Newberry Consortium in American Indian and Indigenous Studies (NCAIS) Graduate Conference

Detailed Agenda and Abstracts

Mary Jane Wilson (Anishinaabe) wears a keffiyeh in the Winter 1985 issue of *Akwesasne Notes*. Call number: Ayer oversize E75 .A39

February 6-8, 2026

THE NEWBERRY

Detailed Agenda and Abstracts

Friday, February 6

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

Saturday, February 7

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

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

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

- **SESSION 1: Beyond Preservation: Cultural Revitalization Across Storytelling, Art, and Language** *(Rettinger Hall)*
  Chair: **Tarren Andrews,** Yale University

  Julia Kopesky, University of Chicago
  Rabbit Again: Očhéthi Šakówiŋ Literary Variations on a Traditional Oral Theme

  Josephine Lee, University of Wisconsin, Madison
  Untitled

  Nevaeh Ramon, Michigan State University
  Braiding Indigenous Knowledge and Experience into Memory Institutions

  Miranda C. Washinawatok, University of Wisconsin, Madison
  Stone as Teacher, Kin as Craft: Revitalizing Indigenous Knowledge Through Carving

- **SESSION 2: Indigenous Methodologies and Knowledges: Examining Schools as Sites of Memory Making** *(Baskes Boardroom)*
  Chair: **Rose Miron,** Newberry Library

  Torye Banura, Michigan State University
  Mapping the Field: Indigenous Methodologies in K–12 Leadership Scholarship

  Chris Getowicz, University of Illinois, Urbana-Champaign
  Redirecting and Reflecting on the Purpose of Knowledge and Higher Education: Roger Buffalohead and American Indian Studies at Minnesota, 1968-1974

Mary Smith, University of Illinois, Urbana-Champaign
Matrilineal Stories as Mathematics Pedagogy: Remembering Diné Women's Knowledges

Kemeyawi Wahpepah, Harvard University
"It should be taught in a way that's not celebrated": Native & Indigenous Encounters with Commemorative Pedagogy in US Schools

- **SESSION 3: Community-Led and Strength-Based Wellness and Research Models** *(B82)*
  Chair: **Renata Ryan Burchfield,** University of Illinois Urbana-Champaign

  Bobbie Benavidez, Northwestern University
  Yucatec Maya Ecological Knowledge and Metabolic Disease Risk

  Hailey Hamilton, University of Nevada, Las Vegas
  Untitled

  Seratha Largie and **Tess Abrahamson-Richards**, University of Washington
  Centering Indigenous Theories of Sovereignty in Applied Health Sciences and Policy Scholarship

  Briki Cajandig, University of California, Davis
  Listening as Desire: An Epistemic Framework of Refusal and Indigenous Resurgence

10:30am – 10:45am: BREAK

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

- **SESSION 4: Indigenous Internationalisms: Solidarity and Influence Across Borders** *(Rettinger Hall)*
  Chair: **Josh Reid,** University of Washington

  Syd González, Northwestern University
  Yearning & Futurity: Danza Azteca, the Homeland, and Latine Identity

  John Mollet, Yale University
  Across the Pacific: Hanoi, Washington, and the Politics of Indigenous Solidarity in the 1970s

  Jessica Simmons, Oklahoma State University
  Mutual Influences: Indigenous South Dakota and the Philippines, 1898-1941

  Molly Jean Adams, Oklahoma State University
  Training with Seaman Lewis: Highlighting the Service of Native Americans within the U.S. Women's Naval Reserve Unit During World War II

- **SESSION 5: Diaspora and (Dis)Placement: Mapping Movement Across Indigenous Places from the Deep Past to the Present** *(Baskes Boardroom)*
  Chair: **Elan Pochedley,** Michigan State University

  KJ LeFave, University of Oklahoma
  "A Pictographic Path": GIS Mapping and Cultural Trends of Ojibwe Socioeconomics ca. 1818-1884

  Nara Narimanova, University of Alberta
  Crimean Tatar Toponymy and Colonization

  Lopaka O'Connor, University of Michigan
  Tangled Branches, Broken Roots: Genealogy as Property and Gendered (Dis)Placement Across Hawai'i's Seas and Islands, c. 1000-1860 CE

  Kabl Wilkerson, Harvard University
  Running & Chasing: A Meditation on Bodwéwadmi Onomastics and Meaning

- **SESSION 6: Indigenous Visibility Across Performance, Commemoration, and Design** *(B82)*
  Chair: **Kristin Arola,** Michigan State University

  Keala Aronowitz, University of Washington
  The Role of Implementation Architecture in the Preservation of the Federal Indian Boarding School System

  Camryn Rocky Tahquette Despain, University of Oklahoma
  Stolen Steps: Indigenous Erasure, Settler Choreography, and the Politics of Sight in Modern Dance

  Mariana Gutierrez Lowe, Northwestern University
  In the Streets of Mexico City: Indigenous Women Voices

  Emily Nisch, Michigan State University
  Boarding School Postcards in the Newberry Archive

12:30pm – 1:30pm: LUNCH

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

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

- **SESSION 7: Creating Counter-Archives: Genealogies of Memory Keeping and Archival Gaps** *(Rettinger Hall)*
  Chair: **Jean O'Brien,** University of Minnesota

  LG Sebayan, University of Wisconsin, Milwaukee
  "For the Indigenous Girl in Fig. 7": Poetry, Photographs, and a Counter-Archive As Resistance

  Aliyah Adelita Siva, University of Washington
  Revitalizing Samoan Voices in the Archive: Navigating Missionary Arrivals the Samoan Way

  Cheyenne E. Travioli, University of Michigan
  In Wakan Tanka's Timing: The Return Home Through Generational Healing

  Lindsey Willow Smith, University of Minnesota
  Native Detroit: Native Urban Spaces outside of Bureau of Indian Affairs Relocation Efforts

- **SESSION 8: Ecological Knowledge and Environmental Justice Across Law, Material Culture, and Community Healing** *(Baskes Boardroom)*
  Chair: **Brittani Orona,** University of California, Davis

