Located near the confluence of several waterways, the Newberry Library sits on land that intersects with the aboriginal homelands of several tribal nations: the Council of the Three Fires: the Potawatomi, Odawa, and Ojibwe Nations; the Illinois Confederacy: the Peoria and Kaskaskia Nations; and the Myaamia, Wea, Thakini, and Meskwaki Nations. The Ho-Chunk, Menominee, Kiikaapoi, and Mascouten Nations also call the region of northeast Illinois home. Indigenous people continue to live in this area and celebrate their traditional teachings and lifeways. [Today, Chicago is home to one of the largest urban Indigenous communities in the United States, and this land remains an important place for Indigenous peoples.] As a Chicago institution, it is the Newberry’s responsibility to acknowledge this historical context and build reciprocal relationships with the tribal nations on whose lands we are situated.
Schedule at a Glance

All events in Central Standard Time and held virtually on Zoom. Links for meetings will be shared with attendees directly.

Tuesday, February 2

11 am – 12:30 pm: NCAIS Liaisons’ Meeting

4 pm – 5 pm: Welcome and Keynote Address

Wednesday, February 3

11 am – 12:30 pm: Concurrent Sessions, Session 1 & Session 2

2 pm – 3:30pm: Concurrent Sessions, Session 3 & Session 4

Thursday, February 4

11 am – 12:30pm: Concurrent Sessions, Session 5 & Session 6

2 pm – 3:30pm: Concurrent Sessions, Session 7 & Session 8
Detailed Agenda

Tuesday, February 2

11 am – 12:30 pm: NCAIS Liaisons’ Meeting

4 pm – 5 pm: Welcome Remarks, Rose Miron, Director of the D’Arcy McNickle Center for American Indian and Indigenous Studies at the Newberry and Keynote Presentation by William Bauer, Professor of History and Director of American Indian and Indigenous Studies at University of Nevada-Las Vegas

Wednesday, February 3

11 am – 12:30 pm: Concurrent Sessions

- Session 1: Kinship, Activism, and Various Forms of Resistance
  
  Chair: Alanna Hickey, Yale University

  Dangerous Voice, Dangerous Mind: The Evolution of John Trudell, Savannah Bronson-Waters, Oklahoma State University

  “American Indians, Chained and Unchained”: Contesting the Guardian-Ward Relationship at Fort Lewis School, Cate Costley, University of Colorado Boulder

  Countering Colonialism in Birthing Spaces: The Labor and Dreams of Indigenous Doulas in Manitoba, Caroline Fidan Tyler Doenmez, University of Minnesota - Twin Cities

  A “Tribute to Women Warriors”: The Northwest Indian Women’s Circle, 1979-1985, Amanda Johnson, Oklahoma State University

  Session 2: Geographic Borders and Jurisdiction

  Chair: Josh Reid, University of Washington

  Nested Diseases, Nested Tensions: Disease Management and Conflicting Jurisdictions in Early 20th-century Montana Borderlands, Kerri Keller Clement, University of Colorado Boulder

  “Para hacer y edificar la dicha villeta”: Caciques and Encomenderos in the 1572 Foundation of La Villa de Nuestra Señora Santa María de Leyva, Katherine Alexandra Godfrey, Penn State

  “The Choctaws have but copied the laws of Louisiana and Virginia”: Practicing Slavery, Practicing Sovereignty in the Choctaw Nation, 1830-1865, Edward P. Green, Penn State
The Starr Gang War: Race, Sovereignty, and Cultural Persistence in the Cherokee Nation Borderlands, 1841-1846, *Michael Joslin*, Oklahoma State University

2 pm – 3:30 pm: Concurrent Sessions

- **Session 3: Adaptation, Negotiation, and Social Change**
  
  *Chair: Matthew Krue*, University of Chicago


  The Path of the Sun: Analyzing the Transcontinental Odyssey of a Seventeenth-Century Yazoo Voyager, *Eric Toups*, University of Illinois Urbana-Champaign

  Uneliminated: The Wyandot Explorations of Indian Territory During Removal, 1831-1844, *Sheldon Yeakley*, Oklahoma State University

- **Session 4: Storytelling in Literature, Music, and Archives**
  
  *Chair: Kelly Wisecup*, Northwestern University

  The Production of History and Memory of the Piegan Massacre, January 23, 1870, *Jennifer Andrella*, Michigan State University

  Storytelling Reimagined: Reconceptualizing of Tradition as Resistance in Elizabeth Cook-Lynn’s Aurelia: A Crow Creek Trilogy, *Tania Libertad Balderas*, University of New Mexico

  Ishi Reframed: Storytelling as Social Act and Survivance, *Lydia M. Heberling*, University of Washington

  Trail of Tears the Remix: Rematerializing and Weaponizing Native Trauma through Rap, *Alexander Williams*, University of Colorado Boulder

**Thursday, February 4**

11 am – 12:30 pm: Concurrent Sessions

- **Session 5: Environment and Climate Change**
  
  *Chair: Richard Boles*, Oklahoma State University

The Plantation-to-Petrochemical Complex: Settler Colonialism, Slavery, and Their Afterlives in Cancer Alley, *Leila K. Blackbird*, University of Chicago

Simon Pokagon’s Ecological Archive, *Ben Pokross*, Yale University

Will the Lands Survive? Kinship, Destruction, and More-than-Climate Apocalypses in Strangeland, *Courtney Lynn*, University of Minnesota - Twin Cities

- **Session 6: Shifting Perspectives and Understanding Indigenous Ontologies**
  *Chair: Julie Reed*, Penn State

  From the Word to the Law: Converging Concepts of Decoloniality Across Disciplines, *Renata Carvalho Barreto*, University of Colorado Boulder


  Negotiating Sovereignty with Plymouth Colony: Rethinking the Plymouth-Wampanoag Treaty of 1621, *Zach Kopin*, University of Michigan

2 pm – 3:30 pm Concurrent Sessions

- **Session 7: Refusal of Erasure**
  *Chair: Jean O’Brien*, University of Minnesota - Twin Cities

  Genocide: Linking Past and Current Struggles Against the Sterilization of Indigenous Women, *Fawn Douglas*, University of Nevada - Las Vegas

  Reconstructing the Keys to Open Cages: Theorizing Indigenous Understandings of the Body and Embodiment, *Janice Feng*, University of Michigan

