley J. Moggridge, University of Canberra*
Indigenous Research Methodologies for considering cultural values of water is a missing component in water management and science in an Australian context. On this dry, flat and ancient continent with an old knowledge system that of its First Peoples (Indigenous people) is passed on from generation to generation in the form Traditional Ecological Knowledge or for this instance Traditional Water Knowledge as science because of their knowledge of water in the landscape. This reliance on surface water and groundwater, has been the case for thousands of generations primarily to ensure their survival in a dry landscape using traditional knowledge to find, re-find and protect water. Indigenous Research Methodologies can provide a basis for the generation of this knowledge that is culturally appropriate and provided in a culturally safe space with Indigenous researchers and communities working closely to provide opportunities to shift the paradigm from being the researched under non-Indigenous research methodologies to becoming the researcher. Indigenous Research Methodologies are rooted in Indigenous epistemologies and ontologies and represent a radical departure from more positivist forms of research (Wilson 2001). This allows the Indigenous researcher to derive the terms, questions and priorities of what is being researched and how the community is engaged, and more importantly how the research and science is delivered, it can be described as doing business our way, the right way.

Igniting the Vā: Vā-kā Methodology in a Māori Pasifika Research Fellowship *Hinekura Smith, Te Rarawa / Nga Puhī; 'Ema Wolfgramm-Foliaki, University of Auckland*
Drawing on Oceanic relatedness, we forward a theorised vā-kā methodology that emerges from the inter-related navigations of Māori and Pasifika researchers involved in a two-year fellowship project. The Tongan proverb of lashing waka together - 'pikipiki hama kae vaevae manava' - is conceptualised in this paper as a way to strengthen Māori and Pasifika researcher relationships. Two researchers, one Māori one Tongan, lash together the Pasifika term vā - relational time and space - with the Māori term kā - to ignite, to consider, to be in action. Bound together vā-kā is a way to ignite the vā or fan the flames of relational research space amongst Oceanic researchers. For centuries, Oceanic vaka, va'a and waka traditions enabled our ancestors to undertake purposeful voyages that criss-crossed the Pacific, forming and reinforcing familial relationships. More recently, Oceanic researchers have theorised vaka in research to decolonise and reclaim research from our own paradigms. Returning to nautical notions of navigating the Pacific, rather than flying over it, encourages Māori and Pasifika researcher collaboration, not to further homogenise but, as many sang in resistance during the 90's "Kia kotahi mai te Moana-nui-a-Kiwa" - to bring the Peoples' of the Pacific together. More importantly, we demonstrate how we can lash together and thereby 'ignite the va' to develop teaching and learning strategies to advance Māori and Pasifika tertiary student success.

Hui-te-ana-nui: Understanding Kaitiakitanga in the Marine Environment *Anne-Marie Jackson, University of Otago, Ngāti Whātua; Ngahua Mita, University of Otago; Hauiti Hakopa, University of Otago*
In this paper I will discuss the findings from our completed National Science Challenge Sustainable Seas project Hui-te-ana-nui: Understanding Kaitiakitanga in the Marine Environment. There were two main aims of this research, firstly to examine mātauranga (Māori knowledge; what is known and how it is known) within the marine environment through analysing archival materials and secondly to investigate understandings of kaitiakitanga (physical and spiritual guardianship) within reports and current literature. In this presentation, I will discuss two main findings: the first is the importance of Māori knowledge and practice relating to the marine environment

which highlights the unbreakable connection Māori have with Tangaroa (the Māori god of the ocean); and the second is the challenge in how we best utilise this knowledge in a modern context. To conclude, I will suggest solutions for drawing upon mātauranga to ensure the mana (sanctity) of the knowledge remains intact now, and for generations to come.

189. Centering Indigenous Epistemologies Against Settler Colonial Logics in K-12 Curriculum and Instruction Panel

8:30 to 10:15 am 1 Block: G.02

Settler colonial logics permeate educational policy and practice in the United States. In the process, settler logics become deeply embedded colonial entanglements (Dennison, 2012) that constrain Indigenous educational efforts. These four papers examine how settler colonial logics manifest in curricular resources and how Native educators and students work against those logics to build educational resources for Native student success. Sarah B. Shear begins by examining the ways in which textbooks shape students' perceptions of U.S. history, including carefully scripted narratives about treaty rights, Indigenous territories, and settler-Indigenous interactions. Tasha Hauff (Lakota) then discusses the complexities of building a language immersion program that promotes Lakota expectations of well-being for children while supporting teachers in developing their own language fluency. Meredith L. McCoy (Turtle Mountain Band of Chippewa descent) continues with an analysis of the work of U.S. curriculum writers in the 1980s and 1990s who saw their preparation of social studies resources as critical materials in the fight to provide Native students with an education that reflected and valued their families and tribal communities. Finally, Leilani Sabzalian (Alutiiq) examines how one Native elementary student creatively navigates and refuses colonizing curriculum by taking up a project on his own terms. Together, these four papers speak to how federal U.S. policies push settler narratives. Moreover, they highlight the challenges in creating anticolonial educational possibilities within settler institutions, as well as the creative ways Native educators and students counter settler narratives through curricula by, for, and with Native communities.

Participants:

Indoctrinating a Nation: Foundations of Settler Colonial Logics in Elementary Social Studies Textbooks *Sarah Shear, Pennsylvania State University, Altoona*

Social studies education in the United States has a long and problematic history in the presentation of Native-U.S. relations in curriculum (e.g., Calderón, 2014; Rains, 2006; Sabzalian & Shear, 2018; Shear et al, 2015). In this paper, I unpack the ways elementary textbooks work to indoctrinate students to a particular understanding of the United States. Grounded in the writings of settler colonial theory (e.g., Hixon, 2013; Tuck & Yang, 2012; Veracini, 2015, 2017) this study works to identify and challenge the ways elementary social studies textbooks mask or otherwise justify the U.S. as a colonial nation. As part of a study of K-5 textbooks published between 2005-2018, I ask the following questions: How do early chapters in elementary textbooks narrate European "exploration" in relation to Indigenous peoples and Native nations? How are Native nations included or erased in chapters describing the American Revolutionary period? How are Indigenous peoples and Native nations included or erased in chapters describing U.S. westward expansion? This paper ultimately challenges us to think critically about both the writing of textbooks and the potential for change in social studies education. By extension, this paper challenges us to think about how we are engaging preservice teachers in elementary education programs with these curricular materials.

"We did it all backwards": Problems in Indigenous Immersion Curriculum Design at Standing Rock *Tasha Hauff, University of California, Berkeley*

Inspired by the success of the Maori Kohanga Reo, and the Hawaiian Pūnana Leo, the Standing Rock Sioux Tribe opened its Lakhóliyapi Wahóhpi (or Lakota language nest) in 2012. In 2014 they expanded to include a Kindergarten

and up immersion school called Wičhákini Owáyawa (New Life for the People School). The two programs operate under Sitting Bull College and began the 2018-2019 school year with about 20 students spanning pre-school to 4th grade. Based on two years of participant observation in planning committees, volunteer sessions, and four months as a lead activities instructor in the school, my paper will detail just one aspect of this project—that is, the labor of the learner-teacher. In this paper, I argue that too little is shared about the difficulty of running and teaching an immersion program, which tried to develop students' proficiency in the Lakota language and competency in Lakota culture. We ignore these hardships at our peril, as they tend to burn-out our communities' most precious resources, ourselves. In a time when more scholars are calling on the need for language and culture revitalization as part of decolonial practice, especially in Education, this paper provides an in-depth look at what it takes to effectively learn and teach Native languages in a rural reservation community, so that we can access those values our language and cultures are said to contain.

“I wrote for my children”: Histories of Curriculum Writing for Indigenous Resurgence *Meredith L. McCoy, University of North Carolina at Chapel Hill*

Social Studies curricula often perpetuate settler narratives about Indigenous people in ways that minimize Indigenous contributions, contribute to perceptions of Indigenous erasure, and obscure treaty rights and tribal sovereignty (Journell, 2009; National Council for the Social Studies, 2018; Shear et al, 2015). Not satisfied with the negative impacts such curricula has on Native students, Native educators and allies have pushed back, pointing to other possible mechanisms and outcomes for school (Cleary & Peacock, 1998; Deloria & Wildcat, 2001; Neugebauer et al, 2008; Pewewardy, 1999; Reyhner et al, 2000). Decolonizing education advocates often point to the growth in educational self-determination in the 1970s, and it is also important to see how educators continued this momentum during the 1980s and 1990s (Beaulieu, 2008; Davis, 2013; McCarty, 2002; Szasz, 1999). During these decades, curriculum writers in the upper Midwest and Pacific Northwest of what is currently the United States took advantage of available government funding to create curricular materials that better reflected the histories and contemporary realities of Native communities. This paper looks at three case studies to assess the motivations and strategies these curriculum writers used in their attempts to center Indigenous experiences and histories through Indigenous perspectives. Through oral history interviews and the curricular materials themselves, this paper presents one crucial arm of the movement for more culturally sustaining educational materials, including addressing the financial and structural difficulties inherent to writing anti-colonial curricular materials within a colonial system.

On Their Own Terms: Creating Space for Native Youth's Creativity, Agency, and Survivance Amidst Colonizing Curriculum *Leilani Sabzalian, University of Oregon*

Social studies curriculum is deeply invested in settler colonialism (Calderón, 2014). This investment positions young Native children at risk for internalizing Eurocentric discourses, that often masquerade as truth, particularly when embedded in glossy publications such as elementary textbooks, worksheets, or supplementary materials such as National Geographic publications. Nevertheless, Native youth find everyday ways to creatively “refuse” (Simpson, 2007) colonial erasure and “defy dislocation” (Morrill, 2017). This paper focuses on one Native student's artful navigation of a colonizing curricular project, the Native American Unit. After describing the unit, which purports multicultural enrichment, but in practice invites students to objectify and exotify Indigenous peoples (Sabzalian, In Press), this paper explores how one Native student refused his own dehumanization. Amidst pressures to please his teacher, coupled with a classroom behavior system that

rewarded compliance, this student attended to both the formal assignment tasks which asked him to study “Native Americans,” as well as a curricular counternarrative (Solórzano & Yosso, 2002) which educated his teacher and peers about the dominant cultural assumptions embedded in such a task. This example illustrates Native youth's capacity to carve out what Lomawaima and McCarty (2014) refer to as a “zones of sovereignty.” Of particular importance in this paper is also how this child's navigation of the curriculum wasn't necessarily in alignment with his family's suggestions about how he contest this colonizing curriculum, reinforcing the value of affording Native youth that space to assert their dignity and humanity on their own terms.

190. He Oranga Ngākau: Kaupapa Māori Approaches to Trauma Informed Care

Roundtable

8:30 to 10:15 am L Block: G.02

He Oranga Ngākau is a Kaupapa Māori project that articulates Māori understandings and approaches to the impact of collective trauma upon our people. The need for contextualised and culturally framed health and social services is well recognised within Māori and Indigenous approaches to wellbeing. While trauma impacts on all people, Māori and Indigenous Peoples experience trauma in distinct ways that are linked to the experience of colonial oppression, racism and discrimination, all of which contribute directly to high rates of experiencing violence, ill health, and the reproduction of systemic disparities. Given that Māori are impacted by trauma in specific ways, it is important to identify practice principles that contribute to the development of a framework that supports Māori Providers, counsellors, clinicians and healers in working with Māori. This roundtable brings together Māori academics and community researchers alongside Māori organisations who have been working over the past 2 years to create Māori theory, methodologies and practice frameworks to engage with the impact of Historical, Colonial and Intergenerational Trauma upon Māori. The work is grounded upon Kaupapa Māori principles (Smith, G.H. 1997; Smith, L.T. 1999; Pihama 2001) of: Tino rangatiratanga (self-determination); Taonga tuku iho (cultural aspirations); Ako Māori (culturally preferred pedagogy); Kia piki ake i ngā raruraru o te Kainga (socio-economic mediation); Whānau (extended family structure principle); Kaupapa (collective philosophy). Te reo (Māori language), mātauranga (knowledge) and tikanga (cultural practices) are critical to the wellbeing of Māori people and sit at the centre of this work, alongside decolonising and transformative intentions that contribute to wider aspirations of Māori self determination.

Chair: *Linda Smith, Maori*

Presenters:

Rihi Te Nana, Maori

Ngaropi Cameron, Maori

Hinewirangi Kohu, Maori

191. Ancestral Futures: Indigenous Performance in the Digital Age

Panel

8:30 to 10:15 am S Block: G.02

An interactive dialogue between four artist-scholars presents perspectives on their collaborative project that brings new media technologies into conversation with storytelling practices located in Indigenous embodied theater performance and pictographic arts. They are playwright/actor Monique Mojica, new media artist Dr. Jennifer Wemigwans, visual artist Jason Baerg, and movement specialist Dr. Brenda Farnell. The project will document Mojica's theatrical performance *Chocolate Woman Dreams the Milky Way* in ways consistent with Guna cultural knowledge and aesthetics, and disseminate it via a creative experience that is itself dynamic, embodied, and multi-dimensional. To achieve this, a portable, immersive, art installation is under development, expanding Mojica's Indigenous dramaturgical process by digitizing, animating and immersing the pictographic movement 'score' of the theatrical work in a 3D environment. Known as the *Mola Dulad* or “living mola” (molas are Guna textile art) the score documents the body movement and story narrative of the play, complementing the vocal inscription.

Designed to travel easily and inexpensively to share with Indigenous communities in a wide variety of spaces, the goal is to encourage participant interaction with the pictographic forms and video footage of live performances. Using new media we recreate the multidimensional concurrent levels of reality reflected in Indigenous aesthetic layering of story, song, pictographs, landscape, textiles and more. Participants will interact with these layers in a non-linear mode of documenting storytelling and an animated pictographic score. We believe this active engagement can do greater justice to the depth of understanding humanity's place in the cosmos that an Indigenous lens provides.

Participants:

Movement Literacy in Indigenous Performance *Brenda Farnell, University of Illinois*

This presentation examines one critical aspect of our collaborative endeavor as members of the Mola Dulad Media Collective - to provide a template for Indigenous theatrical scripting in a non-linear, multi-dimensional form that is in keeping with Indigenous cultural knowledge and performance aesthetics. In this case, it is Guna pictographs and women's textile designs (molos) that inspire and inform the drawings in a movement score that documents the entire performance action in Monique Mojica's play *Chocolate Woman Dreams the Milky Way*. Our goal is to construct a publishable record of the non-vocal, embodied movements of the play. This approach challenges the conventional concepts of script, text and literary narrative by insisting that embodied knowledge and the body in motion is text; that pictographic imagery is script, and that the notation of spatial relationships is a literary narrative. We maintain that pictographs and petroglyphs provide mnemonics within which entire stories are embedded. This project employs new media as a way to represent and disseminate the reclamation of such stories, and theatre as a tool to access that which lays dormant in our body. We maintain that embodying iconic patterns enables an unwinding of the harm done by colonial forces, as it reconnects us to ourselves, to land, place and nationhood.

Generating, Scripting and Disseminating Indigenous Performance *Monique Mojica, Mola Dulad Media Collective*

This presentation discusses how my theatre practice activates the embodiment of place in a way that privileges the body as text over the written or the spoken word. All that we are, all that we need to know is already in our bodies. My creative process talks back to colonial erasure. It seeks to transpose the still-legible story narratives and literary structures inscribed on the land and the ancestral knowledge encoded in our bodies and apply them to serve script writing and performance purposes. It seeks to reanimate Indigenous ways of knowing and make visible that which has been made invisible. It compels us to remember things we never knew and restore them to consciousness. My play *Chocolate Woman Dreams the Milky Way* is notated on 23 scrolls of banner paper inspired by the pictographic scores used by specialists in Guna healing chants. It is called the Mola Dulad (living mola) and serves as a mnemonic to the play's spoken and sung text as well as its moment score. It is legible, however, the question arose of how to publish and disseminate such a document in a way that honours the multi-layered Guna world view and its four aesthetic principles: duality and repetition, abstraction, metaphor and multi-dimensionality. To this end the Mola Dula Media Collective is engaging digital arts to represent complexities that our ancestors depicted in a single iconic form.

Indigital Knowledge Transfer *Jason Baerg, Mola Dulad Media Collective*

This paper will chart the creative processes and digital technologies that have led to breakthrough methods and a new media solution for teaching Indigenous Embodied Knowledge. During two decades of artistic new media exploration, as a Cree-Metis artist, curator, and educator I

have collaborated with computers, experimented in and presented generative interactive performance art internationally. The outcomes of this creative journey have led me into new research exchanges with Sr. Indigenous Artist Monique Mojica, New Media Indigenous Artist and Scholar Dr. Jennifer Wemigwans and movement specialist Dr. Brenda Farnell, to form the Mola Dulad Media Collective. Our journey through ancestral embodied experience to the transference of Indigenous Knowledge via technology is presenting new pedagogical pathways. As the reclamation of Indigenous culture continues to occur through various artistic research methodologies, we collectively venture into new challenges in the creation of a pedagogical tool, finding solutions to relay knowledge systems through expanding digital platforms.

Comment:

Louise Potiki Bryant, Atamira Dance Company

192. Artistic Expressions Serve Indigeneity

Individual Paper Session

8:30 to 10:15 am L Block: G.03

Chair: *Amy Ku'uileialoha Stillman*, University of Michigan

Participants:

The Imperial Literacy of Wurundjeri Artist William Barak *Nikita Vanderbyl, La Trobe University*

How do we understand the role of the artist or maker of objects transported to European museums? This paper examines the concept of imperial literacy, that is the adaptability of Indigenous peoples during the period of Britain's empire in their dealings with colonisers. Tracey Banivanua Mar pioneered this term and I apply it to the life and artwork of Wurundjeri artist William Barak (c.1824-1903). Barak spent his life on country in the Healesville region of Victoria, Australia. In later life Barak became a painter whose work was acquired by European born friends, artists, tourists and anthropologists. These encounters, some recorded by the collectors and acquirers, demonstrate his actions to ensure the survival of his work. This has ongoing significance for his descendants today for whom these patrimonial objects remain deeply important. During the latter nineteenth and into the twentieth century thirteen paintings by Barak were transported to European museums. This paper looks at these paintings as part of a larger phenomenon of First Nations' art and material culture transported overseas and the role of the artist or maker in this process. The confiscation from Australia of an estimated 250,000+ items of patrimonial heritage has been studied in terms of colonial agendas and anthropological modes of exploitation. This case study explores the difficult terrain of the simultaneous loss and preservation of Aboriginal art, focusing attention on the artist and his imperial literacy.

At the Crossroads of Indigenous and Academic Knowledge Production: Notes on Navigating Hawaiian Music Scholarship *Amy Ku'uileialoha Stillman, University of Michigan*

Within the realm of expressive culture, no other scholarly apparatus could possibly manifest greater domination of knowledge production than the critical edition. It's authority lies in the editor's exercise of power over the selection and shaping of content. Making critical editions of what we might call "artistic" works occurs within tightly policed academic regimes that are upheld to ensure reliability and accuracy of the final textual form. It requires no stretch of imagination to recognize how longstanding principles of scholarly editing are capable of inflicting conceptual and epistemological violence upon indigenous performance repertoire. Are we thus immobilized by Audre Lorde's famous decree, that "The Master's tools will never dismantle the Master's House"? This paper uses as its case study the process of assembling a critical edition of Hawaiian repertoire—a project that, over its multiple-decades life, has brought me to these crossroads. Taking

Aileen Moreton-Robinson's assertion that "The political and discursive concern of Critical Indigenous studies is to mobilize Indigenous epistemologies to serve as foundations of knowledge informed by the cultural domains of Indigenous peoples," the reflections offered here zigzag between the affordances of rigorous source critique, a somewhat genealogical reckoning of the colonialist knowledge regimes in which I was educated, commentary on intergenerational perspectives on Hawaiian music scholarship, and my unyielding commitment to honor indigenous Hawaiian knowledge and praxis. [NB: in the 3rd Keyword field below which is unmodifiable, the peoples should read "Native Hawaiian"]

Mestizo Settler Colonialism in Post-Revolutionary Mexican Popular Culture *Natasha Varner, Independent*

This paper argues that post-Revolutionary efforts to appropriate Indigenous culture and fix racial identities are best understood as attempts to reproduce hierarchies of power established early in the colonization of Mexico and, ultimately, as bids for settler colonial belonging. In the aftermath of the Mexican Revolution (1921-1946), nation builders, intellectuals, and artists worked to identify the "ideal" components of Indigenous identity and to incorporate those select cultural markers into mainstream Mestizo nationalism, while at the same time attempting to rid their nation of those aspects of Indigeneity that they deemed less ideal. At the same time, theories generated by race scientists and anthropologists informed popular attempts to affix rigid racial categories onto a society in which racial identities were, in reality, imminently fluid. Meanwhile, artists, filmmakers, and media tycoons embraced these ideologies at a moment when the technology used to mass produce visual culture was undergoing its own revolution. They translated these ideas about nationalism, race, and identity into an array of artistic and popular mediums. As a result, settler colonial ideology was dispersed through popular culture and widely circulated throughout Mexico and beyond. I will trace the evolution of these ideas and draws examples from post-Revolutionary popular culture, including beauty pageants, murals, and print media, in order to illustrate how settler colonial ideologies played out across different platforms. In doing so, I will also underscore the enduring nature of this project and provide a framework for understanding how it continues to play out today.

193. Beyond the Beyond: Transforming Interpretative Frames in Dance, Music, Photography and Painting
Panel

8:30 to 10:15 am S Block: G.03

While Indigenous Studies are inherently multidisciplinary, our analyses often fall back into standard disciplinary divides. How can we retain the vibrancy of our work as "sites of possibilities"? This panel proposes scholarly and methodological interventions in the arts that expand our agency and authority through novel and dynamic co-minglings of purpose. Examples of prison powwows, cognitive science in the museum, audio portraiture and familial stories as authoritative data in the museum demonstrate the resilience inherent in our mastery of multiple sites of knowledge production. The fluidity of arts production and interpretation enable research that encompasses analyses of gender, humor, uncertainty, and covality as central points of convergence. Examples are provided from Aotearoa and Native North America.

Chair:

Nigel Borell, Auckland Art Gallery Toi o Tāmaki (Pirirākau, Ngāi Te Rangi, Ngāti Ranginui and Te Whakatōhea)

Participants:

Settler Colonial Choreography and Indigenous Resistance: Masculinity, Humor, and Seriousness at a Prison Powwow *Tria Blu Wakpa*, University of California, Los Angeles

According to the scholarship or lack thereof, one might

assume that neither Native Americans nor imprisoned people are very funny. One might also reason that at the center of this convergence, Indigenous people who are incarcerated comprise the least humorous group of all. There is a dearth of scholarship about Native peoples who are imprisoned, but that which does exist tends to take a quantitative approach and emphasizes how settler colonialism leads to the criminalization and detrimental treatment of Indigenous peoples. Yet, because the criminalization and dehumanization of Native peoples is inextricably intertwined, highlighting Indigenous humor—a component of Native humanity—is important. At the intersection of Indigenous, gender, prison, and dance studies, this paper dispels stereotypes of Native and imprisoned men as stoic and subordinate by juxtaposing a close analysis of the switch dance with readings of five "forty-nine songs" that Indigenous men who were imprisoned performed at a contemporary prison powwow in South Dakota. Although I find that the switch dance and forty-nine songs contrast in tone, they similarly challenge settler narratives by asserting the strength and endurance of Indigenous agency, humanity, and positive masculinity. I locate the switch dance and forty-nine songs within the context of colonization and conceive of U.S. aims to manage Indigenous movement as "settler colonial choreography," which underscores the racial and gendered sovereignty of the U.S. The term "settler colonial choreography" dually operates to illuminate Native bodies and their mobility as targets and locate the corporeal and movement as a site of possibility.

When Perspective-Taking Leads to Bias – The Double Bind of Museum Didactics *Nancy Marie Mithlo, University of California, Los Angeles*

What happens when cognitive science is enacted in the museum? This paper examines recent research conducted with museum visitors at the Autry Museum of the American West and students in a lab setting at Occidental College. Participants were presented with photographs of American Indians and asked to assess their perceptions (reflected in verbal responses and eye gaze) depending on one of three mindset conditions: perspective-taking, conventional narrative suppression, or control. Results from lab data suggest that perspective-taking led viewers to gaze at the eyes of the depicted subject more often, whereas conventional narrative suppression led viewers to gaze at objects more (i.e. decorative features, hair, headpieces). For application in museums, these findings point to the positive impact of interpreting Native peoples' lives rather than focusing on the objects that Native people manufacture. Perspective-taking however alone did not alter enmeshed and persistent bias for interpreting American Indian lives. Participants who took the perspective of the subject and even adequately visually described the photograph still tended to engage in cultural fantasy. Across contexts, there were few open-ended responses indicating curiosity or comfort with ambiguity. Thus, especially in museum settings, where emotions are heightened, educators should consider methods of encouraging visitors to forestall conclusion-making and embrace uncertainty. Museums as agents of a colonial past continued to be implicated in reiterating conventional narratives simply by their authoritarian role. Their "double-bind" in exerting a one-directional didactic narrative, while encouraging exploration by visitors, decreases the likelihood of a dialectic interpretation.

Methodological Interventions: Who is Talking to Whom? *Nigel Borell, Auckland Art Gallery Toi o Tāmaki (Pirirākau, Ngāi Te Rangi, Ngāti Ranginui and Te Whakatōhea)*

The commissioned Māori portraits of colonial painter Gottfried Lindauer (1839-1926), have historically been understood through the western episteme that sees fine art portraiture as inanimate objects captured within a capitalist paradigm as they were commissioned, sold, bought and

owned. In the most recent exhibition celebrating Gottfried Lindauer's Maori portraits at the Auckland Art Gallery Toi o Tāmaki in 2016-2017 the two Māori curators Nigel Borell and Ngahiraka Mason chose to emphasize the relationship the tipuna (ancestor) portraits have with the descendant communities that they remain connected to. This culminated in a season of descendant talks whereby their knowledge and authority of the ancestor depicted was the prevailing message as opposed to the art institution as the dominant voice intervening. Epistemologically this stems from seeing the portraits as 'living' items and not inanimate objects. When activated by descendants they often spoke in the present tense about their ancestors and in so doing collapsing a western understanding of time and history. Furthermore, through descendants asserting whakapapa connection and recounting personal information about the deeds of their tipuna, this shifted the nature of knowledge, agency, power and authority. In this regard the importance of the portraits operates at a level surpassing who 'owns' or possess them. These methodological interventions manifest in a heightened authority to these descendant and familial groups and give effect to the application of the Māori world view, offering new ways to consider the presentation of Maori cultural heritage.

The Sound of Portraiture: An Artistic Inquiry into the Identity of Wāhine Māori *Maree Sheehan, Auckland University of Technology at Te Ara Poutama, (Ngāti Maniapoto-Waikato, Ngāti Tuwharetoa)*

The sound of portraiture is a creative artistic inquiry that seeks to interpret and express the identity of wāhine. It provides a way of integrating the multi-dimensionality of the physically accountable (identity, knowledge, history, opinion, dialogue, music) and the spiritual. In particular this form of portraiture is concerned with the "essence," of the person studied. It positions wairua (spirit) and mauri (life-force) as communicable and as a living entity and powerful life essence capable of ongoing interpretation and reiteration. This research is positioned within Mātauranga Māori. A Mana wahine research approach is employed which ultimately seeks to honour and celebrate these wāhine. To date the concept of audio portraiture has not been explored as a distinct artistic phenomenon and therefore asks the question can portraiture be created and conveyed beyond the parameters of visual and narrative portraiture, though sound? The sound technologies of 360 immersive sound have the capabilities to convey a sense of space and time and have been utilised in this inquiry. It looks to place the listener binaurally within a sonic environment that creates an immersive surround auditory experience. These sound technologies support the listener experience to connect, to hear, feel and sense the essence of the wāhine being conveyed in the audio portrait. The significance of this artistic inquiry, is that it creatively expands the concept of portraiture of Māori women into the aural realm and through this, develops a method of depiction that expresses a deep, multi-faceted dimensionality of their identity.

194. Historicizing and Theorizing Gender

Individual Paper Session

8:30 to 10:15 am L Block: G.04

Chair: **Jean O'Brien**, University of Minnesota

Participants:

Remembering Ho-poe-kaw: Challenging Colonial Fantasies and Reclaiming Indigenous Feminisms in History *Angel Hinzo, University of San Diego*
This paper focuses on the Ho-Chunk people of Wisconsin and engages with the publication of Jonathan Carver's *Travels Through the Interior Parts of North America*, in the Years 1766, 1767, and 1768. Jonathan Carver, a British American and military Captain, traveled across Wisconsin into Minnesota and produced the first English language description of Wisconsin. This description also contained

the first written description of a woman in Wisconsin, Ho-Chunk leader Ho-poe-kaw (Glory of the Morning). Carver's description of Ho-poe-kaw as a queen in his travel logs led to the formation of a regional "Indian Princess" fantasy perpetuated through plays and local histories in the early 20th century. Ho-Chunk women were the primary property holders of their nation, stewards of mines and maple groves. Carver's descriptions of fertile wilderness erased this stewardship and fueled colonial fantasies of empty land for settler development. Native American women are largely absent from the United States historical record during the 19th century due to the process of colonization. Glory of the Morning remains one of the few female Native American leaders recorded by settlers in this era and offers a glimpse into the role of female leadership within the Ho-Chunk community prior to the rise of the settler state. The significant roles of contemporary Native women within their communities underscores the need to account for the voices of Native women within historical narratives.

The Divine Feminine: Calling Back the Treasured Mo'olelo (Story) from the Forbidden Past to Heal the Present *Renuka Mahari de Silva, The University of North Dakota*

Human beings live and tell stories for many reasons, and it is a way to understand one another and to give a time and place to events and experiences. Therefore, a narrative approach within the context of this research offers a frame of reference and a way to reflect during the entire process of gathering data and writing. This empirical study examines the importance of storytelling among Native and Indigenous (kānaka ōiwi) women of Hawai'i and their interconnectedness to land and spirituality through accessing [k]new knowledge. In the Hawaiian tradition, a blooming plant, a 'ali'i has been used as a metaphor in storytelling to model strength, resiliency, and flexibility of women because this plant can survive challenging environments and elemental forces and bloom to become a beautiful and a useful resource. When we listen to stories, these traits of strength, resiliency, and flexibility are evident from the roles women play in telling stories and as well as their preservation through spirituality, connection and love for the land. Using narrative inquiry, kānaka ōiwi and portraiture methodologies, this body of work will draw broader parallels through the lenses of intersubjectivity and feminism, to understand the implications of colonial marginalization of these women and their forced abandonment of their treasured mo'olelo. Findings indicate that despite forced cultural and political changes over time, the mutual emergence of women elders at community levels are regenerating their epistemic knowledge to open new pathways for healing generational trauma in the present.

Prostitution of Native Women: Historical Roots and Contemporary Issues *Nadezna Ortega, University of Hawai'i at Mānoa*

My research calls for a need to center Native women in the analysis of prostitution in order to understand its effects. Prostitution must be contextualized to include the history of sexual violence, and societal and individual vulnerabilities that complicates the discourse of "choice" and analyzed the lenses of colonialism and patriarchy. I argue that, in Hawai'i, vulnerable groups such as Native Hawaiian and immigrant women, and minors are the most at risk of entering the sex trade. Because colonialism is both a sexualized and gendered act of violence, sexual violence of Native women and girls continues. From the onset, colonizers looked at Native women as "rape-able." (Kauanui, Kehaulani. Interview with Sarah Deer. 2018) Today, Native women and girls experience alarmingly high rates of rape, sexual assault, murder, sexual trafficking, and prostitution. Amidst this historical background and present day realities are the mainstream discourses of white neoliberal feminism advancing prostitution as "sex work."

Marginalized in these discourses on prostitution are the voices of Native women. Discussion of prostitution is minimal in Native scholarly literature. And, there is a lack of data regarding demographics of Native peoples engaged in prostitution. Canadian statistics show that Native women and youth are overrepresented in the sex trade. In the United States, research on this is just beginning. There is a lack of data but interviews provide evidence that prostitution is a problem because Native women and girls suffer disproportionately from certain risk factors such as sexual assault, poverty, and drugs that push them into prostitution.

Gule Wamukulu: A Community Fathering Structure for Ubuntu Men *Devi Dee Mucina, University of Victoria*

In Southern Africa, actions and knowledges that shape Indigenous men's notions of Bambo or Baba (fatherhood as an expression of community parenting and nurturing of children beyond the limited scope of biology) has decreased since the establishment of colonial governance (Richter & Morrell, 2006). Yet, the totalizing performance of Gule Wamukulu, which evokes transformative dialogue among all community members through spiritual conversational songs and dances, is gaining unprecedented popularity across all Chewa economic classes, religious affiliations, and political ideologies. The resurgence of Gule Wamukulu raises the following investigative questions, how is the revival and regeneration of Gule Wamukulu engaging and increasing Indigenous men's involvement in the every day actions of community fathering, while acknowledging women's continued every day labour of parenting? And with so many Indigenous Africans living in the Americas, this research also questions how the structures of Gule Wamukulu will support diasporic members of the Chewa, and people of African descent to reclaim Gule Wamukulu as a part of their heritage?" My interpreting of these investigative questions has been clarified with community leaders and Chiefs as I am presenting this work across cultural worldviews and language differences.

195. Activism and Social Movements

Individual Paper Session

8:30 to 10:15 am L Block: G.05

Chair: **Margaret Mutu**, University of Auckland

Participants:

Recognising Resistance: Australia's Constitution and Continuing Colonisation of First Peoples *David Pollock, RMIT University*

In August 2017 Recognise, the campaign for constitutional recognition of Aboriginal and Torres Strait Islander people, collapsed. The weight under which the campaign buckled didn't come from conservative settler opposition, as mainstream framing predicted, but from many First people. A successful counter-campaign ran across grass-roots networks in physical and virtual activist spaces, extending a trajectory of social movements including Land Rights, Black Power and the Sovereignty Movement. This collaborative research was enriched by knowledges generously shared in yarning sessions with six research partners/First Nations knowledge-holders engaged with ConRec, generally in opposition, including grass-roots activists, academics, writers and institutional leaders. Results showed the 'recognition' proposed should be more accurately understood as misrecognition. This misrecognition, fostered by the settler-State, precluded acknowledgement of aspects of Indigeneity which undermine the narratives of settler histories and disturb the contemporary operation of colonial power. The settler-State's promotion of a top-down 'reconciliatory' project whilst maintaining its disavowal of Indigenous rights, revealed its refusal to engage in an act of authentic recognition with First Peoples. Self-determinist politics have been reinvigorated by these networks' challenge to the settler-State's misrecognition. These politics were

informed by enduring philosophies of generations of sovereign First Peoples resisting colonisation of their unceded homelands.

Comparative Indigenous Studies: From Solidarity to Decoloniality *Amal Equeiq, Williams College*

My presentation investigates the parallel between Mexico and Palestine through a comparative reading in the performance of indigenous solidarity in the Zapatista silent marches and the Palestinian marches of Return for the past two decades. Going beyond the framework of indigenous solidarity, I interrogate the visual and cultural representation of indigenous affinity in these marches. Questions that I address include: What models of solidarity do Palestinians and Mayans evoke in these marches and how do they reclaim their spiritual connection to the land? What common threads can be observed in approaching these embodied performances of indigenous resistance through a framework of affinity anchored in the Arabic sense of the word, taqārub (or 'ulfah), which evokes the association of proximity and the familial, with its Spanish equivalent of parentesco, which denotes connections based on kinship? How can we use the Tzotzil word, ko'olajel, which conveys both belonging and solidarity, to describe indigenous encounters? While addressing these questions, I seek to illustrate how the concept of affinity contributes to developing a conversation with other indigenous peoples in the Fourth World—in terms of intimate resemblance and belonging to shared histories of struggle against dispossession, displacement, erasure and settler-colonialism—and enables us not only to recall the long history of solidarity within the Global South, but also to recognize its decolonial vision.