  April Best, Michigan State University
  Aquatic Temporalities in Craig Santos Perez's *From Unincorporated Territory [saina]* and The Clean Water Act of 1972

  Daisy Donaji Matias, Northwestern University
  Ella Quien Sabía: The Contemplative Performance of María Sabina

  Carine Rofshus, Yale University
  Untitled

  Saffron Sener, Harvard University
  Peripheral Knowledges? A Closer Look at the "Codex Canadensis"

- **SESSION 9: Discourses of Sovereignty Across Turtle Island: Foodways, Oral Histories, and Petitions** *(B82)*
  Chair: **Philip Deloria,** Harvard University

  Natalie Jones-Kerwin, University of Wisconsin, Madison
  Measuring Native American *Political* Identity

  Lainie Scott, Oklahoma State University
  Resilience on the Range: Jicarilla Apache Cattle Ranching as an Act of Sovereignty, 1846-1900

  Freddy Lloyd, Oklahoma State University
  Indigenous Petition Language in the Age of Revolution

3:15pm – 3:30pm: **BREAK**

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

- **SESSION 10: Examining Gendered Approaches to Protest and Petition: Indigenous Feminisms Across Three Centuries** *(Rettinger Hall)*
  Chair: **Kasey Keeler,** University of Wisconsin, Madison

  Charlotte Biggs, University of California, Riverside
  Unsettling Sanctuary; Guale Women and Indigenous Resilience in San Agustín de La Florida (1727-1736)

  Lesly Cabrera, University of Illinois, Urbana-Champaign
  P'urhépecha Women's Environmental Activism in Michoacán between the 1980s and the Mid 2000s

  Morgan Haller, Pennsylvania State University
  The "Brave-Hearted Women": Intersectional Political Activism through the Feminine Narrative in *Akwesasne Notes*

  taa machiria angelina elaine salazar-salgado, Yale University
  Aging the Indian Princess: Sarah Winnemucca, Indigenous Feminism, and Critical Age Studies

- **SESSION 11: Boarding Schools, Orphanages, and Family Separation: Centering Student Perspectives** *(Baskes Boardroom)*
  Chair: **Kallie Kosc,** Oklahoma State University

  Gail Coughlin, University of Minnesota
  "Let her tell you about it:" Dakota Students in the "Athens of the West," 1860-1870

  Analiesa Delgado, University of Nevada, Las Vegas
  'We Took Care of Each Other': Health, Illness, and Care in Federal Indian Boarding Schools

  Taryn M. Dixon, Northwestern University
  Immi Ikbi Yakni Achukma: Tribal Involvement and Student Appreciation at Goodland Indian Orphanage in the Choctaw Nation, 1896-1945

  Kayleigh Lobdell, University of Wisconsin, Madison
  'Clear the Path Forward': Family Separation and Resistance in Indigenous Speculative Futures

  Sierra Ramirez, University of New Mexico
  A Methodological Approach to Native American Boarding School Periodicals: Reconsidering Early Twentieth-Century Student Texts as Indigenous Literary Form

- **SESSION 12: Data Sovereignty, Surveillance, and Governance: Indigenous Responses to Borders, Policing, and Access** *(B82)*
  Chair: **Nykkie Lugosi-Schimpf**, University of Alberta

  Skylar Fetter, Yale University
  Canada Bill C-2 and Policing the Borderlands

  Sandy J. Hoye, University of Alberta
  From Fragments to Frameworks: Linked Archival Data and Indigenous Governance

  Ash King, University of Washington
  "Where Do I Fit In?": Inclusion or Erasure Through Language in Knowledge Organization Systems

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

6pm – 8pm: **DINNER AND KEYNOTE PRESENTATION** *(Ruggles Hall)*
"Indigenous Crossings"
A conversation with **Jessica Jiang** (University of California, Berkeley), **Jon Parmenter** (Cornell University), **Jorge Ramiréz-Lopez** (University of California, Santa Barbara), and **Lindsey Willow Smith** (University of Minnesota), moderated by **Josh Reid** (University of Washington)

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

Sunday, February 8

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

Abstracts

SESSION 1: Beyond Preservation: Cultural Revitalization Across Storytelling, Art, and Language

(Rettinger Hall)

Chair: **Tarren Andrews,** Yale University

Rabbit Again: Očhéthi Šakówiŋ Literary Variations on a Traditional Oral Theme

Julia Kopesky, University of Chicago

In 1934, the Yankton Dakota anthropologist Ella Deloria transcribed an unnamed Dakota elder's performance of stories about Maȟtiŋna or 'Rabbit,' the lagomorphic trickster hero whose adventures are traditionally shared by Indigenous peoples across Turtle Island. Three years later, Deloria returned to Santee, Nebraska to revisit the same storyteller, and was impressed by hearing him retell the same stories of Rabbit, "almost v[er]batim." Deloria's textual transcriptions of this Rabbit saga survive as fascinating examples of oral-formulaic composition in practice. Following the work of Delphine Red Shirt on George Sword's Warrior Narratives, this paper provides a comparative oral-formulaic analysis of the 1934 and 1937 texts of this Dakota Rabbit saga. The comparative framework supports a transtextual reading of Deloria's texts, which relates the Dakota Rabbit to his homologues in other Siouan-language textual corpora. This exploration of the literary Rabbit points towards a primeval oral storytelling tradition shared across many branches of the Siouan language family, which may predate the premodern city of Cahokia. Finally, this paper argues for the preservation and circulation of this ancient tradition among contemporary students of the Dakota and Lakota languages, through Rabbit's re-presentation in the Lakota literacy curriculum of Maȟpíya Lúta Owáyawa on Pine Ridge Reservation. The diverse literary and multimedia variations of Rabbit's adventures attest to the survivance of Očhéthi Šakówiŋ storytelling into the present day, and support the community-based revitalization and reclamation of Očhéthi Šakówiŋ languages and culture.