  “They didn't like Indians even though they were supposed to help us”: The Sterilization of Native American Women in Oklahoma, *Brooke Hadley*, University of Oklahoma

  The Pen Among Our People, *Sawyer Young*, University of Oklahoma

- **Session 8: Entangled Identities and Subjectivities**
  *Chair: Doug Miller*, Oklahoma State University
Blackboy in the Black Metropolis: The Entanglement of Indigeneity and Blackness in Dale Harding’s Blackboy, Emma M. Kennedy, Northwestern University

Parallels, Intersections, and Divergences: The Gila River Indian Community and Japanese Americans during World War II, Mary Ludwig, University of Nevada - Las Vegas

Relational Geographies of Tribal Education in San Diego County, Hector Peralta, Yale University

False Equivalence: Reductionist Assumptions about Disparity in Native American Arrest, Carrie Stallings & Kat Albrecht, Northwestern University
Abstracts

Session 1: Kinship, Activism, and Various Forms of Resistance
Chair: Alanna Hickey, Yale University

Dangerous Voice, Dangerous Mind: The Evolution of John Trudell, Savannah Bronson-Waters, Oklahoma State University

Dangerous Voice, Dangerous Mind examines the life of John Trudell (Santee Sioux). This research argues that the tragic death of his family in 1979 dramatically shifted the medium and broadened his focus on various disparities. Trudell was a poet, actor, musical artist, and a prominent member of the American Indian Movement (AIM), yet his activism and contributions to Indigenous history have been largely ignored by historians. Utilizing radio broadcast recordings, Native American newspapers, and Trudell’s own writings, this paper illuminates his AIM years, the impact of losing his family, and his changing definition of activism after 1979. Existing scholarship on John Trudell specifically highlight his AIM activism and ends in 1979 because of his retreat from AIM leadership. However, his activism and journey continued. This paper situates the Santee Sioux leader within the history of Indigenous activism, music, and poetry. Trudell’s AIM activism of the 1970s challenged prevailing narratives of the pacified, stoic, disappearing, and welfare-supported Indian by producing a radio station and appearing on major news networks. He maintained and strengthened the connections to his Native identity throughout his entire life. As such, Trudell’s legacy as a central figure to the larger history of Indigenous activism—exemplified by his Red Power ideology, leadership, music, and poetry—deserves a reexamination.

“American Indians, Chained and Unchained”: Contesting the Guardian-Ward Relationship at Fort Lewis School, Cate Costley, University of Colorado Boulder

In the fall of 1904, three young Díné (Navajo) men were locked in the guard house at Fort Lewis School in southwestern Colorado, awaiting punishment at the hands of the boarding school’s superintendent. Three hundred and fifty miles away, four Southern Ute men were locked in the county jail in Denver, awaiting the decision of the circuit court in the district of Colorado. Over the next five months, the three teenagers and the four men were subject to the decisions of Indian Service employees and U.S. attorneys. Caught in legal and bureaucratic labyrinths, they had little say in where they went or how they lived. This paper traces the movements of these two groups of Native men. Using agency correspondence, court records, and newspapers, it uncovers the contours of their stories and the connections between them. It reveals the pervasiveness of federal power in their lives—and the gaps in the government’s networks of control. Legally, the young Navajos and adult Utes were wards of the federal government. Enshrined in Chief Justice John Marshall’s seminal 1831 decision in Cherokee Nation v. Georgia, the doctrine of guardianship makes assumptions about the role of the federal government and its agents, and the role of Native peoples. But through their actions, Native people have long contested those assumptions. This paper joins a robust historiography of Native responses to federal Indian law and policy. Ultimately, the Native men at the center of this paper challenged the environments of control imposed upon them.
Countering Colonialism in Birthing Spaces: The Labor and Dreams of Indigenous Doulas in Manitoba, Caroline Fidan Tyler Doenmez, University of Minnesota - Twin Cities

Emerging out of ethnographic research conducted between 2017-2020, this paper investigates the roles and visions of Indigenous doulas in Manitoba as they navigate colonial dynamics in maternal and infant care. Specifically, this paper examines how Indigenous doulas contend with and refuse the pervasive figure of the “dysfunctional, incompetent Indigenous mother” in the popular Canadian social imagination. Drawing on interviews with doulas, I explore how Indigenous women’s experiences of pregnancy, childbirth, and early motherhood are profoundly affected by this expectation of irresponsibility and inadequacy. Moreover, I argue that this figure—closely twinned by the figure of the neglected Indigenous infant—requires the interference of the state and white families to repair it, mobilizing a form of biopolitical care that perpetuates the eliminatory logic of settler colonialism. I show how Indigenous doulas work to interrupt the patterns of newborn apprehension and medical racism that are animated by these cultural expectations. I also point to how the doulas narrate and activate distinct understandings of Indigenous pregnancy and parenthood that emphasize connections to birthing knowledge, land, water and community. Finally, this paper considers the variety of ways in which doulas are defining and creating Indigenous birthing spaces, asserting that their dreams offer us theories and maps for the futures that might be actualized by bringing birth back to the core of our analyses of decolonization, justice and Indigenous sovereignty.

A “Tribute to Women Warriors”: The Northwest Indian Women’s Circle, 1979-1985, Amanda Johnson, Oklahoma State University

In 1978, Tulalip activist Janet McCloud was a wife and mother of eight, but she also spent most of the Red Power Era of the 1960s and 70s organizing support for the Pacific Northwest fish-ins, Native prisoners, and religious sovereignty. McCloud transformed her home in Yelm, Washington, into a spiritual retreat that regularly hosted leaders in the American Indian Movement (AIM). But by 1978, she had grown frustrated with the sexism she witnessed within Native activists’ organizations. Looking for inspiration, she attended the first conference for a group called Women of All Red Nations (WARN). It was there that McCloud committed to organizing the Indigenous women of the Pacific Northwest. In 1979, her organization, the Northwest Indian Women’s Circle (NICW), supported women seeking to reconnect with their individual Native identities, while also providing them with tools to fight abuse they experienced under settler-colonialism. The NICW debuted by hosting WARN’s “International Year of the Child Conference” in Seattle. From there, between 1980 and 1985, NICW hosted women’s conferences that drew participants in from across the country. Topics ranged from women’s legal rights, domestic abuse, and Indigenous health. NIWC also empowered women by assisting them with cottage industries such as community gardens and fish trading. By 1985, McCloud expanded her local organization into a national one when she hosted the first Indigenous Women’s Network conference at her own home. This paper will trace the origins of the NICW, it’s valuable work for Indigenous women, and its transformation into an important national network.
Panel 2: Geographic Borders and Jurisdiction