Implementing the United Nations Declaration on the Rights of Indigenous Peoples in Aotearoa New Zealand *Margaret Mutu, University of Auckland*

In 2010 the New Zealand Government finally signed up to the United Nations Declaration on the Rights of Indigenous Peoples. Shortly after the Attorney-General wrote to iwi (Māori nations) of the Far North declaring that the Declaration could not be referred to in legislation extinguishing treaty claims and would not become part of government policy or legislation. The Government's refusal to implement the Declaration derives from 178 years of Crown reliance on the internationally vilified Doctrine of Discovery. The notion of White supremacy that underpins the Doctrine has successfully delivered wealth, prosperity and privilege to Whites in New Zealand and on-going deprivation, poverty, social dislocation and marginalisation to Māori. Māori referred the Government's behaviour to various United Nations treaty bodies and to the United Nations Expert Mechanism on the Rights of Indigenous Peoples. In 2014 National Iwi Chairs Forum (a collective of elected chairpersons of 72 iwi bodies) established the Independent Monitoring Mechanism to monitor the Government's compliance with the Declaration. In 2018 the new Minister of Māori Development agreed to develop and implement a National Plan of Action for the implementation of the Declaration. At the heart of the National Plan is constitutional transformation which aims to entrench Māori treaty and human rights. In this presentation, I will outline the background to and work being carried out by National Iwi Chairs Forum and the Independent Monitoring Mechanism to bring about constitutional transformation and the implementation of the Declaration in Aotearoa New Zealand.

"Risky Sites of Study": Activist Research in Anti-Indigenous Political Institutions *Ana-Isabel Braconnier, University of Texas at Austin*

This essay critically reflects on a methodological challenge underlying a scholarship committed to indigenous movements struggling for access to constitutional justice in Guatemala, Central America. One crucial aspect of the

“activist research” or “investigación colaborativa” entails the study of historically marginalized communities from horizontal, decolonial, and feminist approaches. I try to unravel the existing difficulties when the “site of study” shifts from a particular indigenous community to a particular state institution that has contributed to their marginalization. Drawing from my ongoing ethnographic field notes in trying to get access to the Guatemalan Constitutional Court, I present some methodological reflections on conducting activist research in risky and anti-indigenous sites of study. In contexts of politicization of the justice system and systematic criminalization of indigenous leadership, the Constitutional Court becomes a “risky site of study” when analyzing its positions regarding indigenous rights. However, this shift has a practical interest: understanding from the inside the conditions by which the official justice system works in regards to indigenous peoples for ultimately, addressing more efficient strategies to achieve indigenous claims. This shift has also a strategic stance: due to my intersectional positionality (as a non-indigenous Guatemalan female scholar studying in the USA), it is assumed that I would get more access to a Constitutional Court that is mainly white and anti-indigenous. This presentation seeks to dialogue more broadly with the streaming critical studies on decolonial and feminist methodologies in the light of the increasing indigenous demands to study dominant structures of power instead of “studying them”.

196. The Future of Indigenous Environmental Studies

Roundtable

8:30 to 10:15 am K Block: G.06

In making his plea for the convergence of Indigenous Studies and Political Ecology, Cherokee scholar Clint Carroll reminds us that all Indigenous issues have important ties to Indigenous homelands. Carroll states, “The political is inherently environmental. American Indian [and other Indigenous] political struggles always come back to the issue of land and the degree of our connection to it”. Indigenous Environmental Studies is a transdisciplinary field that recognizes the centrality of Indigenous connections to land. Potawatomi environmental philosopher Kyle Whyte frames the field as one that “centers Indigenous historical heritages, living intellectual traditions, research approaches, education practices, and political advocacy to investigate how humans can live respectfully within dynamic ecosystems,” while focusing on how “moral relationships—including responsibility, spirituality, and justice within a society yield empirical and humanistic insights about resilience”. This field is critically needed at a time when our Mother Earth is responding in dramatic ways to longstanding and ongoing mistreatment and disrespect. We propose a roundtable that brings together founding thinkers and budding leaders in Indigenous Environmental Studies to discuss the emergence of, urgent need for, and future directions in the field.

Chair: *nicholas reo*, Dartmouth College

Presenters:

Renee Paulani Louis, University of Kansas
Kaitlin Reed, University of California, Davis
Robin Kimmerer, State University of New York
Dan Longboat, Trent University

197. To Keep the Home Fires Burning: Young Indigenous Scholars In and Out of the Academy

Panel

8:30 to 10:15 am I Block: G.09

The Prairies are a space of historical and ongoing Indigenous resistance, embodied, written, and otherwise. Living the midst of visceral, ongoing colonialism and its ramifications, Indigenous students understand the power of a university education, as well as the structural violence of settler academic spaces and the limitations of “indigenization” efforts. As young Indigenous scholars, we recognize the generations of thought we inherit, and in our own work we aim to acknowledge those who came before us, while pushing the limits of what is considered “Indigenous knowledge”. We operate from an ethic of queer, feminist relationalities that believe in harm reduction, aiming to break down the colonial borders that require us

to become academic citizens to the detriment of our community responsibilities. A Dene PhD student and the author of #IndianLovePoems, Tenille K Campbell’s erotic poetry readings and photography have gained attention on social media and in Indigenous literature classrooms. A community organizer with Idle No More and Indigenous Climate Action, Erica Violet Lee is a Nehiyaw MA student who uses blogging and digital media to bring international attention to community issues. Danielle Bird is a okâwimâw, Nehiyaw MA student in Indigenous and troublemaker studies, disrupting “criminal justice” and its dysfunctions. Mylan Tootoosis is a nehiyawpwat organizer and facilitator, as well as a PhD student of land-based education. In conversation with Dr. Tracey Lindberg, a professor, legal theorist, and author from Kelly Lake Cree Nation, these four young scholars honor the knowledges of Indigenous thinkers before and beyond the academy.

Chair: *Tracey Lindberg*, University of Ottawa

Participants:

Notes on the Transgression of Our Being, Digitally and Otherwise: Queer Indigenous Freedoms from the City to Cyberspace *Erica Violet Lee*, University of Toronto

Claiming an identity of Queer Indigeneity, whether for a moment or a lifetime, is entering a space of freedom but also one filled with associations of risk and vulnerability. In the context of the Canadian government’s ongoing inquiry into Missing and Murdered Indigenous Women, arguably little has materially changed for the better in the lives of Queer Indigenous folks, Two-Spirits and femmes living under violent colonial management; but our communities are positioned to become stronger than ever. As a community member and organizer coming of age during the Idle No More movement, I participated in acts of resistance that were both online and on-the-land, but always of-the-land. As institutional structures of governance often remain the realm of masculine self-assertion, I will examine acts of embodied and digital sovereignty beyond nationhood for Indigenous femmes, queers, and Two-Spirit people, and the vast potentials of internet technologies in service of decolonization. Drawing from the genealogies of the aunts who raised us, I imagine what it will take to reclaim online and on-the-land spaces as safer, and reject the “at-risk” label from our bodies entirely.

Negotiating Successes: Criminalized Indigenous Women in Community 1 *Danielle Bird*, University of Saskatchewan

Indigenous women are overrepresented in Canada’s criminal justice system and are now considered the fastest growing federal inmate population within the country. While this trend of over incarceration is not new and has been the subject of much scholarly debate, its growing severity reveals that there has not been a period of time in the last several decades where Indigenous women were not over-represented in prisons. nor does Canada’s government officials indicate that there will be any significant rate decreases in the near future. Previous government efforts attempted to remedy this overrepresentation by focusing on integrating Indigenous traditions and culture within the criminal justice system. Shifting away from the scholarship’s emphasis on individual “deficiency” and community “dysfunction”, this paper draws upon Indigenous worldviews – principally a Cree perspective to explore how previously incarcerated Indigenous women within Canada negotiate “success” on their own terms. This paper considers the benefits and drawbacks of Indigenizing the criminal justice system by incorporating Indigenous “cultural” “traditions” into its existing structure and asks whether this has been beneficial to Indigenous women’s community reintegration? I suggest that this emphasis on “tradition as a solution” presumes the loss of Indigenous tradition and culture as a principal contributing factor to Indigenous overrepresentation in the criminal justice system, which ignores the effects on ongoing colonialism. In this sense, Canada’s efforts to

“Indigenize” prison systems reifies the century old “Indian Problem” by constructing Indigenous women’s criminalization as a “cultural” problem, rather than as a valid response to ongoing colonial violence.

When You Are Ceremony: Women’s Indigenous Erotica in Turtle Island *Tenille K. Campbell, University of Saskatchewan*

Being an Indigenous woman in Canada is a political act; being an openly sexual Indigenous woman in Canada is a revolution in itself. This paper explores foundational books in Turtle Island’s literary landscape showcasing how Indigenous women have taken to writing as a tool of sexual healing and a space in which to express their joy through Indigenous sexuality, however complicated, each author marking a path for future successors, negotiating political acts of censorship, sex-shaming and lateral violence, voice reclamation and finally, dipping into the sweat lodge of bawdy humour, auntie cackles and the healing community of shared joy. This talk will examine Indigenous women’s works beginning with Maria Campbell’s *Half-Breed* to Janet Rogers’ *Red Erotic*, *Without Reservation: Indigenous Erotica* by Kateri Akiwenzie-Damm, through the gaze of *Islands of Decolonial Love* (Leanne Simpson), emerging into *Being on the Moon* (Marie Annharte Baker), opening us to receive the blessings of Indigenous women’s sexuality emerging in complex narrations that guide the way to healing, to joy, and to self-love. After all, an orgasm is our oldest medicine.

Queering the Political Ecology Discourse: The Convergence for the Emergence of a Decolonial Future on the Prairie *Mylan Tootoosis, University of Saskatchewan*

Indigenous Peoples have survived numerous apocalyptic experiences, these experiences have led to varying degrees of chaos within Indigenous lives. In an era of social stressors, as a result of the ongoing colonialism and the pending climate crisis, further impacts are to be expected. This calls for a variety of radical decolonial projects with the goal to transform the conditions for Indigenous life on the prairie landscape. Queer Theory and Political Ecology are tools that lend themselves to a framework for a better world, true decolonization, and resilient Indigenous nationhood. Our movements are calls for prairie self-resiliency projects that confront and transcend all aspects of colonialism politically, economically, socially, and environmentally. Our movements are rooted in a desire for flourishing prairie life, though in a space which exists within the colonial border of a settler state in the Americas. We call for projects that are tangible, accessible and decolonial; projects rooted in personal practice, organizing and mobilizing on the prairie landscape through liberation movements that are specific to our needs, our bodies, and our homes. The insights for this paper are drawn from my work on various organizing campaigns such as *Idle No More*, *Justice For Colten*, and *One House, Many Nations*.

198. Indigenous Studies in Unexpected Places: Retaining the Roots of Native and Indigenous Studies in Research Across Disciplines

Roundtable

8:30 to 10:15 am K Block: G.09

This roundtable brings together four scholars whose new work engages Native and Indigenous Studies in a variety of disciplinary locations without yielding the political groundings of the field. By coming together in conversation, we offer two contributions: first, to evidence the impact of Native and Indigenous Studies (NAIS) in other disciplines and to work together to explore how to do this work while maintaining a commitment to indigenous sovereignty, decolonization, and reciprocal research that is grounded in accountability. Coming from a variety of disciplinary locations, the participants will each discuss how their current projects bring NAIS into prominent conversations in other fields, including South Asian Diaspora and South Asia Studies; Transnational Feminisms; Creative Writing; Anarchist Studies; and US Militarism and Sexuality Studies.

In doing so, we explore both the exciting work being done in NAIS, emphasizing its position as a consistently innovative field of interdisciplinary inquiry, but also how such work can impact the foundational assumptions and methodologies of other fields as well. Drawing on this foundation, the roundtable will then move from this showcasing of how NAIS works to connect seemingly disparate scholarly locations to open up a collective discussion on how to engage this more itinerant approach while remaining rooted in the political commitments that anchor NAIS as a series of intellectual, political, and community-oriented projects. Spanning an array of geographic, disciplinary, and cultural locations, this roundtable aims to open up a conversation about both the necessity and challenge of making NAIS foundational to intellectual inquiry itself.

Chair: **Theresa Warburton**, Brown University

Presenters:

Elissa Washuta, The Ohio State University
Josh Cerretti, Western Washington University
Nishant Upadhyay, University of Massachusetts, Dartmouth
Theresa Warburton, Brown University

199. Where do we go now? Migration, Housing, and the Urban Diaspora

Individual Paper Session

8:30 to 10:15 am A Block: G.11

Chair: **Hineitimoana Greensill**, University of Waikato

Participants:

The Wall of Forgotten Natives: Minneapolis’ Franklin-Hiawatha Encampment and Indigenous Housing Advocacy in the U.S. *Doug Kiel, Northwestern University*

Native Studies scholars are broadly aware of the staggeringly high rates of homelessness among American Indians, Alaska Natives, and Native Hawaiians, yet historians of federal Indian law & policy have almost completely overlooked the development of Indigenous housing policy and activism. This paper will chronicle the emergence of a Native American homelessness problem in the first half of the 20th century, and will highlight the work of Indigenous organizers who have fought hard to alleviate it, leading up to the Native American Housing Assistance and Self-Determination Act of 1996. In addition to briefly sketching the broader history of Indigenous housing advocacy, this paper will primarily highlight the current housing crisis in Minneapolis, and the recent emergence of a homeless encampment composed of upwards of 300 Native people from at least 50 Native nations. The “Wall of Forgotten Natives,” which the encampment’s residents call themselves, has become the most significant activist movement ever driven by homeless Native Americans in the U.S. The camp is situated around the corner from Minneapolis’ American Indian Center. For some residents of the encampment, occupying space south of downtown is an opportunity to raise their collective voice to demand visibility and resources. For others, it is an opportunity to construct an alternative form of Indigenous community that opts out of the system of city homeless shelters that have failed them, and is an appeal for care from their Indigenous kin. This paper will place Indigenous homeless in its wider U.S. historical context and analyze media coverage.

What Does Culture-centered Housing for Kaumātua—Older Māori—Look Like? *Rangimahora Reddy, Rauawaawa Kaumātua Charitable Trust; Mary Simpson, University of Waikato; Yvonne Wilson, Te Runanga o Kirikiriroa; Kirsten Johnston, Rauawaawa Kaumātua Charitable Trust*

This paper presents findings from a case study of a culture-centered housing urban kaumātua (older Māori) housing. This was developed by two strengths-based, Māori community organisations, using a kaumātua focused, holistic, and culture-centered approach. The aim was to

create secure, affordable, sustainable, age-friendly, and healthy housing for kaumātua. Age-friendly environments allow older people to be, and to do, what they have reason to value by enabling them to maximize both their capacity and their ability. This study investigates and reports on an age-friendly kaumātua village in Moa Crescent, Hamilton, New Zealand, and is a collaboration between Te Rūnanga o Kirikiriroa and Rauawaawa Kaumātua Charitable Trust, both Māori community organisations, and the University of Waikato. The study applied kaupapa Māori and community based participatory methods to ensure stakeholder engagement and cultural appropriateness. It involved 47 participants: including interviews with 19 kaumātua residents; 12 people involved with the vision, design and build; and 16 focus group participants. The findings include Māori values and success factors, as well as lessons learnt to improve the development of quality of culture centered, urban kaumātua housing. Discussions of a potential Best Practice Tool for use by other Māori organizations and communities will also be reported. To conclude, thoughts on creating the foundation for a research agenda to investigate how to translate/transform the successful organizing and residential components of Moa Crescent for other Māori organisations will be outlined.

Urban Indian Centers: Negotiating Tribalism, Termination, and Relocation in 20th Century Eastern U.S. Cities *Kelsey Leonard, McMaster University; Michele Leonard, Independent Scholar; Courtney Leonard, Temple University*

When Leroy Shenandoah, a Haudenosaunee ironworker, was killed in 1972 by police in Philadelphia, Pennsylvania the social injustices facing Urban Indians in U.S. eastern cities received national attention. Shenandoah's death was at a critical juncture in the development of Urban Indian Policy in the United States. The Indian Rights Association, founded in Philadelphia in 1882, reacted to the violent killing by mobilizing for the recognition of Urban Indian civil rights and social welfare. The federal termination and relocation programs during the 1950s and 1960s exponentially increased Indian populations in Baltimore, Boston, New York, Providence, and Philadelphia. As sovereign citizens living in the shadows of tribal nations terminated by the U.S. government and removed from their Indigenous territories, Urban Indians struggled for education and employment opportunities. This paper examines the development of Urban Indian Centers and applicable policies in these cities. The politics of Urban Indian existence in eastern cities, such as Philadelphia, have been in many ways defined by Federal Indian Policy and its application to urban Indian centers marked by a cycle of tribalism, termination, relocation, and dissolution. The diaspora of Indigenous Peoples in eastern urban centers was the result of a haphazard assimilationist policy the U.S. government aimed at disenfranchising tribal citizens from their homelands. This paper explores the political power Urban Indian Centers and communities exercised during the 20th century in eastern U.S. cities providing a model for activating Indigenous resistance to emerging threats of a new era of termination policies under the Trump Administration.

Women, Globalization, and Urban Indigeneity: Stories from the Siberian North *Tsatie Adzich, University of Northern British Columbia*

As urgent conversations about colonial gender violence progress, Indigenous women's interactions with and reflections on globalization and urbanization demand increased attention. Unfortunately, such perspectives are often disregarded and excluded from public discourse, resulting in contemporary experiences of indigeneity being absent from settler state legal structures and policies. This is an overlooked issue in Siberia, as despite estimations of up to 45 percent of self-identifying Indigenous peoples in the region being urban, legal definitions of Indigenous

peoples in Russia emphasize 'traditional' territories, and ways of life dependent on access to land-based economies. In order to preserve a particular type of indigeneity, Russian laws and political discourse neglects to consider how globalization and urbanization are influencing Indigenous realities, perspectives, and futures. Over four months of fieldwork in Yakutsk, the capital city of the Sakha Republic (Yakutia), I witnessed diverse navigations of urban landscapes by Indigenous women. Stories of relocation from small villages to Yakutsk for education, work, or to be with family illuminated stagnant political understandings of indigeneity in the Russian Federation. Woven throughout stories were unique challenges because of outdated perceptions, while the maintenance of urban/rural kinship networks empowered women to pursue their goals regardless. These challenges include the loss of Indigenous languages, unfulfilled longing for meaningful connections in the city, and multifaceted pressures to assimilate into dominant cultures. Indigenous women's cultivation of kinship networks throughout Yakutia illustrates the necessity of embracing urban, rural, and nomadic Indigenous lifestyles and futures to acknowledge dynamic expressions of indigeneity across globalized Siberian landscapes.

200. **Wansolwara: The Trans-Indigenous Ocean with West Papua**
Roundtable

8:30 to 10:15 am K Block: G.11

West Papua, the Indonesian-occupied half of New Guinea, is contested space, and the movement for Papuan independence gathers together the stories and voices of multiple Indigenous peoples—across New Guinea, across Oceania, and beyond. That is, it is a trans-Indigenous movement. “Wansolwara,” a Tok Pisin term meaning “One Salt Water,” or “One Ocean, One People,” is a useful way to name how these stories have been taken up across the Pacific to express protest and imagine decolonization with West Papua in diverse but interwoven ways. Taking “Wansolwara” as our launching point, and inspired by the 2014–2016 Wansolwara Dances and hui, we propose a roundtable as a platform for sharing some of these stories. We specify that our roundtable is with West Papua, rather than for West Papua, because “with” signals the reciprocal, relational, and conversational forms of research and activism we gesture towards. The roundtable includes creative and critical perspectives from central figures within West Papuan activism and scholarship, and also emerging voices. Rosa Moiwend will focus on Wansolwara's Papuan roots. Ronny Kareni will speak on Papuan musical revival and resistance in Australia. Te Kura Moeka'a and Maire Leadbeater will discuss aspects of allyship in Aotearoa, and Kerry Tabuni will speak about Papuan legal advocacy on the international stage. Collectively, we hope these contributions will spur conversations about further trans-Indigenous collaborations with West Papua. In this way, the session will be a space for an interdisciplinary discussion that makes visible local as well as global dimensions of Papuan activism.

Chair: **Bonnie Etherington**, Northwestern University

Presenters:

Rosa Moiwend, Independent Scholar
Ronny Kareni, Australian National University
Maire Leadbeater, Independent Scholar
Te Kura Moeka'a, Youngsolwara
Kerry Tabuni, University of Waikato

201. **Cultural Significance of Language**

Individual Paper Session

8:30 to 10:15 am A Block: G.12

Chair: **Sophie Nock**, University of Waikato

Participants:

The Ideological Component of South Saami Language Revitalization: Transference and Transformance of the Ulpan Method *Leiv Heming Sem, Nord University*
Revitalization of languages is inherently political. This paper will contribute to the understanding of this by a

critical discourse analysis of the current formal teaching practice of South Saami courses in Norway. To what extent is the political ideology made explicit, and to what extent is it seen and applied as a necessary part of the method itself? What relationship between language and politics does this teaching practice reflect? With an estimated number of 500 speakers, South Saami is on UNESCO'S list of severely endangered languages. The language revitalization movement in Norway relies to a great degree on formal training by teachers schooled in the Ulpan method at the Hebrew University in Jerusalem. The basis of this choice of methodology is explicitly stated to be the positive experiences with this method in the revitalization processes of Gaelic in Scotland and Maori in New Zealand, among others. While it may be effective, I will argue that one aspect of this method is underestimated in the Saami context: As taught in these Hebrew courses, the method is highly politically charged. By adopting and adapting this method, the South Saami language teachers more or less consciously engage with the method's conventional claims of specific links between language and identity or nationhood. At the same time, the South Saami teachers make some new claims, based on their own indigenous culture. I will examine this exchange and show how these courses may serve as keys to the political discourse of Saami identity-building in contemporary Fennoscandia.

Sámi Education and Language for All: Transformed Futures for Indigenous Youth *Erika Katjaana Sarivaara, University of Lapland*

The aim is to present ongoing research of Sámi youth. The Sámi people have faced long period of assimilation and cultural colonialisation. We present the mediative role of Sámi education in Sámi language revitalization in order to bring forth transformative practices of education. Education, in the form of mediative structures, provides the tools necessary to effect language revitalization to counter the legacy of assimilation, which has deleteriously affected Sámi people on most social measures. Mediative education is significant because it creates transformation in Indigenous communities, helping arbitration, peacemaking, resolution, and negotiation practices to flourish. This paper focuses on mediative contexts and their instances, as well as on the implementation of mediating pedagogy in the field of Sámi education research. We firstly construct on research in Sámi education, assimilation and revitalization; it turns on the premise that language revitalization builds social harmony in a postcolonial situation, and that there are certain key tasks that need to be fulfilled to recover endangered languages. We highlight the need of spread of language usage and easy ways to participate on language courses. Secondly, we will present the ongoing UNESCO empirical research of Sámi youth and their educational context.

Inclusion and Resilience: Revitalization in Indigenous Communities of Mexico Who Have Lost Their Heritage Language *Maria G. Gutierrez, University of California, Davis*

What does language revitalization mean for indigenous communities who lost their language but who live in places where language constitutes a central aspect of identity? Mexico is a nation with high linguistic diversity, where 68 indigenous languages and 364 linguistic variants are spoken. The intercultural bilingual program stipulates the inclusion of indigenous languages in curricular programs. However, studies reveal that formal practices do not meet the demands in such programs. For example, Michoacán, which has a significant percentage of indigenous population, illustrates the antagonisms in the praxis of indigenous bilingual education and language inclusion. Most formal programs exclude locations where indigenous languages are no longer thriving and ceased to be spoken. Nonetheless, indigenous communities are creating language revitalization projects within the frameworks of community-based knowledge systems. Through the

analysis of formal interviews, testimonies, and direct participant observation in various projects, this presentation advocates for the creation of language revitalization projects stemming from the specific linguistic, cultural, and educational needs of the communities, with the direct collaboration of the people as leading actors. This project emphasizes indigenous communities who no longer speak their heritage language, a topic generally disregarded from bilingual programs and from academic studies on language revitalization in Mexico. As a conclusion, as the case study from the community of Huecorio in Central Michoacán from 2016 to 2018 demonstrates, the communities are the ones who are designing their own paths and spaces towards the inclusion of their languages, thus emphasizing them as axes of resilience, resistance, and social justice.

Indigenous Sign Languages and its Revitalisation *Rodney Adams, University of Newcastle*

The 'International Day of Sign Languages' as declared by the United Nations on September 23, 2018 was a day of great significance for the International Deaf Communities. This was a historical victory for deaf people worldwide where Sign Languages were banned for much of the 20 Century. The revival of sign languages also coincides with the revival of indigenous spoken languages. With this revitalisation why have sign languages, which once flourished in traditional indigenous cultures, largely being forgotten? How can the recognition of Sign Languages benefit the many indigenous people who are deaf? How can colonial Sign Languages be minimised so that indigenous communities can once again use their own? Many advocating for the return of Indigenous languages have assumed that language was synonymous with speech and in doing so have lost connection to traditional practises that included bimodality in both spoken and sign languages. This paper will look at attempts to recover Indigenous Sign Languages in both North America and Australia. It will explore how outcomes can benefit deaf indigenous people consistent with revitalised indigenous spoken languages. It will examine the impact of colonial attitudes and practises on deaf indigenous populations and how these actions culminated in a disenfranchised minority group within their own Aboriginal communities as well as mainstream communities. It will also consider the extent to which colonial attitudes have been internalised by Indigenous peoples, making the (re)discovery of identity, language and culture challenging for deaf people.

202. Trans/formative Representations of Gender Indigeneity
Individual Paper Session

8:30 to 10:15 am A Block: G.30

Chair: *Susan Bernardin*, Oregon State University

Participants:

Generative Arts: Arigon Starr's Super Indian & Indigenous Comics *Susan Bernardin, Oregon State University*

This paper traces the multiple origin stories and shifting lives of Super Indian, Arigon Starr's comics universe. Through its visual representations and storylines, Super Indian models how collaboration promotes physical, cultural, and intellectual practices of continuance. That sense of collaboration as Indigenous value and aesthetic extends to Super Indian's transmedia storytelling. Starr, an enrolled member of the Kickapoo Tribe of Oklahoma in the U.S., first brought Super Indian to life on stage at the Autry Theater in Los Angeles as a radio comedy series in collaboration with Native Radio Theater Project. The success of that collaborative performance led to her co-founding the Indigenous Narratives Collective, a group of U.S.-based Native comics artists committed to building an intergenerational community of artists and audiences. That virtual community in turn seeded the annual Indigenous Comic Con in Albuquerque, first launched in 2016. I consider Super Indian's movements across radio and stage, serial webcomic and print volumes, in terms of the

aesthetic and activist strategies shaped by these platforms, as well as by the range and reach of audiences engaged by them. How might the dynamic relationship between these differently embodied lives of Super Indian inform broader understandings of how contemporary Indigenous comics variously “move” audiences, whether in physical spaces such as comic conventions and youth workshops, or in digital, print and aural spaces? How do contemporary Indigenous comics practitioners similarly extend the collaborative aesthetics at the heart of the comics medium? How is transmedia transformative, animating intergenerational knowledges, community resilience, and Indigenous futures?

Joshua Whitehead’s *Two-Spirit Refusals: Non-Cis Femininity & Two-Spirit Dreaming* Lisa Tatonetti, *Kansas State University*

This paper analyzes how Joshua Whitehead’s 2018 novel *Jonny Appleseed* indexes the affective power, mobility, and utility of Two-Spirit gender performances. Dian Million argues that “to ‘decolonize’ means to understand as fully as possible the forms colonialism takes in our own times.” Whitehead’s novel underscores this point—his readers are not offered an easy celebration of non-cis gender that romanticizes Indigeneity and simplifies the contemporary realities of Two-Spirit people. Instead, I show that his protagonist, Jonny, faces the insistent mandates of a violent settler-identified masculinity that has invaded his home life—by attacking Jonny’s “failure” to meet cisgender gender imperatives, his “failure” to perform settler masculinity and desires, the cis heteropatriarchy tries to erase his very existence. In concretely depicting the dangers of these encounters in which masculinities—both hegemonic and Indigenous—are weaponized against queer Indigenous people, Whitehead demands a rejection of settler imaginaries, and particularly, of settler masculinity, a form of colonialism that still wields a vicious power today. But while he acknowledges such ongoing colonial infiltrations into Indigenous worldviews, the Oji-Cree Two-Spirit dreamscapes of *Jonny Appleseed* allow Whitehead to imagine better, to imagine differently, to see Jonny, in all his femme glory, as medicine. Jonny narrates his non-cis gender identity in a way that defines and privileges an Oji-Cree Two-Spirit ideology. Overall, this paper demonstrates how Whitehead’s embodied dreamscapes ultimately rewrite gender “failure” as the survivance of embodied Indigenous memory archived in, by, and through the body.

Koorii Woman’s Blues: Marlene Cummins, Music, and the Transnational Politics of Resistance *Gabriel Solis, University of Illinois, Urbana-Champaign*

In 2014 self-described Aboriginal blueswoman, Marlene Cummins, released the album *Koorii Woman Blues*, building on a nearly fifty-year career. A singer, saxophonist, songwriter, radio DJ, and erstwhile Australian Black Panther Party member, Cummins has led blues and R&B bands in Brisbane, Adelaide, and Sydney, has been connected with the Centre for Aboriginal Studies in Music at the University of Adelaide, and has worked extensively with Sydney’s Koorii Radio. This paper places Cummins’s work in the context of the larger history of musical transnationalism and political resistance to colonialism in the Pacific. I aim to hear Cummins’s music and the stories she tells about the Aboriginal women who sang blues before her as a critical node in the intersecting stories of Indigenous Australia and the African Diaspora. The perspective of historical ethnomusicology is fundamental to the argument I make: that Cummins’s music is at once deeply personal, the product of a specific biography, and at the same time generally intelligible in terms of larger patterns of Indigenous resistance to colonial genocide, the fluidity and movement characteristic of Pacific history, and the trajectories of racialization fundamental to Anglo settler colonialism. As part of the growing literature on Indigenous-Diasporic connections, what Robbie Shilliam

has called “The Black Pacific,” this paper aims to identify both the value and significance of transnational liberation movements to the work of an Indigenous activist-musician in contemporary Australia and the limitations of such movements in her work.

SATURDAY, JUNE 29 Concurrent Sessions 10:30 to 12:15 pm

203. Indigenous Education: Seeking Transformation in Mainstream Educational Institutions Panel

10:30 to 12:15 pm S Block: 1.01

Indigenous educators have advanced Indigenous agendas under all political conditions. While the educational landscape is forever changing, policies for the education of Indigenous Peoples have often remained stuck. It is at the local level or with the support of a single forward thinking official that Indigenous educational initiatives are implemented. It is still rare to have the full engagement of Indigenous communities in schools, to have governance roles, to be principals and educational leaders. Over the last four or more decades, the education of Indigenous Peoples has become an increasingly central preoccupation in many colonized countries across the globe and for international associations. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) brought to the world’s attention our right to teach our histories, languages, philosophies, literature; to establish and control our own education systems and institutions; to teach in a manner appropriate to cultural methods of teaching and learning; provide education in our own languages; and for all Indigenous children to have access to an education in their own culture and language. This panel features a range of chapters from the newly published *Handbook of Indigenous Education* (McKinley & Smith, 2018) and represents various papers drawn from the 6 sections of Indigenous education research and initiatives that have used multiple methods. This panel reflects some of the education corpus of work that Indigenous scholars and communities have produced over the last 40 years. McKinley, E.A. & Smith, L.T. (Eds.) (2018) *Handbook of Indigenous Education*. Singapore: Springer. <https://doi.org/10.1007/978-981-10-1839-8>

Chair: **Wong Laiana**, University of Hawai’i

Participants:

Indigenous Family Engagement: Strong Families, Strong Nations *Megan Bang, Northwestern University*

This presentation argues for amplifying and renewing Indigenous family leadership and engagement in systems of education that aim to support Indigenous communities’ resurgence. Families are the heart of Indigenous nations and communities. For many Indigenous people and communities, families include all of our relations — reflecting multiple generations, extended family, other community members, more-than-humans, and the lands and waters of our homes. Indigenous familial relationships have a wide geography and reflect Indigenous knowledge systems as they unfold in everydayness (Corntassel & Scow, 2017). While forms of everyday resistance and resurgence are enacted by Indigenous families and communities, systems of education for Indigenous children and youth often remain sites of trauma, assault and aims of Indigenous erasures. Much work has been done by Indigenous scholars and allies across early childhood, K-12 and informal learning environments, internationally, to challenge hegemonic and settler colonial agendas in education and to assert Indigenous families and communities as change-makers reshaping education towards thriving Indigenous futures. This paper synthesizes across research literature on Indigenous family engagement to argue for 1) the need for continued assertions of Indigenous families’ and communities’ ways of knowing and being; 2) engaging Indigenous families and communities as dreamers, nation-builders, and future elders; and 3) engaging promising strategies for reimagining and cultivating family-community-school

relationships. References Cornthassel J, and Scow M (2017) Everyday acts of resurgence: Indigenous approaches to everydayness in fatherhood. *New Diversities* 19(2):55-68

Whāia Te Ara Whetu: Navigating Change in Mainstream Secondary Schooling for Indigenous Students *Elizabeth McKinley, University of Melbourne; Melinda Webber, University of Auckland*

In Aotearoa New Zealand, the national education achievement statistics identify Māori (Indigenous), Pasifika (Pacific Islanders living in New Zealand), and other students from low income groups as “underachieving” in the education system. This presentation will outline the research design, implementation, and outcomes of a longitudinal, multifaceted secondary school intervention. The Starpath Project for Tertiary Participation and Success (Starpath), continued for 13 years and was designed to fundamentally change pedagogy and challenge the distribution of opportunities for students in some of New Zealand’s most under-served communities. In this presentation we provide a brief summary of major school research and development projects carried out in Aotearoa New Zealand addressing the needs of Māori and Pasifika students in English medium schools. We then document the two phases of the project – the research and its outcomes, and the professional development design and its implementation. This is followed by an overview of the project outcomes and a discussion regarding the project’s mixed success. In particular we will focus on an academic mentoring intervention used in 39 high schools, and the schools’ engagement with families as part of each student’s academic success. Lastly, we draw some conclusions regarding what we think is necessary for equitable and quality school reform for Indigenous students in ‘mainstream’ schools.

The Importance of Locally Researching Innovations and Interventions in Indigenous Learning Communities *Sharon Nelson-Barber, WestEd*

When interventions that work for the general population negatively affect Indigenous communities, educational research is being misapplied. In this paper I will present a case example from Diné (Navajo) school contexts that points out how the research-based “best practice” of the Comprehensive School Reform (CSR) limited learning for Diné students and teachers. A contrasting example based in Hawai’i presents another school’s quest to go beyond the generalized research findings and practice, and enact locally-tested strategies that were culturally compatible. I will argue that the unexamined use of research-based interventions can lead to unimpressive outcomes for Indigenous learners and, as seen in the Diné case example, may be actively counterproductive by inhibiting achievement and discouraging deeper learning experiences. Indigenous-serving educational programs are encouraged to build their research capacity, and to establish an internal values-aligned system for empirical research that will iteratively inform program development and make it possible to locally evaluate outcomes. Innovative strategies and interventions may then be specifically adapted and tailored over time, to increase their effectiveness within each distinctive Indigenous learning context.

Doing Indigenous Work: Decolonizing and Transforming the Academy *Graham Hingangaroa Smith, Maori*

This chapter addresses the strategies for decolonizing, transforming, and creating meaningful spaces for Indigenous Peoples within the structures and practices of the academy and the principal institutions through which the academy works. It draws on insights and kaupapa Māori understandings of the academy and the work to transform these contradictory and challenging spaces. We argue for decolonizing the academy and developing a theory of transformation to conceptualize, initiate, and implement multilayered change. In this paper we use the term, Indigenous work, to somehow capture the challenges

and responsibilities of decolonizing and transforming the academy. Our concept of Indigenous work is that it involves praxis, an integration of Indigenous theory, action, and reflexing. This form of work should be regarded as an honorable responsibility, rather than a burden. It is work of, about, for, and with Indigenous Peoples, communities, and families. We bring to the presentation a distillation of insights gained through the authors careers in education working across different institutional and jurisdictional contexts as educationists, as teachers and researchers, as high level administrators, and as academic leaders.

Ultimately, the chapter sees the academy as a space of possibility because it has a powerful role in the control over knowledge. We conclude with a framework and some strategies for thinking about and implementing a model of change.