Untitled

Josephine Lee, University of Wisconsin, Madison

In the late 1800s, until the 1940s, anthropologists, bounty hunters, and grave robbers scoured tribal communities to find the "best of the best" examples of tribal art. The art was then interpreted and reinterpreted as important by anthropologists who never took the time to record the names of the artists or family owners, erasing critical knowledge for provenance. These items left our communities in droves through these looting practices, but the knowledge of how to make the items did not, however, once the looting slowed, the art creation did too. This research proposes to understand the connections between contemporary tribal member artists and the history of creating traditional arts within the Ho-Chunk Nation as a means of cultural sustainability and decolonization through lived experiences in the midst of our cultural renaissance. Using a phenomenological, arts-based approach as a tool for Indigenous Methodology for Research, this study seeks to understand the personal, interpersonal, and culturally significant understandings of the creation of traditional arts amongst contemporary Ho-Chunk Nation tribal member artists. Additionally, this research seeks to understand how Ho-Chunk artistic expression is defined through experience and how the act of expression can be seen as a form of cultural continuity, personal healing, and intergenerational connection in conjunction with the items in museums, and despite those items being missing.

Braiding Indigenous Knowledge and Experience into Memory Institutions
Nevaeh Ramon, Michigan State University

It would be simply incorrect to deny that Native and Indigenous communities have been placed in museums as features of the past within our collective memory. Exploring the ways that these spaces have shifted towards reconciliation and acknowledgement in the 21st century requires examination of the way that collective memory continues to be organized by colonial narratives engrained in the culture of museums. Prefacing a guide for museums to begin successfully fulfilling their objectives and missions requires voicing the truth - that for decades the missions of these institutions have gone blatantly unachieved in practice. This work functions through a case study of two major memory institutions in Michigan and a qualitative analysis of Indigenous perceptions of museum. Engaging in collaboration beyond consultation with Indigenous community and Tribal members means piecing together more holistically truthful histories and stories that are shared with the public. Museums willing to participate in this practice are more able to accurately fulfill their objectives and missions through the embodiment of historical relationships. A review of colonial narratives in our current collective memory provides the footpost for this work to be done. The meaning in the work being done in museums and memory institutions acts as a pillar for the consideration of Indigenous communities within public understanding. This paper looks at the multimodal approach taken in Michigan at reconnecting Indigenous communities' stories, with belongings and narratives in museums, which can be scaled out as a valid and feasible community engagement plan for non-tribal serving major institutions.

Stone as Teacher, Kin as Craft: Revitalizing Indigenous Knowledge Through Carving
Miranda C. Washinawatok, University of Wisconsin, Madison

Pipestone is more than material – it is teacher, kin, and story. Across generations, Indigenous communities have engaged pipestone through ceremonial, artistic, and ecological relationships that exceed Western notions of craft or resource. This paper reflects on a summer pilot study in which the author, a young Menominee woman and emerging archaeologist, carved beads from Minnesota and Barron County pipestone, including samples from the Lac Courte Oreilles Ojibwe Reservation. Using ancient techniques like bow drilling, abrasion with Hixton Silicified sandstone, and polishing with birch bark and leather – the project revitalized ancestral knowledge and affirmed copper's role as a culturally embedded carving tool. These insights challenge archaeological reconstructions that have overlooked Indigenous technologies and epistemologies. More than replication, this work is a practice of relational accountability. The author approaches pipestone not as an object, but as a holder of knowledge. This knowledge is earned through belief, practice, and kinship with place. The project also fostered lasting relationships with traditional carvers, Tribal Historic Preservation Officers (THPOs), and archaeological practitioners in Wisconsin. These collaborations, grounded in reciprocity and respect, generated insights not previously shared in academic discourse. As a precursor to future carving work, including a pipe carved with copper drills using ancestral techniques and natural materials, this project deepens the author's commitment to revitalizing Indigenous technologies and sharing them with others. By centering Indigenous material relationships and embodied practice, this paper argues for a reorientation of archaeological inquiry – one that honors the vitality of Indigenous knowledge systems and the stories held in stone.

SESSION 2: Indigenous Methodologies and Knowledges: Examining Schools as Sites of Memory Making

(Baskes Boardroom)

Chair: **Rose Miron,** Newberry Library

Mapping the Field: Indigenous Methodologies in K–12 Leadership Scholarship

Torye Banura, Michigan State University

This paper examines how K–12 educational leadership research has engaged with Indigenous ways of knowing and culturally sustaining practice. Although recent scholarship calls for leaders to advance equity and responsiveness, the field remains primarily shaped by Western organizational theory and accountability systems. As a result, leadership is often framed in terms of efficiency, compliance, and standardized performance rather than community relationships, sovereignty, or language revitalization.

Through a critical review of the literature in educational leadership and Indigenous studies, I examine how the field has conceptualized culture and equity, where it has overlooked Indigenous epistemologies, and the impact of these omissions on leaders serving Native students and communities. In this review, I found three significant gaps: most leadership studies do not bring in Indigenous methods or ideas about relational accountability; conversations about sovereignty and self-determination are almost missing in how we prepare leaders; and there is very little research showing what it actually looks like when leaders bring Indigenous values into everyday decisions. Pulling these strands together shows how current scholarship can still push schools toward assimilation and how centering Indigenous knowledge could open space for renewal and belonging. I end by offering next steps for researchers and leadership preparation programs, including ways to embed Indigenous methodologies, elevate community voice, and resist narrow policy metrics.