Chair: Josh Reid, University of Washington

Nested Diseases, Nested Tensions: Disease Management and Conflicting Jurisdictions in early 20th-century Montana Borderlands, Kerri Keller Clement, University of Colorado Boulder

The Livestock Sanitary Board of Montana, founded in 1907 to oversee zoonotic diseases, was an integral player in implementing and enforcing disease control methods through the twentieth century. For the Board’s inspectors, border control made up a critical part of their policy enforcement strategies. But the borders proved difficult to enforce, due in no small part to conflicting or overlapping jurisdictions. Livestock Sanitary officials had to contend with different borders, like the Canadian border, other states, National Parks, and reservation borders, often resulting in competing jurisdictions. Examples are scattered throughout the history of the Board of these inter-governmental conflicts over disease jurisdiction. These case studies illustrate Audra Simpson’s (Kahnawake Mohawk) concept of “nested sovereignty” which describes how sovereignties can be layered through time and space because of settler colonialism interacting with Indigenous sovereignties. This paper will explore an early example of nested sovereignty between Indigenous, federal, and state entities instigated by zoonotic disease policies and borders. For example, in 1915, tensions arose between Fort Belknap reservation officials, Montana officials, and the federal government over who’s responsibility it was to maintain a quarantine of reservation equines due to an outbreak of an equine venereal disease. I argue that these nested sovereignties played a critical role in zoonotic disease policy in the state of Montana and beyond. Furthermore, the tensions caused from these nested sovereignties would define much of settler inter-governmental relationships during the twentieth century, including affecting tribal bison management in post-WWII America.

“Para hazer y edificar la dicha villeta”: Caciques and Encomenderos in the 1572 Foundation of La Villa de Nuestra Señora Santa María de Leyva, Katherine Alexandra Godfrey, Penn State

This paper analyzes the 1572 foundation of La Villa de Nuestra Señora Santa María de Leyva, a small town located in the present-day Republic of Colombia. Specifically, it explores the relationships maintained between Indigenous caciques and local encomenderos and their arrangements regarding access to natural resources surrounding the town. Caciques and their subjects visited (and some lived among) encomenderos in their rural aposentos, or lodgings, and as a result cultivated relationship that yielded access to land, labor, and trade. These relationships remained relatively stable until the foundation of Villa de Leyva—a process in which new Spanish colonists were granted lands that upset agreed upon modes of local resource exploitation. Historians have examined the late-16th century formation of Indian resguardos, or communal lands, in what was then the New Kingdom of Granada and its consequences for Indigenous pueblos. Yet, scant attention has been given to understanding the processes that preceded legal creation of these communal lands. Land disputes, sales, and petitions consulted in Colombian and Spanish archives reveal that personal relationships, especially those between caciques and encomenderos, were a crucial component in the creation of local land regulations. Therefore, when viewed as a historical process and not as a singular event, this case study of the foundation of Villa de Leyva reveals that the town’s insertion into an overwhelmingly Indigenous landscape folded myriad actors into the tension of defining acceptable modes of land tenure in New Granada. This tension did not end with the creation of neat and discrete resguardos but persisted well into the 17th century.
“The Choctaws have but copied the laws of Louisiana and Virginia.” Practicing Slavery, Practicing Sovereignty in the Choctaw Nation, 1830-1865, Edward P. Green, Penn State

Although the existence of slavery in the Choctaw Nation before the Civil War has been the subject of numerous studies, historians have generally focused on the question of how closely the institution resembled U.S. southern chattel slavery. This paper moves beyond this question to examine the ways in which the ways that the Choctaws practiced slavery and the debates that they engaged in over it were conditioned by the distinctive western context into which they were forcibly removed in the 1830s. The close proximity of Mexico, the republic of Texas, the territory of Arkansas, and other Native Nations created a distinctive borderlands context in which movement between jurisdictions and legal systems was not only relatively easy, but common. As the Choctaw Nation sought to rebuild its institutions and exert its sovereignty in this region, it demanded the right to control who was a member of the Nation, which outsiders could enter its territory, and under what conditions. These questions had clear implications for the ideology and practice of slavery in the Choctaw Nation: Choctaws not only declared their right to be slaveholders, but to be slaveholders on their own terms.

The Starr Gang War: Race, Sovereignty, and Cultural Persistence in the Cherokee Nation Borderlands, 1841-1846, Michael Joslin, Oklahoma State University

The signing of the Treaty of New Echota by a faction within the Cherokee Nation in 1835 sparked a decades-long civil war after removal to Indian Territory. The assassinations of the treaty’s signatories, many of whom were prominent leaders, precipitated a period of bloody and ruinous violence between Cherokee factions. An important chapter of this conflict was the guerrilla war between 1841-1846 carried out by Tom Starr and his gang along “the line.” The line (the border between Arkansas and the Cherokee Nation) figured prominently in the incident and produced larger questions regarding United States-Cherokee relations. This paper will use archival documents, eyewitness accounts, and secondary literature to examine Cherokee intratribal conflict and questions of sovereignty, race, and cultural persistence through a type of borderlands study that historians sometimes fail to consider or ignore. The events touched on issues of race as the in-fighting occurred between full-blooded and mixed Cherokees. Additionally, Chief John Ross complained of a white conspiracy by Arkansas officials to destabilize the nation while Arkansas residents feared an intertribal invasion was imminent. Questions of sovereignty arose. Cherokee police routinely crossed into Arkansas while the Starrs used the state as a refuge. Finally, the battle along the line, and the larger Cherokee conflict, occurred at a time when cultural traditions saw resurgence. Specifically, the law of clan revenge played a crucial role with both sides claiming it as justification. Ultimately, the conflict along the line is important in understanding Cherokee history in Indian Territory through the Civil War.