Comment:

Margie Maaka, University of Hawai’i

204. Critical Interventions: Examining Indigenous Roles in Academe

Panel

10:30 to 12:15 pm S Block: 1.02

Panel Description: This panel features cross-disciplinary works by Indigenous scholars from Abiyala and Oceania involving the examination of how indigenous knowledges and bodies are defined and articulated in an array of spaces and places (with)in academic pathways. The articulations of Indigenous knowledges and bodies traversing from one space and place to another are evident in re-positioning and re-centering Indigenous science, pedagogy, praxis, and ethics (with)in university settings and structures—all of which demonstrate the complexities of scientific, political, cultural, and disciplinary roles. In this panel, our four narratives weave and critically address the discourse of Indigenous disparity in Western institutions that consistently marginalizes Indigenous scholarship. We utilize current theoretical frameworks from our respective disciplines to expose the systemic disenfranchisement and continual microaggressions that often ostracizes Indigenous positionalities. Our interdisciplinary research aptly reflects the importance to critically intervene and unhinge the barriers that impede, as well as, mute Indigenous voices in the Sciences, Social Sciences, Humanities, and Engineering.

Chair: *Sue P. Haglund, University of Hawai’i at Mānoa*
Participants:

Beyond Ethnic Fraud: Body Plagiarism and Ethical Representation as Indigenous in Academia *Sue P. Haglund, University of Hawai’i at Mānoa*

In academe, as scholars, we are governed by a set of spoken and unspoken norms on plagiarism regarding intellectual ideas, creation and property. However, what happens when such egregious misconduct happens to communities in physical forms when a person claims Native identity? In academia, such egregious acts of pretending Native identity are beyond the realms of ethnic fraud and cultural appropriation, rather it is body plagiarism. Body plagiarism is the claiming and thievery of ethnic and cultural identities, as well as, the expropriation of cultural practices and tools without recognition or belonging to the claimed nation. Body plagiarism is easy to shift geographically and become ontologically—until the plagiarist’s lies become too great and their ‘truths’ are called into question. In 2015, Rachel Dolezal’s claims and self-identification as Black re-opened discussions in social networks, blogs, and websites about similar cases of persons impersonating and claiming Native identity (e.g. Ward Churchill, Andrea Smith, Elizabeth Warren). In this paper, I examine the ethical principles of accountability and the need for transparency relating to “academic integrity” when academic dishonesty and plagiarism take place in the embodied form. The focus of this analysis is (1) to identify the problem with privilege in academia when academic figures who “play Indian” are ethically complicit in perpetuating oppressive, colonial structures; and (2) how the problem with privilege marks the visible atrocities of

displacement (from land to career), while people, who claim this privilege, shift their position as a “savior” to Indigenous rights and autonomy.

E Ola Hou ke Aka o Pōhaku Kāneloa: Restoring the Essence of Pōhaku Kāneloa *J. Lelemia Irvine, University of Hawai‘i at Mānoa*

Pōhaku Kāneloa is a geo-heritage structure of significant historical and cultural value. The 2,916-kg monolithic sits precariously balanced on four pedestals on the edge of a fast-eroding gulch in imminent danger of falling. It is believed to be an ancient Hawaiian astro-archaeological tool where on the surface lies 32 poho (bowl-like depression or indentations), 11 petroglyphs and 3 geoglyph lines. The motivation of this study is to begin to elucidate the function of the rock and surface features by listening to it speak again using both ‘ike Hawai‘i (Hawaiian knowledge) and contemporary engineering and sciences. Site investigations using video cameras and evaluations were made and insights will be discussed on how our community addresses restoring the essence of Pōhaku Kāneloa, a heritage site of intangible value. I will also share my mo‘olelo (my story and experiences) of how I, as an indigenous, Kānaka ‘Oiwī (Native Hawaiian) engineer, navigated my Ph.D. program regarding this project and the academe. It is our hope that this groundbreaking study can serve as a model for other threatened sacred monolithic sites across Moananuiākea.

‘A‘ohe Pau ka ‘ike i ka Hālau Ho‘okahi: Culture-based Curriculum Through ‘Ike Hawai‘i *Lesley Kehaunani Laukea, University of Hawai‘i at Mānoa*

Assessing culture-based curriculum through the political context highlights the systemic and institutionalized structures within the U.S. public school system in Hawai‘i. These structures continue to reinforce and perpetuate dominant views that aim to marginalize and assimilate Hawaiians today. My work answers back to this discourse as a critical intervention in academia by using interdisciplinary methodologies that focus on Hawaiian agency through traditions and cultural properties. I incorporate Hawaiian science which allows for a deeper understanding of the relationship between man and environment. These understandings can help to create a different pathway in education for native groups that are culturally appropriate in today’s world. In my research, I am able to step outside the four walls of a classroom, take an hour boat ride from Maui to Kaho‘olawe, swim from the boat to the shore, hike four hours up the mountain and climb to the navigator’s platform and chair. It’s a place where our ancestors practiced celestial navigation over six hundred years ago. This work is put in to a culture-based curriculum for Hawai‘i schools thereby, allowing for a space and voice to Indigenous science. This pathway describes a “co-constructed social and intellectual space in which native teachers are free to interrogate their own educational histories and conventional teaching methods; this critical inquiry process becomes the basis for new pedagogies that indigenize the curriculum and open possibilities for radical school change” (Lomawaima & McCarty, 2006).

Constellating Emergent Spaces for Indigenous Medical Anthropology and Praxis in/of Oceania *Patricia Fifita, Oregon State University*

As a Moanan (Oceanian) scholar, I argue that the act of unsettling boundaries and constellating emergent spaces for indigenous research and praxis is necessary for indigenous Pacific scholarship in academe. “Constellating” is an indigenous concept of empowerment developed by a small group of indigenous Pacific scholars that is linked to celestial navigation. It refers to the act of marking one’s positionality and charting genealogical relationships and pathways that span academic boundaries. As an indigenous medical anthropologist, I have navigated multiple and conflicting positionality while engaged in a discipline

deeply entangled in a history of colonialism. The act of constellating became an important tool for me while conducting doctoral research in my ancestral homeland of Tonga. My research focused on indigenous articulations of health and disease through a critical examination of histories of inequality carried by Tongan women struggling to obtain treatment for cancer. I invoked a Tongan concept for health known as fonua (Mahina 1999, Tuitahi 2009) to help illuminate health disparities, as well as pathways for healing rooted in the fonua (land/womb). Through this work, I have aimed not only to unsettle histories of inequality but also chart new pathways for indigenous scholarship within a discipline that has historically situated the “native” (or myself), as the objectified “other”. Unsettling boundaries and constellating emergent spaces for indigenous research provide new possibilities for (re)imagining decolonial theory, research and practice in academe and Oceania.

205. Resonance as Activation: Creating and Playing with Songs as Continuation of Indigenous Languages
Panel

10:30 to 12:15 pm S Block: 1.03

The intersections of music and Indigenous languages offer a growing area of study which reifies the connections between culture and self-determined technology. From creating with synthesizers to creating with game engines and from singing songs independently to singing songs through gameplay, interactively engaging in language through music is a promising space for language learning and expressing. The process of music making and enacting offer pathways for engaging in language through voice and embodiment. It is an ongoing resonance. This panel brings together Indigenous researcher/practitioners from communities across the world who have contributed to generating new songs with Indigenous languages, brought into form through an album, an app, and a virtual reality game. They each consider protocol, modes of interaction, and hope for uplifting language in their works.

Chair: **Rio Hemopo-Hunuki**, Maori

Participants:

Honour Water: Gameplay for Engaging in Language
Elizabeth LaPensee, Anishinaabe, Michigan State University

Digital games can uniquely express Indigenous teachings and language in particular by merging design, code, art, and sound and must be developed with respect for protocol. Inspired by Anishinaabe grandmothers in the United States leading ceremonial walks known as Nibi Walks, Honour Water is a singing game in Anishinaabemowin (Anishinaabe language) that aims to bring awareness to threats to the waters and offer pathways to learning language through singing and digital interaction. Songs were gifted by Sharon M. Day, who is Bois Forte Band of Ojibwe and one of the founders of the Indigenous Peoples Task Force, as well as the Oshkii Giizhik Singers, a community of Anishinaabekwe who gather at Fond du Lac reservation. Together, they discussed protocol around water songs and determined to create new songs to share more widely through gameplay. In Honour Water, songs and teachings from language are infused with art and writing by Anishinaabe and Métis game designer Elizabeth LaPensee. From development to distribution, Honour Water draws on Indigenous ways of knowing to reinforce Anishinaabeg teachings with hope for bringing awareness to the waters and offers a model for representing language through music in digital games.

Fluid Languages of Water Relations: The Relation-Oriented Ontologies of submerge VR
Michelle Lee Brown, University of Hawai‘i at Mānoa

This paper takes up how a particular game (re)codes players’ relational practices through relations-oriented ontologies, rather than object-oriented ones. Submerge is a VR experience for stand-alone headsets that centers specific Indigenous water worldviews to reorient players to

the ocean, our place in it, and our responsibilities towards it through language and play. Made by Indigenous artists, designers, and cultural practitioners of varied genders, sexualities, and ages, it features new songs 'Ōlelo Hawai'i and Euskara to encourage players to offer these to the waters around them and reconnect or (re)new relations. (Re)coding happens in multiple ways: the experiences are not predictable, thanks to integrated Indigenous-centered AI; these push what we think of as AI and what it can do; the game relations deepen the more the player engages with their ocean companions; a sound-driven experience, submerge harnesses sensory immersion to help players learn song patterns in an embodied way that they carry with them long after the headset is removed. Recognizing that play and surprise can be powerful teaching tools, submerge is mostly relaxing, yet players will have to be open and perceptive while submerged in the game. Singing is one of the main goals of the game, noting how players are eased into this to encourage them to sing/speak in these languages. The conclusions note the complexities of working within AI and distribution systems, as well as the tensions around the technologies themselves.

Nindanishinaabewibii'aanan Oshki-Abinoojii-

Nagamowinan: Writing New Children Songs in Anishinaabemowin *John-Paul P. J. Chalykoff, Michipicoten First Nation / Lakehead University*

There is a power in music which connects deeply to language. Building on the growing intersections of language learning with music in education, this paper examines the potential role of music making in Ojibwe language revitalization. The study described utilizes an arts integrated approach demonstrating ways that language learners can merge music making with their language learning. It provides insights through reflexive inquiry, in which the researcher/practitioner composed and recorded Ojibwe children's songs, while reflecting on the experience of the music making process. The process has resulted in a series of children's songs as well as a framework for an educational approach to song writing as a method for engaging in language.

206. Dispossession through Racialization: Transforming Indigenous Polities into Race

Panel

10:30 to 12:15 pm S Block: 1.04

Integral to the project of Indigenous land dispossession are processes of racialization. Race enables the transformation of Indigenous political orders into ethnic and racial groups, thereby legitimating the settler state's claim to the land. Dian Million (2013) argues that the settler state asserts its legitimacy by deploying racialized, sexualized, and gendered discourses to collapse, "the rich diversity of Indigenous polities into a unified subject 'Indian,' mobilized and managed from birth to death". With the transformation of Indigenous polities into a singular racial category, Indigenous populations are then framed as 'special interest' groups within the larger nation-states, particularly settler states like Canada, the United States, Australia and New Zealand. As a result, the violence undergirding encounters between Indigenous nations and white settlers is not only obfuscated, but is also temporally framed as a past occurrence that has long since been settled. Racial productions come into being through various techniques such as spatial regulation and everyday narration through media, law, and policy. Through an exploration of the multifarious modes by which Indigenous populations are racialized in settler societies, this interdisciplinary panel explores the underlying objectives and implications of racialization processes. With projects exploring historical production, criminalization, ethnic fraud in post-secondary institutions, and speculative fiction by Indigenous feminist novelists, each panelists joins the conversation with a vast and diverse array of interests, questions, concerns, knowledge, and skills required for delving into a nuanced and in-depth examination on the connections between race, racialization, Indigeneity, and settler colonialism.

Chair: *Megan Baker*, University of California, Los Angeles

Participants:

Our 'Choctaw' Heritage: Indigenous Sovereignty and Racialization in Southeastern Oklahoma *Megan Baker, University of California, Los Angeles*

In southeastern Oklahoma, race developed as part of a project to claim Choctaw land for white settlers. Originally established as Indian Territory, Oklahoma was explicitly created for removed Indian nations in 1830. Removal treaties, like that of the Choctaw, stated that Choctaws would be left alone in their new territory where they would "exist as a nation". Nevertheless, as the frontier closed in the West, settlers turned to Indian Territory and encroached upon land allocated for removed Indian nations. White settlers, who acquired Choctaw land by squatting, marrying in, or buying allotments, slowly established towns within Choctaw Nation's treaty territory; as resource extraction industries developed, they would later boom and draw in more outsiders. This paper focuses on the ways that historical production legitimated white settler claims to Choctaw land. In turn, it will demonstrate how Choctaw territory became rendered as a white settler space through a close reading of local history texts like 'McCurain County: A Pictorial Histories: Volume 1 and 2' and other works. It examines how local historical societies have created literatures that constitute new and decontextualized understandings of "Choctaw", "black", and "white". These "new" locally-produced public histories gain relevance and social currency, despite being erroneous, and are having a major impact on how people understand the past and how race came into being. By being able to glean a rigorous understanding of how race was constituted within the Choctaw Nation, one is better able to situate and contextualize present-day Choctaw politics and everyday life.

Racialization and Box-checking in Michigan *Sandi Wemigwase, University of Toronto*

This research is broadly concerned with the verification of Indigeneity that Indigenous students experience in various public universities in Michigan. Because Indigeneity is identified through two different processes, Michigan is a unique spot to have this conversation. For instance, Michigan offers the Michigan Indian Tuition Waiver for Indigenous students who meet two specific criteria including, residency for one year and documentation proving ¼ blood quantum through tribal enrollment or the Bureau of Indian Affairs. Additionally, these institutions use self-identification mechanisms in the admissions process to identify incoming students who are Indigenous, called "box checking" in this paper. This paper questions the discrepancies in numbers between those Indigenous students identifying through box checking and those identified through documents-based approaches. As a sub theory under Critical Race Theory, TribalCrit is used to examine this relationship of Indigenous students and the institutions. One of the issues differentiating Critical Race Theory from TribalCrit is the special political status Tribal citizens hold with the United States government. Furthermore, Brian M. J. Brayboy (2006) includes colonization, assimilation, traditional theories, and sovereignty as some of the additional power aspects for TribalCrit that are not covered in CRT (p. 429 -430). When people commit ethnic fraud they are defining within themselves racially and ethnically who is Indigenous (Pewewardy & Frey, 2004). Holding universities responsible for this phenomenon and demonstrating the impact it has upon Indigenous students and their communities is the first step to marking the need for change.

Criminalization and the Production of the Racialized Indian Subject *Stephanie Lumsden, University of California, Los Angeles*

The criminalization and incarceration of Native peoples have long been deployed as tactics of settler colonial states to surveil and discipline Native Nations. The settler state, in an effort to disavow its own illegitimacy, repeatedly

depicts the Indigenous subject as a racialized body that is pathologically unable to survive in modern settler society (Razack 2015). The creation of a biologically inferior and doomed Native subject conveniently erases historical contexts of settler violence and ongoing dispossession of Indigenous territories. The racialization of Indigenous peoples also creates an easy justification for policing them and subjecting them to state violence and incarceration from childhood until the end of their lives. However, the goal of this paper is not to simply reiterate the already existing scholarship about Native peoples and state violence, but rather to use it to turn a critical gaze toward Native Nations who are policing and incarcerating their own people. I am particularly interested in exploring the law and order practices of the Hoopa Valley Tribe in northern California and their growing investment in expanding police and jailing practices on tribal lands. I argue that settler state hegemony is being adopted by the Hoopa Valley Tribe in order to demonstrate moral legitimacy and maintain state recognition to the detriment of Native people who are racialized and criminalized by policing. The language of criminality, I assert, is inherently racializing and as such is a threat to Indigenous politics and sovereignty.

Imagining Otherwise: Unmaking the New World through Indigenous Speculative Fiction *Megan Scribe, University of Toronto*

This paper explores the ways in which Indigenous feminist approaches to speculative fiction provide the necessary theoretical and methodological tools for addressing interlocking systems of oppression while, also, mapping worlds and futures beyond existing societal configurations. Unlike traditional speculative fiction that often anticipates possible dystopic futures, Indigenous feminist novelists understand that dystopia is now (Swain). With this understanding, these authors subvert narrative conventions by representing white settler societies as an apocalypse that devastated Indigenous worlds and continues to structure our daily lives (Baldy, 2013). Articulating white settler societies as an apocalypse addresses the desensitization and headline fatigue that comes with rapid fire news cycles and headlines graphically depicting racial violence by offering a new perspective. However, it is not enough to survey apocalyptic terrain or take inventory of suffering and loss. Indigenous feminist literature demands a future. To be certain, Indigenous feminists are not necessarily imagining new worlds, but something otherwise. Imagining otherwise is neither going back in time nor the wholesale abandonment of the world in which we find ourselves. Imagining otherwise requires salvaging old technologies and techniques needed to move forward. Imagining otherwise requires a relational approach premised upon the interconnections between humans, non-humans, and land. Through a close reading of Cherie Dimaline's *The Marrow Thieves* (2017), *Future Home of the Living God* (2017) by Louise Erdrich, and Katherena Vermette's *Pemmican Wars* (2017), this paper sheds greater light on the dystopia now manifest in white settler societies and works with Indigenous feminist authors to imagine otherwise.

207. Centering the Seascape: Indigenous Relationality, Refusal, and Self-Determination
Panel

10:30 to 12:15 pm S Block: 1.05

As global demands for energy rise, British Columbia's (BC) resource-rich lands and waters generate increased debate about precisely how energy development will take place. In recent years three high-profile pipeline proposals have attracted particular debate: Enbridge Inc.'s Northern Gateway, Kinder Morgan and Keystone XL (Garvey 2015). These energy infrastructure projects raise important questions given ongoing land claims, and Aboriginal rights and title cases on unceded territories. While energy companies have mapped the anticipated impact of energy development on Indigenous communities in BC, many communities have expressed that these representations are inadequate (Garvey 2015). In particular, coastal communities have

identified that there remains a scarcity of engaged research tools to examine the lived impact of offshore oil and tanker traffic on marine environments (Menzies 2015). Given the pressing – unresolved – issues arising from energy infrastructural development in BC, research that centers coastal Indigenous knowledges of our seascapes, relationality, responses, and envisioning of energy futures is imperative. The aim here is ultimately to uphold locally situated knowledges and voices of BC's Indigenous coastal communities while also carving out space within mainstream discourses, engagement processes and policies for these voices and knowledges. This panel explores Indigenous storied responses to the growing debate around energy development with an emphasis on our relationships with the seascape.

Chair: **Robina Qwul'sih'yah'maht Thomas**, University of Victoria

Participants:

Regenerative Refusal: Gender, Extraction and Sustainable Energy Futures *Sarah Marie Wiebe, University of Hawai'i at Mānoa*

High-profile natural resource developments attract vibrant debate from across sectors of society. Numerous Indigenous leaders, including women, speak up and refuse the extension of extraction initiatives in their homelands and waters. Tiny House Warriors in Secwepemc territory constructed tiny homes along the pathway of the Kinder Morgan Pipeline Expansion Project and young leaders have organized rallies and walkouts with youth and articulate a love for and need to protect the coast. We can understand this refusal of extractive political life as an embrace of a more generative one that envisions possibilities for sustainable, decolonial futures. How are resistance movements to resource extraction gendered? This paper draws together literature in ecofeminism, queer theory, and Indigenous environmental justice to center gender in conversations about resource extraction (Comtassel 2012; Comtassel and Bryce 2012; Coulthard 2014; Gaard 1997, 2008; Hoover 2017; Hunt and Holmes 2015; Kimura 2015; Million 2013; Osorio 2018; Pasternak 2017; Sandilands and Erickson et al. 2010; Schlosberg 2013; Simpson 2017; Shiva 2005; Wiebe 2016). Informed by a "felt theory" approach to stories of resistance (Million 2013), this paper highlights vignettes of creative expressions of resistance, i.e. through music, poetry, and mixed media storytelling and argues for a more fluid, feeling approach to neoliberal extraction. This affective form of investigation interrogates uneven power relations to center the voices of those often left out of resource extraction initiatives. In doing so, this paper aligns with an academic activist ethic of relational politics while refusing extraction and centering relations between humans and more-than-human lifeworlds.

tiičmisukniš siyaacitu (The Ocean is our Life):
ʔuuʔuuq^waačii (Nuu-chah-nulth Self-determination),
Colonialism and Canada *Dawn Sii-yaa-ilth-supt Smith, Camosun College*

tiičmisukniš siyaacitu, a Nuu-chah-nulth (NCN) phrase, which translates to 'the ocean is our life,' embodies the deep love, reverence and relationship NCN have to the ocean. In fact, my genealogy is linked to the gray whale having come from *tiławis tacumł* (house of grey whales) within *činixint* (small village). As NCN, we had sophisticated canoes designed for traveling high seas, hunting whale or seal, fishing and more. My grandfather Moses Smith would emphasize the beautiful relationship NCN have to the ocean and our survival. With European settlement came grave concerns about governance and jurisdiction of NCN *haḥuuli* (territories) and *hišukʔišcawak* (everything is one), which includes land, sea, resources and more. Colonial forces introduced the Indian Act, which is responsible for the establishment of reserves, the term 'Indian,' banning of the potlatch, and creation of residential schools. Colonialism persists denying NCN ways of knowing and being, particularly as it relates to *ʔuuʔuuq^waačii* (self-determination) and our love for the

ocean. This paper offers insight into ancient NCN family cultural teachings (FCT) and hišukʔišcawak while examining the ongoing injustices of colonialism, particularly government policies that ignore NCN ways of knowing and being. The ocean is our life is a NCN perspective that hopes to shed lights on the urgency to find alternative energy sources that respect hišukʔišcawak and ʔuuʔuuqʔaačii after all “colonialism is an injustice to us all” (Joseph, 2018).

Resisting Erasure, Living Continuity: Unmaking Colonial Borders with the Canoe *Rachel George, University of Victoria*

In 2016, the Canadian state moved to be an “unqualified” supporter of the UNDRIP and—in theory—Indigenous self-determination. Despite this, Canada has continued to actively assert its presumed authority over Indigenous lands, waters, and bodies as exemplified by its approval of various extractive and exploitative natural resource projects like the Trans Mountain Pipeline and Site C Dam in British Columbia. These moves strive to marginalize and erase understandings of justice and self-determination that explore the intimate connection between lands, waters, and bodies. As Sarah Hunt (2018) notes, we must conceptualize self-determination as “rooted in an understanding that there is no separation between the ability to be free of bodily violence, and the ability to be free of dispossession from our homelands. There is no separation between the ability to be free of state control over our everyday lives, and the ability to be free of state imposed controls over our lands and waters.” As coastal Indigenous nations—as nuučaan̓ and Coast Salish peoples—we are intimately connected to our waters. We endure, guided by our kinship and deeply embedded in our relationality, responsibilities, and reciprocity. When we connect we refuse colonial erasure and live out the stories of our ancestors, which sustain, resist, and create anew. This paper explores the ways Tribal Journeys, an annual canoe journey bringing together nations along the Pacific, centers story and continuance in ways that inherently resist, and unmake colonially imposed borders between kin, nations, and waters.

208. Confounding Erotics: Indigenous Literature, Sex, and Desire

Individual Paper Session

10:30 to 12:15 pm S Block: B.01

Chair: **John Gamber**, Utah State University

Participants:

This Pool of Ectoplasm: Bodily Fluids and Fluidity in Jonny Appleseed *John Gamber, Utah State University*
“There’s no books written by girls from the rez,” Therese Mailhot laments, “where we also have agency and sexuality and desire.” Working with the literatures of Indigenous feminisms and Two-Spirit and masculinity studies, this paper examines Canadian Indigenous-authored creative texts that detail and celebrate Indigenous agency precisely in terms of sexuality and desire. Specifically, it focusses on the role of sexual agency as a statement of unapologetic—what I am terming unflinching—Indigeneity in Mailhot’s (Sto:lo) memoir *Heart Berries* and Joshua Whitehead’s (Oji-Cree) novel *Jonny Appleseed* (both published 2018 and among the most critically successful releases in recent history). These texts center first-person narratives of urban-based, contemporary Canadian Indigenous people working to recover their sexualities and sexual agency from hetero-masculinist settler constructs that work to marginalize, coopt, or condemn them. Mailhot overtly addresses, for example, the hyper-sexualization and fetishization of Native women. Similarly, Whitehead’s Two-Spirit protagonist (whose income derives from mostly on-line sex work), describes encounters with clients expecting him to perform his Indigeneity for their sexual gratification. Moreover, both texts portray characters who experience their sexualities in complex, even ambivalent, ways. Both wield sex as a tool

of economic gain, of fostering intimacies of various intensities, and as a source of unapologetic bodily pleasure. Finally, I demonstrate ways that each text refuses settler stigmatization of these performed sexualities, reaffirming their Indigenous characters’ ownership thereof as overtly self-conscious performances. Such an understanding of these texts lies critical to contemporary theorizations and imaginings of Indigenous sexual horizons contra ongoing settler affronts.

‘let me hear your wind voice moan:’ (re)claiming sexual sovereignty in the eco-erotics of Native poetry/poetics *Celeste Jackson, University of California, Riverside*

Illustrating the sensual and sublime experiences between humans, other humans, and other-than-human persons, Diné poet and scholar Laura Tohe effectively produces the passion and intimacy realized in erotic literature through her work in *Sister Nations* (2002). However, rather than prescribe to a sex-focus narrative, Tohe evokes images and emotions that resist heteronormative colonial subject-object binaries. In this essay, I propose that Tohe’s poems disorients “stoic nature-Indian figure” and instead creates what Deborah A. Miranda (Ohlone-Costanoan Esselen Nation of California) calls “a more ‘real,’ less stereotypical, artificially constructed American Indian woman visible” (145) by converging erotica, sexuality studies, and ecology. Coined “eco-erotics” by Melissa K. Nelson, I suggest that Tohe’s tribally and culturally Diné based poems reteach stories about reciprocity and kinship in human-animal relationships—both platonic and romantic—and communal connections to places (i.e. the environment), effectively responding to native women’s marginalization and trauma by reemphasizing the emotional and spiritual bond to nature—that is, the bond devastated by Christian colonial teachings about the Garden of Eden—and thereby enabling the woman narrator to reclaim personal sexuality with lovers and life-partners. I will examine three of Tohe’s poems to show how native people and nature have a visceral connection that is spiritual and religious. Ultimately, I will contend that Tohe’s work is eco-erotic and enables an emotional negotiation between humans, other humans, and other-than-human persons to take place, illustrating the ways in which a decolonized nature coalesces with a decolonized native mind, sense, spirit, and body.

That Time I Had an Abortion: Reproductive Justice as Bloody, (Fleshy) Liberation in Eden Robinson’s “Queen of the North” *Geraldine King, Queens University*

As constellations of socio-political engineering, bio-political systems of oppression cannot exist nor persist on their own; centralized machinations are installed and codified into the polity to assure the futurity of despotic formations such as settler colonialism. When reading Eden Robinson’s “Queen of the North” from the vantage point of Indigenous feminism, it becomes clear that this story-work intervenes into the settler colonial logic of extermination by reclaiming the reproductive capacity of Indigenous women’s bodies. Post-structurally, then, the question becomes: what are those institutions that assure settler futurity, and in the case of the body, how do embodied experiences preserve settler colonial ambitions and enterprises? To respond to this, I posit that intergenerational trauma is the vanguard charged with securing the settler colonial complex, specifically by manipulating/preventing the reproduction of empowered Indigenous bodies. I argue that, in powerfully reflexive yet ambiguous ways, “Queen of the North” centres abortion as a profound form of liberatory praxis through discursively excising intergenerational trauma made flesh, and ultimately reconstituting the menstrual period as a sacred, non-shameful ritual/ceremony of personhood. In doing this, Robinson explicates the phenomenological and existential imperatives of Indigenous corporeal insurrection against the settler colonial regime. More specifically, the central

character's implied abortion propels this story from a narrative of loss and victimization, to a pragmatic rallying cry that, as manifested through reproductive insurgence, destabilizes settler colonial corporeal order, paving the way for reclaimed bodies to be put back on the land in powerfully generative formations.

209. Resisting the White Possessive: A Collaborative Space for Discussing Problems of "Inclusion" in the Academy and Beyond

Roundtable

10:30 to 12:15 pm K Block: G.01

Public agencies, higher education, and project funders' constraints threaten inclusion, empowerment, and leadership of Indigenous participants, students, and collaborators in a process Moreton-Robinson calls the "white possessive." Intentions to address this problem too often burden Indigenous participants to "assimilate" to better navigate mainstream definitions of success. This roundtable encourages conversation about shifting the burden of change to institutions to become more informed, safe and equitable spaces and systems for Indigenous peoples as students, clients, or collaborators. Four U.S. scholars seed the conversation from a range of experiences. Michelle Jacob (Yakama Nation), University of Oregon, College of Education, talks about Indigenous teacher candidate experiences of university. Kelly Gonzales (Cherokee), Oregon Health Sciences University-Portland State University Joint School Public Health, talks about decolonizing-health equity approaches within systems of public health and health policy. Brook Colley (Eastern Cherokee/Wasco), Southern Oregon University, Native American Studies, discusses challenges faced by Indigenous faculty and staff who are often expected to do an inequitable amount of Equity, Diversity, and Inclusion service work for their institutions. Emily West Hartlerode (non-Native), Oregon Folklife Network, cites examples of challenges in state-funded projects aimed at serving Indigenous nations. Discussants are eager to hear diverse perspectives from around the globe. Come share your institutional best practices to equity and inclusion for Indigenous students in undergraduate and graduate degree programs, Tribal governments in collaborative projects, and Indigenous clients in public health. The purpose of the roundtable is to engage in collaborative discussion to support one another in resisting the white possessive.

Chair: **Jessica Black**, Heritage University

Presenters:

Michelle M. Jacob, University of Oregon
Kelly L. Gonzales, Portland State University-Oregon Health Sciences University
Emily West Hartlerode, Oregon Folklife Network

210. Essence of Healing: Journey of American Indian Nurses

Film

10:30 to 12:15 pm L Block: G.01

American Indian and Alaskan Native nurses make up only 0.6% of the total United States nursing workforce yet American Indians are 2% of the United States population. Thus, there is a large gap between the number of available American Indian nurses and the provision of culturally professional nursing care to the population. To recruit and retain American Indians into the nursing profession, our research findings indicated the need to utilize multimedia formats to disseminated images of American Indian nurses as role models. This documentary is narrated by Hattie Kauffman, former ABC news correspondent and member of the Nez Perce Tribe. This film showcases the lives of 14 nurses who live and work in the Upper Great Plains of the United States. While their lives and stories are different, they all share a common theme – their past life experiences and American Indian heritage have made them extraordinary healers. As more and more Native people choose nursing as a career, the future of health care will look brighter. The Essence of Healing trailer for the film can be found on Facebook at: <https://www.facebook.com/essenceofhealingdocumentary/>. The Essence of Healing: Journey of American Indian Nurses received the Sigma Theta Tau International (STTI) Nursing Media Award at 44th biennial convention in Indianapolis, Indiana. STTI is an International Honor Society of Nursing that advances world health and celebrates

nursing excellence in scholarship, leadership, and service. Additionally, the film has received eleven film festival awards, one semi finalist and was shown at an additional 13 film festivals.

Chair: **Loretta Jean Heuer**, North Dakota State University

Presenter:

Misty Lynn Wilkie, Turtle Mountain Band of Chippewa Indians/ Bemidji State University

211. Mana Wahine

LHC Roundtable

10:30 to 12:15 pm S Block: G.01

Mana Wahine is an expression of Māori women's knowledge and position within Te Ao Māori (the Māori world) and provides the basis for a kaupapa Māori approach to cultural revitalisation and resistance for Māori women. Where Mana Wahine theory is grounded upon mātauranga Māori (Māori knowledge) it is also informed by the work of many Indigenous women globally. Internationally Indigenous women are at the forefront of movements of Indigenous reclamation, resurgence and resistance. For over thirty years Indigenous women have worked to develop and articulate theories, methodologies and practices that affirm the roles and place of Indigenous women. This is done in contexts that are often hostile to Indigenous women. It is critical that such developments affirm Indigenous cultural ways and provide frameworks that bring to the fore analysis and critique of the intersections of colonisation, race, class and gender that Indigenous women are faced with daily. This roundtable brings together Indigenous women from a range of countries to share their thoughts on the place and importance of developing Indigenous women's theories and methodologies that are grounded upon Indigenous women's understandings and which contribute to the broader aspirations of self-determination as sovereign nations.

Chair: **Leonie Pihama**, Maori

Presenters:

Aileen Moreton-Robinson, Queensland University of Technology
Sarah Hunt, University of British Columbia
Noelani Goodyear-Ka'ōpua, University of Hawai'i at Mānoa; Kanaka Maoli
Ngahuaia Murphy, Ngati Manawa, Ngati Ruapani ki Waikaremoana
Amanda Tachine, Arizona State University

212. Mapping Indigenous Futures: Strategies of Resistance and Resilience in American Indian Literature, Film, and Digital Media

Panel

10:30 to 12:15 pm I Block: G.02

Mapping Indigenous Futures explores the intersections of Indigenous language, literature, art, film, and digital media to consider how Indigenous people's texts function as decolonial sites of agency. This panel explores how Indigenous artists assert tribal sovereignty and unique Indigenous identities in the face of settler-colonial histories, and how their creative texts contribute positively to Indigenous futures benefiting their communities. "Mapping" in this title refers to the "roadmaps" laid out by the artists for an Indigenous future, even as it recalls Mishauna Goeman's idea of (re)mapping through Indigenous literature, as well as the methods expressed in Shanley and Evjen's Mapping Indigenous Presence. Those roadmaps contain Indigenous languages, epistemologies, land claims, legal rights, aesthetics, and ethics. In creating these roadmaps through various modalities, this mapping complicates settler notions of time/frames locating Indigenous futures in the here and now while also inscribing the past through an Indigenous lens. Time, place, and space are mapped within these creative spaces where articulations of Indigenous sovereignty are expressed through Indigenous futures.

Chair:

Angelica Marie Lawson, University of Colorado Boulder

Participants:

A Futurism of Seeing No Future: The Early Works of Ayi Kwei Armah and James Welch **Kate Shanley**, University of Montana

Just as the United Nations Declaration of the Rights of Indigenous people was at least forty years in the making, what we talk about today as Indigenous literary futurism began many decades ago. Many stages and types of recognition reverberate back and forth over time to produce genuine change and postcolonial healing. In this essay, I discuss first stages of recognition in two writers continents apart at the same time in history—Ayi Kwei Armah (Takoradi, Ghana, Africa) and James Welch (Blackfeet/Gros Ventre, Montana, U.S.). Each speaks from a position of alienation within his Indigenous homeland no longer controlled by his own people. Although rarely compared, writers from Africa in this period took up themes comparable to those of their U.S. counterparts, especially regarding recognition and representation. Foundationally, Indigenous recognition functions in an ontology / epistemology that welcomes spirit beings into this earthly realm and human community. In the next stage of recognition, ceremonies for a child's first laugh or first haircut signal becoming human. Kudos for first communal achievements further provide cultural identity grounding, while greeting protocols solidify recognition and ties between peoples. Legal and political recognition on national and global levels follows that. By examining the early writings of Armah and Welch, and briefly discussing the decolonizing trajectory of their work, this essay begins with how disrupted Indigenous recognition patterns in these authors' works paradoxically portray the inability to see a future, and at the same time, offer a stubborn refusal to be erased.

How to Remake the World: Escaping Settler Colonialism

Through Indigenous Futurities Renata Birchfield
Renata Birchfield, University of Colorado, Boulder

This presentation will examine several examples of creative works by Nicholas Galanin and Elizabeth LaPensée to show how imagining Indigenous futurisms through stories can shape our present realities and develop new politics of resurgence. We must first imagine resistance in order to perform it, and crucially, Indigenous futures in Film and New Media enact our sovereignty by imagining our way out of the colonialist control of capitalism and into a world remade through Indigenous epistemologies. Michelle Raheja identifies this process of imagining as a way to craft visual sovereignty, or rather, a new “space of articulation” that is integral to bringing about decolonial futures (31). It is creative acts of production, such as Nicholas Galanin's *Tsu Heidei Shugaxtataan 1 & 2*, which encompass moments of resistance through appropriated creative processes and meld an ulterior world-view with a contemporary creative modality, thus bringing about generative forms of expression as acts of sovereignty. These creative expressions of sovereignty are not merely a way forward but also a resistance to dominant structures that seek to assimilate as well as decimate our populations. Indigenous film and New Media personify this notion of “emergent vitalities,” because of their ability to express differentiation while at the same time representing positionality. “Emergent vitalities,” in my use, embody moments of creation that happen when borders are blurred and transgressed and cultural production becomes a conscious choice of self-determination that can then be reflected back into the world.