Redirecting and Reflecting on the Purpose of Knowledge and Higher Education: Roger Buffalohead and American Indian Studies at Minnesota, 1968-1974

Chris Getowicz, University of Illinois, Urbana-Champaign

On May 28, 1974, Roger Buffalohead (Ponca), chair of the Department of American Indian Studies at the University of Minnesota, delivered a lecture at Coffman Memorial Student Union. Reflecting critically on his five-year tenure as chair of the first American Indian Studies department in the United States, Buffalohead addressed the challenges and opportunities Native American and American Indian Studies presented to settler institutions. This research explores the tensions that emerged at the University of Minnesota, examining how Buffalohead's lecture highlights both the obstacles and potential of American Indian Studies in this specific context. By situating his reflections alongside the work of contemporaries such as Vine Deloria Jr. (Standing Rock Lakota) and Gerald Vizenor (White Earth Ojibwe), the essay critiques the paternalistic frameworks and extractive research practices of settler institutions like the University of Minnesota during the 1970's. Grounded in Buffalohead's words, it argues that his critical reflections possess important insights that encourage an evaluation of the ethical integrity of research in higher education, the place of American Indian Studies in settler institutions, and the responsibility to sustain reciprocal community engaged education.

Matrilineal Stories as Mathematics Pedagogy: Remembering Diné Women's Knowledges
Mary Smith, University of Illinois, Urbana-Champaign

This project utilizes Indigenous methodologies and storytelling to challenge dominant exclusions of Indigenous knowledge systems in mathematics education. By centering the voices of four Diné women across three generations in my family, this research documents how mathematical knowledge is, and can be, intergenerationally cultivated and transmitted through matrilineal lineage. Through their stories, I examine their experiences with formal schooling, their mathematical identities, and the role of Diné lifeways in mathematics learning. Findings reveal that, while formal education created cultural dissonance and marginalized these women as mathematicians, their narratives detail robust, culturally-grounded mathematical practices. Participants learned concepts of counting, geometry, symmetry, and measurement through activities such as herding sheep, rug weaving, and household routines, often intimately tied to sensory, memory, and place. This work challenges colonial definitions of what constitutes a "mathematician" by demonstrating how the participants reclaimed this identity through self-reflection on their cultural knowledges. This study contributes to Indigenous scholarship by highlighting Diné women's critical role as knowledge keepers and by presenting a model of relational accountability in research. Further, it argues for a redefinition of mathematics that validates Indigenous epistemologies and supports ongoing efforts towards decolonizing education by listening and learning from the pedagogical practices inherent within Indigenous families and communities.

"It should be taught in a way that's not celebrated": Native & Indigenous Encounters with Commemorative Pedagogy in US Schools
Kemeyawi Wahpepah, Harvard University

For centuries, Indigenous people have contested the national narratives of settler colonial states which erase or misrepresent their presence and perspectives. A growing number of scholars have explored the ways in which Indigenous people globally (Kidman and O'Malley, 2020) and Native people in the United States, specifically (John, 2023), have contested these collective memories through acts of counter-memory. However, many of these studies have focused on the traditional locations of collective memory—museums, monuments, and memorials—omitting schools, which Paulson et. al. (2020) argue are an important fourth site of memory work. Drawing on 133 interviews conducted with forty-five Native and Indigenous students across the United States, this study centers schools as sites of memory work and Native and Indigenous youth as agents of memory by exploring how they story their encounters with school-based commemorations. It finds that while students regularly encounter hegemonic commemorative pedagogies (Simon, 1993, 1994) which reproduce settler colonial erasures and disavowals of Native and Indigenous peoples at school, they also advocate for the uptake of a critical commemorative pedagogy with the potential to disrupt settler colonialism by foregrounding Native and Indigenous counter-memories on occasions designed to educate about—rather than celebrate—contested pasts.

SESSION 3: Community-Led and Strength-Based Wellness and Research Models *(B82)*

Chair: **Renata Ryan Burchfield,** University of Illinois, Urbana-Champaign

Yucatec Maya Ecological Knowledge and Metabolic Disease Risk

Bobbie Benavidez, Northwestern University

The 2018-2019 National Mexican Health and Nutrition Survey reported an alarming epidemiological transition in rural Yucatán, Mexico, where indigenous Maya populations are densely concentrated. Obesity rates have doubled in a generation, from 15% in 2000 to over 32% in 2018. Concurrently, Type 2 diabetes prevalence has risen from historically low rates of 3% in the 1950s to current estimates of 22% among adults in Maya communities - substantially exceeding Mexico's national average of ~13%. This research is a biocultural examination of how socioeconomic transformations impact the health and well-being of Yucatec Maya communities. By centering the Two-Eyed Seeing approach, which values both Indigenous and Western knowledge systems, we can address the rapidly changing environmental challenges and rising cardiometabolic disease risks facing Yucatec Maya communities. Using a mixed-methods approach, this study co-creates knowledge with Yucatec Maya community members, incorporating extensive ethnographic data and point-of-care cardiovascular health assessments. A key factor in developing a community-based project was the implementation of the Go-Along Method, which involves performing daily tasks with interlocutors – including laboring in their cultivated fields, participating in slash-and-burn practices, chopping firewood, cooking, and other daily activities. This led to the creation of a Traditional Food Diversity Score (TFDS), which accounts for adherence to and, more importantly, access to traditional foods. This research reveals a strong correlation between high TFDS and lower risks of cardiometabolic health outcomes at both the individual and community levels, highlighting the importance of centering IEK when designing sustainable health interventions in resource-poor Indigenous communities.

Untitled

Hailey Hamilton, University of Nevada, Las Vegas

The Indian Child Welfare Act of 1978 was enacted to address the "high rate of Native children removed from their families" and it establishes standards for the child welfare system to make efforts to keep families intact, it prioritizes placements within the child's family or community, and it ensures that the child's tribe is involved in the court proceedings. It was directly passed to address "the ongoing practice of removing Indian children from their homes and placing them with non-Indian families." Some jurisdictions have created specialty "ICWA Courts," where "ICWA Court judges lead off-the-bench in coordination with the ICWA partners (attorneys, agency social workers, and Tribal ICWA representatives) to achieve the spirit of ICWA." There are nearly two dozen of these courts across the country. This paper argues for several states and jurisdictions, primarily Nevada, to create these specialty courts in order to see better outcomes for children and families interacting with state child welfare systems. This paper provides a framework for how this can be done, and why it matters. This paper also discusses why more states should codify ICWA on a state level, how ICWA interacts with other federal statutes such as the Adoption and Safe Families Act, and examines several child welfare doctrines that affect ICWA cases, including the judicially-created Existing Families Doctrine. This paper highlights the importance of the statute.