Panel 3: Adaptation, Negotiation, and Social Change

Chair: Matthew Kruer, University of Chicago

Maintaining Tradition in the Face of Colonialism: Indigenous Practices of Warfare among Yuman Speakers, Joseph B. Curran, University of Nevada Las Vegas

Recent Indigenous-colonial scholarship challenges long-held assumptions that native people automatically change their lifeways with introduced colonial technologies. Instead, scholars are demonstrating complex interactions within and among native groups when materials are introduced (including resistance, acceptance, and redefining), often before the onset of colonial migration. This
research is a case study to illustrate the complexity of negotiations among Colorado River Basin Indigenous Yuman groups (i.e. Quechan, Mohave, Cocopa, and Maricopa) in the case of warfare. Specifically, the question asked is whether the traditional practices of warfare seen in the historic period was a purposeful maintenance of identity in the face of changing tactics and technology introduced by interactions with the Spanish and equestrian neighbors. The methods of this study are built on multiple lines of evidence including archival, ethnohistoric, ethnographic, experimental archaeological, and biomechanical engineering approaches. The goals of this study are threefold. First is complexifying Indigenous-colonial history of North America through the lens of material culture by illustrating the multitude of interactions and meanings surrounding the practice of Indigenous on Indigenous warfare. Second, this study explores the efficacy of experimental archaeological and biomechanical engineering methods in elucidating the uses for and effects of tools of violence. Third, this study explores how Indigenous peoples negotiated within their own society and among other groups a changing world through resistance to, adoption of, or re-defining of colonial technology at the very doorstep of encroaching colonial migrant.

The Path of the Sun: Analyzing the Transcontinental Odyssey of a Seventeenth-Century Yazoo Voyager, Eric Toups, University of Illinois Urbana-Champaign

“I had lost my wife, and the children that I had by her were dead before her, when I undertook my trip to the country where the sun rises.” So began the story of Moncacht-apé, a Yazoo man who left his home village in the lower Mississippi Valley in the late seventeenth century to seek the sunrise on the Atlantic coast and later turned west to seek the origins of all Native Americans. By examining this story, historians can attempt to recover the mental landscape of an indigenous North American amidst the immense changes of the late seventeenth century in a way other sources simply do not allow. Moncacht-apé’s voyage provide insight into the meanings of community, belonging, mobility, and an ever-expanding sense of globality and universality brought about by North American colonialism. Its publisher, Antoine Simon Le Page du Pratz, supposedly transcribed this story and translated it into French as its protagonist dictated it to him in the 1720s. Thus, the source potentially represents one of the most extensive direct representations of indigenous thought in the written records of this period. Through my examination of this source, and by contextualizing it in a larger archive of written records and indigenous knowledge, Moncacht-apé can inform us of how his sense of place in the world evolved as the tragedy of colonial encounter pushed him to seek answers about the origins of his people.

Uneliminated: The Wyandot Explorations of Indian Territory During Removal, 1831-1844, Sheldon Yeakley, Oklahoma State University

In 1831, the Wyandot council with the tacit consent of the United States’ government, sent an exploratory mission to the proposed destination for their removal. The Wyandot explorers’ reports back to their people shaped and altered the direction of their removal. Rejecting the originally offered parcels in present-day northwestern Missouri, the Wyandot instead settled along more desirable lands near what is now Kansas City, Kansas. Scholars such as John P. Bowes have succeeded in reorienting the conversation around Indian Removal, bringing attention to yet unstudied removals including the Wyandot’s. Yet, this is an unfinished project. To date, no historian has sufficiently covered how Indigenous peoples confronted their proposed destinations. Indian Territory was a varied and ill-defined place in the 1830s and 1840s, but Native nations like the Wyandot successfully lobbied within the removal process to dictate where their new lands would be. Using Indigenous reports, mission records, and government archives this narrative uncovers a subversive process of Wyandot power within an oppressive colonial system. Bringing to light this agency within removal challenges the current historiography of Indian Removal and the broader field of Settler Colonialism which has emphasized colonial hegemony. Wyandot sovereignty was not wholly tied to their Ohio lands, nor were
they eliminated by the United States’ efforts of dispossession. Instead, these resilient peoples practiced sovereignty within and throughout this Settler Colonial process consistently demonstrating their self-determination.

Panel 4: Storytelling in Literature, Music, and Archives
Chair: Kelly Wisecup, Northwestern University

The Production of History and Memory of the Piegan Massacre, January 23, 1870, Jennifer Andrella, Michigan State University

For months after the 1870 Piegan massacre, the United States became engulfed in a debate over Indian policy, the limits of federal authority, and unresolved sectional tensions. As newspaper publishers used the massacre to meet their own political agendas, the Piegan Blackfeet strategized their own responses. When the Piegans exposed the reality of Baker’s attack to the Indian agents at Fort Benton, their actions proved pivotal in halting the transfer of the Bureau of Indian Affairs to the War Department and opened a congressional investigation. Over time, oral histories, artwork, and literature like James Welch’s Fools Crow demonstrate how the Piegan Blackfeet chose to cope with the legacy of the massacre on their own terms. With special emphasis on Welch’s novel as a historical source, it is not only a story about Fools Crow’s personal growth, but also the self-reflexivity of Welch’s own understanding of Blackfeet culture, history, and memory. Like the protagonist of the narrative, Welch’s form of storytelling similarly mediates between the Blackfeet past and the near present. In deciphering the bond between remembering and the production of history, the Piegan Massacre suggests a much larger story of conflict over Native sovereignty, disseminating federal power in distant regions, the fragility of the postwar nation, and the resilience of the Blackfeet Nation.