Métis Futurism: Rosalie Favell and Métis in Space Set Their Phasers to Decolonize the Sci-Fi Universe *Anna Paluch, Carleton University*

Science fiction (sci-fi) as a borderless genre of media creates various possibilities of representation. Television shows like *Star Trek* introduce characters such as Spock, a little ‘m’ metis (mixed-race) character. Later representations in sci-fi manifest a more challenging representation of mixed identities, bringing forward themes of contemporary mixed-race issues. Cyborgs are displayed as symbols of societal fears of mixing people, races,

religions, and languages; they are the perceived ‘threat’ of what may become of humanity, when mixing bloodlines of historical and colonial enemies. To soften the ‘shock’ of seeing someone from a mixed background, representations of mixed race characters in sci-fi have been often whitewashed. In a North American Indigenous context, the proposed text will make connections with the aforementioned themes with references to sci-fi film and television in relation to the work of Métis artist Rosalie Favell in her series *Plain(s) Warrior Artist and Cultural Mediations* alongside the experiences of podcasters Métis in Space at the 2014 Montreal Comic Con and their general film reviews. By juxtaposing herself within her own images, Favell uses fantasy and sci-fi to address her Métis heritage and confront the whiteness and straightness of popular film and television heroines, while Métis in Space addresses the lack of positive Indigenous representation in popular medias, specifically the invisibility they felt dressing up as Métis space aliens at Montreal Comiccon. The work of these individuals speaks to a larger narrative of ‘metis’ and Metis identity, often overshadowed, within film and television, and references to historical struggles.

“Ancestor Memories”: Sound, Image, and Multiple Generations in Whiteman's “Time Dreams” *Angelica Marie Lawson, University of Colorado Boulder*

This paper explores the pedagogical implications of visual and audible representations of multiple generations in Missy Whiteman's music video “Time Dreams” (2016) which weaves together the spoken word poetry of John Trudell, vocables of Quillman, and the music of Minneapolis based band The Pines. “Time Dreams” juxtaposes images of industry and capitalism with multiple generations of Indigenous people. The layering of Indigenous song, language, poetry, and images both ancient and contemporary, produce a “site of Indigenous instruction” (Allen 2002) that not only appeals to multiple generations, but also visually represents multiple generations via archival footage, images of Trudell, and ending with Whiteman's son—dressed like Trudell— and signing the words “friend, together, and peace” in Plains American Indian sign language, thus “representing the younger generations connection to Trudell's message.” (The Pines 2016) The inclusion of children in Indigenous new media radically challenges centuries of stereotypes of vanishing Indians as, “envisioning Native families . . . is always a political act, and representations of youth in particular stake claims about the future of Indigenous nations as legitimate, and legitimating heirs to the land” (Hearne 9), thus ending on a hopeful note. Though Trudell has passed, a new generation will take up the reins with the lessons they have learned, countering images of destruction of the land with “with ancestor memories” and a hopeful future.

213. At the Center of Resistance: Indigenous Women's Poetry and Waiata (Song)

Panel

10:30 to 12:15 pm L Block: G.02

This panel brings together scholars from across international indigenous communities: Hanna Mattila (Sámi), Jillian Tipene, Hineitimoana Greensill and Arini Loader (Māori), and Caskey Russell (Tlingit). We examine how indigenous women push boundaries and inspire resistance with their poetry and waiata (song). Indigenous women are on the forefront of resistance movements across the world, and the poets and musicians among them are integral to those movements. While the individual poets and musicians explored in these presentations are from different indigenous communities, they share the common goals of sparking indigenous consciousness, promoting indigenous culture, and resisting colonization and all forms of oppression. As Dr. Loader says in her abstract, they are all a part of a “dynamic, living tradition where women's voices are turned to, remembered and celebrated in times of need.” Hineitimoana Greensill, from the University of Waikato, explores her grandmother's use of waiata as a tool for inspiring resistance and claiming space. Hanna Mattila, from the

Sami University of Applied Sciences and University of Tampere, examines modern Sámi women's poetry and its role in breaking taboo and questioning boundaries both cultural and physical. Arini Loader, from Victoria University of Wellington, examines Māori women's waiata written down in the aftermath of the battle of Rangiriri in 1863 to analyze the gendered poetics invoked by their menfolk. Caskey Russell, from the University of Wyoming, examines the poetry of the Tlingit poet Nora Marks Dauenhauer and her role as culture bearer for the Tlingit Nation and advocate for Alaskan Native women.

Chair: *Jillian Tipene*, University of Waikato

Participants:

“Maranga mai ki runga”: Inspiration and Resistance through my Grandmother's Waiata *Hineitimoana Greensill, University of Waikato*

Hineitimoana Greensill Senior Lecturer, University of Waikato Waiata (song), as both composition and performance, has been an important form of expression for Māori women. The art of waiata is also deeply embedded in the whakapapa of my own whānau and our expressions of mana motuhake and tino rangatiratanga (self-determination) over several generations. This presentation explores one woman's use of waiata in a variety of social, cultural and political contexts, and the transformative potential of waiata through performance. Specifically, I focus on the different functions of waiata employed by my grandmother, Tuaiwa Rickard, in particular public forums. Rather than engaging the waiata as historical texts, I will analyse two specific, and very strategic, functions of waiata: waiata as a tool of conscientisation/inspiration and waiata as a tool of resistance. This presentation argues for the significance of waiata, as performed by Māori women, in negotiating and claiming both intellectual and physical space.

Self-determination and Border Crossing in Sámi Women's Poetry *Hanna Mattila, Sámi University of Applied Sciences; University of Tampere*

Hanna Mattila Sámi University of Applied Sciences; University of Tampere This presentation discusses contemporary poetry written by female Sámi poets in relation to self-determination and border crossings. Sámi poetry has been in many ways reshaped and reinvented in terms of both form and content over the past 20 years. Sámi women are at the forefront of this movement to reinvent poetry. Many take a very personal approach in their writing, and their poems reflect their innermost feelings and concerns. Sámi women also break taboos—such as openly discussing female sexuality—and redefine themselves in relation to both their own community and the nation state society. Female Sámi poets have also adapted modern forms of expression such as slam poetry. Modern Sámi literature was established during the 1970s in connection with worldwide ethno-political movements. Contemporary Sámi literature, like other indigenous peoples' literature, is largely based on oral traditions both in form and content. From the early days, Sámi women have had very active roles as writers. Many Sámi female poets find inspiration for their poetry in the Sámi lifestyle, the Sámi society, and traditional livelihoods such as reindeer herding. In their poetry ethno-political themes of language and culture suppression are intertwined with feminist and ecological concerns. This presentation is restricted to most recent female Sámi poetry written in the past 20 years. By exploring selected poems, my presentation seeks to provide concrete examples of self-determination and border crossings in Sámi women's poetry.

He Wahine Te Nuinga o te Hunga Tautitoto: Māori Women Composers in 19th Century Manuscripts *Arini Loader, Victoria University of Wellington*

Arini Loader Victoria University of Wellington In the preface to his magnum opus of traditional Māori song-poetry Ngā Mōteatea, scholar-statesman Sir Apirana Ngata

noted the predominance of Māori women as composers: ‘Ahakoa i a Tainui, ahakoa i a Te Arawa, i a Maatātua, i a Horouta, i a Tākitimu, i a Aotea ka whakaputa he wahine nāna i tito ngā tangi, ngā waiata aroha, ngā pātere, ngā kaioraora, ngā oriori’ (‘Whether it be of the Tainui, Te Arawa, the Maatātua, the Horouta, the Tākitimu, or of the Aotea there would emerge an outstanding woman who composed laments, love songs, derisive songs or pātere, songs of defiance and curses or kaioraora, and lullabies or oriori’). This paper explores the poetry of Māori women whose songs were sung by entire communities, recorded by Māori men and collected and published by white settlers and colonial officials in the 19th century. Specifically, I draw on a manuscript of song texts produced by Māori taken prisoner subsequent to the devastating battle of Rangiriri in 1863 and examine the unique poetics of the women through which the captives choose to express themselves. The picture that emerges from the dust and devastation of war is one of a dynamic, living tradition where women's voices are turned to, remembered and celebrated in times of need.

When We Sing Our Songs: The Poetry of Nora Marks Dauenhauer *Christopher Caskey Russell, University of Wyoming*

Caskey Russell University of Wyoming The work of the Tlingit poet, playwright, and scholar Nora Marks Dauenhauer has garnered little attention outside Alaskan Native Studies circles. This paper aims to remediate that lack of attention and argue for Dauenhauer's importance to, and greater exposure within, Indigenous Studies. I will discuss the breadth of Dauenhauer's work from her scholarship and translations to her work on language revitalization, and I will examine selections from Dauenhauer's major poetic texts *The Droning Shaman* and *Life Woven with Song*. Dauenhauer's poetry is stealthily complex: readers unfamiliar with Tlingit culture may not catch the incredibly complex expressions of Tlingit *tundatāani* (Tlingit thought world) embedded within her verse. I will provide culturally informed close readings and literary analysis of several of Nora's poems to illustrate how in her poetry we find a culture bearer for the Tlingit, a strong advocate for the rights of indigenous women, and a unique voice that deserves greater attention within Indigenous Studies.

214. Indigenous Technologies of Communication of Abia Yala and Turtle Island (Part I)

Panel

10:30 to 12:15 pm S Block: G.02

This is a double panel that gathers an interdisciplinary group of scholars studying a wide variety of Indigenous technologies of communication in distinct time periods throughout the Abia Yala and Turtle Island (or the Americas, South and North). The principal aim is to foment discussion among communication technology specialists in spite of disciplinary, linguistic, and regional differences. For these panels, Indigenous technologies are understood as the processes, networks, tools, and knowledges related to diverse systems of knowledges, beliefs, practices, and products related to communication. This follows historian Marcy Norton's (2017) view that technologies are “a set of practices and processes designed to transform matter (matter can include the body as well as exogenous elements) as well as the transformed matter itself.” Norton builds upon Alfred Gell's (1988) proposal that technologies are always shaped by, and deployed within, social contexts and networks that are constantly undergoing recalibration. Together these papers show that technologies can be a powerful analytic for drawing out diverse knowledges and practices of Indigenous peoples of various origins and places. The first panel (Media & Sound) discusses Indigenous television, soundscapes, social media, and videogaming to revitalize and strengthen Indigenous communities present and future. The second (Self-Representation in Settler Colonial Contexts) turns to performance, multi-media legal documents/community histories, newspapers, and song-poems to address self-representation and identity construction in settler colonial contexts across space and time.

Chair: *Kirby Brown*, University of Oregon

Participants:

OsiyoTV and the Production of Cherokee Nationhood in the 21st Century *Kirby Brown, University of Oregon*

At tribal reorganization in 1971, the Cherokee Nation numbered roughly 40,000 citizens, most of whom lived in the 14-county jurisdictional area in northeast Oklahoma. Today, tribal enrollment exceeds 330,000, over 2/3 of which live outside of the legal and political jurisdiction of the Nation. Such dynamics have led to contentious debates about the location of political power and influence, the relationships and responsibilities between expatriate and resident citizens, and conflicts between abstract legal and political understandings of nationhood and more concrete relations of peoplehood anchored to kinship, culture, language, history, and place. Recently, the Cherokee Nation has leveraged technology and new media as potentially productive resources to mediate these tensions. The highly-awarded OsiyoTV is one such project. Produced entirely by Cherokee and Oklahoma Indian staff, the magazine provides a Cherokee-centered “hub” for resident and non-resident citizens to access contemporary features about Cherokee citizens as well as an extensive online archive of individual segments in Cherokee history, language, and culture. This paper explores the complicated politics at the heart of OsiyoTV’s mission. If, on the one hand, the programming reflects Michelle Raheja’s and Scott Lyons’s concepts of “visual” and “rhetorical” sovereignty by capturing the diverse histories and contemporary realities of Cherokee life, it also brings to light potential limitations of virtual “nation-spaces” to mediate the political, social, and lived experiences and commitments that animate contemporary Cherokee life and politics.

Ticpannextizceh Toixxayac: Alternative Nahua Realities through a Facebook Platform *Jessica Sanchez Flores, University of Texas*

In a fast-growing global, technological context this project observes the Facebook profiles of four Nahua women who reside in different cities within the Mexican state, all who migrated from the municipality of Chicontepec, Veracruz. Nahua women utilize social media as a platform to (re) claim their identities and contribute to the revitalization of their culture by portraying their continuous relationship with their communities through writing in their language, and constantly being a part of everyday activities and celebrations despite their location. Through Facebook Nahua women are transgressing what historically has been perceived as indigenous and are creating a space of resistance and resilience in urban spaces that promotes a strong sense of community amongst them.

Indigenous Manuscripts of 17th-century Settler Colonial Mexico *Kelly McDonough, University of Texas at Austin*

One of the ways that we have unintentionally obscured commonalities among Indigenous experiences across the Americas is by cleaving to an imagined land-labor binary that would have settler colonialism as an explanatory model only for Anglophone but not Iberian colonialisms (Speed 2017). But Indigenous experience in what is today known as Latin America was—and is—equally marked by labor extraction and land dispossession and elimination of native bodies. In this presentation I discuss 16th-17th century Spanish policies of congregación (forced Indigenous relocation) and composición (formalized distribution and issue of land titles) in colonial Mexico. I then outline how Nahuas responded to these ongoing processes of land dispossession with the production of alphabetic and pictographic manuscripts—today called Primordial Titles—as proof of their relationship with specific territories since “time immemorial.” I focus on storytelling in the manuscripts, and how it was a vehicle for the transmission of crucial knowledges at a time of crisis,

therein an important tactic to defend the people’s rights to their land, but also to understand themselves as a unified community.

215. (Re)Claiming Places: Relocation and Removal
Individual Paper Session

10:30 to 12:15 pm L Block: G.03

Chair: *Armon Tamatea*, University of Waikato

Participants:

New Perspectives on the U.S. Policy of Indian Removal from the “Zone of Removal” *Jeffrey Ostler, University of Oregon*

This paper provides new perspectives on the U.S. policy of Indian removal by looking at the policy from the vantage point of what I term the “zone of removal”—the ever-shrinking area west of the Mississippi that policy makers planned to be the location for the removal of Indians living east of the Mississippi. Standing in the zone of removal first highlights that policymakers began preparing for removal very soon after the Louisiana Purchase and thus allows us to put to rest the view that the policy of removal was developed incrementally and as an alternative to a policy of “civilization.” Second, this perspective reveals a basic contradiction at the heart of Indian removal, since the zone of removal quickly became a zone for settlement and so steadily shrank. This meant that even as removal was being planned, it was apparent that the lands being promised Indians in the west could never be permanent. Third, this perspective broadens our sense of the impact of removal by taking into account the policy’s impact on the tribes indigenous to the zone of removal. Finally, this perspective requires us to extend our assessment of the impact of removal on eastern nations to encompass what happened to them after the trails of tears when they tried to reconstitute themselves in the zone of removal.

Native/Alien: How World War II Prisoners of Mixed Japanese & Alaska Native Ancestry Challenged their “Resettlement” *Hana C. Maruyama, University of Minnesota*

During World War II, Henry Ozawa was among 50 mixed Japanese and Alaska Native individuals forcibly removed from their homes in Alaska and sent to Japanese American concentration camps. In this presentation, I focus on Ozawa to explore how one individual responded to and resisted the State’s attempts to “resettle” him both geographically and as a mixed person who did not neatly fit into stereotypes of one group. After the Army incarcerated Ozawa for being Japanese, the War Relocation Authority (WRA) requested that the Office of Indian Affairs (OIA) resettle him on a reservation (to which he did not belong) to protect him from “corruption” by Japanese internees. The OIA insisted it could not guard a person of Japanese ancestry, implicitly denying his indigeneity. The WRA ultimately gave Ozawa a leave permit to work as a logger in Idaho, turning him into alienated labor. Agencies read him as either the dependent Native ward or as the efficient but sneaky Japanese farmer in their attempts to “resettle” him beyond the Exclusion Zones and Alaska. These various tactics tried to alienate Ozawa from his land (by trying to place him on any reservation), from his sovereignty (by limiting his freedom of movement), and from his indigeneity (by incarcerating him as Japanese alienated labor). As such, I demonstrate that the State used Japanese American incarceration as a method of Native elimination. However, I argue that Ozawa manipulated, resisted, and exceeded these racial and settler logics to advocate for himself, asserting his inalienable Native sovereignty.

Relocating and Reclaiming Indigeneity: Urban Fictions of Van Alst and Orange *David Lewis Moore, University of Montana*

A new generation of Native American writers takes a re-energized approach to decolonization. They reaffirm

Indigeneity in cities where a majority of tribal members live, as they further deconstruct classic colonial divides of nature/culture or wilderness/civilization and entrenched racial hierarchies. Among contemporary Indigenous writers such as Tiffany Midge, Elissa Washuta, and Stephen Graham Jones, who reject and ridicule stereotypes of Indians as projections of colonized "nature," Lakota author Theodore Van Alst and Cheyenne/Arapahoe author Tommy Orange stand out in their claims to urban Indigeneity. Referencing modern global movements for Indigenous rights, this paper analyzes and contextualizes their fictional craft, marking the significance in literary studies of this urban (re)definition of Indigeneity that would complicate the standard critical lens of "homing in." Both Van Alst's *Sacred Smokes* and Orange's *There There* look at generational effects in the context of the Indian Relocation Act of 1956. Van Alst's interwoven short fictions thus reclaim streets in Chicago, Illinois, while Orange's novel reclaims Oakland, California. The intense, young narrative voice in Van Alst's fiction embodies the more discursive voices in Orange's novel, where the Prologue proclaims: "Being Indian has never been about returning to the land. The land is everywhere or nowhere" (11). Such a radical announcement may be seen across generations either as ultimate assimilation, giving up on "returning to the land," or as ultimate reappropriation, remapping kinship on the "land" as "everywhere," including downtown. This urban affirmation grants no quarter to settler colonials who refuse to acknowledge they live on stolen land.

216. Photography and Diné: The Archive, Fragmentation, Circulation and the Nexus with Contemporary Photographic Practice

Panel

10:30 to 12:15 pm S Block: G.03

This panel explores the historical context of the creation, archiving and circulation of 19th century photographs of Diné (Navajo), observing the nexus formed by the intersection of these historic photographs with contemporary photographic practice by Diné photographers. This exploration begins with an overview of the earliest known photographs of Diné taken in the American Southwest, particularly New Mexico, including the recent recovery of photographs that have been lost for 150 years (Abelbeck). Particular attention will be paid to the historical context of the creation of these photographs (i.e. their imprisonment in the Bosque Redondo, the signing of the Navajo Peace Treaty, boarding schools, etc.). The panel will subsequently interrogate the contemporary circulation of these images, and the manner in which this has fragmented stories and histories (Romanek). The discussion concludes with contemporary Diné photographers reflecting on their own practices. Rapheal Begay will discuss his Vernacular Response photography, and his ongoing documentation of the Navajo Nation, presenting culture, community and creation. Photographer Will Wilson will discuss his interest in the ways that photographic archives have been used to invent, generate, promulgate "deviant" subjectivities (esp. Indigenous) and then enact power over them, examining his use of old and new techniques to address the problematic of representation. Panelists: Hannah Abelbeck, Archivist, New Mexico History Museum; Devorah Romanek, Curator, Maxwell Museum of Anthropology, UNM; Rapheal Begay (Diné), Photographer; Will Wilson (Diné), Head of the Department of Photography, Santa Fe Community College; Photographer Jennifer Nez Denetdale (Diné), Associate Professor of American Studies, UNM (Chair and comment)

Chair:

Jennifer Denetdale, University of New Mexico

Participants:

Historic Photographs of Diné from New Mexico: Their Creation and Archiving *Hannah Abelbeck*, *New Mexico History Museum*

This presentation gives an overview of four sets of photographs of Diné people taken during the Long Walk era. These photographs include outdoor scenes at Hweeldi,

portraits from the ca. 1866 "Souvenir of New Mexico" album, portraits taken by Nicholas Brown and Son, and photographs made in 1868 by Valentine Wolfenstein, including some made in during the week the Naaltsos Sání was negotiated and signed. The presentation also discusses the creation, dispersion and circulation of the images. Historical and contemporary practices, including both the ideological and the material, influence how photographs are used to talk about history today. Original processes of creation and circulation; later use, ownership changes, and reevaluations of importance; and ongoing care and record keeping (not limited to digital access and discovery...or lack thereof), present challenges in discovering, accessing, and interpreting photographic material. An active imagination, both about historical actors and social and institutional processes, is critical to asking new questions of troubled and troubling archival collections. Sometimes this frustrating, laborious work leads directly to a confrontation with inherent problems in historical and archival practices, including colonialism, biases, and incoherence. Sometimes it also leads to new discoveries, new questions, and new understandings of misidentified, misunderstood, or unappreciated sources.

Decontextualizing the People: The Contemporary Circulation of Historic Photographs of Diné *Devorah Romanek*, *University of New Mexico*

The first known photographs of Diné date to 1866, when just more than a dozen of portraits were taken during the forced relocation and imprisonment of Diné by the U.S. government at the Bosque Redondo, in Southeastern New Mexico. 150 years later, these images, long suppressed in the archive are found marketed and distributed online, printed on throw pillows and i-phone covers in dozens of different designs, for sale to a larger and often unknowing public. This paper investigates the mechanizations, literal and metaphoric, that have facilitated this current reality. The existence and positioning of such reproductions of Diné peoples in or on products found for sale on the internet has real-life consequences for all people, but most specifically for Diné, which this paper will query. This examination relies on recent collaborations between institutions, communities and individuals, and these relationships will be addressed and acknowledged. As a result of these collaborations and conversations, current research in the archive and recent findings reveal a relationship between technological and social change related to the photographs in question, which will be highlighted. Questions will be raised concerning rights to images, technologies of reproduction, technologies of circulation, relationships between the printed product and the virtual circulation, intended audiences and consumers, and the impact for those who identify as the descendants of those portrayed.

A Vernacular Response: Exploring the Past, Creating the Present, and Curating the Future *Rapheal Begay*, *University of New Mexico*

With respect to my childhood upbringing on the Navajo reservation, I have developed my own sense of identity and community which is now reflected within my work as a creative collaborator. Through various community-based projects and initiatives, I explore the past, create the present, and curate the future. And so, A Vernacular Response is an ongoing attempt to not only document the Navajo Nation but to also present and represent culture, community, and creation in various forms such as photography, installation, and platforms of space and time. Through the documentation of environment, a moment is created that both celebrates and challenges its source of creation. What I describe as a place between red dirt and blue skies, the Navajo Reservation has provided an ongoing subjective perspective and spiritual journey of discovery and rediscovery of self, community, place, and identity. Preexisting aesthetic relationships found within/of the reservation offer an exploration and expression of

balance, distance, and difference. In the end, fact-fiction, reality-fantasy, traditional-contemporary, and Native-non-Native aspects of being are documented as a reflection of an environment known as home. In short, I seek to contribute to the visual legacy of Navajo art, history, culture, and life through collaborative creation and indigenous innovation.

Weaving Archive and Repertoire: History, Coequality and Storytelling, Old and New Will Wilson, Santa Fe Community College

My presentation will investigate how photographic archives of Indigenous communities have been used to invent and promulgate “deviant” subjectivities. I will examine how these archives have historically constructed the image of the Navajo Nation while simultaneously enacting control over it. I will discuss two of these archival projects: the Navajo Nation’s, Milton S. Snow, Indian Service, Photographic archive, 1937-1958, and, Edward S. Curtis’, The North American Indian. I will counter-pose this analysis by offering insights into my current projects, the Critical Indigenous Photographic Exchange (CIPX) 2012-present, and Auto Immune Response (AIR) 2004-present. These projects attempt to problematize and disrupt the legacy of settler-initiated photographic surveys by transforming them from the perspective of a trans-customary Indigenous cultural practitioner.

217. Decolonizing Museums, Indigenizing Exhibitions

Individual Paper Session

10:30 to 12:15 pm L Block: G.04

Chair: *Nalani Wilson-Hokowhitu*, University of Waikato

Participants:

Birget and Gulahallat. Sámi Tools for Indigenization of Museum Exhibition *Áile Aikio*, University of Lapland

In this paper I will present a study of indigenization process of the permanent exhibition in Sámi Museum Siida in Anár, Sápmi/Finland. In 1998 Sámi Museum Siida gained modern museum building and the current main exhibition was opened. This 20-year-old exhibition is visited by 60,000 visitors annually and it’s one of the most important sources of information about the Sámi. In 2017 Sámi Museum Siida and University of Lapland launched a project, which aimed to create procedures and a new exhibition manuscript for a culturally and socially sustainable museum of the indigenous Sámi people. In this paper I will present some of the results of the project and two key concepts for the new exhibition manuscript. Birget (to manage) and gulahallat (to communicate) are central values in the Sámi culture. The Sámi value self-sufficiency, ingenuity and ability to collaborate with other, birget and gulahallat are preconditions for survival in Arctic environment. In research context the concepts are indigenous methods or theories based on Sámi approach and understanding. In the new Siida exhibition, these Sámi concepts are the central message the exhibition aims to convey to the visitors, both Sámi and non-Sámi alike. In my paper I suggests that by taking central Sámi values as starting point Sámi museum Siida indigenizes museum exhibition and the representation of the Sámi in a museum exhibition. Sámi concepts become tools for indigenization in a museum exhibition based on Sámi values, worldview and needs.

Navigating the Present: Diversifying Indigenous Research Dissemination *Nalani Wilson-Hokowhitu*, University of Waikato

The presentation will detail the conception and curation of an art exhibit, Ka Hikina: Navigating the Present, that will be held alongside NAISA at the ArtsPost Gallery next to the Waikato Museum from June 14 to July 15, 2019. As a Kanaka Maoli woman with ancestral ties to Moloka’i Nui a Hina and Kalapana, Hawai’i, now residing in Aotearoa, I facilitated Ka Hikina: Navigating the Present as a

collaborative exhibit to explore Indigenous, global citizenship expressed through a diverse array of mediums, such as storytelling, art and dance. The research and research expressions that I have created speak specifically about an intergenerational relationship between Hina, an ancestress who voyaged from Kahiki and birthed the island of Moloka’i. The art work communicates how her essence continues to guide the ebb and flow of the ocean tides, the flow within our own moon cycles, and everything that is fluid, such as water and river ways. Utilizing mo’okū’auhau (genealogy) as methodology, the presentation will explore potent and transformative approaches to research dissemination. The exhibition developed into a collaborative show exploring the profound ancestral ties between Kānaka Maoli and Māori across Moananuiākea. We come together as artists, academics, and complex Indigenous peoples with the capacity to connect deeply to place, while also boldly setting sail into the future.

Finders, Keepers - The Lie Archivists Tell Themselves About Ownership *Carmen Lee Miedema*, University of Manitoba

Scholars, missionaries, and fur traders have systematically written down the knowledge they gained from Aboriginal Peoples and used it to build their careers, justify their presence to their superiors, and even advance their nation’s scientific goals. But what happens when such records are donated to an archival institution? Who owns them? Who controls access around the knowledge contained in them? These are questions archivists must be able to answer, and yet such questions are rarely asked. This paper asks these hard questions, utilizing a set of records written over a thirty-year period by a Mennonite missionary working in communities along the Berens River system in Manitoba, Canada. It also attempts to understand why these records were written, if the communities were aware of the minister’s intentions, if the missionary considered these communities wishes, and why the institution failed to follow proper archival procedures. These are obviously difficult questions, which is why this paper is a part of a larger project, but that hopefully will lead to some serious and thoughtful dialogue around how academics view archival records and how archivists should be reconsidering their Eurocentric colonizing methods.

218. Settler Colonial Violence and Indigenous Resistance

Individual Paper Session

10:30 to 12:15 pm L Block: G.05

Participants:

Disputed Sovereignty: Indigenous Autonomy, Nation-State, and Drug Trafficking in the Tarahumara Mountain, Northern Mexico *Fatima del Rocío Valdivia*, University of Texas at Austin

Can we talk about Rarámuri autonomy or sovereignty in a land where Rarámuri communities don’t have legal certainty over their territory, where the mestizo authorities monopolize the resources, and where seems to drug cartels control everything? This paper approaches the issue of Rarámuri autonomy in the Tarahumara Mountain, northern Mexico, in a context of multiple sources of superimposed power and authority, such as the state, the local no indigenous territorial administration, and the drug trafficking groups. It is based on my previous experience working in the region as a lawyer and as an activist researcher. The main goal is to discuss how Rarámuri autonomy is being contested by other agents, how these agents are interacting, and how this interaction is or is not allowing the persistence of the Rarámuri sovereignty. I am approaching the issue of state sovereignty and the creation of the state of exception in order to historicize the current situation of the indigenous communities, but mostly to historicize the emergency of Tarahumara and its inhabitants as marginal, as a periphery that allows the emergency of fragmented authorities and “marginal”

sovereignties. I explain how drug trafficking groups are claiming to be recognized as a new source of justice in the region, as a new jurisdiction in dialogue with Rarámuri and state authorities. I conclude that a third space of sovereignty its being a tool for survival and historical continuity for Rarámuri population against drug trafficking, and beyond the binary discourse of dominated and domineers.

The Purepecha vs Organized Crime. Solidarity and Traditional Practices as Effective Means to Resist in Mexico *Lorena Ojeda Davila, Universidad Michoacana; Erick Lopez Barriga, Universidad de Guanajuato*

The State of Michoacán, Mexico has faced security challenges during the last few years. Indigenous residents have reacted to rising crime levels and the retreat of the State by organizing community guards. This paper will explore the origins and effectiveness of indigenous community guards from a historical perspective, focusing on the communitarian solidarity that has been enhanced by their traditional and religious popular practices. The argument is that internal divisions and conflicts have been a constant in post Revolutionary P'urhépecha history. These conflicts were exacerbated in the past decade due to the incursion of organized crime into the region, but paradoxically, at the same time, this serious threat led the Purepecha to forge a more cohesive ethnic identity by reviving certain ancestral practices, communal organizational forms, and religious symbols. These proved fundamental to the efforts to defend Cherán. The paper will cover some specific aspects of a larger project we've working on since 2015. It relies on archival collections in the Archivo General Agrario, the Archivo General de la Nación, and local Michoacán archives, as well as the Special Collections of the University of Chicago, the Bancroft Library, and the Benson Latin American Collection. It also utilizes interviews and oral testimonies of members of indigenous communities. Finally, it considers several academic approaches to these problems from an outsider perspective, such as the ones made by American (Beals, Foster, Brandes, etc.) and Mexican (Calderón, Maldonado, Ventura, León, Aragón, etc.) renowned scholars working in the region.

'Not everything should be consulted: Settler Colonial Violence and the Implementation of the Duty to Consult in Chile *Magdalena Ugarte, Ryerson University*

This paper offers a critical re-reading of the implementation of the duty to consult with Indigenous peoples in Chile, placing the practice of consultation in light of the settler colonial (Wolfe, 2006) history of the country. Since Chile ratified the International Labour Organization's Indigenous and Tribal Peoples Convention 169 in 2008, several developments have taken place. One of them concerns the state's efforts to regulate consultation through the creation of two parallel consultation mechanisms – one for investment projects with environmental impacts and one for all other so-called general government measures. Adopting an institutional ethnographic approach (Smith, 2005), this analysis draws on extensive fieldwork research to show how the planning and negotiation of those regulations re-enacts historical trends in Indigenous policy, which have sought to forcefully assimilate, negate, and/or reduce the exercise of Indigenous rights. More than 40 in-depth interviews with state officials and Indigenous leaders who were involved in the process suggest that the contemporary practice of consultation further consolidates the state's longstanding approach towards Indigenous peoples – what some scholars have termed 'domination by imposition of Chilean law' (Burgos et al., 2006). While there are numerous studies of Indigenous consultation in Chile, most of them adopt a legalistic approach that focuses on gaps in implementation or failure to meet international law standards (Ríos, 2011;

Tomaselli, 2013; Sanhueza, 2013; Caniueco and Peralta, 2017). This paper adds to these debates by connecting consultation in the 21st century to historical practices that perpetuate the existence of colonial rationalities and sensitivities (Porter, 2010) today.

219. The Legacies of Cortés and Cook: Persistence, Resistance, Revival, Revolution
Roundtable

10:30 to 12:15 pm K Block: G.06

This roundtable responds to K'iche' Maya scholar Emil Keme's challenge to "think about the world from the plurality of our Indigenous experience" to develop, as Linda Tuhiwai Smith proposes, "global 'indigenous strategic alliances'". Instigated through the auspices of NAISA's Abiyala group, the intention is to develop an alliance between Mayan and Māori scholars and activists. 2019 marks a set of significant dates– the 250th anniversary of Cook's first visit to Aotearoa and the 500th anniversary of Hernando Cortés invasion in the present-day area of Veracruz. With the NAISA conference moving from "the North" to "the South", it seems timely that an Indigenous South-South dialogue take place. Cortés's enterprise introduced the notion of race, beginning with the colonization of Abiyala (a term used by some "Latin American" Indigenous peoples for themselves). The invasion generated mechanisms of social domination that preserved a "caste" social classification beyond the colonial period, termed by Mignolo as a "matrix of power". The observation of the Transit of Venus from the South Pacific instigated Cook's voyages. Salmond argues the "controlling gaze of Enlightenment science" was a precursor to "colonial domination". The pattern had been set earlier, with papal doctrines giving Spain the "heathen" territory in the Americas. This "doctrine of discovery" carried over into Aotearoa. The roundtable will discuss these and other legacies, including how Abiyala and Māori people have persisted, resisted, revived and revolted against such matrices of power.

Chair: *Katharina Ruckstuhl*, University of Otago

Presenters:

Eruera Tarena, Te Rūnanga o Ngāi Tahu
Emil' Keme (aka Emilio del Valle Escalante), The University of North Carolina, Chapel Hill
Andrea Ixchiu Hernández, Maya TV
Maria Aguilar Velásquez, Tulane University
Jo Smith, Victoria University of Wellington
Giovanni B'atz', Public Scholar

220. Nā te iwi, mā te iwi! Projects from the Ngāi Tahu Archive

Panel

10:30 to 12:15 pm K Block: G.07

The Ngāi Tahu Archive was established in 1978: nā te iwi, mā te iwi – by the people, for the people. Today, it comprises collections of the former Ngaitahu Maori Trust Board, records of Te Rūnanga o Ngāi Tahu, and personal papers of selected individuals. Through digitization, it is also becoming a repository for archives of tribal significance repatriated from external institutions. In addition to gathering at-risk information and protecting the physical integrity of archival material, the Archive is actively engaged in a range of projects that make Ngāi Tahu knowledge accessible to tribal members and the wider world. This panel brings together five of the scholars involved in this work: two kaumātua (elders) and three younger, but established, researchers. Their backgrounds range from political studies, anthropology and history to heritage protection and environmental management. The Ngāi Tahu Archive is critical to retaining tribal memory as well as shaping future-focused tribal policy and investment. As such, this session argues for the importance of tribally-led scholarship. In so doing, it outlines key outputs from the Archive including a much-lauded online digital atlas and prize-winning collection of tribal biographies. An assertion of Ngāi Tahu mana (authority) over Ngāi Tahu knowledge is at the heart of these projects and of this panel. Its panellists are thus realising the aspirations of previous generations of Ngāi Tahu leaders: to promote Ngāi Tahu perspectives on Ngāi Tahu history rather than perspectives brought to bear by others.