Centering Indigenous Theories of Sovereignty in Applied Health Sciences and Policy Scholarship
Seratha Largie and ***Tess Abrahamson-Richards,*** University of Washington

Indigenous studies scholarship offers an incredibly rich body of literature on the situatedness of Indigenous peoples and the layered epistemological standpoints that may be leveraged to highlight our lived experiences. These experiences include community life, shaped by our insider and outsider responsibilities to community and situated within broader social structures. Indigenous people hold political relationships with the settler colonial nations we share lands with and have unique histories and ways of knowing that include distinct scientific traditions that have existed since time immemorial. Creating cross disciplinary and transdisciplinary scholarship with applied health sciences and policy disciplines is ongoing and important work. In navigating academic and social structures, Indigenous scholars frequently experience the tension of being positioned as anomalies within our chosen disciplines. While questioning how to implement Indigenous methodologies in research to inform policy practices. These questions pertain to both scientific practice (e.g., translating Indigenous theory into measurement tools) and political advocacy (e.g., creating structures to support equal valuation of Indigenous methodologies in evidence based systems and funding streams). This paper seeks to develop a discourse around the contributions that Indigenous theory and scholarship can offer towards centering multifaceted notions of sovereignty in designing effective and liberatory social work research and practice approaches. We examine this through the lens of our research and practice work in tribal early childhood policy and programming implemented across urban and rural geographical locations. By embracing our anomalous position within academic and social structures we aim to identify new ways to understand the complex nature of sovereignty versus inclusion and provide concrete examples that bridge applied and theoretical knowledge systems.

Listening as Desire: An Epistemic Framework of Refusal and Indigenous Resurgence
Briki Cajandig, University of California, Davis

What does refusal look like in the vernacularity of one's life? How, amidst the constant structural forces that have caused fragmentation, suppression and assimilation, do Native and Indigenous peoples continue to lean into existences that are predicated upon regenerative strength of decolonial epistemologies? More specifically, who, what or how does one start to listen and continue to build an embodiment of consciousness that persistently devalues the societal constructs forced upon themselves in this relentless world of mass settler colonialism and attempted erasure of cosmological connections to place/space? I will be building my methodology of contemplation primarily through Pasifika scholars like Haunani Kay-Trask's Kaulana Na Pua and Dr. Nicole Furtado's work, Across Lewa and Kikilo to center these questions regarding listening, affective refusal and the powerful forms of Indigenous consciousness constructed through "desire-based (Tuck)" interior realities.

SESSION 4: Indigenous Internationalisms: Solidarity and Influence Across Borders *(Rettinger Hall)*

Chair: **Josh Reid,** University of Washington

Yearning & Futurity: Danza Azteca, the Homeland, and Latine Identity

Syd González, Northwestern University

This paper complicates perceptions of the homeland through 'yearning' as an affect which makes way for Indigenous futurities. Itzcoatl Tezkatlipoka is a Houston, Texas based danza Azteca calpulli (group; family) formed in 2020 by Maestra Maribel Garcia. Danza Azteca is part of a dance complex called Danzas de Conquista (conquest dances) which address different aspects of colonial society through the celebration of Indigenous identity by mixed-heritage people through the idealization of an Aztec past. During danza, danzantes embody their understandings of Indigeneity through dance, huehuetl (drum), atudendo (regalia), and medicine. Considering the onslaught of oppressive legislation directly targeting Latine communities, especially those who are deemed 'undocumented,' the homeland has become rendered difficult to access. The homeland is both a physical space such as a pueblo in Mexico, but also created space, like the danza Azteca circle in Houston. I engage with yearning as an affect satiated through the creation of the danza Azteca calpulli as a cultural practice which allows danzantes to joyfully embody their cultural identity. This, in turn, allows for the creation of a homeland in any place. I frame this paper through a Chicano history of danza Azteca in the United States, then discuss Indigenismo and the critiques of danza Azteca as access to an Indigenous identity. Finally, I return to yearning as an affect satiated through the creation of the calpulli and the act of doing danza, which allows danzantes to joyfully embody their cultural identity and their homeland.

Across the Pacific: Hanoi, Washington, and the Politics of Indigenous Solidarity in the 1970s

John Mollet, Yale University

This paper examines the overlooked transnational relationship between the Survival of American Indian Association (SAIA), based in Washington State, and the Vietnam Committee for Solidarity with the American People (VCSAP) in North Vietnam during the 1970s. While scholars have explored the American Indian Movement's (AIM) engagement with socialist states such as East Germany, the exchanges between Indigenous activists and North Vietnamese organizations remain largely absent from existing narratives. Drawing on correspondence, newsletters, and archival materials, this essay reconstructs the channels through which the SAIA and the VCSAP communicated, exchanged messages of solidarity, and articulated shared critiques of U.S. imperialism and racial violence. These interactions reveal how Indigenous activists in the United States situated their struggle for sovereignty within a global anti-colonial framework that connected domestic resistance to international liberation movements. By analyzing these trans-Pacific linkages, this paper argues that Indigenous activism in the 1970s cannot be fully understood without considering its global dimensions and its resonance with anti-imperialist struggles abroad. In recovering this forgotten history, the essay contributes to broader discussions within Native American and Indigenous Studies about the global circulations of solidarity, the Cold War as a site of Indigenous political imagination, and the ways Native activists forged alliances that transcended national and ideological boundaries. Ultimately, this study highlights how both North Vietnamese and Indigenous activists envisioned decolonization not as an isolated national project but as part of a shared and ongoing struggle against empire.