Storytelling Reimagined: Reconceptualizing of Tradition as Resistance in Elizabeth Cook-Lynn’s Aurelia: A Crow Creek Trilogy, Tania Libertad Balderas, University of New Mexico

In Elizabeth Cook-Lynn’s Aurelia, we find the title character negotiating the terms of her role within the storyteller or tribal historian tradition as she reconciles painful memories, Dakota tradition and the needs of a community that continues to be oppressed by colonialism and environmental racism. Aurelia’s role as a storyteller is far more than a literary trope or an anthropological gesture: Cook-Lynn creates a historiographic metanarrative in which history and tradition have tangible consequences in the life of the characters. By immersing the reader in the multileveled, non-linear narrative mode of Aurelia, the author demonstrates that Native people and their traditions not only did not perish despite the brutality of colonialism, but that the resistance to hegemonic rule carries on. The personal experience of the storyteller becomes a historiographic metanarrative taking place within the epistemological framework of the culture it depicts since her autobiografia is also that of other women in her community. These metanarratives lend themselves to critically examine acts of violence against nature and the oppressive mechanisms that changed the conception of history and justice to favor the colonizer’s narrative. Through the analysis of Aurelia’s reimagining of the storytelling tradition, this essay will examine how Cook-Lynn emphasizes the importance of adapting tradition to better serve the changing needs of a community as a means of resistance and survival. Finally, I hope to demonstrate that Cook-Lynn’s reconceptualizing of the storyteller role offers a way to better understand the intersections of colonialism and patriarchy, particularly how the patriarchal roots of white supremacy that forever changed gender dynamics within Native American cultures lead Aurelia to redefine womanhood in her own terms.
Ishi Reframed: Storytelling as Social Act and Surivavnce, Lydia M. Heberling, University of Washington

Ishi, who never penned a text, is an unlikely subject of literary study. The last known living member of the Yahi tribe at the time of his emergence into California’s settler society in 1911, Ishi lived through a horrific period of state-sanctioned genocidal violence against the state’s Native peoples. He never learned more than a few words of English, never received formal Western education, never wrote a book. Why, then, literary studies? The answer is two-fold. First, in settler discourses, Ishi was framed to fit the logic of the vanishing Indian, and few 20th century figures are as overburdened with mythmaking as Ishi. Second, Ishi was a storyteller, producing his own narratives of survival and resilience and constructing his own social contexts for storytelling and relationality in the process. In the midst of his negotiations with his new physical and social contexts, Ishi recorded five hours and thirty-four minutes of stories and songs that were encoded onto wax cylinders. The result is an archive of Yahi stories, songs, and knowledge that functions like Ishi’s autobiography. Ishi employed language and the art of storytelling, and incorporated Western recording technologies, to create a “repository” for his experience and as a method to ensure personal and cultural survivance. I argue that Ishi transformed extinction into survival through storytelling, imagined an unknown future audience for himself, and innovated literary technologies and strategies along the way to ensure both. While none of these is unique to California as a site of literary production, they speak to the precariousness of survival there in the wake of multiple and overt attempts to eliminate California Indians entirely.

Trail of Tears the Remix: Rematerializing and Weaponizing Native Trauma through Rap, Alexander Williams, University of Colorado Boulder

I am currently creating a hip-hop EP entitled Trail of Tears that explores the fictional story of a biracial man born from an African slave and a Cherokee woman as a way of weaponizing my racial heritage and literary studies against the marginalization of American colonialism. After the African father is murdered trying to defend the mother, the unnamed man wages a one-man war against Andrew Jackson and the Americans that killed his family and pillaged his people. During his revolt, he meets a Cherokee woman along the Trail of Tears and falls in love, but during his lover’s pregnancy, the unnamed man is killed and after giving birth, his love dies soon after, leaving their child alone to bear the trauma from Jackson’s hatred of “a few savage hunters.” Through the lyricism and musicality of the hip-hop art form, I attempt to honor my Native heritage through a collapse of time and space, and engage with Native genocide through my interrogations of historical and contemporary atrocities. Along with performing my EP for the conference, I will also present a paper annotating the EP’s lyrics and connecting its material to a critical discussion of how Native people and objects move through time and space within American biopolitics and legal rhetoric. Through the biopolitical and hegemonic implications I present in my work I hope to showcase rap’s special ability to resist forms of unchecked oppression and illuminate the stories of those forgotten in history.
Panel 5: Environment and Climate Change
Chair: Richard Boles, Oklahoma State University

Science & Technology and Indigenous Environmental Justice at Odds? The Case of Oil Pipelines and the Ojibwe Fight for Clean Water and Wild Rice in the Upper Midwest of the United States, Murilo Alves Zacareli, University of Wisconsin-Madison

The transportation of the so-called “unconventional” fossil fuels along pipelines has become commonplace, especially in the past two decades since abundant deposits of tar sands were discovered in Canada. Not only these pipelines contaminate water resources and the soil, but they also put entire communities in jeopardy. In this context, Indigenous communities are particularly vulnerable to impacts related to fossil fuel infrastructure. This paper seeks to answer the following question: to what extent have science and technology been used to justify fossil fuel infrastructure and the violation of treaty rights on tribal lands? Postcolonial Science & Technology Studies (STS) increasingly interrogates the roles that science and technology play in reinforcing and discursively justifying environmental injustice. However, STS has not necessarily investigated ways that people of color, and particularly Indigenous people, are not only experiencing but actively resisting technologically-facilitated oppression. This research aims to push forward the cutting edge of STS by examining Native-led grassroots responses to Lines 3 and 5, pipelines that transport tar sands oil from Alberta, Canada all the way across the Upper Midwest of the United States as it crosses Ojibwe treaty lands and wild rice lakes, as well as other public and private lands in Minnesota and Wisconsin. Recordings of public meetings held by state agencies as well as tribal consultation processes are analyzed.

The Plantation-to-Petrochemical Complex: Settler Colonialism, Slavery, and Their Afterlives in Cancer Alley, Leila K. Blackbird, University of Chicago

In this paper, I argue that Louisiana’s Cancer Alley is a direct outgrowth of settler colonialism and the plantation complex, forming what I call the “Plantation-to-Petrochemical Complex.” Incorporating interdisciplinary methodologies from anthropology, history, and spatial humanities, this paper examines land use and environmental racism over time. During the early colonial period, Native lands along the Lower Mississippi River were forcibly taken – through warfare, enslavement, and other acts of genocide – divided and distributed through royal land grants to European settlers, then developed into plantations dependent on enslaved labor. This exploitation of land and labor consolidated wealth and power into the hands of the white planter elite. During Reconstruction, plantations were allowed to remain operational. Yet, profitability depended on newly developing coerced labor regimes, such as sharecropping, tenant farming, and convict leasing. Subsequently, control over land and labor was maintained through the pervasive use of state-sanctioned racial violence. When the plantation complex finally collapsed at the beginning of the 20th century, many former plantations were sold directly to emerging petroleum corporations as pre-consolidated large tracts of land. These same lands are now used for a vast array of petrochemical-industrial production, and Cancer Alley’s Black and Native communities are ravaged by poverty, incarceration, and disease. Situated at the intersection of the historical processes of settler colonialism, slavery, and global capitalist modernity, this work views genocide, enslavement, and environmental racism as interdependent forms of state violence, which continue to impact human rights in the United States today.