Chair: *Tipene O'Regan*, Te Rūnanga o Ngāi Tahu

Participants:

Kā Huru Manu: My Names are the Treasured Cloak which Adorns the Land *Takerei Norton, Te Rūnanga o Ngāi Tahu*

When Kā Huru Manu (www.kahurumanu.co.nz), the online, digital Ngāi Tahu Atlas was launched in November 2017, it was the culmination of more than a decade of dedicated work by Ngāi Tahu marae communities, kaumātua (elders) and Te Rūnanga o Ngāi Tahu staff. This extraordinary project draws upon knowledge dating back generations and utilises the latest Geographical Information System (GIS) technology to record and map Ngāi Tahu stories and place names onto a virtual landscape. Kā Huru Manu includes over 1,000 Māori place names drawn from whānau (family) manuscripts, published books, surveyor's notebooks, 19th century maps, newspaper articles, and a vast array of unpublished material. It also features information about a selection of ara tawhito (traditional travel routes) and historical Māori land allocations (Native Reserves). Initiated to record Ngāi Tahu history on a tribal platform for Ngāi Tahu people, Kā Huru Manu is a vital resource for the iwi. It is also proving an important resource for the wider public - in many cases, historical and cultural information about the iwi is being brought into the public domain (in a readily accessible form) for the first time. Kā Huru Manu serves as a re-assertion of Ngāi Tahu mana (authority) over the landscape as well as an educational tool. It also embodies an act of significant generosity on the part of the Ngāi Tahu communities who have chosen to share their information publicly through this platform.

Tāngata Ngāi Tahu: Exploring Tribal History through the Lens of Biography *Helen Brown, Ngāi Tahu*

While Ngāi Tahu have not always controlled the written sources espousing our tribal history, we have always maintained our own sources of historical knowledge including the stories of tipuna (ancestors) kept alive on the marae, in the memories of kaumātua (elders), and within individual whānau (families). Recognising the importance of gathering and recording these life stories, the Ngāi Tahu Archive embarked on a project in 2017 to explore tribal history through the lens of biography. *Tāngata Ngāi Tahu: People of Ngāi Tahu*, a book celebrating the rich and diverse lives of 50 Ngāi Tahu people, was the result. Edited by Helen Brown and Takerei Norton from the Ngāi Tahu Archive team, the biographies in *Tāngata Ngāi Tahu* span two hundred years of tribal history, shedding new light on some old faces and bringing others into the light for the first time. The biographical subjects are eclectic. So too are the authors and their writing styles which range from the academic to the anecdotal. Among the contributing authors are esteemed tribal historians, Archive Team staff, history students, and several whānau members – some writing for publication for the first time. The biographical subjects have each contributed to their iwi, hapū and whānau in myriad ways. They include tohunga and rangatira, community leaders, champions of Te Kerēme (the Ngāi Tahu Claim), activists and scholars, fishermen and farmers, sportspeople, weavers, musicians, and many more. All are descendants of Waitaha, Ngāti Māmoe and Ngāi Tahu; united by whakapapa, they are *Tāngata Ngāi Tahu*.

Crossing the Divide: Archaeology in the Tribal Archive *Atholl Anderson, Te Rūnanga o Ngāi Tahu*

Ngāi Tahu, like Māori in general, have had relatively little control over ancestral sites. We know about and cherish the numerous places within the Ngāi Tahu rohe named and described in the 19th century, but thousands of others are known only by their archaeological features as village sites, fishing camps, cooking pits, and rock art sites amongst others. They are no less wahi tapu, wahi tupuna or wahi mahinga kai than those recorded in the archives, but unlike those they lie across the historical divide between ancestors embedded in whakapapa, and anonymous people of

unknown lineage. Yet there is no question that the sites and their contents were created by our tupuna, and it is a valid question as to whether we should hold a more influential position in dealing with them than we do; the advisory roles we occupy in relation to Heritage NZ, DoC, local bodies etc., notwithstanding. If we are to cross that divide then the first step in a new approach to our ancestral archaeology would be to bring the sites and their contents into our tribal archive, and thence, out to our people. There is much to learn from the ancestral archaeology of our rohe, as illustrated by looking at perishable objects preserved in central Otago rockshelters, and archaeological science is constantly opening up new avenues of knowledge. It is argued that we should profit from such progress, but do so from a position of strength in access to and control of our tribal resources.

Going “Back to the Blanket” or Simply Slipping the Gown? A Reflection on Making Ngāi Tahu History with Gumboots on *Michael J. Stevens, Te Rūnanga o Ngāi Tahu*

For indigenous scholars raised in tribal heartlands, who remain embedded in those places, academia can pose a number of practical and moral challenges. This is as true for Māori in New Zealand as it is for ngā iwi taketake across the settler colonial world. Especially so for tenured academics. In 2010 I completed a PhD in History focusing on “muttonbirding”: the seasonal harvest of juvenile tītī by Ngāi Tahu families from offshore islands; a custom I have participated in all of my life. This doctoral project was a self-conscious – and mostly successful – attempt at marrying my love of historical research with a deep commitment to whānau and whenua. This work led to a lecturing position in Māori History at my alma mater in 2012 and over the next five years I continued to combine my Ngāi Tahu life with my academic life wherever I could. Key to this, research-wise, was a large project centred on my hometown. By such means, I hoped to keep wearing my gumboots. Nevertheless, I quit my lecturing position in late 2017. This was not so I could return “to source, emotional and geographical”, because I had never left those things. However, it was necessary so I could keep inhabiting them. This decision also freed me up to work more fully with the Archive Team at Te Rūnanga o Ngāi Tahu and thereby generate research and writing that is of a higher quality and more relevant to my iwi than if I had stayed in academia.

221. Roundtable on Manu Karuka’s Empire’s Tracks: Indigenous Nations, Chinese Workers, and the Transcontinental Railroad

Roundtable

10:30 to 12:15 pm 1 Block: G.09

This roundtable brings together key scholars of Native American history, racial capitalism, and critical ethnic studies to engage Manu Karuka’s important new book *Empire’s Tracks: Indigenous Peoples, Racial Aliens, and the Transcontinental Railroad*, forthcoming from the University of California Press in January 2019. This innovative study boldly reframes the history of the transcontinental railroad from the perspectives of Cheyennes, Lakotas, and Pawnees, and from the vantage of Chinese migrants who toiled on its path. In this meticulously researched monograph, Karuka situates the railroad within the violent global histories of colonialism and capitalism. Through an examination of legislative, military, and business records, Karuka deftly explicates the imperial foundations of U.S. political economy. Tracing the shared paths of Indigenous and Asian American histories, this multi-sited interdisciplinary study connects military occupation to exclusionary border policies, a linked chain spanning the heart of U.S. imperialism. This highly original and beautifully wrought book unveils how the transcontinental railroad laid the physical, as well as the figurative tracks of the U.S. Empire. Ned Blackhawk, Iyko Day, and Jaskiran Dhillon provide a critical analysis and discussion of the book, with a response from Manu Karuka.

Chair: *Iyko Day*, Mt. Holyoke University

Presenters:

Ned Blackhawk, Yale University
Iyko Day, Mt. Holyoke University
Manu Karuka, Barnard College
Jaskiran Dhillon, The New School

222. Naming Our Relationships with Land and Water

Individual Paper Session

10:30 to 12:15 pm A Block: G.11

Chair: *Dan Carl Henare Hikuroa*, Te Wānanga o Waipapa,
University of Auckland

Participants:

Aboriginal Title to Water in Canada *Maria Lucas*,
University of Ottawa

Recognition of Aboriginal title to water in Canada is essential to realizing the reconciliatory purpose of section 35 of the Constitution Act, 1982. Reconciliation entails Indigenous peoples exercising their inherent right to self-determination. While the exercise of this right may manifest in various forms, one form is through the assertion of jurisdiction over natural resources. This paper focuses on water in particular because “water is life”. For many Indigenous peoples, water is essential to their spiritual, cultural, and economic survival. I explore how Indigenous peoples in Canada may assert jurisdiction over water by exploring how the existing Aboriginal title framework may be restructured. To inform my analysis, I draw on Aboriginal title jurisprudence from Australia, New Zealand, and the United States. I conclude that recognition of Aboriginal title to water in Canada is possible and essential to the realization of reconciliation in the Canadian context.

Te Awaroa - Voice of the River *Dan Carl Henare Hikuroa*, Te Wānanga o Waipapa, University of Auckland

In a Māori worldview we exist in a kinship-based-relationship with Te Taiao – the Earth, Universe and everything within it. Kinship as practical ontology lies at the very core of Māori thinking, knowledge, identity and practice. What role could such thinking, knowing and being play in contemporary issues indigenous peoples? Across New Zealand, many rivers are no longer safe for fishing and swimming, and Kiwis are seriously concerned about declining river health. The ‘bottom line’ regulatory approach of the government’s freshwater reforms is anthropocentrically framed, and flawed. Even our basic drinking water is in a perilous state – with most water suppliers unable to meet compliance with regulations, that are outdated and unsafe anyway. Reliance on legislation such as the Resource Management Act 1992 has failed to protect waterways, an assertion that the ‘market’ would drive positive change was at best misguided, and faith that technology would provide solutions has yet to deliver. Inspired by and drawing from mātauranga Māori, Te Awaroa is a national movement of Kiwis taking action to care for their waterways. A critical strand of this effort is to reframe the issue from the perspective of the river – what would the river say? What is it saying? We seek to articulate and then empower the voice of the river, and anticipate our findings could make contributions to issues worldwide where similar kinship-based relationships with the land and sea exist

Engaging Community Place Name Documentation with the Nunaliit Mapping Framework *Jakelin Troy*, University of Sydney; *Rebekah Ingram*, Carleton University; *Mujahid Torwali*, *Idara Baraye Taleem-o-Taraqi*

Place names are a unique category of meaning which create spatial patterns reflecting the intersections between language, landscape and culture (Ingram, Anonby and Taylor, in press). Indigenous place names in particular often reflect Indigenous Knowledge especially in regards to

environmental information, ties of human identities and cultures to a particular location, or the story or stories of a specific location or geographic area. A single name may tell many different stories since the names themselves are a means of preserving and transmitting this knowledge, and are therefore extremely important within the context of documentation and revitalization. While maps serve as a natural tool for documentation purposes, recent advances in digital technologies and digital mapping techniques allow for Indigenous communities themselves to collect and maintain an inventory of data and communicate that data using the same medium. This paper demonstrates how the Nunaliit Framework, developed by the Geomatics and Cartography Research Centre (GRC) at Carleton University allows for direct community engagement in the process of mapping, and, by extension, language and place name documentation and preservation that avoids the “loss of translation due to differing ontological and epistemological cartographic structures” (Louis, 2007, p. 132). We examine how the framework is applied through recent mapping work in Canada and the United States and a transnational comparative project between Australia and Pakistan.

Violating the Nation-to-Nation Relationship. The Politics of Trespass in Pipeline Projects though Unceded Indigenous Land *Paul McKenzie-Jones*, University of Lethbridge

In recent years, one of the key methods for settler law enforcement agencies controlling Indigenous dissent has been to charge Indigenous water protectors with illegal trespass when they have set up blockades against pipeline extensions though Indigenous territories. Taking the guidelines of the United Nations Declaration on the Rights of Indigenous Peoples into consideration alongside conceptualizations of Indigenous territorial sovereignty, this forces us to ask whose laws are being broken, who is the actual trespasser, and how the discourse of ‘civil disobedience’ is being controlled? Further, it also opens questions over how we understand state interventions into Indigenous territorial sovereignties and the assumed authority of settler laws in Indigenous territories. This paper argues that these settler assumptions of authority undermine both the nation-to-nation relationship celebrated by the settler states, and these states’ avowed commitments to the United Nations Declaration on the Rights of Indigenous Peoples. As such, we must revisit the language of protest and resistance when understanding Indigenous territorial sovereignties, legal systems, and national interests, in the face of settler-state interventions. Building upon Sheryl Lightfoot’s analysis of settler-state fear of an emerging Indigenous rights regime, I argue that settler ‘national self-interest,’ as expressed in oil pipeline expansion rhetoric, is an explicitly stated commitment to the eradication of Indigenous communities through state-sanctioned legalized settler violence. Thus, Indigenous resistance on Indigenous land within the framework of a nation-to-nation relationship should not be classified as trespass, but as necessary national defense.

223. Canoe Rising for Global Indigenous Connections: Undergraduate Work to Build Community

Roundtable

10:30 to 12:15 pm K Block: G.11

We are Canoe Rising, an undergraduate student organization at the University of Minnesota Twin Cities committed to advancing global indigenous resurgence through indigenous watercraft revitalization among Dakota, Ojibwe, and Pacific Island cultures in Dakota homelands of Mni Sota Makoce. We work closely with our university’s American Indian Studies Department to further a collective, critical understanding of global indigenous identity, culture, history, activism and environmental justice issues. In this roundtable, we will share our mission, our activities in the communities, and our experiences as a collective and as individuals representing different tribal affinities and lineages. More specifically we want to dialogue on issues such as inter-relational and

collaborative teachings among different indigenous communities, human kinship with non-human beings, environmental stewardship and protection, and the politics of cultural appropriation and commodification. Our proposal is also an exercise in undergraduate leadership development, as our participants are officers of Canoe Rising. (Alphabetically): Co-President and senior, Jacob Bernier (Red River Métis), is majoring in American Indian Studies. Vice President and sophomore, Gabriela Ines DeLisle Diaz (CHamoru and Pohnpeian) is majoring in American Indian Studies with a minor in Earth Science. Co-President and senior, Chrissy Goodwin (White Earth Ojibwe) is double majoring in American Indian Studies and Anthropology (Archaeology). Treasurer and junior, Olivia Stout (Lac Courte Oreilles Band of Lake Superior Ojibwe) is double majoring in American Indian Studies and Anthropology. Secretary and senior, Kaytlyn Lundstrom (second generation Lebanese) is majoring in anthropology with a minor in American Indian Studies and Ojibwe language.

Chair: **Haki Tuupiki**, The University of Waikato

Presenters:

Jacob A. Bernier, University of Minnesota

Chrissy Goodwin, University of Minnesota

Gabriela Ines DeLisle Diaz, University of Minnesota

Olivia Stout, University of Minnesota

Kaytlyn Lundstrom, University of Minnesota

224. Identity Matters

Individual Paper Session

10:30 to 12:15 pm A Block: G.12

Chair: **Neil Foley**, Southern Methodist University

Participants:

Developing Discourse towards Indigenous Identity: A Study of Oraon Tribe in India **Shreya Jessica Dhan**, *Jawaharlal Nehru University*

The paper explains that the discourses on indigenous identity can be studied from their own history. The study of indigenous history can act as building a discourse to study indigenous as a separate discipline. Identity of indigenous people has invariably been constructed by an outsider. By outsider I mean the anthropologists, sociologists, politician, governmental and non-governmental organization. But when we go back to indigenous history we will come to know that these groups from the very beginning have been involved in the mobilization and resistance movements. These resistance movements have emerged as a new discourse to study indigenous identity over a period of time. To know the evolution of indigenous identity through movements example has been taken from 'Oraon Tribe'. This is one of the most populated tribes living in central India. The paper will show that these identities have been ingrained in the living styles, social structure, customary values and practices of Oraon Tribe. The paper will incorporate theories, empirical and observational study. It will also include primary data as well. The paper is important because in the stage of globalization the identities of small group of population which are economically and socially less developed are getting extinct and unrecognized day by day. Second, over a period of time these communities have been described by others so time has come that these communities should have a voice in the academic discourse where study of indigenous people can be made possible.

Hidden Generations and Late Identifiers: Navigating Positionality with Integrity in Spaces and Places **Lou Glover**, *University of Wollongong*

Debates about Aboriginal identity politics in 'Australia' happen in private and public. People who learn of their Aboriginal descent in teenage or adult years are often referred to as 'late identifiers', 'hidden generation' and also, among other names, 'Johnny Come Latelies' and '9 to 5 blacks'. These last two, more derogatory terms arise from the tensions that come with late identifiers navigating, or asserting, their position in the broader community as Aboriginal people – and hence their real or perceived

access to Aboriginal targeted government funding or individualistic career prestige. The reduction of this debate to materialism reflects the values of the Western paradigm these identity issues have arisen in. Applying Brendan Hokowhitu's Indigenous body-logic - where Indigenous corporeal knowledge sits outside of Western knowledge systems such as the academy – to Aboriginal identity, this paper seeks to offer multiple understandings of the intricacies of identity politics and dares to offer a pathway of integrity for those who embark on such an identity journey. Lou Glover is a hidden generation late identifier who belongs, by adoption, to the Walbunja-Yuin peoples of the South Coast of New South Wales. She was identified as, and then self-identified as Aboriginal in the 1990s, in a pan-Aboriginal paradigm. Hokowhitu's body-logic provides a framework/not-framework for Lou to tackle these issues through sharing her identity journey and by her very presence, a presence that does not signify Australian white-girl, despite her early enculturation.

The Right to Return: Challenging Existing Understandings of 'Citizenship' in Aotearoa/New Zealand **Rachael Ka'ai-Mahuta**, *Māori, Hawaiian, Cook Island Māori*

This paper will explore issues at the intersection of diaspora, identity, and citizenship, specifically, should overseas-born Māori who are not New Zealand citizens be granted an automatic right to citizenship or a multi-generation citizenship by descent clause? This will go some way towards answering the overarching question of what rights, if any, Indigenous people have when they are not citizens (and perhaps, do not wish to be) of the state that governs their ancestral homeland. The governments born out of colonisation dictate the terms of citizenship to the Indigenous communities of the lands over which they rule. For many countries, 'citizenship by descent' only applies to one generation beyond the generation that are citizens 'other than by descent'. Pacific peoples are increasingly having to face the migration and displacement of members of their communities. It is estimated that at least one in six Māori now live outside of New Zealand, most in Australia. Those members of the Pacific diaspora who are not 'citizens' of their ancestral lands are named at the border as 'visitors'. Māori who are not citizens of New Zealand can effectively be denied access to their ancestral lands and kinship communities. This is problematic as there is often a continued bond to the homeland and a subsequent natural desire for an eventual return. Essentially, it is a conflict of world-views as Māori emphasise whakapapa (genealogy), including ancestral links to land, as the foundation of identity and formal membership in Māori society, not national identity legislation.

225. Memorializing Sites, Marking Spaces and Bodies

Individual Paper Session

10:30 to 12:15 pm A Block: G.30

Chair: **Lisa Blee**, Wake Forest University

Participants:

Commemorating Treaty Trees: Contested Memorial Sites in Colonized Homelands **Lisa Blee**, *Wake Forest University*

I consider how and why indigenous and settler ancestor groups maintain specific trees as living memorials of peaceful cooperation, land loss, or resilience in colonized places. These "Treaty Trees" are believed to have witnessed, or provided shelter for, the negotiation of a treaty between colonial settlers and indigenous nations. These symbols emerged from American and British colonial contexts across the world and continue to play a distinct role in establishing, maintaining, and/or challenging settler sovereignty over land. The oldest examples include an elm in Pennsylvania commemorating William Penn's "Great Treaty" of 1682, a milkwood in Cape Town that marks both colonial battles and slave sale sites, and the trees on the Waitangi Treaty grounds. As they

age and decay, settlers have attempted to preserve or memorialize the trees in ways that mirror contemporary political concerns. Most recently, a Douglas fir in Washington State blew down in a windstorm, forty years after a local journalist deemed the tree diseased and dying, comparing it to the “dead letter” of the 1854 treaty signed nearby. However, the late Nisqually elder Billy Frank Jr. confirmed that the tree was a revered landmark to his people and noted: “This old-timer, his day is passed. But...that treaty is alive.” This project focuses on the ends to which Treaty Trees have been put, through storytelling, commemoration, and preservation. Whether the trees help to maintain a sanitized version of history or support demands for change, they reflect the stakes involved in reckoning with the colonial past.

AIM, Whiteclay, and the Pine Ridge Reservation *Andrew Thomas Traxler, University of Central Oklahoma*

Whiteclay, Nebraska has existed since the founding of the Pine Ridge Reservation in 1889. Alcohol has been illegal on the Pine Ridge and the first building in Whiteclay was a saloon within the 50 mile buffer zone controlled by the US government. In the 70's, liquor stores were established and by the 1980's four of them existed in a town of just twelve people. 4 million beer cans were sold annually to patrons from the Pine Ridge Reservation. This caused a quarter of children on the Reservation to be born with Fetal Alcohol Syndrome (FAS) as well as a proliferation of sex work. Beginning in the 1990s, Native American activists fought to close down Whiteclay. This paper addresses what happened after the American Indian Movement's (AIM) occupation of Wounded Knee and its connections to Whiteclay. Although there is an abundance of scholarship on the Occupation, scholars have neglected the aftermath and other forms of activism on the Pine Ridge. My research uses interviews with participants in the movement to explore the connection of AIM with the fight against Whiteclay. I examine what happened to AIM after the occupation of Wounded Knee as well as the movement's connections with white evangelicals.

Body and Child Removals: What Can You Inherit in Your Body? *Stephanie Louise Gilbert, University of California, Los Angeles and University of Newcastle*

Whilst researching in the early 2010s, the experience of the Stolen Generations of Australia what became apparent was a bodily experience of removals. Questions were raised to attempt the explanation of how this experience impacted the generation who experienced it. The second set of questions raised by this experience were about what might become inheritable in our genome. What is inheritable memory and where or how could the experience of body dysmorphia in our Stolen Generations be passed to our children? The paper proposed for NAISA then explores these two parts of the Fulbright project carried out at UCLA in 2018 by Dr Stephanie Gilbert: that of inheritable memory and the experience of bodily impact of Indigenous child removals across the USA, Canada and Australia. Dr Gilbert is a Tubba-Gah Wiradjuri women who holds a phd in History and has taught extensively in universities on topics which fall into Indigenous studies, social work, and ethics. The approach taken to discuss this topic include Indigenous knowledges, as well as genetics, history and sociology focused knowledges.

Policing Indigenous Bodies: Intersecting 'Isms' and Body Sovereignty for Māori Women *Ashlea Gillon, Ngāti Awa. Te Kupenga Hauora Māori, The University of Auckland*

Body sovereignty is proposed as a complex process. The ways in which multiple oppressive systems influence, determine and re-define body sovereignty are intricate, in particular for Indigenous women. Body sovereignty centres around having access to opportunities to feel safe from bodily harm, and abilities to make decisions about the body in ways in which autonomy and agency are centred and

uninhibited. Racism, sexism and fatism are intersecting systems of colonial oppression that limit, restrict, represent and structure access to wellness for Indigenous women. Within an Aotearoa context, these systems can perpetuate colonial definitions of Indigenous women and determine ways in which bodies are (over)/(under) surveilled, and ways in which bodies are assigned as (un)well, (un)(re)liable, which in turn restricts access to wellness. These issues that centre around power such as surveillance, deservedness, worthiness, classifications of dis-eased and liable bodies, and consent all influence Indigenous women's lives in ways that are complex and intersectional and can limit this access to opportunities, and health resources, and in turn body sovereignty. This Kaupapa Māori doctoral research project seeks to explore ways in which Indigenous women experience and enact body sovereignty (as resistance) within systems of oppression. This presentation will discuss the key concepts that are being examined in the preliminary stage of this doctoral research; it will position body sovereignty as Māori kaupapa within a Kaupapa Māori theoretical framework and discuss ways in which colonial systems affect these bodies.

SATURDAY, JUNE 29
Lunch Break 12:15 to 1:45 pm

226. 500 Year: Life In Resistance

Film
12:15 to 1:45 pm L Block: G.01

227. NAIS Editorial Board Meeting

12:15 to 1:15 pm GAPA: Upstairs Lounge

228. Te Kai a Te Rangatira - The Food of Chiefs, NAISA lunchtime talks

12:20 to 12:50 pm L Block: G.02

229. Raven Steals the Light: Stories of Transformation

12:30 to 1:45 pm GAPA: Concert Chamber

Presenters:

Lee Maracle, University of Toronto
Columpa Bobb, TBC

230. Te Kai a Te Rangatira - The Food of Chiefs, NAISA lunchtime talks

1:10 to 1:40 pm L Block: G.02

SATURDAY, JUNE 29
Concurrent Sessions 1:45 to 3:30 pm

231. Te Ha Alliance: Inter-Tribal Kinship and Indigenous Solidarity-Building across the Pacific

Roundtable
1:45 to 3:30 pm S Block: 1.01

In the Maori language, “Te Ha” refers to the breath of life that we all share. This concept has been the epistemological seed for an international Indigenous social movement dedicated to building solidarity, developing inter-tribal kinships, and experimenting with mobile knowledge exchange and the revitalization of traditional trade routes. A local Aotearoa-based Maori/Tongan educator and graduate student (who co-founded the Te Ha Alliance) will be joined by two Native Americans from the US, a professor and a graduate student, and a philanthropist and Indigenous rights activist from Canada who supports this work, to explore the significance and challenges of international Indigenous solidarity-building and knowledge exchange given diverse backgrounds, languages, and cultures between the Pacific and North America. This group asserts that decolonization and Indigenous liberation can take place when diverse Indigenous communities renew treaties of cooperation and exchange outside of

nation-states, political boundaries, and the neoliberal structures of philanthropy. Additionally, this Roundtable will explore how to stem the erosion of sovereignty occurring in many Indigenous nations by learning from other efforts for self-determination and Indigenous resurgence.

Chair: **Melissa K. Nelson**, San Francisco State University

Presenters:

Pearl Gottschalk, The Cultural Conservancy

Tania Wolfgramm, Hakamana

Marsha Small, Montana State University

232. Restoring Indigenous Birth and Birth Practices as a Pathway to Self-Determination

Panel

1:45 to 3:30 pm S Block: 1.02

Four panelists will discuss multiple components to interconnected community driven research that focusses on developing pathways to restoring birth and birthing practices as an essential component to self-determination in Manitoba, Canada. The panel begins with a discussion on the role of ceremony in grounding heart heavy research through a conversation with the grandmother guiding the project. The panel will then describe the work of Wijiidiwag Ikwewag (Manitoba Indigenous Doulas Initiative - MIDI), a group led by Indigenous women focusing on restoring Indigenous birth knowledge and training women to become Indigenous birth helpers. The birth helpers are trained to provide support in a wholistic way – spiritually, emotionally, and physically to expectant mothers and families throughout their pregnancy, birth and postpartum. MIDI will describe their partnership with a child and family services agency to prevent child apprehensions. The third presenter will describe the research project taking place in several northern First Nations communities on the impact of Indigenous doulas as a health intervention. Preliminary results show that those who have the support of an Indigenous birth helper have better outcomes than those that do not have the support of an Indigenous birth helper. The final presentation will discuss the results of the land-based gathering that focused on ways to return birthing to Cree communities with Indigenous knowledge keepers, doulas, researchers, midwives and families participating. The discussions focused on restoring traditional knowledge around pregnancy and birth, developing Cree based wellness indicators and development of the path to return birth to communities.

Chair: **Leona Star**, First Nations Health and Social Secretariat of Manitoba

Participants:

Spirit Centered Mothering Research: A Conversation with a Grandmother on Grounding Indigenous Research in Ceremony *Jaime Cidro*, University of Winnipeg

This paper discusses the role of women centered ceremony and injecting spirituality into Indigenous based research that focusses specifically on maternal and child health research in Manitoba, Canada. Decolonizing research methodologies is often done by dismantling approaches that dissect, deconstruct and demolish understandings of human interaction. Using a conversational approach with Anishnaabe Grandmother Copenace, we learn that when research starts in ceremony, that spirit is carried throughout the work that much of this dismantling work is unnecessary. For many Indigenous scholars and community researchers who work in mothering and maternal and child health, we do so because we ourselves are women, mothers and grandmothers. This paper describes how having the support of “research grannies” for research projects from the onset helps research teams clear the dust from having to endure peer reviewed funding proposals and university research ethics protocols by reminding us about why we are doing the work. The authors discuss the importance of Indigenous women centered spirituality, teachings and ceremony for research that is focused on Indigenous women provides an important cultural context that supports the growth of students, researchers and the community. This paper describes a specific community-based research project on Indigenous culturally based birth workers or doulas which

started with the blessing of a Grandmother’s Council and continued with ongoing ceremony and protocol. In this project we faced several research-based challenges and by returning to Grandmother Copenace’s instructions we were able to bring the focus of the research back to the centre.

Restoring the Sacred Bond – Prevention of Child Apprehensions *Jolene Mercer*, Manitoba Indigenous Doulas Initiative

Colonial laws of Canada continue to interrupt and forcibly remove First Nation families from our traditional roles and responsibilities as parents, aunts, grandmothers, and grandfathers as the Original peoples of Turtle Island. Today we have families that are struggling with intergenerational trauma as a result of past and present-day colonization, particularly child apprehension. In Manitoba we have the highest apprehension rate in North America, with over 11,000 children in care with 90% being Indigenous. In Manitoba over 30 babies are apprehended each month from Winnipeg hospitals. Wijiidiwag Ikwewag developed a curriculum based on Indigenous birth knowledge to restore spirit as the foundation of wellness, and rebuild the lifelong connections and family supports parents once had. The curriculum was developed based on the knowledge of the community including knowledge keepers, families and service providers. Wijiidiwag Ikwewag developed a partnership with the Southern First Nation Network of Care which manages the child and family service agencies who are apprehending children in southern Manitoba and Until the Last Child. The focus of the partnership is prevention of new born apprehensions and early reunification of families. This will include connections to cultural and traditional supports and ceremonies, coordination with existing resources and accessing mental health and addictions support. Preliminary results from the project will be shared, including creating an effective partnership, revising the curriculum to address the needs of families involved with CFS and effectiveness of the intervention.

Outcomes for Women supported by Indigenous Birth Helpers *Stephanie Sinclair*, First Nations Health and Social Secretariat

Indigenous women living in rural and remote communities who are pregnant typically leave their communities at 36-38 weeks gestation and are placed in hotels or hostels while they wait to deliver their baby. Removing this important rite of passage away from cultural traditions, land and family has been shown to have negative impacts on the mothers, her family and the community. The presentation will provide a summary of the preliminary data on the Indigenous Doula Research Project. The project was presented at the 2018 NAISA conference and focuses on the health and social outcomes for women who have an Indigenous birth helper compared to those that do not with a specific focus on First Nations women who travel for birth. The mothers in both groups were interviewed three times throughout their pregnancy. Specifically, the project examined interpersonal support, mental health, prenatal care, health behaviors, incorporation of cultural knowledge, and autonomy in decision making. Wijiidiwag Ikwewag is a group led by Indigenous women focusing on restoring Indigenous birth knowledge and training women to become Indigenous birth helpers. The birth helpers are trained to provide support in a wholistic way – spiritually, emotionally, and physically to expectant mothers and families throughout their pregnancy, birth and postpartum. Preliminary results show that those who have the support of an Indigenous birth helper have better outcomes than those that do not have the support of an Indigenous birth helper.

Reclaiming Cree Birth Practices and Knowledge *Sherry Copenace*, University of Manitoba

An all Indigenous multidisciplinary team partnered with two Cree communities, Pimicikamak and Nisichawayasihk,

in Manitoba to develop the pathway to returning birth to First Nations. The project is an addition to the Indigenous Doula Research Project to meet the needs of the overall goal of returning birth to the communities. Historically, First Nation children were born on the land in our communities. In the 1970s the efforts to decrease maternal mortality and morbidity in the general population led to a move towards hospital deliveries for all women. Historically, hospitals in Canada have been established in settler communities. This has resulted in “confinement” policies requiring First Nation women to leave their communities to give birth two weeks to one month prior to their due date. The result is overwhelmingly negative effects for the mother, child and her family. Two land-based gatherings were hosted by the research team in which Indigenous knowledge keepers, doulas, researchers, midwives and families were invited to participate. The discussions focused on restoring traditional knowledge around pregnancy and birth, developing Cree based wellness indicators and development of the path to return birth to communities. A thematic analysis was conducted. Indigenous Knowledge regarding Cree pregnancy and birth includes reclaiming language, cultural practices, traditional medicines and the original teachings around the roles and responsibilities of our women, families and communities. The pathway to restoring birth includes Indigenous self-determination, healing of families and working to promote Indigenous knowledge use within the current framework of birth in Manitoba and Canada.

233. Critical Issues in Indigenous Food Sovereignty

Individual Paper Session

1:45 to 3:30 pm S Block: 1.03

Chair: *Jessica Hutchings*, Ngai Tahu

Participants:

Towards a Kaupapa Māori Food Systems Theory *Jessica Hutchings, Ngai Tahu; Yvonne Taura, Manaaki Whenua, Landcare Research*

What does a contemporary Indigenous Māori Food system look like and how does it work? In this presentation, we discuss the values and practices underpinning a range of Māori food producers in order to address this question. Working within a kaupapa Māori approach, we draw on kōrero (discourse) with diverse members of the Māori agrifood sector (including iwi entities, marae-based producers, small-to-medium Māori businesses, Māori organic farmers and retailers) to develop a kaupapa Māori food systems theory that holds kaitiakitanga at its heart. Kōrero with Māori food producers reveal kaitiakitanga as a values-informed, integrated approach to lands, waters, peoples and food that is not only about conserving or protecting a landscape or waterway, but about bringing those entities into a multifunctional, mutually informing and productive relationship with peoples. Yet kaitiakitanga is often defined as simply guardianship over natural resources and is popular within settler colonial conservation discourses and increasingly used in what some call “the New Zealand Food Story” (Maharey, 2017; Massey, 2017). Our presentation develops a theory of kaitiakitanga in relation to food production and consumption that troubles up increasingly popular discourses of kaitiakitanga to retrieve its critical and kaupapa Māori-driven dimensions. What would food production and consumption practices look like if we ask, “what can we do for our lands and waters?” rather than, “what can these lands and rivers do for me?”.

Plant-Based Natives: Reclaiming Indigenous Foods, Transnational Connections, and Indigenous Perspectives on Veganism *Olivia Chilcote, San Diego State University; Lia Pa'apa'a, Samoan/ Native American*

In the past decade, there has been an unprecedented global rise in vegan and plant-based eating practices. However,

veganism is a controversial topic in many Indigenous communities despite the presence of many traditionally plant-based meals and foods. As sisters who live on opposite sides of the Pacific Ocean, one in Australia and one in the U.S., we (Lia Pa'apa'a and Olivia Chilcote) have both come to practice a plant-based diet and lifestyle through our own unique personal journeys. In this presentation, we will explore what it means to be an Indigenous person within the vegan movement and the complexities of Indigenous identity issues centered around food in a transnational context. We will discuss the historical context that influences the reclamation of Indigenous plant-based foods within Indigenous cultures and how reconnecting to these ancestral foods is a critical way to connect cultural practices, health, and wellbeing for ourselves and our communities. To do so, we will highlight Pa'apa'a's Australian-based project, Plant Based Native, that was created to explore the intersection of food, art, culture, and politics through artistic programming. Our discussion of Plant Based Native reveals how it is tied to the food sovereignty movement and international efforts for healthy and sustainable foods.

Creating a Buzz: The Sateré-Maué of Brazil and the Marketing of Guaraná in the 1980s *Seth Garfield, University of Texas at Austin*

The Sateré-Maué, an indigenous nation of the Brazilian Amazon, domesticated the caffeine-rich guaraná plant during pre-Columbian times. During the twentieth century, the caffeine-rich plant would become the namesake and ingredient of Brazil's ballyhooed “national soda.” For the indigenous community, facing increased territorial invasion, social marginalization and commercial exploitation, the story was less rosy. Following the demarcation of their territory by the Brazilian government, the indigenous communities sought to wrest control from middlemen in marketing their product to European consumers. This paper looks at the historical origins and outcomes of this community project. First, it will explore the sociocultural importance of guaraná for the Sateré-Maué and its appropriation and transformation by the soft drink industry. Next, it will explore the military government's aggressive project for Amazonian “development” and the havoc it wreaked on indigenous communities in the region. In exploring the objective and challenges of the Sateré-Maué's fair trade project, it will explore the role of indigenous community leaders, as well as non-indigenous allies (such as anthropologists, Slow Food activists) in devising an alternative form of development based on small-scale, organic farming and artisanal production of guaraná. This paper forms part of a book project that I am currently undertaking on the history of guaraná, which is inextricable from the centuries-long process of resistance and adaptation by the Sateré-Maué.