Mutual Influences: Indigenous South Dakota and the Philippines, 1898-1941
Jessica Simmons, Oklahoma State University

This presentation will examine the intimate connections between Indigenous communities, namely those of the L/Dakota nation in South Dakota, and Indigenous Filipinos including the Igorot of Luzon between 1898 and 1941. While the federal government and military compared insurgency in the Philippines to Native American resistance in the "Indian Wars," the intersections between Indigenous people in both the Philippines and the United States went much deeper. While many of these connections have been noted by previous historians studying the Philippines, my work will discuss these links between Indigenous America and the Philippines over a span of three decades in order to contextualize the relationship between Indigenous Episcopal communities and Filipino Episcopal communities in the early 20th century. I will demonstrate how Indigenous members of the Episcopal Church in South Dakota and the Philippines mutually influenced each other by utilizing the Episcopal Church's vast missionary network. This project draws from colonization, empire, and religious studies. By utilizing documents drawn from the Library of Congress, soldiers' correspondence during the Philippine-American War, and Episcopal missionary magazines, this presentation will explore Indigeneity in the context of American empire and the role of Indigenous Americans in Americanization projects abroad.

Training with Seaman Lewis: Highlighting the Service of Native Americans within the U.S. Women's Naval Reserve Unit During World War II
Molly Jean Adams, Oklahoma State University

During World War II, approximately 800 Native American women enlisted in non-combat roles between the various branches and corps. This includes those who were trained at Oklahoma A&M, a part of the Women Accepted for Volunteer Emergency Services (WAVES) as yeoman: One of three specialty schools during its prime for in-depth WAVES training. From 1942 until after the war, 10,783 women would complete their training moving on to their respective bases. Now known as Oklahoma State University, within their archives, we are able to follow the careers of some of these underrepresented women in the military. Women are not as often discussed in spaces of military history, even less, the contributions of Native American women: Seaman 2nd Class Paulena Montana Lewis, of Sac and Fox and Potawatomi tribal nations being one of these women. Like many of her family members, Lewis dedicated herself to fight on behalf of the United States describing that she felt inspired to protect the land that she dearly loved. Moving on from Stillwater, Oklahoma after finishing her training, she would be one of the WAVES sent for duty far from home in Hawai'i.

It is important that future scholars fill this existing gap in the historiography and identify the lives of Indigenous WAVES who served during World War II. This paper aims to bring more attention to these Indigenous female servicemembers through exploring the stories of women like Seaman Lewis.

SESSION 5: Diaspora and (Dis)Placement: Mapping Movement Across Indigenous Places from the Deep Past to the Present *(Baskes Boardroom)*

Chair: **Elan Pochedley,** Michigan State University

"A Pictographic Path": GIS Mapping and Cultural Trends of Ojibwe Socioeconomics ca. 1818-1884

KJ LeFave, University of Oklahoma

For thousands of years, the Anishinaabe have used pictographs within a diverse array of contexts. With the introduction of the European fur trade in the 1600s, a new, non-traditional vessel for pictographs emerged in the form of financial documents. These inscriptions were commonly used for customer identification and record keeping, often incorporating doodem (clan) symbols. This paper offers up a renewed investigation of the sparse inventory of 19th century Ojibwe pictographic financial documents through the use of Geographic Information Systems (GIS). It presents an analysis for the stark longitudinal trends found when using GIS mapping to compare the coordinates of each source's location of origin. Through GIS, we can observe these plots as falling in a near perfectly straight line along Lake Superior's south shore and Lake Huron's north shore, with a slim difference of .85 degrees north between sites. This "pictographic path" serves as the framework through which this paper's analysis is anchored. It considers the ecological, economic, and social landscapes of the American upper Midwest and southern Ontario during the 19th century and the ways these factors interacted with traditional Anishinaabe business philosophies of kinship, doodems, and material offerings that have historically governed Ojibwe economies. It postulates how these factors coalesced to create regional market conditions that compelled Ojibwe businesses to prioritize intertribal commerce. In doing so, this paper suggests that these efforts manifested in the re-emphasis of traditional Anishinaabe socioeconomic logics and can potentially be observed in the disproportionate record of pictographic financial documents across the region.

Crimean Tatar Toponymy and Colonization

Nara Narimanova, University of Alberta

The impact of Russian colonialism on the Indigenous Crimean Tatar population, focusing on the erasure of geographic names in Crimea with the first annexation of Crimean Khanate in 1783, Soviet Union's deportation of Crimean Tatars from Crimea in 1944 and the annexation of Crimea by Russian Federation in 2014. Crimean Tatar toponymy is deeply tied to memory, serving as both a historical record and an affirmation of the people's relationship to the land. Crimean villages, landmarks, and names reflect Crimean Tatar relationship with the land, emphasizing its spiritual and historical significance. The unique geography of Crimea, including its mountains, coastal areas, and plains, shaped Crimean Tatar practices such as agriculture, cuisine, music, and oral storytelling, all of which are embedded in place-based memory. Renaming is a powerful colonial tool to control narratives and erase Indigenous Crimean Tatar existence. Reclaiming toponymy is, therefore, a vital act of decolonial resistance, restoring not only toponymy heritage but also Indigenous rights, sovereignty, and identity. This paper will address through the lens of memory and Indigenous self-determination, positionality, methodology, data collection and analysis, ethical considerations, and anticipated challenges, with a commitment to conducting research consistent with principles of Indigenous self-determination. By centering Crimean Tatar voices and experiences, this research aims to contribute to the broader discourse on decolonization and Indigenous resistance against imperial erasure.