Simon Pokagon’s Ecological Archive, Ben Pokross, Yale University

Recent work in the history of the book has emphasized the expressive power of paper. Jonathan Senchyne has shown that writers in early America were intensely aware of how the rag paper they used
had been made. For these authors paper was not an inert surface but rather connected texts with the broader social and environmental world. How did Native writers make use of paper? In this presentation I would like to turn to an indigenous experiment in papermaking: the birch bark pages of Potawatomi writer Simon Pokagon’s *The Red Man’s Rebuke*. This pamphlet, first published in 1893 and sold at the World Columbian Exposition in Chicago that same year, denounces the falsity of a triumphal settler narrative of conquest and expansion. More than its contents, however, what has attracted critical attention to *The Red Man’s Rebuke* is that it was printed on white birch tree bark. Bringing Senchyne’s scholarship on paper into conversation with work by Kelly Wisecup and Daniel Radus on the variety of media and formats that nineteenth-century indigenous historical writing took, this presentation investigates how birch bark itself can be a kind of historical record. I argue that Pokagon’s birch bark pamphlet serves as an ecological archive, a testament to the persistence of indigenous modes of relating to the natural world that also acknowledges ongoing environmental devastation. Birch bark becomes a particularly powerful medium for writing history because of its ability to tell these different stories simultaneously, to signal both continuance and loss.

**Will the Lands Survive? Kinship, Destruction, and More-than-Climate Apocalypses in Strangeland, Courtney Lynn, University of Minnesota - Twin Cities**

The comic book *Ignited*, and the connected series *Strangelands*, posits a near-future that is at once realistic and fantastical. The premise is as follows: Surviving traumatic experiences has consequences, and, for some, these consequences are supernatural. They “ignite,” gaining abilities that are at once powerful and dangerous. The spin-off comic, *Strangelands*, written by Magdalene Visaggio and Darcie Little Badger with art by Guillermo Sanna, further fleshes out this world. Elakshi Land, an Asian-British dancer, and Adam Land, an Apache med-school dropout, are strangers forced together by circumstance when they survive an attack, leading to them gaining powers that tie them together. Elakshi can repel material away from her, and Adam can draw material towards him. There is, however, a cost. Elakshi and Adam can neither touch nor be further than 2000 meters apart without causing a devastating explosion to happen. This presentation interrogaes the ways in which kinship is represented between the two main characters Elakshi and Adam, paying particular attention to the limitations of their relationship and the destruction that is intimately tied to their relationship. I explore how this destruction is connected to conversations of climate change and apocalyptic visions of the future, and how the destruction is always caused by the attempt of political forces to separate the two Lands. In doing so, I enter into important conversations about what potential futures exist in the face of a more-than-climate apocalypse, focusing primarily on the role of multicultural kinship as paramount to the creation of imagined futures.

**Panel 6: Shifting Perspectives and Understanding Indigenous Ontologies**

*Chair: Julie Reed, Penn State*

**From the Word to the Law – Converging Concepts of Decoloniality Across Disciplines, Renata Carvalho Barreto, University of Colorado Boulder**

By contrasting and comparing concepts linked to decolonial theories produced in disciplines like Native American Indigenous Studies, Geography and Latin American Studies this work begins to interrogate their points of convergence and the disparities of some of their perceptions. Producing an investigation upon the borders of the concept of decolonization and how the concept is being used by these fields, this research delineates a conceptual history of the term “decolonial”. Furthermore, putting in evidence
the ongoing dispossession and genocide being perpetrated against racialized populations of the Americas, examines the categories of space, scale and time from the subaltern point of view, understanding that the ecological dimension of contemporaneity is intrinsically tied to the economic reality. Will, then, offer a reading of the Anthropocene as a political statement, bringing to surface the materialistic aspect of the concept, opening to a debate upon hegemonic epistemologies and the structure of Western academic systems. Along with it, argues that an appropriation and subversion of the tools of Universal Reason, like the rewriting of history in radical solidarity, considering time, space, and scale from the dispossessed placement would then advance the decolonial project in the region. Finally, it presents a perspective for a solitary futurism based on the acknowledgement of several different ways of knowing and being in the world, therefore advancing the path of education in the direction of epistemic plurality and transdisciplinarity.

“Turning Poison into Medicine”: Comedian Charlie Hill, Oppositional Production, and the ‘Injun’ Discourse, Josh Hanna, Oklahoma State University

Stuart Hall offered two popular constructions of Indigenous people, the noble, primitive positive construction and the barbaric, conniving negative construction. Both present Native people as flat, stoic caricatures. This paper examines one Indigenous person who challenged these constructions in a unique and unstudied way. But stand-up comic Charlie Hill (Oneida) was much more than just “North America’s Funniest Indian Comic.” Beginning his career alongside the rise of the American Indian Movement, Hill was an activist who produced oppositional texts and re-appropriated the ‘injun’ discourse to subvert the cultural and racial expectations of predominantly non-Indigenous audiences. Examining Hill’s 1983 joke about Apache paratroopers yelling “Chuck Cooonnooorrrss” shows that his comedy relied on building tension between himself and the audience, then simultaneously diffusing that tension and subverting stereotypes of Indigenous people. While scholars have recognized the importance of comedians like Dick Gregory to the Civil Rights Movement in establishing a new type of oppositional production, what has not been adequately analyzed is the role that Native comedians, like Charlie Hill, who also participated in this production and prominently figured in the American Indian activism. Comedic activism played a central role in the Red Power Movement and Charlie Hill was to it what Dick Gregory had been to the Civil Rights Movement. Understanding how Indigenous people produced, consumed, and opposed representations of themselves, and how non-Indians read and interpret Indigenous productions, is central to understanding the nature of structural racism and how Indigenous people laid claim to their identity.