Symbols of Resistance: Food and Native Hawaiian Nationalism *Tiele-Lauren Doudt, University of Hawai'i at Mānoa*

This presentation aims to contextualize the relationship between Native Hawaiian nationalism and current food sovereignty movements of Hawai'i. The capitalist-based systems of convenience created by the United States of America has spiritually separated Kānaka Maoli from our land, which in turn has led to detrimental affects upon our health and general well-being. Therefore, this presentation will identify community-based organizations in Hawai'i that have been created to serve as public spaces for Native food production and cultural revival. These physical organizations are considered to be indigenous symbols of resistance, as their values and methods promote self-determination, and also opposes the ever-present Western themes of capitalism, individualism, and foreign food dependency.

234. Passion, Love, and Poetics: Queer Desire and Theory as the Future of Indigenous Studies

Panel

1:45 to 3:30 pm S Block: 1.04

This panel examines the decolonial possibilities of building queer Indigenous futures in Indigenous studies and beyond and queries: How can Indigenous and non-Indigenous peoples imagine a queer Indigenous studies that is not strictly identity based, and that is critical of heteropatriarchy and settler colonialism while also believing and theorizing a future of togetherness with poetry and methods and practices of what Leanne Simpson theorizes as “decolonial love”? Indigenous studies has a deep need for more gender and sexuality analysis, but we should not limit our engagement with only Native studies. We want to imagine queer Indigenous theories and methods that build relations and is not only identity based. Sharing identities is important and the needs and concerns queer Indigenous peoples will be central. What if we could also produce scholarship that non-Indigenous peoples also wanted to use in order to build relationships with Native peoples and work towards decolonization. This panel attempts to build a queer Indigenous studies that is life affirming to queer Indigenous peoples but also attractive and in conversation with women of color feminisms. We want to theorize how to be intimate with one another as a method of decolonization. Panelists will theorize a desire for more sexuality studies in Indigenous studies, queer Hawaiian nationalism and relationality, deep ways of being with queer Indigenous and black feminist theory, and black and Indigenous erotics.

Participants:

Aloha, Pilina and Native Hawaiian Governance Beyond the “Nation Straight” *Jamaica Heolimeleikalani Osorio, University of Hawai‘i at Mānoa*

First and foremost, this presentation takes aloha and pilina (relationality) seriously. By exploring ‘Ōiwi (Indigenous) concepts of aloha ‘āina (love for the land & nationalism) and pilina (relationality) at the intersections of ‘ike Hawai‘i (Hawaiian knowledge), Indigenous queer theory, and Indigenous feminisms, I offer an interdisciplinary investigation of ea, or Kanaka Maoli (Native Hawaiian) modes of nation-building and governance. Most recently aloha ‘āina has been described by Kanaka scholars as a political ideology, akin to nationalism, nationhood and even “patriotism;” however, this presentation returns to our nūpepa (Hawaiian Language Newspaper) archive and reorients our reading of aloha ‘āina as a pilina (relationship). Specifically, through a close examination of Hi‘iakaikapoliopole mo‘olelo (literature) I explore the way pilina in the Pele ‘ohana displays alternative modes of governance and relationality beyond the “Nation Straight” bound in an intricate ‘upena of intimacy which I engage as both an ethics and practice of relationality grounded in ‘Ōiwi land, memory, and desire.

“If I lose you, I will lose myself”: Black and Native Decolonial Erotics” *Tiffany King, Georgia State University*

This paper focuses on Black feminist depictions of Native and Black erotics in film and novels. Attending to Julie Dash’s film *Daughters of the Dust* (1991) and novel (1992) of the same name and historian and writer Tiya Miles’ novel *The Cherokee Rose: A Novel of Gardens and Ghosts* (2015), this paper theorizes the depictions of Black and Native affinities, love and relationships as decolonial erotics. This paper asks, how might Black and Native erotics rewrite notions of self-hood, entanglement and relations? Using Audre Lorde’s and Billy Ray Belcourt’s poetics, the paper reads Black and Native erotic desire as a form of decolonial intimacy that reorganizes Black and Native sociality outside of the regimes of statist imaginaries of sovereignty, colonial possession and conquest.

“Sexy Never Left”: Pleasure, Togetherness, and Building Decolonial Relations with Queer Indigeneity *Chris Finley, University of Southern California*

This paper asks: How can we (both Indigenous and non-Indigenous and queer, hetero, and all other sexual

identities) be devoted to trying to be together? Since the publication of the *Queer Indigenous Studies* anthology in 2011, the field of queer Indigenous studies has not rapidly expanded and grown in the field of Native American studies in the United States. Queer Indigenous and Two-Spirit peoples are part of the future of both Indigenous studies and communities. No longer should queer Two-Spirit (Q2S) peoples “settle” for a limited recognition by Indigenous studies because sexuality is a part of our all of our identities and lives. For decades, sexuality in Indigenous studies has been mostly avoided and seen as part of our identity we will study tomorrow. I argue that tomorrow, and the future, are here. In order to decolonize, Indigenous studies, Indigenous communities, and non-Natives needs to have a strong critique and understanding of how heterosexuality has been weaponized through settler colonial institutions to constitute Indigenous bodies and minds as “profane.”

235. Kai Governance, Kai Sovereignty, and the (Re)generation of Māori Cultural Capital

LHC Roundtable

1:45 to 3:30 pm S Block: B.01

This session will focus on the distinctive culturally defined Māori notion of ‘kai’ vs. western cultural meaning associated with ‘food’. The panel intends to create a space for māori and indigenous representatives, academics and researchers to share their stories of self-development, and community led solutions that are based on kai traditions, values and knowledge. Moreover, we are interested in ways in which kai initiatives resist and intervene in the ongoing colonising effects and ongoing reproduction of unequal social, economic and cultural relations. Māori notions of ‘kai’ and western notions associated with ‘food’ represent a critical site for contested ways of thinking, knowing, being and acting in the current climate of persisting indigenous social, economic and cultural inequalities.

Chair: *Graham Hingangaroa Smith, Maori*

Presenters:

Fiona K. Wiremu, Institution: Te Whare Wānanga o Awanuiārangī; Tribal Affiliations: Tūhoe, Ngāti Ranginui
Rāwiri Tinirau, Institution: Te Atawhai o te Ao; Tribal Affiliations: Te Āti Haunui-a-Pāpārangī/Whanganui, Ngāti Tūwharetoa, Ngāti Porou, Ngā Rauru, Ngāti Ruanui, Ngāti Apa/Ngā Wairiki, Ngāti Maru, Ngāti Kahungunu, Ngāi Tūhoe, Te Whakatōhea, Te Whānau-a-Apanui, Te Arawa,
Annemarie Gillies, Institution: Te Puna Ora o Mataatua; Tribal Affiliations: Ngāti Kahungunu, Ngāti Awa, Te Whānau-a-Apanui, Te Arawa.
Cherryl Waerea-i-te-rangi Smith, Institution: Te Atawhai o te Ao; Tribal Affiliations: Ngā Wairiki/Ngāti Apa, Te Aitanga a Hauiti, Ngāti Kahungunu, Ngāi Tahu
Mate Heitia, REKA Trust; Ngāti Pūkeko, Ngāti Awa, Ngai te Rangi, Te Whānau a Apanui, Ngaitai, Tūhourangi, Ngāti Tuwharetoa ki Kawerau.

236. New Directions in Comparative Indigenous Criticism Roundtable

1:45 to 3:30 pm K Block: G.01

The ongoing, multi-scaled colonial project seeks to dominate human and non-human bodies, communities, and territories across Indigenous land and waterways. The logics of colonization that circulate across different geographies invite comparative critique and the construction of a global indigenous framework to analyze how indigeneity, colonialism, state violence, removal, queer kinship, nationalism, and sovereignty function across time and place. Significant writing on “indigenous experience” remains scaled within colonial orders and their institutional boundaries. In response, we take our cue from concurrent solidarity movements among global native communities and adopt the politics of “grounded normativity” to ask: How might we understand Indigenous assertions of place and self if we decentralize their relationship to colonization? Can this bring us closer to a more comprehensive definition of indigeneity that considers both “old” and “new” world experiences? How does the idea of “free seas” to describe Oceania and “a land without a people

for a people without a land” to describe Palestine mirror the colonial making of terra nullius? How can contemporary forms of legalized state violence in the United States help us comprehend the scale, direction, and regional specificity of state violence on Indigenous kin networks in Natal or Aotearoa? And what do such examples tell us about the comparative nature of settler logics? Our roundtable explores the benefits and limitations of these questions across multiple geographies—the Pacific, Aotearoa, South Africa, the United States, Palestine, and Cuba—and from the disciplines of literary studies, history, queer studies, critical race studies, and sociology.

Chair: **Katie Walkiewicz**, University of California San Diego
Presenters:

Theresa Rocha Beardall, Cornell University
Eman Ghanayem, University of Illinois, Urbana-Champaign
T.J. Tallie, University of San Diego
Erin Suzuki, University of California, Los Angeles
Frank Edwards, Rutgers University, Newark

237. Black Man's Houses

Film

1:45 to 3:30 pm L Block: G.01

Film Screening of *Black Man's Houses* (1992) In 1832 the government of Van Diemen's Land sent the last Aboriginal resistance fighters into exile at Wybalenna on Flinders Island, bringing an end to the Black War and opening a new chapter in the struggle for justice and survival by Tasmanian Aboriginal people. *Black Man's Houses* tells a dramatic story of the quest by Tasmanian Aboriginal people to reclaim the graves of their ancestors against a background of racism and denial. Documenting a moving memorial re-enactment of the funeral of the great chief Manalargenna, the film also charts the cultural strength and resilience of his descendants as they are forced to fight for recognition in a society that is not ready to remember the terrible events of the past. Winner of Best Australian Film at the 1992 Melbourne International Film Festival, *Black Man's Houses* returns with a restored digital print to celebrate the 25th anniversary of the film's national debut on ABC TV. The intended screening will have an introduction by myself (who was 2 at the time the film was made) that presents current intentions to explore the impact and importance of the film a generation on, as Australia takes on the profound challenge of acknowledging the frontier wars that forged this nation's dark and contested history. online stream: <https://unimelb.kanopy.com/video/black-mans-houses>

Presenter:

neika rose lehman, University of Melbourne

238. Global Indigenous Education and Research Collaborations : Taiwan-Aotearoa Connection and Reflection

Panel

1:45 to 3:30 pm S Block: G.01

Taiwanese Indigenous Peoples and Aotearoa Māori Peoples share a special bond in many ways. Recently due to Taiwanese government's New Southbound Policy, cooperation and exchanges between Taiwan and 18 countries including Aotearoa are promoted and encouraged. To integrate knowledge systems from other indigenous peoples around the world provides endless opportunities. In this panel, educators and researchers who connected through Taiwan-Aotearoa Connection project will share their individual research interests in their own field of studies, followed by how they see potential partnerships in indigenous education and research collaborations, based on their connection experience through the Taiwan-Aotearoa Connection which aims for global indigenous academics building. Panelists drive and passion in research and education work are closely connected to their identity as Indigenous / Māori peoples with an intense sense of justice and reclamation of indigenous traditional knowledge. They will talk about what they mean to be an indigenous academic engaging authentically with knowledge, research and epistemologies and positionality about being an educators and researchers. Finally, based on a reciprocity principle of the Taiwan-Aotearoa Connection project, panelists will propose education partnerships and joint research collaborations.

Chair: **Jolan Hsieh**, National Dong Hwa University

Participants:

Māori Aspirations in A Global Indigenous Knowledge Economy *Miriama Postlethwaite, Te Whare Wananga o Awanuiarangi*

Conventional knowledge has gaps and indigenous knowledges not only fills that important gap but transforms those spaces. The inclusion of traditional, localised indigenous knowledge is a powerful way of “reclaiming, reaffirming and revitalizing traditional knowledge, otherwise denigrated and silenced through the process of colonization and conventional Eurocentric ways of knowledge production in the academy. This presentation will discuss working in an indigenous institution such as Te Whare Wananga o Awanuiarangi makes it easier to work at reclaiming ground lost to colonisation and be involved in transformative teaching and projects that address the inequities confronted by indigenous peoples in areas such as health, law, education and social sectors. The challenge as an indigenous scholar is in the drive for new and revised traditional knowledge and Maori aspirations to become a reality including global connection and network will also discussed.

Social Isolation and Loneliness: Case of Older Māori Urban Dwellers *Doris Kaua, Massey University*

Social isolation and loneliness are increasing problems that are linked to numerous negative consequences for older people, including poorer health, behavioural, psychological and physiological outcomes. This research aims to explore how social and cultural exclusion contributes to the social isolation and loneliness of older Māori urban dwellers. By investigating the intersection of group and individual lifecourse experiences, period and place experiences, and social and cultural experiences. An attempt to identify good practice that contributes to social and cultural connections and poor practice that contributes to social and cultural alienation will be made. Four main questions will be asked: - 1) What are the relative roles of the health, education, Māori and/or Iwi development and media in how social and cultural environments flourish and thrive or decline and fall? - 2) What theoretical contributions and policy recommendations can be made to improve social and cultural inclusion for older Māori based on understandings of intersectionality of cohorts and individual life-course experiences? - 3) What are the health-related participatory activities or initiatives that can (re)connect older Māori living in urban centres with new or different social or cultural groups? - 4) What policy or practice recommendations can be made based on the extent to which health related participatory based approaches bring about sustainable changes in social and cultural inclusion/exclusion for older Māori living in urban centres? This research will also discuss international joint research possibilities, including Taiwan, based on Taiwan - Aotearoa Connection experience.

Building Global Indigenous Knowledge through Connecting Indigenous Values *Jolan Hsieh, National Dong Hwa University; Eddie Walker, Te Wānanga o Aotearoa - Mangakōtūtukū Head Office*

Since established of the Center for Indigenous International Affairs (CIIA) at National Dong Hwa University (NDHU), many international indigenous connection programs have been launched with fruitful outcomes. This panel is going to demonstrate CIIA's signature Taiwan - Aotearoa Connection Project, a joint effort from both NDHU and the 2nd largest higher education institution Te Wānanga o Aotearoa in New Zealand. The presenters will explore how each institution providing holistic education opportunities of the highest quality for their students so that they can achieve their full potential as global citizens. In addition, presenters will describe how their students accomplishing global perspectives by providing the knowledge of heritage, language and culture so that learners can handle

the world with confidence. By educating students who with various ages and background, each institution also will address how they focus on education excellence and social responsibilities. With vision of bringing positive impacts to the communities, the presents will describe their journey in “education as self-determination” and how indigenous worldview can be used to developing a possible world indigenous knowledge system.

Colonial Education Systems & Educational Emancipation to the New Millennium, a Perspective from Māori & Native American *Deirdre Ann Almeida, Eastern Washington University; Sophie Nock, University of Waikato*

Education has been a major tool in the oppression of Indigenous people and has served as a means to destroy traditional cultures, tear apart families and exterminate languages. Indigenous nations are now uniting in their mutual efforts to achieve educational emancipation. The paper reflects the mutual efforts between Māori and Native American scholars, compares each community’s educational experiences under similar colonial systems, and contemporary efforts to reclaim language and identity. The paper will use a comparative chronological timeline to reflect the similarities and differences between the development of Maori and Native American educational policies. It will examine oral traditions of Māori and Native Americans, the impact of colonial education systems, such as boarding schools, and contemporary efforts of Māori and Native Americans to emancipate their education. Both the country of New Zealand and Washington State, in the United States, have passed laws and acts which are impacting the education of Maori and Native Americans. The paper will provide information related to each of the perspective country

Comment:

Te Kani Kingi, Te Whare Wananga o Awanuiarangi

239. Indigenous Child Welfare and Adoption Practices in Settler States Since World War II

Panel

1:45 to 3:30 pm I Block: G.02

The kaupapa (subject) of this panel explores how Indigenous kinship has been altered as a result of child welfare interventions into Indigenous families by government authorities, church officials, and other non-Indigenous actors within three settler colonial societies: the United States, Aotearoa New Zealand, and Canada. One paper will examine the effect of adoption of Maori children by non-Maori families for adoptees’ descendants using personal narratives. It will discuss whether or not there is a ripple effect in regards to challenges of identity formation for these descendants. Another paper discusses the ways in which settler state authorities continued to intervene in American Indian families in the United States despite the passage of the Indian Child Welfare Act more than forty years ago in 1978. This paper will look at current legal threats to Indian sovereignty over child welfare. The final paper will consider the ways in which Indigenous adoptees have negotiated their Indigenous identities through critical adoption scholarship, re-creating severed kinship ties through words and ideas. Indigenous kinship continues to face ongoing settler colonial assault, yet a concurrent Indigenous resurgence is emerging. Indigenous child removal and the promotion of adoption by settler state authorities has served as a powerful means to undermine Indigenous families and communities, yet Indigenous peoples remain committed to ensuring Indigenous systems of kinship and governance persist.

Chair: *Mary Jane Logan McCallum*, University of Winnipeg

Participants:

Descendants of Māori adoptees *Erica Newman, University of Otago*

Adoption does not just affect the adoptee, birth parents, and adoptive parents (known as the adoption triangle). Adoption affects the entire family of the birth parents, the adoptive parents and the descendants of the adoptees. Māori have always had their own practice of child

circulation known as whāngai, a practice for a specific purpose. It was the arrival of Europeans to Aotearoa New Zealand that introduced the practice of ‘adoption’ which was quickly legislated. These two practices share some similarities in raising and caring for children, but they are not the same. The introduction of adoption within Māori society altered kinship connections and displaced Māori adoptees, especially if they were adopted by non-Māori. This paper will discuss the differences between whāngai and adoption and how the latter affected Māori kinship. The main focus will explore how the adoption of Māori children into non-Māori families has, or has not, affected their descendants. In particular, I will discuss the different effects of adoption for descendants whose parents have or have not been able to connect to their birth family. Throughout this presentation I will reflect of my own personal narrative, as the daughter of a transracially adopted Māori mother, and anecdotes from my own children. It will become evident throughout this paper how the introduced practice of adoption, that quickly became legislated, has impacted and altered Māori kinship structures and connections.

Tangled Up in White Tape: The Indian Child Welfare Act Since 1978 *Margaret Jacobs, University of Nebraska, Lincoln*

This paper discusses the ways in which state authorities have continued to intervene in American Indian families in the United States despite the passage of the Indian Child Welfare Act (ICWA) more than forty years ago in 1978. It examines bureaucracy (white tape), underfunding of tribal family programs, state noncompliance, and the adoption industry as primary reasons for the ongoing over-representation of American Indian children within state foster care systems. The paper also looks at current legal threats to ICWA and Indian sovereignty over child welfare.

Scoopsters, Split Feathers and Stolen Generations: Indigenous adoptees, knowledge production and negotiating kinship *Allyson Donna Stevenson, University of Regina*

Indigenous adoptees are known in Canada as survivors of the Sixties Scoop, or “Scoopsters,” in Australia, Stolen Generations and in the US, Split Feathers. This terminology reflects a collective identity rooted in the experience of surviving the cultural genocide of Indigenous transracial adoption, and organizing around a reclaimed Indigenous identity. Looking at Indigenous adoptee organizations such as the Sixties Scoop Indigenous Society of Saskatchewan, and the National Indigenous Survivors of the Child Welfare Network as well as others, this paper will explore emerging Adoptee groups as important sites of resistance. Along with the creation such Indigenous adoptee groups, adoptees have been critical actors in the production of knowledge around adoption through scholarly works, art, documentaries, and works of autobiography. In this growing body of Indigenous knowledge, I argue that it is through the creation of such works, Indigenous adoptees negotiate their complex Indigenous identities. In the paper, I will also highlight some of the recent stories of adoption by looking the ways in which such stories have operated to re-create severed kinship ties and connections to communities, as well as create a new community, that of Indigenous adoptees. Looking transnationally, this paper highlights the resilience of Indigenous adoptees and Indigenous families who experienced state adoption and apprehension programs by looking at adoptee knowledge production and collective organizing.

240. Perspectives on Indigenous Histories

Individual Paper Session

1:45 to 3:30 pm L Block: G.02

Chair: *Tsianina Lomawaima*, Arizona State University

Participants:

Protectors of the Corn Moon: How Ho-Chunks Hid 1,200 Fugitive Indians and Mired the U.S. Army in the 1832 Black Hawk War *Libby Rose Tronnes, Bradley University*

Corn, a gift from Grandmother Earth, has marked Ho-Chunk belonging, defined their sacred history, and underpinned their autonomy in what is now the U.S. state of Wisconsin. Since their earliest encounters with Europeans, Ho-Chunks articulated their peoplehood and protected this subsistence history, orienting outsiders to their worldview, territory, and lifeways. Such efforts faltered in the face of warfare and settler colonialism. This paper demonstrates how Ho-Chunk autonomy was undermined in 1832 during the so-called “Black Hawk War.” This conflict began after white settlers wrongly interpreted the return of 1,200 starving Indians as a hostile invasion. This “Sauk band” was seeking to live and plant corn among Ho-Chunk kin but ended up fleeing for their lives from thousands of white militia and army troops. A close and critical reading of well-used sources—from military correspondence to Ho-Chunk-informed maps—offers a new history, one of creative Indian intercession during this crisis. Rock River Ho-Chunks exercised covert and passive mediation—including guiding both U.S. troops and the Sauk band—hoping to thwart violence and avoid destruction of their crops. Though brilliant in their actions and maneuvers, Ho-Chunks failed on both fronts. As a result, Rock River Ho-Chunks lost their corn crop. Facing starvation and allegations of violent crimes against whites and of assisting the Sauk band, Ho-Chunks were forced by U.S. officials to cede their homelands lands and leave. Though they sought only to preserve corn and homeland by keeping the peace, this Ho-Chunk history has been muted in previous scholarship.

The Two Guadalupes: Mexican Independence, Yaqui Homeland, and the Juan Banderas Revolution of 1825-1833 *Cuauhtemoc Quintero Lule, University of California, Davis*

On September 27th, 1821, after a decade of conflict, Mexico won its independence from the Spanish Empire. In 1825, not long after Guadalupe Victoria's ascension as first president of the Mexican Republic, Yaqui leader Juan Ignacio Jusacamea (a.k.a. Juan de la Cruz Banderas) took up arms against the then-recently established country. Claiming to have received instructions from the Virgin of Guadalupe herself, Banderas set out to unify the diverse peoples of the Sonoran Desert (Yaquis, Mayos, Ópatas, Pimas, Seris, among others) and defend the ancestral sovereignty of the Yaqui Nation against the assimilationist policies of the regional Sonoran elite. This paper (intended to become a chapter of my dissertation) will focus on the ways in which Mexico's War of Independence affected Yaqui communities in Sonora during the early nineteenth-century; how legislation implemented in the final decades of Spanish imperial dominance and initial years of Mexican republican rule set the stage for the events of the Juan Banderas Revolution (1825-1833), significant for being the first major Yaqui uprising against the Mexican government; and lastly, how the Virgin of Guadalupe figured as a divine presence, as a distinct symbol of unity and independence, for Yaquis and Mexicans during this era.

Mo'olelo as Resistance: The Kaona of “Kahalaopuna” in a Colonized Environment *Uluwehi Hopkins, University of Hawai'i at Mānoa*

“Kahalaopuna, A Legend of Manoa Valley,” first appeared in the December 8, 1883 issue of the Saturday Press, an English-language newspaper printed in Honolulu, Hawai'i. This mo'olelo (story) has become a fixture in the lore of Mānoa Valley, on the island of O'ahu, and the home of the University of Hawai'i's main campus. This story maps the features of the valley, naming its mountain ranges, fresh water springs, and its wind and rain, giving a genealogy to

the place itself. However, unlike typical Hawaiian narratives, domestic violence was a key theme in this tale. This type of violence was unusual in Hawaiian mo'olelo, which then begs the question, what was the author thinking, and what kinds of social changes influenced this inclusion into a Hawaiian story? Kaona is a Hawaiian narrative device used to convey multiple layers of meaning in any oral or textual history, allowing the presenter to speak to several different audiences simultaneously. In this paper, I argue that the author of the original article, Emma Beckley, employed kaona, both contextually and geographically, throughout her article to criticize the actions of aggressive foreigners in Hawai'i during the nineteenth century. By masking this story as a “fable,” she was able to openly express her frustrations about their behaviors directly to them, in English, while the characters and places in the mo'olelo allowed a native Hawaiian audience to read another layer of the story, one about the resistance and resilience of Kanaka Maoli (native Hawaiians).

241. Indigenous Technologies of Communication of Abia Yala and Turtle Island (Part II)

Panel

1:45 to 3:30 pm S Block: G.02

This is a double panel that gathers an interdisciplinary group of scholars studying a wide variety of Indigenous technologies of communication in distinct time periods throughout the Abia Yala and Turtle Island (or the Americas, South and North). The principal aim is to foment discussion among communication technology specialists in spite of disciplinary, linguistic, and regional differences. For these panels, Indigenous technologies are understood as the processes, networks, tools, and knowledges related to diverse systems of knowledges, beliefs, practices, and products related to communication. This follows historian Marcy Norton's (2017) view that technologies are “a set of practices and processes designed to transform matter (matter can include the body as well as exogenous elements) as well as the transformed matter itself.” Norton builds upon Alfred Gell's (1988) proposal that technologies are always shaped by, and deployed within, social contexts and networks that are constantly undergoing recalibration. Together these papers show that technologies can be a powerful analytic for drawing out diverse knowledges and practices of Indigenous peoples of various origins and places. The first panel (Media & Sound) discusses Indigenous television, soundscapes, social media, and videogaming to revitalize and strengthen Indigenous communities present and future. The second (Self-Representation in Settler Colonial Contexts) turns to performance, multi-media legal documents/community histories, newspapers, and song-poems to address self-representation and identity construction in settler colonial contexts across space and time.

Chair: *Kiara Maria Vigil*, Amherst College

Participants:

Natives in Transit: Indian Entertainment, Urban Life, and Activism *Kiara Maria Vigil, Amherst College*

Through an examination of Indigenous responses to an American imaginary regarding the now conquered “wild” West, this paper explores the cultural work and political activism of lesser-known Native people, like the Dakota film and television actor Shooting star, who used public venues like Disneyland's “Indian Village” to offer an active sense of presence in the face of erasure as an act of survivance. I argue that when performances of “Indianness” were organized by actual Natives, a shift in temporal politics took place that demonstrated the continuance of Native stories, again to cite Gerald Vizenor, and in these instances, such events were not a mere reaction, but constituted renunciations of dominance, tragedy and victimry. Therefore, by focusing on the labor of Native entertainers in these moments, in the lives they led off-screen, the cultural work of Shooting Star and others provides us with new evidence for how Native performances re-presented America's fraught present rather celebrated nostalgic remembrances of its colonial past. To

put it simply, their efforts drew attention to settler colonialism as an on-going practice, as “a structure, not an event,” in order to re-frame dominant narratives about American history and culture.

Constructing Indigeneity in *Indians at Work, 1933-1945*
Mindy Morgan, Michigan State University

This paper examines the ways in which ideas of Indigeneity were formed, circulated, and debated in the US during the early 20th century by examining various submissions to the periodical, *Indians at Work*. From 1933-1945, the Office of Indian Affairs used the publication to document various emergency work programs within reservation communities and to promote legislative reform efforts. Contributors to *Indians at Work* ranged from local tribal members employed by conservation projects, to anthropologists, to bureaucrats. These diverse voices meant that long-held assumptions regarding Indigenous communities were often debated within its pages. This paper focuses on two particular types of submissions; Indigenous language texts created by non-native authors and creative works written in English by tribal members. In analyzing these types of contributions, I argue that language emerges as a critical site in which established notions of indigeneity and modernity were both situated and contested by various authors.

Protests Against Neoliberal Multicriminalism in Martín Tonalmeyotl’s Poetry and Social Media Activism
Adam Coon, University of Minnesota, Morris

In this paper I analyze how Nahua poet Martín Tonalmeyotl denounces social injustices committed against Nahua communities in Mexico. He recently opened a poetry reading with the question, “How can you talk about flowers when there are people dying in your community?” This question signals a criticism toward an older generation of Nahua authors whom Tonalmeyotl perceives as soft on state sponsored violence. In contrast, he declares his “songs” seek to “tenakatlaposkej, / teixtlaposkej” (open people’s ears, / open their eyes). I argue that Tonalmeyotl’s poetry and social media activism disrupt the logics of a settler colonialist apparatus that attempts to usurp Nahuas’ ancestral lands. I use, as a theoretical framework, Shannon Speed’s concept of neoliberal multicriminalism and her application of settler colonialism in the Mexican context. Within Tonalmeyotl’s work, narco-traffickers and state officials are indistinguishable in a massive-scale illegal economy that nulls even the thin promises of neoliberal multiculturalism.

242. Pain and Violence: New Interpretations

Individual Paper Session

1:45 to 3:30 pm L Block: G.03

Chair: *Susan Ann Stebbins*, State University of New York at Potsdam

Participants:

Colonialization and Missing and Murdered Indigenous Women in the United States
Susan Ann Stebbins, State University of New York at Potsdam

The tragic issue of Missing and Murdered Indigenous Women in Canada has finally gained attention and action after decades of activism on the part of First Nations peoples. In the United States, it is still an issue not recognized in the news media, by federal and state officials or the general population. However, statistics available indicate the percentage of Native American women and girls missing and murdered is ten times higher than that of Euro-American women, despite the fact that Native Americans account for less than 4% of the U.S. population. This presentation will offer an over-view of statistics of missing and murdered women and girls that were gathered from national, state and tribal governments. Additionally this presentation will present historical and contemporary theoretical perspectives that examine why this issue is so wide spread and yet receives so little attention. The

perspective of the presenter is that this issue is interwoven with racism, misogyny and colonization. From this perspective, women’s bodies are themselves are foci of colonization. A critique of suggested solutions for this issue will also be discussed.

Violencia Hacia la Mujer Mapuche: Una Investigación-Acción Participativa
Andrea Alvarez, Universidad de Tarapacá; Millaray Painemal, Asociación Nacional de Mujeres Rurales e Indígenas

Andrea Alvarez Diaz y Millaray Painemal Morales El trabajo presenta el proceso y los resultados de una investigación realizada en tres regiones del Sur de Chile con organizaciones de mujeres mapuche respecto de la violencia de género. Durante dos años, en una relación de cooperación entre la Universidad de Chile y la Asociación Nacional de Mujeres Rurales e Indígenas, se desarrollaron Talleres de análisis y reflexión sobre la reproducción de la violencia hacia las mujeres mapuche, en diferentes ámbitos y expresiones. Se trabajó en 4 localidades rurales y 1 ciudad (Temuco), reuniéndose en 2 jornadas de trabajo con mujeres mapuche que focalizaron temáticas específicas tales como: Los procesos de construcción identitaria de las mujeres mapuche, Las expresiones de violencia en su vida cotidiana, La vivencia sanadora a través de la recapitulación de las experiencias violentas y La identificación de recursos institucionales, familiares y comunitarios para su resolución. Desde una perspectiva interseccional, se evidencia la interrelación de las violencias: política, policial, conyugal, medioambiental espiritual e institucional a la que se enfrentan cotidianamente las mujeres mapuche. Para promover la discusión de una problemática de compleja discusión en las comunidades y organizaciones mapuche, se plasmó el resultado en un Manual de prevención dirigido a mujeres dirigentes mapuche y un material audiovisual que se distribuyó a organizaciones locales e instituciones ligadas al mundo mapuche.

Decolonizing Decolonization: An Indigenous Feminist Perspective on the Violence Against Indigenous Women
Sherry Pictou, Mount Saint Vincent University, Nova Scotia

Indigenous women for generations have been resisting the imposition of colonial patriarchal structures in Indigenous societies around the world. In Canada colonial patriarchy has mainly been facilitated through the Indian Act, impacting every facet of Indigenous women’s lives and often in violent ways. Though the current political climate of formal state-Indigenous relations are endeavoring to end the Indian Act by replacing it with the new “Recognition and Implementation of Indigenous Rights Framework,” several critical questions remain. Can this new framework be viewed as a true process for decolonization and will it end violence against Indigenous women? While Indigenous and allied scholarship have contributed to the debate about what constitutes decolonization, I use an Indigenous feminist lens to argue how decolonizing processes in Canada are increasingly becoming infused with politics around recognition and reconciliation and are at risk of perpetuating, if not exacerbating, genocidal violence against Indigenous women. State-Indigenous relations continue to be informed by Canadian and global policies of economic growth under the false promise of enhancing social well-being. This involves a model of development that relies on commodifying natural resources, and therefore land, through a western property rights regime. In this paper I explore how this model perpetuates the imposition of patriarchal structures and is further dispossessing Indigenous societies and Indigenous women in particular, not only from sustainable alternatives, but also most critically from sources of food and water. In this context, I argue how the commercialization of ancestral homelands poses an extension of colonial violence against Indigenous women.

243. Research as Reconciliation? Unsettling Truths About How We Know and Relate #ItsComplicated

Panel

1:45 to 3:30 pm S Block: G.03

Reconciliation is a contentious movement with diverse conceptions that are rapidly changing in relation to ongoing settler colonialism. Researchers in Canada, and other parts of the world, are navigating this climate and the possibilities and tensions that come with it. This panel will share stories of Indigenous and Settler researchers who are incorporating Indigenous ontologies, epistemologies and methodologies in their work. We will explore the questions: How can we respond to the urgency of this moment without compromising the integrity of Indigenous knowledge? Has there been meaningful progress in the ways institutions are taking up reconciliation? And, how does our longing to belong shape the way we do this work? In this presentation, we will discuss our forthcoming edited volume (tentatively called Research as Reconciliation). Together, the chapters emphasize that meaningful reconciliation is complex and requires accountability to past, present and future relationships. It also requires that we hold space for diverse theories of change and creative approaches to strengthening relations with one another. There are no quick fixes or how-to guides to follow, but the interweaving of our stories can help guide us towards new understandings of knowledge and justice. Panelists will each present our papers and then will engage in a conversation chaired by Shawn Wilson. This conversation will share learning from our collaboration process, which has centred relationships, storytelling and laughter. We will also welcome the audience to share some of their own stories of tensions and possibilities in reconciliation.

Chair: **Shawn Wilson**, Opaskwayak Cree, Southern Cross University

Participants:

Why Research is Reconciliation **Shawn Wilson**,
Opaskwayak Cree, Southern Cross University;
Margaret Hughes, *Southern Cross University*

I'm Shawn Wilson. I'm Opaskwayak Cree, from northern Manitoba in Canada. But I currently live on Bundjalung territory along the east coast of Australia. I generally introduce myself as a Dad, community psychologist, great-great-grandfather and grandson, a teacher and an Indigenist researcher. I'm Margaret Hughes. I'm White Settler American from Fort Worth, Texas. I also currently live in Bundjalung Country. I'm a Mum, a community worker, a queer woman, a Shambhala Buddhist, and an Indigenist researcher in training. In this paper we provide theoretical background and justification for conceptualizing research as reconciliation and explore the ways in which research allows us to move beyond "window dressing" of National movements towards reconciliation to something that is deep, authentic and transformative. Indigenous reality as relational: we are our relations with family, ancestors, environment, ideas, everything. We are accountable to all our relations and that guides our actions – as researchers and as human beings. We recognize that as researchers we have power. The context of reconciliation is colonization, but the activity – the actual change work – is personal and relational. If it's going to affect real change, it has to be personal. As we become truly accountable researchers we become agents of reconciliation. In this paper we will elaborate on the role we see for ourselves as Indigenist researchers to be peacekeepers with/in relations, responsible for the restoration of harmony in all our relations.

I Hope This Finds You Well: A Love Letter to Indigenous Youth **Lindsay DuPre**, *University of Toronto*

Taanishi Lindsay DuPré dishinihkaashoon. I am a Métis woman born in Mississauga, Canada. My family is originally from Winnipeg, with roots along the Red and Assiniboine Rivers. I hold an MSW and work at the University of Toronto, Ontario Institute for Studies in Education, as Indigenous Education Liaison. Outside of this I also collaborate with other Indigenous youth on initiatives related to mental health, education and capacity

building. For some people in Canada the era of reconciliation following the Truth and Reconciliation Commission has brought hope. It has created opportunities for new relationships and awareness of the dark history of colonization. Unfortunately, however, reconciliation has also been messy, with many becoming increasingly angered by its corruption. Like a trickster, it has become a mask for colonialism where symbolic gestures are used to placate people rather than concrete changes towards justice. Indigenous youth face unique harm in this where many people feel entitled to our stories and labour. We are research subjects in our everyday lives, expected to divulge our knowledge in order to serve others' curiosity. This paper shares my experiences as an Indigenous youth navigating this climate and discusses the risks of story extraction. It is a plea for youth to be conscious of how we are being exploited, and an expression of love for those who continue to resist and rebuild despite these distractions. I will discuss how youth are leading our own grassroots research, reclaiming knowledge to understand our connected identities and experiences with colonialism.