Tangled Branches, Broken Roots: Genealogy as Property and Gendered (Dis)Placement Across Hawai'i's Seas and Islands, c. 1000-1860 CE
Lopaka O'Connor, University of Michigan

By listening for Kahoʻolawe's place in mele koʻihonua, or cosmogonic genealogical chants, this essay pursues an analysis of gendered (dis)placement—or the gendering of movement and emplacement—as a methodological intervention capable of accessing longue durée histories of property and state formation in Hawaiʻi. Even as they were put to paper in the middle decades of the nineteenth century, mele koʻihonua contained echoes of older histories of transoceanic mobility, human settlement, and ecological abstraction, one whose trajectory moves through iterative transformations in genealogy as a genre of property after c. 1000 CE. Koʻihonua outlined the shape of dynamic indigenous property formations which, beginning c. 1830, were translated into textualist forms of liberal-colonial property commensurate with the commodification of ʻāina/land, the alienation of Hawaiian labor, and the carceral imposition of heteropatriarchal norms of marriage and inheritance. Gendered (dis)placement came to reflect a trans-Pacific capitalist political economy dichotomized by the masculine, mobile, and oceanic as juxtaposed to the feminine, emplaced, and terrestrial. Departing from a critique of the celebration of mobility in Epeli Hauʻofa's seminal essay "Our Sea of Islands," I engage contemporary Pacific, (settler) colonial, and Indigenous studies to argue that bracketing the questions of property and state formation to the critique of colonialism and capitalism caricatures the complexity of the "precolonial" past and amputates history in ways which foreshorten and constrain the political imagination of contemporary movements for indigenous sovereignty.

Running & Chasing: A Meditation on Bodwéwadmi Onomastics and Meaning
Kabl Wilkerson, Harvard University

The history of the Bodwéwadmik (Potawatomi People) is rich, defined not by tragedy but rather our distinct ability to transform. Removed at gunpoint from the Southern Great Lakes, the distinct connection shared by the removed bands of Bodwéwadmi to our homelands has been the source of unparalleled challenge in our western exile. Faced with assured destruction, we had to reconstitute ourselves in ways that met expectations for an organized Bodwéwadmi society while in landscapes wholly alien to us as peoples of the lakes. During this time, we became new people, as the process of metamorphosis redefined us in seemingly counterintuitive ways. This paper traces the history of the endonym for the Citizen Potawatomi Nation, "Shishibéniyek," and its distinct relationship to Chicago. It's ultimately a meditation on the meaning of the names we give to ourselves and the places that we call home through an analysis of the history of the Bodwéwadmik as told by Wa'puka, a trans knowledge-keeper among the Oklahoma Bodwéwadmik in the twentieth century.

SESSION 6: Indigenous (In)visibility Across Performance, Commemoration, and Design *(B82)*

Chair: **Kristin Arola,** Michigan State University

The Role of Implementation Architecture in the Preservation of the Federal Indian Boarding School System

Keala Aronowitz, University of Washington

The history of the United States' Federal Indian Boarding School system can yield important insights into contemporary historic preservation planning efforts when examined through both policy and architectural perspectives. In the 19th century, federal legislation authorized partnerships between the US government and private religious organizations to operate schools for the purpose of the civilization of Native children through assimilation. Analysis of the early boarding schools' implementation architecture—the organizational structure of the policy field and the architectural design of school sites and buildings—outlines the policies' administrative logic, specifically how these dual implementation strategies were used to achieve the purpose of assimilation. Understanding the context and the process through which federal agencies in the policy field, religious and philanthropic organizations, and local frontline actors in the boarding schools implemented the Federal Indian Boarding School policy is foundational to informing contemporary historic preservation efforts related to the management of the system's sites and buildings. The findings inform recommendations for engaging with Native communities, documenting this aspect of the boarding school history, and taking actionable next steps in preservation management practice.

Stolen Steps: Indigenous Erasure, Settler Choreography, and the Politics of Sight in Modern Dance

Camryn Rocky Tahquette Despain, University of Oklahoma

My writing interrogates the foundational role of Indigenous cultural appropriation in the development of American modern dance, with a particular focus on choreographers such as Ted Shawn and his Denishawn company. Drawing on archival materials, performance records, and critical theory, I argue that early modern dance constructed a distinctly American aesthetic by extracting and aestheticizing Native American movement, music, and ceremony, without consent or attribution. Through ideologies like "Playing Indian," Roosevelt-era frontier masculinity, and the romanticization of the "primitive," choreographers reimagined Native identity as a performative tool for settler nationalism. Composers such as Homer Grunn and J.P. Sousa, who aligned with the Indianist movement, further contributed to this cultural conquest by producing soundscapes that commodified Indigenous musical culture for these dances.

By examining the politics of visibility and legitimacy within settler artistic institutions, this work reveals how Native presence was systematically erased while appropriated representations were elevated as authentic. The consequences for Native modern dancers today include psychological dissonance, cultural alienation, and the burden of navigating performance spaces built on their own uncredited traditions. This work also critiques contemporary choreography that frames appropriation as homage, exposing how such gestures perpetuate colonial power structures and obscure Indigenous sovereignty. Ultimately, this research calls for a re-centering of Native voices in dance education and performance, as well as a reckoning with the legacy of erasure embedded in the American modern dance canon.

In the Streets of Mexico City: Indigenous Women Voices
Mariana Gutierrez Lowe, Northwestern University

This paper is an exploration of how the Mexican state positions Mexico City as a site filled with Indigenous histories and artifacts and simultaneously obscures the literary works of Indigenous women in the present. The federal and local government among others advertise places like el Zocalo, el Palacio Nacional, el Museo Nacional de Antropología, the Pino Suarez metro station as spaces one can visit to encounter Indigenous historical narratives and artifacts from the past. While they flaunt these histories as part of the city and citizen's patrimony, they often do not critically engage with the presence of Indigenous peoples now. I trace my journey of walking, riding the train, and driving around the city to find Indigenous women's literary works. Through my journey, I interrogate how locating Indigenous women's literatures was often met with silence. I then turn to my finding and analysis of Violeta Sánchez Sánchez' (Nahua) poetry collection, Una mirada desde y hacia Xaltepet, at the Instituto Nacional de Pueblos Indígenas in Mexico City. Sánchez Sánchez' collection had a limited printing and is no longer in circulation. In the collection, the poet details her experience of being incarcerated and her relationship to maternity, both through her exploration and dedication of poems to her mothers and the children she was separated from. By engaging both Indigenous and Latinx border studies, I analyze how Mexico City echoes the violence of the U.S.-Mexico border by dispossessing Indigenous communities through maternal separations.