Reduplication & Revitalization: An Analysis of O’odham Reduplicative Morphology, Jeremy Johns, Yale University

The goals of this paper are twofold; 1) to analyze reduplicative morphology of the O’odham language (ISO: ood) used as a pluralizing strategy and a marker of verbal aspect iterativity, and 2) to connect the linguistic research contained herein to community-based language revitalization efforts. Previous analyses of O’odham reduplication have argued for either a process of reduplication through prefixation (Fitzgerald, 1999) or reduplication through infixation (Riggle, 2006). Positioning my research within an Optimality Theory (Prince & Smolensky, 2004) framework, I examine the phonology of the O’odham syllable and syntactic category of the word to posit an analysis of reduplication in O’odham that can be analyzed as both prefixation and infixation. I also propose ways in which this work can be used practically for the benefit of the Ak-Chin community in language revitalization efforts. Given current trends in the field of linguistics and ethical considerations of working with minority languages, it is now, more than ever, an important facet of linguistic work to consider both the
impact of our research on speech communities and its accessibility to speech communities. As a member of the community referenced in this paper, I am especially concerned with how linguistic work can aid the creation of new speakers of endangered languages and propose ways in which the research proposed in this paper can transfer to language revitalization contexts.

**Negotiating Sovereignty with Plymouth Colony: Rethinking the Plymouth-Wampanoag Treaty of 1621, Zach Kopin, University of Michigan**

In 1621, Ousamequin, more commonly known in English as Massasoit, signed a treaty on behalf of the Wampanoag-Nipmuc nation with a group of recently arrived English colonists living on Cape Cod Bay. That agreement, the Plymouth-Wampanoag treaty of 1621, is the basis for the relationship many American know from the Thanksgiving story. The treaty is preserved through the writings of Plymouth leaders who published a version of the document in London in 1622. The document itself has six points, three pertaining to Anglo-indigenous intergroup civil relations and three relating to military matters. While previous historians have used strict scrutiny of the treaty’s terms to explain the development of law in colonial/colonized New England, I believe this analysis misrepresents the realities of the document. The question of the Plymouth-Wampanoag treaty has been widely debated in the fields of Colonial America and Native American Studies, with scholars such as Daniel Mandell arguing that the treaty is the first development in the long story of Native American legal disenfranchisement. However, these perspectives have not adequately addressed the issue of treaty itself, which was published in an advertisement for the colony of Plymouth, not as a strict legal tract. My paper addresses the issue of this publication with special attention to how abandoning strict textual analysis of the treaty can tell historians more about Plymouth Wampanoag understandings of kinship ties than mere enumerated legal responsibilities. Specifically, in this dissertation chapter, I will be looking at the treaty alongside the early legal records of Plymouth, in order to show how political decisions over the enforcement of the treaty shaped the development of legal pluralism in New England between 1620 and 1675.

**Panel 7: Refusal of Erasure**

*Chair: Jean O’Brien, University of Minnesota - Twin Cities*

**Genocide: Linking Past and Current Struggles Against the Sterilization of Indigenous Women, Fawn Douglas, University of Nevada Las Vegas**

This paper combines academic research, oral history, and performance art, which raises awareness on the coerced and forced sterilizations of Indigenous women through the 1970s and recent reports on immigrant women of color at the I.C.E detention center in Georgia. I will connect scholarly research, family oral histories from Oklahoma, and recent reports on forced sterilization of American Indian, Latinx/Indigenous, and other women of color. This includes research of eugenics cases specific to Native American communities, recent protests against these genocidal practices, and the power of public art to raise awareness among the wider public. While perhaps dozens of cases are now surfacing in one I.C.E. detention center, the current U.S. presidential administration has enacted larger policies of restricting migration of Latinos and other Indigenous Americans, it is building border walls on sacred lands of Indigenous peoples, and it is removing and detaining people in ways that mirror “Indian Removal” policies long held by the United States. The genocidal practice of sterilization – sponsored
either directly or sanctioned by certain states and the U.S. government – highlight one of the methods used to erase Indigenous people, not only figuratively, but also literally.


Indigenous and settler colonial scholars have argued that dispossession of land was a—or even the—central tenet of settler colonialism. Yet less attention has been paid to dispossession of bodies that were intimately connected to land, which went hand in hand with dispossession of land. Put most bluntly, to populate Indigenous land requires the replacing of Indigenous bodies with settler ones, or incorporating Indigenous bodies into settler-colonial order(s). In this essay I explore how the ways in which settler-colonial founding in early seventeenth-century Nouvelle-France depended on management of Indigenous—especially Indigenous women’s—bodies. I argue and show that first, the material body was a central locus of power in early modern settler colonialism, and there was a specific gendered logic that intensified the regulation and management of Indigenous women’s bodies. Second, by tracing the changes brought on since early contact by colonial intervention and regulation to Indigenous practices, especially their gender and sexual practices, I argue that Indigenous women’s bodies were subjected to intense ideological control, and early modern French imperialism hinged on the control and violence against foreign women’s bodies.

“They didn't like Indians even though they were supposed to help us”: The Sterilization of Native American Women in Oklahoma, Brooke Hadley, University of Oklahoma

In 1976, mass sterilization abuse of Native American women by Indian Health Services was uncovered. These findings were small in scope compared to the decades of abuse Native American women had been subjected to as a consequence of eugenicist and settler colonial eliminationist logic. There are many actors responsible for facilitating these human rights violations, including physicians, government employees, research groups, and American Presidents. Increasing racial tensions, concerns over welfare, and a national fear of overpopulation all cried out for a solution: sterilization. Native American women sat at the intersection of all national worries: impoverished, culturally “foreign,” women of color; they were distinctly susceptible to sterilization abuse. In 1974, the IHS hospital in Claremore, Oklahoma sterilized forty-eight Native American women in the month of July alone. Most of these women were reported to be in their twenties. In 1976, the General Accounting Office published a report which found that within four major IHS program areas (one of them being Oklahoma City), 3,406 sterilizations had been performed “without the patients’ informed consent” between 1973 and 1976. Activists and scholars have called the mass sterilization of Native American women genocide. The active efforts to sterilize Native women not only attempted to diminish the Native American population, but also threatened tribal landholdings, funding, and jurisdiction. By looking at Claremore, Oklahoma’s IHS hospital, we can see the manifestation of this settler colonial eliminationist logic through the bodies of sterilized Native American women.