You Do Not Belong Here: Storying Allyship and Beyond
Andrea Breen, *University of Guelph*

Hi my name is Andrea Breen. I currently live in Toronto/Tkaronto with my husband and our two children. I am a settler of Western and Eastern European heritage. I am an Associate Professor of Family Relations and Human Development at the University of Guelph. I imagine an image of a book. I feel like I am trying to nudge the book open, to find my way in. I imagine what the book would say to me if it could speak. You do not belong here. That seems right. I think about the feeling I have of not belonging in this book that I am co-editing over days; between writing and teaching, in committee meetings, on the Greyhound on the long commute to and from work, when I'm cooking and when I am putting my kids to bed. I can't let it go. In this paper I tell a story about grappling with my identity as a White Settler, focusing in particular on themes of belonging, identity, and resistance. I examine the ways in which my work is grounded in relationships I have as a White parent raising White children who I hope will find their own belongings in resisting colonialism. The central question of this paper is how do I/we work in ways that will help our children create, tell and live the kinds of stories that will move the next generation towards meaningful Reconciliation.

244. Law and Legal Entanglements

Individual Paper Session

1:45 to 3:30 pm L Block: G.04

Chair: **Natalia Loukacheva**, Canada Research Chair in Aboriginal Governance and Law, University of Northern British Columbia

Participants:

American Indian/Alaskan Native Reentry from Incarceration in Coast Salish Territory **Kylie Nicole Gemmell**, *University of California, Los Angeles*

The state of Washington is home to twenty-nine federally recognized tribes and twelve state prisons, twelve juvenile facilities, and thirty-two county jails. The state prisons hold approximately 17,000 offenders with several facilities being at or over capacity. For American Indian/Alaskan Natives, incarcerated and previously incarcerated individuals receive a lack of culturally relevant material and resources to help with their rehabilitation. Through interviews with previously incarcerated American Indians/Alaskan Natives in Coast Salish Territory, this paper asks the questions: what resources did are available during incarceration? What programs and resources are available during the reentry process? How does lived experience with incarceration impact your future endeavors and interactions with communities? This paper centralizes the experiences and voices of those with incarceration experience in order to argue that disproportionate rates of

incarceration with inadequate resources and staff to provide for the needs of previously incarcerated individuals requires us to rethink and reimagine the roles that prisons play in our communities.

Indigenous Women, Identity, and Cultural Programming while Navigating the Corrections System *Alicia Gayle Clifford, University of Calgary*

This paper examines how Indigenous women come to understand their Indigenous identity while having to manoeuvre the corrections system. Despite attempts to alleviate Indigenous incarceration numbers since 1999, Indigenous women in Canada continue to be one of the fastest growing federally incarcerated populations, as their numbers have more than doubled since 2001 (OCI, 2016; Reitano, 2017; Statscan, 2017). However, there is limited focus on the impacts incarceration may have on their identity as Indigenous women. Institutional program evaluations continue to give secondary status to the voices of those imprisoned while privileging the voices of those who are employed by Correctional Service Canada reinforcing a top-down approach. Recently, a 40 submission journal by prisoners on prisons contained only a single article speaking to the issues surrounding programming offered to Indigenous women in a federal corrections institution, and not a single submission referenced identity as a subject for Indigenous women when navigating the prison system. Because Indigenous women may not be housed in their traditional territories, they have to partake in cultural programming that is not their own due to limited access to knowledge keepers within federal institutions. At the same time, if Indigenous women want to return to their families and communities sooner, they must take the program to lower their risk status. By undertaking an evaluation from the perspective of Indigenous women, the study looks to examine how the carceral system impacts identity formation through the eyes of the those that have lived experience, giving voice to the silenced.

Dispossession through Bureaucracy: How Water Licensing Erodes Indigenous Water Rights and Access *Kiely R. McFarlane, University of British Columbia*

Many Indigenous communities face significant challenges in accessing sufficient quantities and quality of water to provide for their communities' social, cultural, and economic needs. Such issues are often examined through the separate discourses of Indigenous water rights and water security, pursued by different disciplinary communities (law cf. public health) with distinct research objects (aboriginal title and rights cf. drinking water). This paper seeks to bring these two areas of research and activism into closer conversation by examining how western property-based systems of water rights shape Indigenous communities' water security. In British Columbia, Canada, most First Nations' access to water is governed by a colonial licensing regime based on prior appropriation. This paper presents a quantitative analysis of the surface water rights allotted to BC First Nations under this regime, and examines the historical processes through which First Nations came to be allotted inadequate and unequal access to water. Together these analyses reveal that through geographic conjuncture, legalized racism, and the ordinary operation of administrative processes, less than two-thirds of First Nations hold surface water licences today. Further, these licences are frequently junior to settler licences and authorize insufficient volumes of water. These findings reinforce Indigenous critiques of property-based institutions of water rights, highlighting that colonial systems of water rights constitute a key source of water insecurity for First Nation communities and that this insecurity extends beyond drinking water. Further, this work illustrates the importance of analysing actually-existing Indigenous water access and rights in addition to unceded and traditional rights.

U.S. Federal Indian Policy: Remembering Public Law 280

in Lower Brule, South Dakota *Rebecca Eldean Cohen-Rencountre, University of Minnesota*

In South Dakota, Public Law 280 (PL280) is also called the Wounded Knee of 1963. Lakota and Dakota people's memories of PL280 is the main interest of this paper. In 1963 PL280 was enacted by the South Dakota House of Representatives by way of the House Bill 791 to exert federal and state control over Indigenous jurisdictional territories without their consent. I argue that Public Law 280 has contributed to the current legal crisis for American Indians reminiscent of Indian Termination era policies. Furthermore, I argue that public and institutional memory of Indian Termination continue to shape the way American Indians react to and interpret contemporary political decision. The Lower Brule Sioux Tribe is on the southeastern side of South Dakota along the Missouri River and is one of nine reservations in the state. This paper utilizes critical Indigenous studies analytics to grapple with the many perspectives from within Indian country. Utilizing autoethnography, and ethnohistorical methods to analyze primary sources; family interviews, oral histories, and tribal archives that represent Dakota and Lakota lived experiences of settler colonialism, political action, and Indigenous knowledge stewardship. Lower Brule is among the smallest reservations in the U.S., with a 40% poverty rate. I am one of 3,400 members. The legislators of the time argued PL280 would end 'Indian welfare abuse and outdated tribal codes'. The impact of federal Indian termination through the 1960's-70's remains relevant during the Trump era when history threatens to repeat itself.

245. Social Justice, Gender, and Food

Individual Paper Session

1:45 to 3:30 pm L Block: G.05

Chair: *Hannah Tait Neufeld, University of Guelph*

Participants:

Community Engaged Research for Social Justice in Agriculture and Food Sovereignty Conversations at the Tuscarora Nation *Samuel Frank Bosco, Cornell University*

Agricultural research often overlooks critical social justice implications underlying the history of land dispossession and appropriated indigenous crops. In my dissertation research on temperate agroforestry as a sustainable agriculture strategy for New York State, I interrupt this oversight by engaging with the Tuscarora Nation to explore the history and future importance of native nut trees. As one of the most nutritionally dense plant-based foods, nuts were important components of food economies among Indigenous peoples in the Eastern Woodlands, notably the Haudenosaunee (People of the Longhouse, also known as "Iroquois"). Archaeological and historical evidence indicates that the Haudenosaunee may have managed forests to favor such nut trees. However, contemporary efforts to realign their food systems with cultural values, an aspect of food sovereignty, has mostly focused on maize and other agricultural crops. Although these plants are foundational to food sovereignty efforts, nuts can play an important role in food systems within contemporary Haudenosaunee communities. In this presentation, I show how Community Engaged Research paradigms to build relationships within the Tuscarora Nation, combined with addressing social justice concerns within agricultural science, can provide a methodological testing ground for Decolonial Participatory Action Research that expands ongoing food sovereignty, community health, and youth education initiatives.

Women's Work? Shifting Gender Roles in Anishinaabe Wild Rice Revitalization *Marie Schaefer, Michigan State University*

Manoomin, or wild rice as it is called in my ancestral language Anishinaabemowin, is an essential component to

the survivance and identity of the Anishinaabe. Yet, Anishinaabe capacities to subsist from manoomin have diminished greatly in the Great Lakes region due to multiple factors, including loss of knowledges from the boarding school system, the need for wage labor, and the breakdown of kinship and gender systems. Even with these challenges, many Anishinaabe are currently engaged in the restoration of manoomin habitats and the revitalization of ricing cultural practices. However, while the Indigenous studies literature depicts manoomin revitalization as the restoration of a “traditional” system of ricing; it is often missed that today’s ricing efforts are different than historic practices. In fact, Indigenous scholars point out that ricing is now a masculine activity where it was not previously (Child 2014 and Noorgard 2014). This paper explores how heteropatriarchal settler colonialism impacts contemporary Anishinaabe gender roles and manoomin restoration. Specifically, I examine how the commodification of manoomin changed women’s roles and responsibilities across the Great Lakes region in what is now known as the United States and Canada. This paper contributes to research in Indigenous studies by addressing the relationships connecting gender, empowerment, cultural revitalization, and resurgence.

Exploring First Nation Elder Women’s Relationships with Food from Social, Ecological and Historical Perspectives *Hannah Tait Neufeld, University of Guelph*

This paper draws theoretically from the socioecological model to to explore health inequalities experienced by Indigenous women associated with inter-generational impacts of the residential school legacy. Framed by a community based study and life history interviews with 18 Elder women, study objectives were to: describe and compare the historical context of present day urban and rural food environments; and explore the hypothesis that food insecurity may be associated with cultural loss resulting from the inter-generational trauma of residential schools in this region of southwestern Ontario, Canada. Women discussed painful circumstances of displacement from the land and social disconnection from families and communities. For the ten participants who were residential school survivors, they conveyed inter-generational effects of loss, responsibility, lack of support and altered sense of identity as narratives of survival. Six women had moved away from their home communities, which created challenges to fully engage in local food procurement and sharing practices. These altered geographies present practical limitations, along with apparent mechanisms of social and cultural exclusion. Research on Indigenous peoples’ food systems requires further analysis of the root causes of disparities in the context of societal and gender relations. Food sovereignty has been the domain of women who have led movements aimed at both social and environmental justice. Unraveling the historical, social, and environmental determinants of Indigenous food knowledge will support and guide community and policy recommendations, highlighting the on-going impacts of residential school and other indirect examples of environmental dispossession that have disproportionately affected Indigenous women.

246. Transpacific Connections and Fissures: Pacific Islander, Asian, and Asian American Studies
Roundtable

1:45 to 3:30 pm K Block: G.06

What is the transpacific? Is it a concept, geography, or methodology? This roundtable addresses these questions by exploring the connections and fissures across the interdisciplinary fields of Pacific Islander, Asian, and Asian American Studies. With a focus on Japan, Oceania, Okinawa, and the United States, the roundtable members discuss how these fields generate and foreclose intersectional conversations, advance and restrict institutional collaborations, and avow and disavow immigrant and indigenous social movements more generally. By treating the transpacific as a

contested but no less expansive analytic, this roundtable therefore examines how the categories of nationhood, representation, and subjectivity - themselves central tenets of Pacific Islander, Asian, and Asian American Studies - both reveal and obscure indigenous and racial formations in Asia and Oceania. Participants: Keith Camacho (University of California, Los Angeles, USA), Co-Chair Cindy I-Fen Cheng (University of Wisconsin-Madison, USA) Ayano Ginoza (University of the Ryukyus, JAPAN) Katerina Teaiwa (Australian National University, AUSTRALIA) Lisa Uperesa (University of Auckland, NEW ZEALAND) David K. Yoo (University of California, Los Angeles, USA), Co-Chair

Chairs:

Keith Camacho, University of California, Los Angeles
David K. Yoo, University of California, Los Angeles

Presenters:

Cindy I-Fen Cheng, University of Wisconsin, Madison
Ayano Ginoza, University of the Ryukyus
Lisa Uperesa, University of Auckland

247. From Sound Bites to Data Bytes: Indigenous Teaching and Learning Online

Roundtable

1:45 to 3:30 pm K Block: G.07

Indigenous worldviews give rise to distinct forms of teaching and learning, including elements such as: land-based learning, learning by doing, learning through observation, storytelling, and humour. Indigenous knowledge traditions are often based on the oral transmission of information. The recovery of these approaches and their application in educational environments has been viewed as a critical aspect of reclaiming Indigenous knowledge. In some ways, the on-line learning environment challenges Indigenous approaches to teaching and learning. On-line learning can be asynchronous, and might be seen as lacking a connection to place. At the same time the technological tools provided in digital environments might offer new possibilities. This roundtable brings together a set of teachers with diverse on-line teaching experiences. The roundtable will bring together educators with broad experiences developing on-line teaching and learning resources to discuss practical approaches for applying Indigenous approaches working in on-line environments. This roundtable will ask: • What barriers are there to applying Indigenous approaches in an on-line environment, and how can they be overcome? • Can the project of decolonizing learning and teaching be advanced in an on-line learning environment? • Should the online environment be a place for learning Indigenous knowledge?

Chair: *Heather Jeanne Dorries*, Carleton University

Presenters:

Jennifer Rose Brant, University of Toronto
Jeanine Leblanc, University of Alberta
Maggie Walter, University of Tasmania
Huia Tomlins-Jahnke, Massey University
Rob McMahon, University of Alberta
Stephen Augustine, Cape Breton University/Unama’ki College

248. Building Water Governance: Treaty #3 Anishinaabeg and their Journey Toward the Manito Waabo (Nibi/Water) Declaration

Roundtable

1:45 to 3:30 pm I Block: G.09

The Women’s Council of Grand Council Treaty #3 (GCT3), in partnership with the Decolonizing Water Governance project (SSHRC partnership grant) and the GCT3 Territorial Planning Unit, are working with the Anishinaabeg of Treaty #3 to develop a Manito Waabo (Nibi/Water) Declaration. Building on a rich legacy of knowledge, water teachings, stories, songs, language and ceremonies, the preparation and ratification of the Declaration engages the ceremonial and traditional governance processes of the Anishinaabeg of Treaty #3. Based on Anishinaabe methodologies, ontologies and epistemologies that center on relationality, spirituality and agency, the work of building a Declaration engages with theoretical constructs of legal personhood, agency and spirit of nibi (water) and saagimaa waabo (sacred water) and the contemporary mechanisms of nation-wide engagement (through ceremony, regional engagements, a

national water forum and a formal ceremonial ratification process). It also accounts for contemporary articulations of ancestral knowledge, water teachings, song and stories through a series of videos, and a toolkit that engages Anishinaabeg of Treaty #3. The ultimate objectives of the Declaration are to guide policy and decision-making within the territory and encourage Anishinaabeg and others to act responsibly in relationship to water within the Treaty #3 territory. The panelists will engage various mechanisms by which Indigenous legal and political orders can be revitalized in contemporary governance contexts by sharing their respective contributions to the Declaration: vision, process and community engagement (White); long-term engagement through watershed planning and management (King); methodological and ontological underpinnings of Anishinaabe *inaakonigewin*/law (Craft).

Chair: **Rayanna Seymour-Hourie**, West Coast
Environmental Law

Presenters:

Aimee Craft, University of Ottawa

Lucas King, Grand Council Treaty #3

Isobel White, Women's Council - Grand Council Treaty #3

249. Sámi Stockholm: Negotiations of Urban Indigenous Resurgence in Practice

Roundtable

1:45 to 3:30 pm K Block: G.09

This roundtable emphasizes Sámi negotiations and strategies to assert Sámi space in Stockholm. Urban arenas of Indigenous resurgence as negotiated sites of decolonization have been addressed by for example Ramirez (2007) and Peters & Andersen (2013). Questions explored in line with this premise are for instance: How is Indigenous resurgence in Stockholm negotiated? What are challenges and strengths of Sámi urban community outside the core areas of Sápmi? How are decolonization practices articulated in Stockholm? Frisk, Leoni and J. Tjäder will talk about Sámi engagement and negotiations with the city of Stockholm to provide extended Sámi language and cultural rights in Stockholm; J. and M. Tjäder will discuss their podcast for urban Sámi; M. Tjäder will examine her experiences as a teacher educating Stockholm students about the Sámi, Modée will address mental health and suicide prevention work among Sámi in Stockholm; Eriksson will reflect on Stockholm as a (de)colonizing place. Uzawa as chair brings her experiences from Ainu urban cultural revitalization and its connection to a process of decolonization in Japan to the conversation. Through the diverse engagements of the participants, this roundtable offers further dialogue on how urban Indigenous people through practice produce and participate in discourses on Indigenous resurgence within a context of decolonization. The broader issues and questions articulated here concerning Indigenous resurgence and urban Indigeneity and community critically resonate with urban Indigenous communities across the world. This roundtable is therefore an invitation for diverse NAISA participants to join in these conversations and engage with shared experiences.

Chair: **Kanako Uzawa**, The Arctic University of Norway

Presenters:

Inge Frisk, Stockholm Sámi Association

Sara Leoni, Stockholm Sámi Association

Kristina Modée, Stockholm Sámi Association

Johanna Tjäder, Stockholm Sámi Association

Maria Tjäder, Stockholm Sámi Association

Karin Eriksson, University of Washington

250. Decolonizing Educational Philosophies and Practices

Individual Paper Session

1:45 to 3:30 pm A Block: G.11

Chair: **Maggie Blackhawk**, University of Pennsylvania

Participants:

Jack D. Forbes and the Search for a Decolonizing

Philosophy of Education **Joshua Frank-Cardenas**,
University of New Mexico

This presentation will highlight the core ideas and actions of esteemed Powhatan-Renape/Delaware-Lenape educator

and leader, Jack D. Forbes (1934-2011). I will be sharing lessons learned and key insights drawn from six years of archival, conversational (oral history), practical, pedagogical and other sources which pertain to his nuanced critique and deliberate activities towards advancing a decolonizing philosophy of education. This presentation will review, in brief, his life and activities related to education, especially his founding of the Native American Movement/Movimiento Nativo Americano (1961), and proposals for Native American/Indian Studies (1961-1970), the forming of the California Indian Education Association (1967), UC Davis Native American Studies (1969), D-Q University (1970) and the Coalition of Eastern Native Americans (1973) among other major efforts. Foremost, will be a critique and analysis of his keen vision and educational thought which he developed, published, conversed and revised throughout his lifetime drawing from over 555+ publications, his collected archives, inclusive of over 75 audio-video recordings, recently reformatted. This presentation will initiate current community-educators and scholars into three core ideas he unfurled and advanced progressively over his lifetime of activity, including: (Native) Americanism; The Greatness of the Native Mind; and the need for local and global Decolonization via education and organizing. This presentation will highlight findings from my dissertation work on the subject, as well as concurrent works which challenge community-educators and scholars to "have new visions" and continually challenge the matrix of relations and structures which global imperialism, Indigenous resistance and educational efforts attend to.

Decolonization or Recolonization? Teaching Indigenous Laws in Mandatory Law School Courses **Karen Drake**,
Osgoode Hall Law School; Lori Mishibinijima,
Osgoode Hall Law School

This paper offers strategies for navigating the competing concerns that arise when teaching Indigenous law within a law school, and especially within mandatory law school courses. On the one hand, the Truth and Reconciliation Commission of Canada, as well as Indigenous scholars, have advocated that Indigenous laws should be part of law schools' compulsory curriculum. On the other hand, according to the laws of at least some Indigenous nations, certain Indigenous laws may only be shared with those who are not community members based on need. The resulting risk is that Indigenous laws will be taught at a high level of abstraction. When Indigenous laws are presented as being overly general compared with western laws, this simplistic conception can feed into false stereotypes that Indigenous laws are superficial, one-dimensional, or that Indigenous peoples do not or did not have laws. This paper argues that the solution is neither to forgo teaching Indigenous law as a mandatory component of legal education, nor to violate Indigenous peoples' protocols and laws about who may learn Indigenous law. Instead, based on our experience implementing mandatory Indigenous legal education, we propose techniques for engaging with Indigenous law that allow students to comprehend the complexity, nuance, and efficacy of Indigenous law while also upholding Indigenous protocols governing access to Indigenous law. We conclude that these techniques will contribute to decolonizing the western academic law school experience.

Decolonise this Space: Centering Indigenous Peoples in Cultural Competence and Indigenous Studies Courses in Australia **suzi jane hutchings**, *RMIT University*
Drawing on Indigenous Knowledges and decolonisation theories, this paper assesses implications of cultural misalignments, which dominate cross-cultural interactions in the delivery of contemporary cultural competence education in its myriad forms in the Australian context. The 15th April 2016 marked the 25-year anniversary since the Royal Commission into Aboriginal Deaths in Custody (RCIADIC) in Australia handed down its Final Report. The report signified a landmark in the relationships between

Indigenous Australians and the post-colonial State and Federal governments. Established by the Hawke Labor Government in 1987, the Commission examined 99 Indigenous deaths. Most significant was the finding that the deaths were due to the combination of police and prisons failing their duty of care, and the high numbers of Indigenous people being arrested and incarcerated. In the wake of the Royal Commission into Aboriginal Deaths in Custody cross-cultural sessions, cultural competency workshops and Indigenous studies courses have become ubiquitous in Australia for public servants, police, lecturers, university students, therapists and legal and welfare employees, in attempts to bridge gaps in cultural knowledge between agents of the welfare state and Indigenous clients. This paper provides analysis of how good intentions become part of the discourses and practices of on-going colonialism for Indigenous Australians in the delivery of cultural competency training. In so doing, this paper explores some of the options for changing the balance of power in favour of teaching and services of on-going relevance to Indigenous people in this country that emanate from an Indigenous centred position.

K'è as Pedagogy: Transforming Diné Special Education
Sandra Yellowhorse, Diné Nation

This paper outlines the settler colonial construction of "disability" and traces the ways in which colonial rubrics underwrite conceptions of disability and processes of "becoming", as the violence of normativity bolsters settler colonial capitalism. Connecting the fields of Critical Indigenous Studies and Critical Disability Studies, I trace this history through the links of U.S. Indian Education, the boarding school era, and the inception of reservation lands as modes of containment. This illuminates how various neoliberal laws and policies have cemented processes of normativity predicated on settler identity formations and stratagems for Indigenous death and erasure. I demonstrate how this connection is concealed within U.S. educational and state institutions. I employ K'è, a Diné epistemic knowledge and identity marker, as the foundation for rethinking societal accountability, care and transformative education regarding neuro-diverse learners which counters colonial ideologies and policies. With the current movement to create "Indigenous" schools and to decolonize our educational institutions, we must account for the full scope of Indigenous children, including those with special needs. This dictates that we untangle the implanted ideology regarding difference and normativity as it relates to special needs learners. It begins with grounding our own intellectual pedagogy and knowledge of diversity, care, relationships and inclusion as Indigenous peoples. K'è, offers us this potential of radical transformation.

251. Speaking For But Not In Place Of: Alliance Work In Different Spaces

Roundtable

1:45 to 3:30 pm K Block: G.11

This roundtable brings together panelists from scholarly, non-profit and media worlds to discuss the politics and practices of engaging with and amplifying indigenous voices while not being a member of those indigenous groups. In this discussion the focus will be on "ally" as a verb, not as an identity. Panelists will share concrete practices and strategies aimed at addressing complex politics of race and indigeneity in Canada and the US -- a much-needed discussion as capacious forms of US global militarism and empire dispossess people of color around the globe who then come for refuge to already occupied indigenous lands. Panelists' positionalities encompass a range of white settler, settler of color, arrivant, and indigenous to another territory histories. Daniel Domaguin, a second-generation Ilokano immigrant, born and raised in south San Diego, CA has been serving California's American Indian/Alaska Native communities through behavioral health programming since 2009. Omayra Issa was born in Morocco, grew up in Niger, and has been living in Canada since 2001. She is a journalist on CBC/Radio-Canada. Scott Morgensen is an ethnographer and historian of social movements

whose research has examined how U.S. queer cultures and politics form in relationship to white settler colonialism and Indigenous activism. Shaista Patel identifies as a Pakistani Muslim feminist scholar and works on transnational formations of race, coloniality and questions of complicity. Lisa Kahaleole Hall is a multi-racial Kanaka Maoli feminist ethnic studies scholar who will become the director of an Indigenous Studies program on other peoples' traditional territories

Chair: **Lisa Kahaleole Hall**, Wells College/University of Victoria

Presenters:

Daniel Domaguin, California Rural Indian Health Board

Omayra Issa, CBC/Radio-Canada

Scott Morgensen, Queen's University

Shaista Patel, University of California, San Diego

252. Indigenous Youth Create Theory and Knowledge

Individual Paper Session

1:45 to 3:30 pm A Block: G.12

Chair: **Jeffrey Paul Ansloos**, University of Toronto

Participants:

Yúusnewas (Taking Care of Each Other): Cotheorizing Suicide and Livability with Two Spirit, Queer, and POZ Indigenous Youth **Jeffrey Paul Ansloos**, University of Toronto

The leading cause of death for Indigenous people in Canada under the age of 44 is suicide with completion rates six times higher among Indigenous youth than non-Indigenous youth. Two Spirit, Queer and HIV and Hep C positive (POZ) youth are disproportionately affected. Psychocentric conceptualizations of suicide dominate social and health policy in Canada, yet Two Spirit, Queer, and POZ Indigenous youth knowledges are almost always excluded. In this persistent erasure, the rates of Two Spirit, Queer, and POZ Indigenous youth suicide have steadily increased. In contrast, this paper centers the critical knowledge generated by Two Spirit, Queer, and POZ Indigenous youth. Drawing on a 3-year university-community partnership with a Vancouver-based Indigenous youth-led sexual health organization called Yúusnewas (which means, taking care of each other), we consider the unique ways that Two Spirit, Queer, and POZ Indigenous youth are co-theorizing critical knowledge around suicide and the conditions for livability. We highlight a variety of youth co-theorized contributions, including: (1) the sociopolitical rationality of suicide within settler-colonial contexts, (2) the decolonial alterities to psycho-centric notions of suicide (i.e., suicide as protest, counter-conduct, and emancipation), and (3) the reconstitutions, evolutions, and futurisms of Indigenous livability that extend beyond settler-colonial imaginaries of survivance and prevention. In conversation with these youth, we consider the critical possibilities of unsettling dominant prevention practices, and the enlivening potential of culturally-grounded, ecologically reflexive, and radical socio-politically explicated practices which nourish material and relational vitality for Two Spirit, Queer, and POZ Indigenous youth. Implications for policy are considered.

'O ke kahua ma mua: Building Solid Foundations Through Hip Hop **Punahela Kutzen Jr.**, *Mākaha and every ghetto in Hawai'i*

As a Hawaiian, a Hip Hop practitioner, an educator and a community organizer, my work centers on Pasifika youth, particularly those facing high levels of incarceration and I argue that Hip Hop provides a solid foundation for Pasifika youth to learn to contribute to a history of strength, resistance, and indigeneity grounded in Hawaiian culture. I base a lot of workshops on the 'ōlelo no'ēau (proverb), "'O ke kahua ma mua, ma hope ke kūkulu" which reminds us to have a strong foundation before the building of something like an identity, or a sense of belonging and

community. The foundations of both Hip Hop and the Hawaiian Renaissance were laid in the 60s from the anti-war and civil rights movements. In these conditions, America's oppressive racial politics and its legacy as a settler colonial state resulted in the formation of new resistant cultural forms. Hip Hop was developing in the Bronx as a form of collective resistance among Black and Latino communities while the Protect Kaho'olawe 'Ohana was fighting against the bombing of the island of Kaho'olawe. How Black and Latino communities use(d) Hip Hop as a language to speak back against oppression is the same way I use Hip Hop and teach Hip Hop to Pasifika youth. We, as oppressed communities, are responding to the history of the U.S. stripping our mother tongues from us and using Hip Hop as a tool to tell our own stories and create our own narratives.

Intergenerational Indigenous Histories Through Multi-Media Platforms: Challenging Colonialism in the Archival Record *Mia McKie, University of Toronto & Tuscarora Nation*

During this moment of Indigenous resurgence, this paper exemplifies the creation of a digital interactive platform that problematizes the contemporary transmission of intergenerational knowledge with the historic record. There is an urgency for Indigenous youth and scholars to deconstruct the archive with Indigenous epistemologies and methodologies. The creation of Nu:ya! Nu:ya! videogame (accepted to ImagineNative 2018), was created when a group of Tuscarora youth were asked to engage with anthropological publications on the Tuscarora expression of Nu:ya (Graymont, 1969). In a discussion led by Tuscarora scholar, Jolene Rickard, the youth group identified key discrepancies in Graymont's publication based upon oral family histories, culture classes and personal experiences. Tuscarora (Haudenosaunee) governance is founded upon the maintenance and strength of the matrilineal clan system which has been a target of incessant patriarchal settler-colonialism as a tactic to weaken the Confederacy. Nu:ya is a Tuscarora cultural expression that reminds us of the value of the continuously functioning matrilineal clan system through the renewal of clan relationships within the community. Unsurprisingly, this key aspect of Nu:ya was neglected in the archival records and therefore, became the focus of the game. Although physical interaction is key to the cultural expression of Nu:ya, how can serious videogames (Abt, 1970; Bogost 2007) create intergenerational linkages and undermine patriarchal settler-colonialism found within archival records?

Aki Nigikino'amagoz: Exploring Young Indigenous Peoples Experience of Learning from the Land in Ottawa *Amber Asp-Chief, Carleton University*

Indigenous youth are agents in making change for themselves, family, clans, communities and nations. Colonial fill in the context of urban spaces are used in the erasure of Indigeneity to urban places (Bang et al, 2014). The contention of urban spaces as ceded land and ways to navigate resistance to this concept is important to decolonial futurities. In this paper, I argue that Indigenous youth have the means to create change through their embodied existence and daily acts of resistance, refusal, and resurgence. Drawing on my qualitative study with Indigenous youth from many distinct nations across Turtle Island, I explore how Indigenous youth in the city of Ottawa, Canada learn from land. For my research project, I engage with decolonizing methodologies (Smith, 2012) to conduct walking interviews (Macpherson, 2016) with Indigenous youth and use narrative inquiry (Riessman, 2008) to analyze the interviews. The rapid process of urbanization creates urgency for research to engage with learning from the land. Urban spaces are Indigenous land, and decolonization requires re-centering land within research and the ways in which people interact with the land. This paper will discuss Indigenous youths'

conceptualization and perspectives of the intersection of learning from the land, Indigenous sovereignty and refusal in the concept of settled land within Ottawa. I argue that through colonial fill (Bang et al, 2014) the land will always break through and breathe life. The land provides strategies to unsettle settler colonialism. Regardless of colonial fill Indigenous youth do generating knowledge about their connection to land.

253. (Re)Creating Pacific Sovereign Spaces Amidst Climate Change

Individual Paper Session

1:45 to 3:30 pm A Block: G.30

Chair: **Christine Taitano DeLisle**, University of Minnesota

Participants:

E Ho'i Kākou i Kauhale: Contextualizing 'Ōiwi Domestic Space *Kelsy Jorgensen, University of Hawai'i at Mānoa*

Meaning literally, "plural houses" or "a place where a house is designed to be," kauhale was and is a term to describe a Hawaiian home. Kauhale are characterized as multiple clustered dwellings that collectively provided the spaces needed for pre-contemporary 'Ōiwi domestic life. Each house was reserved for specific purposes and activities delineated by kapu, laws that established specific kuleana, roles and codes of behavior, for each member of the 'ohana (family). Kauhale were also intimate reflections of those who resided within, evoking a spatiality aligned with concepts of mana (spiritual power), mo'okū'auhau (succession), and 'āina (land as feeder and ancestor). Spreading urbanization in Hawai'i erases 'Ōiwi places, threatens natural and cultural resources, and disconnects kānaka from 'āina. Recent scholarship articulates an imperative for architecture, planning, and related professions in Hawai'i to interpret and implement Hawaiian epistemologies and practices in order to shift the paradigm of development to one that represents 'Ōiwi worldviews, mitigates the degrading impacts of the built environment on 'āina, and is adaptive to climate change impacts on our communities. Today, kauhale receives renewed attention by architects, planners, and community groups alike as a contemporary design metaphor that links indigenous Hawaiian knowledge with pressing social concerns such as affordable housing, houselessness, and 'Ōiwi sovereignty. This paper offers a contextualized, place-based examination of kauhale as a means to inform current architectural and planning practices, and to strengthen a sense of cultural identity and resilience for Hawaiian communities in the face of increasing geopolitical, economic, and environmental volatility.

Tau Fifine Moe ke he Hikihihiaga Matagi: Niue Women and Climate Change *Jessica Lili Pasisi, University of Waikato*

This paper is part of a larger research project that examines the lived experiences, perspectives and knowledge of Niuean women in relation to climate change. Niue, though part of the Pacific, faces some different challenges in climate change factors. In order to understand the implications of climate change in this context I focus on different registries of sensory experience: visual, oral and written. Specifically, in this paper I explore the interwoven connections and ideas in an oral narrative and conversation, a photo of my Niuean Grandmother, a piece of Niuean poetry, and my own reflections as a Niuean woman, in order to empower Indigenous Niuean women's voices through both cultural and gendered knowledge and experience. I use hiapo (hand-printed bark cloth) as a Niuean-centred methodological framework that foregrounds the cultural and gendered elements that intertwine in these tutala (stories) and help us to understand more about their lived realities of climate change. Ultimately, this contributes to critical Indigenous studies by centering the ways in which Niuean women resist fear-based generalizations of climate change experience by

drawing from long-standing histories of resistance and change.

‘Let’s All Go to the Marae’: Manākitanga in Māori
Disaster Management Zoltan Grossman, *The Evergreen
State College*

Indigenous nations prepare for and respond to disasters partly by building a sense of community through structures of hospitality. The central pivot of Māori emergency planning and response is the marae, which has a strong and systematic tradition of manākitanga, or the hosting and care for others (Mead 2003), including Māori, Pākehā (European settler), and Taiwi (recent immigrant) neighbors. Marae compounds often host large gatherings, so provide the means to provide food, shelter, and other relief in times of disaster, such as storms, floods, and earthquakes (Stephenson 2012, Lambert 2014, Kenney & Pibbs 2015). This research examines the flip side of the depiction of Indigenous communities as the first and most deeply affected victims of disasters, particularly the shocks resulting from climate change. Native nations can also show non-Native society innovative and resilient models of preparing for and responding to emergencies, in keeping with concepts of “people’s renewal” and the “resilience doctrine” (Klein 2007, Solnit 2010, Grossman 2019). Highly centralized and technocratic western society may be more vulnerable to catastrophes than Indigenous communities rooted in place over time. The retention of dense social networks and systems of mutual aid has enabled Indigenous societies to survive major upheavals, including the historical traumas of colonization and industrialization. The research draws from ethnographic interviews of iwi and hapū leadership and emergency planners, site visits to flood and quake zones in the Te Tai Tokerau (Northland), Te Moana-a-Toi (Bay of Plenty), and Waitaha (Canterbury) regions, and discussions at the 2018 Māori Leaders Climate Summit.

PARTICIPANTS: INDEXED TO SESSION NUMBERS

Abelbeck, Hannah, 216
Acfalle, LeeAna, 143
Ackley, Kristina, 052
Acosta, Ignacio, 033
Adams, Rodney, 201
Adcock, Anna, 140
Adzich, Tsatia, 199
Aguilar Velásquez, Maria, 219
Aguirre, Kelly, 103
Ahia, Māhealani, 081
Aikau, Hokulani K., 021
Aikio, Áile, 217
Aira, Gun, 033
Aisea-Ball, Lofanitani, 172

Akina, Quinn, 091
Alberto, Lourdes, 079
Alino, Patricia Mae Deocampo, 001
Allen, Chadwick, 112
Almeida, Deirdre Ann, 238
Aloua, Ruth, 135
Alvarez, Andrea, 242
Alvitre, Cindi, 041
Ambo, Theresa Jean, 134
Amy, Christianson, 012
Anderson, Atholl, 220
Anderson, Kim, 165
Andrews, Tarren, 022
Ansloos, Jeffrey Paul, 252
Antonio, Mapuana CK, 091
Aranui, Amber, 041
Arbaugh, Lindsay, 138
Arcand, Melissa, 095
Archibald, Joann, 078
Arias, Arturo, 019, 226
Arista, Austin, 138
Arista, Noelani, 093
Arriola, Theresa, 145
Arsenault, Jaime, 041
Arthur, Jacinta, 041
Arvin, Maile, 182
Asp-Chief, Amber, 252
Asuega, P. Tutasi, 059
Au, Donna, 171
Augustine, Stephen, 247
Bader, Alyssa C., 175
Baerg, Jason, 191
Baillargeon, Randy, 114
Baker, Courtney R., 011
Baker, Jillian, 068
Baker, Kaliko, 127, 162
Baker, Mary Tuti, 027
Baker, Megan, 206
Baker, Tammy Hailiopua, 052
Balbas, Susan, 124

Baldwin, Rob, 165
Ballew, Laural A., 134
Bang, Megan, 203
Barber, Charmaine, 089
Barclay-Kerr, Hoturoa, 186
Bargh, Maria, 163
Barillas-Chon, David, 055
Barlow-Tukaki, Ora, 006
Barriball, Leana, 188
Basham, Leilani, 061
Bassett, Sharity, 090
Basso, Matthew Lawrence, 154
B'atz', Giovanni, 219
Bautista, Rafael, 183
Bear, Tracy Lee, 082
Beauchamp, Emmaline, 119
Begay, Rapheal, 216
Bejarano, Cynthia L., 159
Belarde-Lewis, Miranda, 174
Belton, Gina, 144
Benally, Cynthia, 021
Bendickson, Joe, 030
Bermudez, Danielle, 168
Bernal, Tohil Fidel Brito, 075
Bernardin, Susan, 202
Bernier, Jacob A., 223
Birchfield, Renata, 212
Bird, Ashlee, 138
Bird, Danielle, 197
Bird, Peggy, 185
Black, Jessica, 209
Blackhawk, Maggie, 250
Blackhawk, Ned, 221
Blackwell, Maylei, 079
Blee, Lisa, 225
Block, Diann, 068
Blu Wakpa, Tria, 193
Bobb, Columpa, 229
Boj Lopez, Floridalma, 079
Boo, Kyung-Sook, 009
Bordeaux, Clementine, 173
Borell, Nigel, 193
Borja-Quichocho-Calvo, Kisha, 135
Bos, Kristen, 158
Bosco, Samuel Frank, 245
Bourke, Mick, 035
Bourne, Josephine, 163
Bowen, Ja:no's Janine, 148
Boyd, Baabiitaw, 139
Braconnier, Ana-Isabel, 195
Brant, Jennifer Rose, 247
Brave NoiseCat, Julian, 173
Breen, Andrea, 243
broadhurst, philip, 092
Brown, Helen, 220
Brown, Kirby, 214
Brown, Lilly, 053

Brown, Michelle Lee, 107, 205
Bryant, Louise Potiki, 191
Bunn-Marcuse, Kathryn, 105
Burarrwanga, Lalak, 020
Burch, Susan, 182
Burgess, Hana, 106
Burnam, Hugh, 115
Burnett, Scott, 033
Burt, Patrick “De?ileligi”, 187
Bustamante-Rivera, Gonzalo, 066
Butler, Evan, 160
Butler, Kelly Anne, 160

Calderon, Dolores, 055
Calnitsky, Naomi, 076
Camacho, Jimmy Taitano, 154
Camacho, Keith, 246
Cameron, Ngaropi, 190
Campbell, Tenille K., 197
Carbaugh, Aimée, 175
Carcamo-Huechante, Luis, 088
Carey, Jane, 111
Carlson, Bronwyn, 174
Carlsson, Bobby, 155
Carlsson, Jim, 155
Carroll, Clint, 145
Carson, Quetzala Maria, 108
Case, Emalani, 164
Case, Pualani, 065
Castellanos, Bianet, 028
Castillo, Celestina, 097
Castillo, Rony, 088
Castillo, Silvia, 088
Castleden, Heather, 001, 154
Caswell, Pierre-Elliot, 143
Cattelino, Jessica, 145
Cavanagh, Vanessa, 035
Cerretti, Josh, 198
Chalykoff, John-Paul P. J., 205
Chamberlain, Kerry, 120
Chan, Valerie, 072
Chang, David A., 080
Charters, Claire, 019
Chen, Yi-fong, 115
Cheng, Cindy I-Fen, 246
Cheung, Melanie, 093
Chibana, Megumi, 135
Chilcote, Olivia, 233
Child, Brenda J., 066, 139
Child, Coreen, 105
Child, Kaleb, 105
Child, Tommy, 105
Chitham, Karl, 043
Chock, John Jacob Kaimana, 061
Cidro, Jaime, 232
Clariza, M. Elena, 168
Clark, Cathleen, 126
Clark, Natalie, 128
Clark, Terryann C., 089
Clarke, Chanel, 092
Clay, Jennifer, 098
Clifford, Alicia Gayle, 244
Cline, David, 125
Cloutier, Edith, 104
Cochrane, Bill, 120
Cohen-Rencountre, Rebecca Eldean, 244
Collective, Native Women's, 144
Collins, Robert Keith, 069
Compoc, Kim, 171
Conrad, Jessica Ann, 035
Cook, Kealani Robinson, 122
Coombes, Brad, 066
Coon, Adam, 241
Cooper, Garrick, 181
Cooper, Lydia R., 067
Copenace, Sherry, 232
Corbiere, Alan, 024
Corbiere, Mary Ann, 063
Córdova, Ximena, 183
Coriz, Dalene, 185
Cormack, Donna, 106
Cornassel, Jeff, 006
Cosgrove, Serena, 018
Costello, Oliver, 012
Coté, Charlotte, 124
Cothran, Boyd, 066
Cottrell, Courtney, 175
Coulthard, Glen, 034
Cowell, Andrew, 022
Cox, Alicia, 144
Cox, Kendra, 089
Craft, Aimee, 126, 248
Cram, Fiona, 140
Crawford, Terri, 099
Crey, Karmen, 113
Crow, Sena, 018
Cuenza-Uvas, Aida, 059
Cuero, Jodene, 098
Curley, Andrew, 169

Daborn, Merissa, 010
Daigle, Michelle, 128, 156
Daley, Lara, 101
Dankertsen, Astri, 155
D'Arcens, Louise, 022
Davis, Jenny L., 175
Day, Iyko, 221
Day, Madi, 089
de Bortnowsky, Tara, 018
DeCarsky, Ryan, 147
Delatorre, Isabella, 138
DeLisle, Christine Taitano, 042, 253
Deloria, Phil, 173
Deluze, Anthony, 116

Denetdale, Jennifer, 216
Denis, Jeff, 110
Dennis, Hurimoana, 038
Dennis, Mary Kate, 120
Dennison, Jean, 062
Dénomme-Welch, Spy, 052
De Santolo, Jason, 078
Deschine Parkhurst, Nicholet A., 136
de Silva, Kahikina, 061
de Silva, Renuka Mahari, 194
de Thierry, Harmz, 108
Dhan, Shreya Jessica, 224
Dhillon, Jaskiran, 221
Diaz, Vince, 070, 076, 157, 186
Dick, Victoria Lynn, 007
Doerfler, Jill, 036
Domaguin, Daniel, 251
Dominguez, Carlie, 031
Donaghy, Keola, 071
Dorries, Heather Jeanne, 247
Doucette, Mary Beth, 001
Doudt, Tiele-Lauren, 233
Drake, Karen, 250
Drent, Meredith, 062
Duarte, Marisa Elena, 042
Dubois, Janique, 062
Dunn, Lynsie, 187
DuPre, Lindsay, 243

Easlick, Joshua Robert, 002
Edmonds, Liza, 140
Edwards, Alvina, 187
Edwards, Frank, 236
Edwards, Gena, 020
Elkington, Kawena, 143
Ellis, Ngarino, 092
Emil' Keme, (aka Emilio del Valle Escalante), 219
Enomoto, Joy Lehuanani, 044
Enos, Kamuela, 116
Equeiq, Amal, 195
Eriksson, Karin, 249
Ernest, Marcella, 083
Erueti, Bevan Blair, 016
Espiritu, Danielle, 063
Estrada, Gabriel, 137
Etherington, Bonnie, 200

Falconer, Scott, 035
Farnell, Brenda, 191
Farrell, Andrew, 089
Faudree, Paja, 175
Fermantez, Kali, 070
Fifita, Patricia, 204
Figueroa-Rodriguez, Oscar Luis, 062
Filihia, Asena, 021
Finley, Chris, 234
Firmino-Castillo, Maria Regina, 075

Fisher, Andrew, 171
Fix, Adam J., 115
Foley, Neil, 224
Fong, Sarah E.K., 176
Fontaine, Lorena Sekwan, 134
Fowler, Lucy, 026
Francis, Sheila, 154
Frank-Cardenas, Joshua, 250
Fraser, Joanna Elizabeth, 007
Freat, Marcus, 072
Fredriksen, Lill Tove, 084
Freebird, Zibi, 083
Fremland, Jessica, 167
Friend, Reuben, 043
Frisk, Inge, 249
Funaki, Hine, 146
Furtado, Nicole
 Ku'uleinapuananiolikoawapuhimelemeleolani, 025

Gamber, John, 208
Garcia-Plotkin, Patricia, 131
Garfield, Seth, 233
Gemmell, Kylie Nicole, 244
George, Rachel, 207
Georgeson, Rosemary, 058
Ghanayem, Eman, 236
Gibson, Chontel, 084
Gilbert, Stephanie Louise, 225
Gillies, Annemarie, 235
Gillon, Ashlea, 225
Gilmour, Sam, 072
Gilroy, John Alexander, 084
Ginoza, Ayano, 246
Gische, Elizabeth Kennedy, 069
Glassburn Falzetti, Ashley, 056
Glenn, Akiemi, 044
Glover, Lou, 224
Goeman, Mishuana, 011
Goldstein, Alyosha, 141
Gonzales, Angela, 069
Gonzales, Kelly L., 209
Gonzalez, Daniel Fernando Guarcax, 075
Gonzalez, Sara, 131
Goodwin, Chrissy, 223
Goodyear-Ka'ōpua, Noelani, 135, 211
Gorvetzian, Andy, 018
Gottschalk, Pearl, 231
Graham, Sarah, 134
Grande, Sandy, 034, 173
Grandinetti, Tina, 027
Grant, William, 181
Gray, Jack, 099
Gray, K. Avvirin, 009
Gray, Robin, 071
Green, Alison, 111
Greensill, Hineitimoana, 199, 213
Gregor, Theresa, 045

Greyeyes, Jarita, 170
Grittner, Alison L., 117
Groat, Cody, 161
Grossman, Zoltan, 253
Gushiken, Gregory Pōmaika'i, 081
Gutierrez, Lourdes, 028
Gutierrez, Maria G., 201
Gutierrez, Sandra Jasmin, 002

Haake, Claudia B., 036
Haglund, Sue P., 204
Haig-Brown, Helen, 109
Hakopa, Hauti, 188
Hale, Tiffany, 169
Hall, Lisa Kahaleole, 251
Hallenbeck, Jessica, 058
Hanuse Corlett, Bracken, 032
Hardbarger, Tiffanie, 006
Harlin, Eeva-Kristiina, 060
Harper, Leslie, 083
Harris, Aroha, 178
Harrison, Ngahuia, 092
Harry, Autumn, 042
Harry, Debra, 042
Hartlerode, Emily West, 209
Hartwig, Calvin, 008
Haua, Innez, 168
Hauck, Sequoia, 037
Hauff, Tasha, 189
Hawkes, Gina Louise, 090
Hearne, Joanna, 013
Heberling, Lydia, 125
Heitia, Mate, 235
Helsdotter, Eva Charlotta, 033
Hemopo-Hunuki, Rio, 205
Henry, Robert, 023
Hernandez, Daniel, 076
Hernandez, Jessica, 004
Hernández, Krisha J., 020, 158
Hessell, Nikki, 067
Heuer, Loretta Jean, 210
Highway, Brady, 095
Hikuroa, Dan Carl Henare, 222
Hill, Susan, 010
Hiller, Chris, 110
Hinzo, Angel, 194
Hobart, Hi'ilei Julia, 166
Hodge, Paul, 101
Hodgetts, Darrin, 120
Hokowhitu, Brendan, 165
Holt, Leanne, 029
Hood, Elena Ann, 045
ho'omanawanui, ku'ualoha, 080
Hoover, Elizabeth, 166
Hopa, Ngapare, 092
Hopkins, Uluwehi, 240
Horstkotte, Tim, 087

Hoskins, Rau, 038
Hoskins, Te Kawehau, 062, 089
Hosoda, Kelsea Kanohokuahiwi, 162
Houar, Maria Teresa, 026
Howdle, Sara, 082
Howe, LeAnne, 112
Hsieh, Jolan, 238
Huambachano, Mariaelena, 166
Huang, Yu-ting, 176
Hubbard, Tasha, 132
Huettl, Margaret, 139
Hughes, Margaret, 243
Hume, Rebecca, 065
Hunt, Dallas, 075
Hunt, Sarah, 103, 128, 156, 211
Hurst, Rachel, 015
Hutchings, Jessica, 233
hutchings, suzi jane, 250
Hutchinson, Elizabeth, 037
Huuva, Kaisa Ingrid, 047
hwang, ren-yo, 137

Idiáquez, José (Chepe), 018
Igloliorte, Heather, 043
Ines DeLisle Diaz, Gabriela, 223
Ingram, Rebekah, 222
Innes, Robert Alexander, 165
Irvine, J. Lelemia, 204
Issa, Omayra, 251
Ixchiu Hernández, Andrea, 219

Jackson, Anne-Marie, 188
Jackson, Celeste, 208
Jackson, Moana, 163
Jackson, Randy, 165
Jacob, Michelle M., 209
Jacobs, Margaret, 239
Jansson, Ida, 155
Jennings, Derek, 077
Jernigan, Kasey Aliene, 056
Jewell, Eva, 094
Joe-Strack, Jocelyn Anne, 002
Johnson, Brittany, 082
Johnson, Emily, 075
Johnson, Jon, 010
Johnson, Miranda, 164
Johnson, Sarena Sekwun, 084
Johnson, Ziibiins Alexandra, 119
Johnson-Jennings, Michelle, 077
Johnston, Kirsten, 199
Jones, Carwyn, 040, 078
Jones, Terry, 148
Jorgensen, Kelsy, 253
Joseph, Leo, 018
Juan, Rose Hsiu-li, 140
Judge, Andrew, 020
Justice, Daniel Heath, 087

Ka'ai, Tania Marie, 085
Ka'ai-Mahuta, Rachael, 224
Kahi, Hamuera, 130
Kahotea, Des Kahotea, 054
Ka'ili, Tēvita O., 070
Kailiehu, Haley, 003
Kajihiro, Kyle, 027
Kale, Sunaina Keonaona, 111
Kame'eleihiwa, Lilikalā, 140
Kamper, David, 125
Kaomea, Julie, 063
Kaomea, Mahina, 063
Kapuni-Reynolds, Halena, 092
Karapu, Roilinda, 120
Kareni, Ronny, 200
Karuka, Manu, 221
Katanski, Amelia, 009
Kaua, Doris, 238
Keegan, Peter, 072
Keegan, Te Taka, 072
Keliiaa, Katie, 144
Kelsey, Penelope, 148
Kermoal, Nathalie, 104
Kertesz, Judy, 069
Kidman, Joanna, 146, 170
Kiel, Doug, 199
Kimmerer, Robin, 196
King, Geraldine, 208
King, Jeanette, 130
King, Lucas, 248
King, Tiffany, 234
Kingi, Te Kani, 238
Kinney, Billy, 116
Kite, Suzanne, 093
Klopotek, Brian, 172
Kohu, Hinewirangi, 190
Krystle, Pederson, 052
Kucheran, Riley, 032, 167
Kukahiko, Eomailani, 162
Kuoljok, Karin, 155
Kururangi, Komene, 130
Kushi, Makana, 027
Kutzen Jr., Punahale, 252

Ladner, Kiera, 163
Laiana, Wong, 203
Lambert, Simon, 095
Land, Jacqueline, 113
Lang, Travis, 138
LaPensee, Elizabeth, 107, 205
Larkin, Steve, 029
Larsson, Gunilla, 047
Laukea, Lesley Kehaunani, 204
Lavallee, Jaime, 046
Lavallee, Lynn, 170
Lavatangaloa Henry, Zoë Catherine, 022

Lavell-Harvard, Dawn, 110
Lawson, Angelica Marie, 212
Lawton, Beverley, 140
Leadbeater, Maire, 200
Leblanc, Jeanine, 247
Lee, Damien, 102, 168
Lee, Erica Violet, 197
Lee, Jo-Anne, 017
Lee, Lloyd L., 159
Lee, Yi-tze, 115
Lee-Morgan, Jenny, 078
Lê Espiritu, Eryn, 184
Lefkovich, Maya, 025
Lefthand-Begay, Clarita, 124
Legg, Emily, 036
Le Grice, Jade, 089
lehman, neika rose, 237
Lempert, William, 086
Leonard, Benedict, 007
Leonard, Beth, 039
Leonard, Courtney, 199
Leonard, Kelsey, 199
Leonard, Michele, 199
Leoni, Gianna, 073
Leoni, Sara, 249
Leoso, Edith, 118
Leroux, Darryl, 102
Levesque, Carole, 104
Lewis, Diana, 001, 154
Lewis, Jason Edward, 093
Lewycka, Sonia, 089
Liboiron, Max, 158
Lightfoot, Sheryl, 163
Lin, TL Tricia, 017
Lindberg, Tracey, 197
Lindquist, Kirsten, 082
Link, Claire MacKinnon, 023
Lippert, Dorothy, 041
Liske, Gordie, 114
Littlebear, Daphne, 185
Loader, Arini, 213
Loew, Patricia Ann, 118
Löf, Annette, 087
Loft, Shelby, 128
Lokeni, Kare'l Aniva, 059
Lomawaima, Tsianina, 015, 240
Longboat, Dan, 196
Longboat, Maize, 059
Lopez, Felicia R., 147
Lopez, Jameson David, 039
Lopez, Noe, 028
Lopez Barriga, Erick, 218
Louis, Skayu, 092
Loukacheva, Natalia, 244
Lucas, Maria, 222
Lucero, Danielle Dominique, 005
Lucero, Jose Antonio, 088

Lujan, Jessica, 031
Lule, Cuauhtemoc Quintero, 240
Lumsden, Stephanie, 206
Luna, Jennie, 031
Lundstrom, Kaytlyn, 223

Maaka, Margie, 203
MacDonald, David Bruce, 163
Machosky, Brenda, 057
MacLaren, Glen, 142
Maclean, Jessica, 181
Magowan, Catherine, 052
Mahuika, Nepia, 074
Mahuika, Rangimarie, 111
Mahuta, Dean, 143
Majhor, Samantha, 030
Makereti, Tina, 076
Maldonado, Claritza, 096
Mallie, Troy, 142
Manitowabi, Joshua, 024
Manuirirangi, George (Hōri) Richard, 074
Maracle, Lee, 229
Marek, Cecilia Ruth, 005
Marek-Martinez, Ora, 005
Marinaccio, Jess, 164
Mark-Shadbolt, Melanie, 095
Marshall, Uncle Bud, 101
Marshall, Virginia, 006
Martin, Debbie, 001, 154
Martin, Jessica, 126
Martin, Kelsey, 097
Martinez, Desiree Renee, 041
Martinussen, Maree, 089
Maruyama, Hana C., 215
Mashienta, Narcisa, 108
Mason, Andrew, 072
Mason, Karen Janette, 007
Masterton, Gina Hope, 129
Masuda, Jeff, 001
Matamoros Mercado, Ruth, 064
Matamua, Rangi, 074, 127, 186
Matheson, Nikita, 108
Mathews, Marrisona, 103
Matsumoto, Kaipo, 096
Matthew, Melpatkwa, 156
Mattila, Hanna, 213
Maurice, Emma Frances, 181
Maurice, Gail, 008
Mauricio, Diana Waleska, 154
Maxwell, Te Kahautu, 070, 157
Mayo, Simona, 088
Mazer, Sharon, 057
McAfee, Rosaleen, 115
McCallum, Mary Jane Logan, 010, 239
McCoy, Meredith L., 189
McDonough, Kelly, 214
McFarlane, Kiely R., 244

McGahey, Monty, 119
McGeough, Michelle Susan Alice, 117
McGregor, Lorrilee, 089
McGregor, Marion, 089
McGuire, Laurette, 121
McGuire-Adams, Tricia, 126
McKay, Neil, 030
McKenzie-Jones, Paul, 222
McKie, Mia, 252
McKinley, Elizabeth, 203
McKinnon, Crystal, 053
McKree, Alvie, 044
McMahon, Rob, 247
McMillan, Mark David, 053
McMullin, Juliet, 121
McRae-Tarei, Jacqueline, 085
Medak-Saltzman, Danika, 113
Meders, Jacob A., 060
Meissner, Shelbi Nahwilet, 094
Melrose, Unaiki, 130
Mendoza-Bautista, Eliel, 062
Mengesha, Lilian, 026
Mercer, Jolene, 232
Mercier, Ocean Ripeka, 039
Merritt, Tipene, 072
Meyer, Andrew, 060
Miedema, Carmen Lee, 217
Mihesuah, Devon, 166
Milanovich, Sean, 121
Millalen Lepin, Pablo, 064
Miller, Cary, 139
Million, Dian, 124
Million, Tara, 111
Miner, Joshua D., 167
Mishibinijima, Lori, 250
Mita, Ngahuaia, 188
Mitchell, Audra, 020
Mithlo, Nancy Marie, 193
Miyashiro, Adam, 022
Modée, Kristina, 249
Moeka'a, Te Kura, 200
Moggridge, Bradley J., 188
Moiwend, Rosa, 200
Mojica, Monique, 191
Moncada, Sara, 101
Monchalin, Renee, 120
Mondragon, Delores, 147
Montero, Fernando, 034
Montgomery, Michelle, 124
Montiel, Anya, 133
Montoya, Teresa, 169
Moodie, Nikki, 089
Mooney- Darcy, Angela, 045
Moore, David Lewis, 215
Moreton-Robinson, Aileen, 141, 211
Morgan, Mindy, 241
Morgensen, Scott, 251

Morishige, Kim Kanoe'ulalani, 116
Morrison, Sandra Lee, 004
Motard, Genevieve, 046
Moynihan, Kate Harriet, 007
Mt. Pleasant, Alyssa, 161
Mucina, Devi Dee, 194
Mudde, Laura, 110
Mujahidah, Affaf, 001
Murphy, Enoka, 063
Murphy, Michelle, 158
Murphy, Ngahuia, 211
Muru-Lanning, Marama, 092, 116
Mutu, Margaret, 195

nagam, julie, 043
Nahuelpan, Héctor, 064
Nazario, Jesus, 153
Neale, Timothy, 012
Neerdaels, Ethan, 030
Neha, Eddie, 120
Nelson, Melissa K., 231
Nelson, Peter, 131
Nelson, Trent, 035
Nelson-Barber, Sharon, 203
Neufeld, Hannah Tait, 001, 245
Newman, Erica, 239
Nez, Rachael, 138
Ngata, Tina, 006, 042
Nguyen-Le, Quỳn, 184
Nichols, Robert, 011
Nicolas, Brenda, 028
Nightingale, Elana, 126
Nikora, Linda Waimarie, 120
Nilsen, Liz-Marie, 033
Nilssen, Trond Risto, 015
Nishimura, Lauren K. K., 081
Nock, Sophie, 201, 238
Noodin, Margaret, 013
Nopera, Tāwhanga, 026, 099
Norgaard, Kari Marie, 035
Northwest, Kyra Shaylee Renee, 142
Norton, Takerei, 220
Nuesca Franco, Allyson, 065
Nu'uhiwa, Kalei, 127
Nymo, Randi Inger Johanne, 077

Oberiano, Kristin, 096
O'Brien, Jean, 194

Öhman, May-Britt, 033

Ojeda Davila, Lorena, 218
O'Neal, Jennifer R, 091
O'Regan, Tipene, 220
Ormond, Adreanne, 146
Ortega, Nadezna, 194
Osorio, Jamaica Heolimeleikalani, 234

Ostler, Jeffrey, 215
Ottmann, Jacqueline, 170
Owen, Rhys, 072

Pa'apa'a, Lia, 233
Pacheco Pailahual, Stefanie, 064
Paine, Sarah-Jane, 106
Painemal, Millaray, 242
Painter, Fantasia, 133
Palmer, Farah, 016
Palmer, Meredith Alberta, 182
Paluch, Anna, 212
Parent, David, 010
Parkinson, Hineatua, 089
Pasisi, Jessica Lili, 253
Patel, Shaista, 251
Paul, Whitiao, 038
Paulani Louis, Renee, 196
Paul-Burke, Kura, 153
Pehl, Emerson Parker, 117
Penehira, Mera, 135
Peralto, No'eau, 003
Perry, Nicole, 161
Peters, Mercedes, 156
Pexa, Chris, 176
Phillips, Nancy Kimberley, 060
Philpott, Andy, 072
Piatote, Beth, 013
Pictou, Sherry, 242
Pihama, Leonie, 141, 149, 211
Pinto, Pua O Eleili, 140
Pituka, Kayla, 108
Poa, Adrian, 072
Poler, Omar Jerome, 118
Pollock, David, 195
Pope, Rere No-a-Rangi, 072
portillo, leilani, 036
Posas, Anna Liza, 097
Postigo, Maria Ximena, 183
Postlethwaite, Miriama, 238
Potiki Bryant, Louise, 099
Powell, Dana, 145
Powell, Emma Ngakuraevuru, 164
Prendergast, Sam, 014
Prince, Kathryn, 057
Puou, N. 'Ilimanaiokawailēānue, 057

Quince, Khylee, 040
Quintana, Joseph, 097

Radu, Ioana, 104
Raibmon, Paige, 105
Ramirez, Allison, 014
Ray, Michael, 159
Recollet, Karyn Tracey Dawn, 075
Reddy, Rangimahora, 199
Reed, Kaitlin, 196

Reed, Ryan, 035
Reed, Trevor, 071
Reid, Joshua L., 066
Reid, Papaarangi, 106
Reihana, Pikihiua, 072
Reihana Morunga, Tia, 099
Renwick, Gavin, 065
reo, nicholas, 196
Rewi, Poia, 172
Rhadigan, Ryan, 054
Rice, Musqwaunquot, 119
Richmond, Chantelle, 104
Rickard, Jolene, 043
Ridington, Amber, 071
Rifkin, Mark, 080
Riley, James Kawika, 046
Riley, Lorinda, 046
Riseth, Jan Åge, 087
Risling Baldy, Cutcha, 144
Ritai, Mitchell, 072
Roa, Tom, 026, 154
Robbins, Isabella Shey, 123
Roberts, Christina Ann, 018
Robertson, Natalie, 037
Robertson, Sean, 002
Robinson, Dylan, 071
Rocha Beardall, Theresa, 236
Rodrigues, Priscilla Cardoso, 153
Rodriguez, Katheryn, 121
Rodriguez, Stanley, 045
Romanek, Deborah, 216
Romero, Jessica Lindsay, 187
Roosevelt Morris, Sky, 187
Rowe, Luke, 016
Roy, Susan, 052
Rozet, Niegel, 116
Rua, Mohi, 120
Rubis, June, 020
Ruckstuhl, Katharina, 219
Ruru, Jacinta, 040
Russell, Christopher Caskey, 067, 090, 213

Sabzalian, Leilani, 189
Saddleback, Norine, 142
Sadlier, Sarah, 005
Saffery, Maya Kawailanaokeawaiki, 003
Sailiata, Kirisitina, 122
Salas Jiménez, Katia, 108
Salomon J., Amrah, 133
Sanchez, Corrine M., 031
Sanchez, Daina, 055
Sanchez Flores, Jessica, 214
Sandercock, Leonie, 109
Saraf, Aanchal, 096
Saramosing, Demiliza, 184
Saranillio, Dean Itsuji, 122
Sarivaara, Erika Katjaana, 201

Saunders, Kelly, 062
Schaefer, Marie, 245
Schneider, Anna, 175
Schneider, Lindsey, 056
Schreiber, Rebecca, 129
Schuitemaker, Nahannee, 110
Sciascia, Acushla, 174
Scribe, Megan, 206
Seed-Pihama, Joeliee, 039
Sem, Leiv Heming, 201
Sepulveda, Charles, 058
Seraphin, Bruno, 035
Seymour-Hourie, Rayanna, 248
Shanidiin, Denae, 123
Shanley, Kate, 212
Shaw, Bryanna, 187
Shawanda, Amy, 024
Shea Murphy, Jacqueline, 099
Shear, Sarah, 189
Sheehan, Maree, 193
Shep, Sydney, 072
Shepherd, Jeffrey Philip, 159
Shepherd, Matthew, 089
Sherwood, Juanita, 084
Shorter, David, 086
Shumway, Kendall, 121
Siku, Skaya, 017
Silva, Noenoe K, 061
Silveira, Maia, 089
Silverstein, Ben, 054
Simmonds, Naomi, 156
Simmonds, Shirley, 038
Simmons, Kristen, 173
Simpson, Audra, 011
Simpson, Leanne R., 032, 114
Simpson, Mary, 199
Sinclair, Stephanie, 232
Sisquoc, Lorene, 020
Skawennati, 059
Small, Marsha, 231
Smith, Ashley Elizabeth, 056
Smith, Aunty Shaa, 101
Smith, Cheryl Waerea-i-te-rangi, 235
Smith, Dawn Sii-yaa-ilth-supt, 207
Smith, Graham Hingangaroa, 203, 235
Smith, Hinekura, 188
Smith, James, 165
Smith, Jo, 219
Smith, Linda, 190
Smith, Neeyan, 101
Smith, Nicholas, 155
Smith, Tania, 085
Solis, Gabriel, 202
Solis, Maya, 113
Solomon, Shane, 092
Somby, Ande, 101
Speed, Shannon, 064

Spencer, Michael, 004
Spik, Susanne, 155
Stanciu, Cristina, 015
Standley, Peta-Marie, 012
Star, Leona, 232
Starr, Juanita, 126
Stebbins, Susan Ann, 242
Stenberg, Lena, 047
Stevens, Michael J., 220
Stevens, Scott Manning, 161
Stevenson, Allyson Donna, 239
Stevenson, Kendall, 120
Stevenson, Shaun, 058
Stillman, Amy Ku'uleialoha, 192
Stolte, Otilie, 120
Storfjell, Troy, 137
Stout, Olivia, 223
Strickland, Kimberly, 154
Strong, Amanda, 032
Stubbs, Thomas, 120
Suisseya, Kim, 118
Sun, Christina, 004
Sunchild, Eleanore, 132
Suzuki, Erin, 236
Swenson, Elise, 014
Swentzell, Porter, 185
Sy, Waaseyaa'sin Christine, 017, 139
Sylliboy, John R., 117
Symons, Jonathon, 072
Szeghi, Tereza, 009

Tabuni, Kerry, 200
Tachine, Amanda, 211
Taitingfong, Riley, 153
Taituha, Gloria, 085
Talamantez, Ines, 147
TallBear, Kim, 086
Tallie, T.J., 236
Tam, Harry, 023
Tamatea, Armon, 023, 215
Tane, Sierra, 089
Tapiata, Hana, 073
Tapsell, Paul, 019
Tarena, Eruera, 219
Tare Paoa, Vai A, 041
Tatonetti, Lisa, 202
Taura, Yvonne, 233
Tavarez, David E., 054
Teeter, Wendy, 041
Temara, Pou, 127
Te Nana, Rihi, 190
Tengan, Ty Kawika, 092
Te Punga Somerville, Alice, 009
Te Ratana, Rose, 085
Teves, Stephanie Nohelani, 021
Thatcher, Jack, 186
Thomas, Christina, 162

Thomas, Delphina, 136
Thomas, Gary, 029
Thomas, Robina Qwul'sih'yah'maht, 207
Thompson III, Norman Fua'alii, 039
Thrush, Coll, 011, 034
Timu, Nicole Aroha, 090
Tinirau, Rāwiri, 235
Tipene, Jillian, 213
Tjäder, Johanna, 249
Tjäder, Maria, 249
Togafau, Kristina, 081
Toll, Shannon Claire, 036
Tomlins-Jahnke, Huia, 146, 247
Tømmervik, Hans, 087
Tootoosis, Jade, 132
Tootoosis, Mylan, 197
Topash-Caldwell, Blaire, 118
Torrez, Estrella, 157
Torwali, Mujahid, 222
Tran, Tiffany Wang-Su, 184
Traxler, Andrew Thomas, 225
Trevino, Yesenia, 129
Trimbee, Annette, 170
Trofanenko, Brenda M, 015
Tronnes, Libby Rose, 240
Troy, Jakelin, 222
Trujillo, Simón Ventura, 122
Tsosie, Krystal S, 106
Tuahine, Hohepa, 127
Tuaupiki, Haki, 186, 223
Tu'Inukuafe, Stan, 068
Tuki, Mattarena, 041
Twenter, Brian J, 067
Tyquiengco, Marina, 123
Tyrer, Amanda Amy, 007

Ugarte, Magdalena, 218
Upadhyay, Nishant, 198
Uperesa, Lisa, 246
Uttjek, Margaretha, 084
Uzawa, Kanako, 249

Valdivia, Fatima del Rocio, 218
Van Alst, Theodore C, 014
Vanderbyl, Nikita, 192
Van Styvendale, Nancy, 068
Vargas, Ivan, 116
Varner, Natasha, 192
Vasko, Timothy Bowers, 169
Vasquez, Michelle, 055
Vaughn, Kēhaulani, 070
Vazquez, Cynthia, 098
Velasquez Nimatuj, Irma, 019
Vigil, Kiara Maria, 241
Villanueva Martínez, Pilar, 157
Villavicencio, Sedna, 060
Voyageur, Evelyn, 007

Voyles, Traci Brynne, 182

Waialae, Chantrelle, 091
Waiti, Jordan, 016
Waitoki, Waikaremoana, 074
Wajstedt, Liselotte, 047
Wakeham, Pauline, 103
Walk, H Ka'umealani K, 091
Walk, R Kamoā'e K, 091
Walker, Eddie, 238
Walkiewicz, Katie, 236
Wall, Stephen, 172
Wallace, Alan, 138
Walter, Maggie, 247
Warburton, Theresa, 198
Ware, Felicity, 168
Washuta, Elissa, 198
Wastasecoot, Brenda, 010
Watchman, Renae, 013
Watene, Krushil, 094
Watson, Catherine, 072
Webb-Binder, Bernida, 044
Webber, Melinda, 203
Weir, Jessica, 035
Wemigwase, Sandi, 206
Wesley-Esquimaux, Cynthia, 170
West, Peter, 053
Whaanga, Hēmi, 093
Wharerau, Marcelle, 073
Wheeler, Winona, 077
Whetung, Madeline, 128
White, Isobel, 248
White, Kevin J, 115
Whiteduck, Mallory, 102
Whitson, Joseph, 125
Whyte, Kyle Powys, 094, 145
Wiebe, Sarah Marie, 207
Wilkie, Misty Lynn, 210
Willard, Tania, 114
Williams, Ashlea, 089
Williams, Lewis, 017
Williams, Madi, 022
Williamson, Bhiamie, 035
Williamson, Tara, 134
Willie, Paul, 007
Wilson, Alex, 017
Wilson, Jim, 112
Wilson, Nicole J., 058
Wilson, Shawn, 243
Wilson, Waylon, 025
Wilson, Will, 216
Wilson, Yvonne, 199
Wilson-Hokowhitu, Nalani, 217
Winchester, 'Īmaikalani, 003
Winitana, Mei Vina, 063
Wiremu, Fiona K., 235
Wolfgramm, Tania, 231

Wolfgramm-Foliaki, 'Ema, 188
Wong, Kaleomanuiwa, 003
Wood, Waitangi, 095
Wright, Erin Kahunawai, 053
Wright, Sarah, 020, 101
Wrightson, Kelsey, 114

Yamashiro, Aiko, 135
Yazzie, Janene, 008
Yazzie, Melanie, 058
Yellowhorse, Sandra, 250
Yoo, David K., 246
Young, Alex Trimble, 176
Young, Melinda, 131
Young, Nanise, 164
Young, Tatiana K, 017
Yracheta, Joseph, 106