The Pen Among Our People, Sawyer Young, University of Oklahoma

In “The Pen Among Our People,” I explore three different strategies that Indigenous peoples utilized from 1870 to 1924 to both ensure their survival and resist systematic oppression. During this period, the malicious transformation of sovereign Indian nations into dependent wards of the United States
oriented Indigenous resistance toward ensuring the survival of Indian peoples, lands, and resources. I argue that strategies of survivance—a literary theory describing actions designed to ensure Indian survival and endurance/resistance/persistence—are a useful lens through which historians can re-interpret assimilation. I do so by highlighting the rhetoric of an Indian newspaper, litigation before the U.S. District Court for the District of Nebraska and the United States Supreme Court to secure rights under the law, and the campaign for American citizenship by the first Indian rights organization consisting of all-Indigenous members. My hope is to highlight the many ways Indigenous peoples utilized contemporaneous mediums to challenge the loss of sovereignty, culture, and life.

Panel 8: Entangled Identities and Subjectivities

Chair: Doug Miller, Oklahoma State University

Blackboy in the Black Metropolis: The Entanglement of Indigeneity and Blackness in Dale Harding’s Blackboy, Emma M. Kennedy, Northwestern University

This paper examines the 2017 self-portrait, Blackboy, by indigenous Australian artist Dale Harding and how the sculpture’s acquisition by the Art Institute of Chicago (AIC) necessitates an examination of how blackness and indigeneity are entangled in two separate geographies: Australia and the United States. Displayed in 2017-18 in the AIC’s Modern and Contemporary Wing, the glass surface of Blackboy features a sticky resin made by the artist from a plant with three names: Xanthorrhoea, grass tree, and “blackboy.” With the sculpture, the artist recalls and critiques the history of Australian settler colonialism that produced these three names and by naming his self-portrait “Blackboy” Harding engages with an established discourse among indigenous Australians regarding the use of “black” as a cultural identifier. With the acquisition of Blackboy and subsequent display in Chicago—the Black Metropolis, the artwork’s Australian understanding of blackness shifts and changes in the new North American context. As I argue, in the collection of the Art Institute, Blackboy’s embodiment of both blackness and indigeneity accumulates new meanings, asks us to reconsider the intertwined relationship of black and indigenous peoples in Australia and the U.S., and offers use a timely and important critique of the settler-colonial nature of art museums.

Parallels, Intersections, and Divergences: The Gila River Indian Community and Japanese Americans during World War II, Mary Ludvig, University of Nevada Las Vegas

The story of Japanese American internment during World War II includes that of Indigenous nations on two reservations that housed war relocation camps – the Gila River Indian Community and the Colorado River Indian Tribes. Indigenous and Japanese Americans’ lives paralleled, intersected, and at times significantly diverged throughout the early twentieth century. Settler colonialism underpinned these interactions. The long history of the United States expropriating Indigenous lands for the use of settlers established the foundation for the placement of internment camps on reservations. Japanese American internment was not an anomaly in American history. In many ways the treatment of Indigenous nations and people created the prototype for the relocation experience in terms of how the American government violated their rights and property ownership, used schools to encourage cultural conformity, and attempted to access and control cheap labor resources. These parallel experiences resulted in unexpected connections as Japanese Americans and Indigenous people encountered one another on the Gila River Indian Reservation. This presentation will address some of the many ways the Indigenous people of the Gila River Indian Reservation and interned Japanese Americans forged
relationships and faced similar challenges. Ultimately, the story of internment is not simply one of Japanese Americans and the violation of their civil rights. Rather, Indigenous communities dealt with the ramifications of internment and the entrance of thousands of Japanese Americans onto Native lands.

Relational Geographies of Tribal Education in San Diego County, Hector Peralta, Yale University

San Diego County contains more Native American tribal governments than any county in the U.S. In addition to being shaped by a powerful degree of Indigenous sovereignty, San Diego is a popular site for refugee resettlement. In fact, San Diego is home to the second-largest Iraqi-born community in the U.S. Furthermore, as the world’s busiest land border crossing, the San Diego–Tijuana metropolitan region is a historic home and gateway for multiple generations of Latinx migrants. San Diego County thus represents a significant landscape for the study of how Native people are central to relational formations of race between the diverse refugee and migrant groups. As an excerpt from my dissertation, this paper documents the history of the Viejas Community Services Department (a.k.a. The Viejas Tribal Education Center) in the rural-suburban inland region known as East County San Diego. I discuss the experiences of administrators, educators, and students to analyze how different personal understandings of how racial identity and racial privilege function within a politically-conservative region of Southern California. My dissertation examines how residents of East County, particularly Native, migrant, and refugee communities, produced place-specific notions of belonging during the 1990s and early 2000s that complicate previous studies of the U.S.-Mexico border. I ask: What insights do we better understand about Indigenous sovereignty when it is examined in relation to Chaldean and Mexican community formation in San Diego? Ultimately, I argue that notions of race and sovereignty, or the freedom for self-determination, are transformed by local struggles concerning tribal governance, education, and commerce.

False Equivalence: Reductionist Assumptions about Disparity in Native American Arrest, Carrie Stallings & Kat Albrecht, Northwestern University

Native Americans have long faced disparate policing in the form of over-arrests, harsher criminal sentencing, and through the creation of criminal laws that remove agency and jurisdictional rights from tribal authorities (Parry 2009, Franklin 2013, Mullen 2016). The over-criminalization of Native Americans has been attributed to racism through a false equivalency of inequitable policing among Black and Native American populaces, ignoring necessary considerations of settler-colonialism, sovereignty, and territory. Thus, the relationship between racialization and settler colonialism must be made clear; the question, then, is: how has settler colonialism played a role in the creation and maintenance of race in the United States, and can the relationship between race and settler colonialism explain disparate policing among Native Americans that continues today in the United States? In this paper, we hypothesize that Native Americans face higher arrest risks near reservations and tribal territories as opposed to urban centers of Native American populations. Our research expands upon this literature by focusing on the framing of Native American populaces as sovereign nations with material resources within bounded territories that thus proved threatening to the US’s colonial status quo. To test this hypothesis we combine new institutional data about the locations and behaviors of law enforcement agencies (Redbird and Albrecht 2020) with a geo-spatial analysis of Native American populations. We then generate adjacency matrices that quantify the impacts of policing on Native American populations differentiating between different types of land, different types of legal jurisdiction, and different social contexts.