Boarding School Postcards in the Newberry Archive
Emily Nisch, Michigan State University

Postcards with images of Federal Indian boarding schools (FIBS) were produced, sold, and mailed in the U.S. in the early 20th century. These postcards haven't been researched in depth and appear to be largely absent from major archives. However, through in-person archival research during the Newberry NCAIS summer 2025 workshop, I discovered that there are more of these postcards in the Newberry archive than identified in the catalogue. What appeared to be archival absences are actually archival silences. These postcards fill in contextual gaps around how the boarding schools were viewed in white American society, and whether contemporary ignorance about the schools is evidence of historical silencing. The reaction people have to learning about the postcards now—surprise and shock—is indicative of the gap between how routinized the schools were in American society, and the extent to which this routinization has been silenced. I would argue that further research into materials like these historical postcards is important not only to better clarify the historical place of boarding schools in American society, but also to provide public education about the routinization of the schools through a still-familiar medium, like postcards. In this paper I will address how I learned to find these postcards in Newberry archives, and what I am learning from the postcards, as well as digital public history education tools I am developing to educate archivists and the public about these postcards, and how my positionality as a white researcher informs the work I do.

SESSION 7: Creating Counter-Archives: Genealogies of Memory Keeping and Archival Gaps *(Rettinger Hall)*

Chair: **Jean O'Brien,** University of Minnesota

"For the Indigenous Girl in Fig. 7": Poetry, Photographs, and a Counter-Archive As Resistance

LG Sebayan, University of Wisconsin, Milwaukee

Poetry bears witness, documents emotional truths and injustices, protests, and serves as acts of resistance. Poems can recognize and honor not only the materials from the Philippines housed in institutions outside the archipelago, but also their and Philippine ancestors' journeys. My research of photographs of Indigenous Philippine peoples taken by American colonial authorities and representatives, and the role these images played in shaping views of the Philippines and Filipinos, impel this creative project in progress. The project features photographs from my personal and family collections alongside poems and other pieces of creative writing to present a counter-archive and counternarrative of the colonial archival photographs and related belongings held in institutions outside of the Philippines. This counter-archive of personal photos and poems — such as "For the Indigenous Girl in Fig. 7," an award-winning poem that responds to one such colonial photograph — depicts women of the Philippine diaspora who are transnational, empowered, and recontextualized, and who reinterpret, disrupt, intervene, and challenge colonial representations and perspectives of Filipinos. This work explores themes of nationalism, citizenship, race, identity, ancestry, love, loss, and faith across multiple generations and in both American and U.S. Philippine colonial contexts.

Revitalizing Samoan Voices in the Archive: Navigating Missionary Arrivals the Samoan Way

Aliyah Adelita Siva, University of Washington

Within the discipline of History, the U.S. and various European empires often lack accountability for the colonial traumas they inflicted on the Pacific Islands, including the Samoan archipelago. Historical archives available today overlook Samoan perspectives of agency and resiliency as Western accounts dominate them. However, this research paper examines the colonial history of Samoa during the Samoans' first encounters with the London Missionary Society, led by English missionary John Williams from the 1830s to the 1850s. This paper seeks to answer questions such as: How did Samoans experience sustained encounters with the London Missionary Society in the mid-nineteenth century, and how did these experiences shape the subsequent colonization of the Pacific and adoption of Christianity in Samoa? Given the limited sources narrating the history of European involvement in Samoa from a Samoan perspective, how can we revitalize the Samoan viewpoint? Finally, how can we enhance our understanding and study of Samoan history despite the misconceptions created by colonial accounts? To revitalize the Samoan perspective, I employ the methodological practices of reading colonial narratives against the grain. I also employ the method of combining Samoan ways of knowing and living, known as Fa'a Sāmoa, with the "critical fabulation" method coined by Saidiya Hartman, which uses archival research alongside creative storytelling. This approach will foster a deeper understanding of the complex relationships between settlers and Samoans, whose lands, resources, governance, and ideologies were being encroached upon. This study will challenge "traditional" Western narratives that have perpetuated misconceptions about Samoan history and its peoples as "primitive," "submissive," and "uncivilized."

In Wakan Tanka's Timing: The Return Home Through Generational Healing
Cheyenne E. Travioli, University of Michigan

Drawing on the Edward E. Ayer Collection within the Newberry's archive, this paper illustrates reflection and celebration of Indigenous belonging and kinship within the Newberry's archives, examining the accountability, relationality, and care that challenged the archive's settler-colonial structure when searching for materials on the Cheyenne River and its peoples.

In navigating the Ayer Collection as a Lakota woman, this piece of work considers the care, affect, and emotions I experienced in confronting the archive to discover the missing pieces felt so heavily within and by my own family's history. By embracing discomfort through acts of meditation and reflection during time spent at the Newberry Library for its NCAIS Summer Workshop, this paper suggests celebration in navigating colonial structures and how Indigenous family history has and will continue to withstand unrelenting colonial aggression, paving the way forward for a legacy in healing.

In reclaiming my family's history within the Ayer Collection, I argue that I and other Indigenous peoples can set forth an emblem of hope in rebuilding from destruction and loss, thus grounding refusal toward colonial narratives that have eclipsed Indigenous narratives for centuries.

This publication offers a decolonized reinterpretation of the archival experience, while presenting an understanding of Indigenous futurity, healing, and challenging the persistent erasure of Indigenous presence. In honoring the journey of reflection, healing, and reconnection, and challenging colonial archives with care and relationality, I had the ability to address Indigenous silence in myself and the archives.

Native Detroit: Native Urban Spaces outside of Bureau of Indian Affairs Relocation Efforts
Lindsey Willow Smith, University of Minnesota

I argue for the need to study Native spaces outside of federal policy, particularly Native urban experiences outside of BIA Relocation Cities. I situate my argument in the Native City of Detroit, and its legacy as a Native place through the 20th century. In the past decade, much-deserved attention has been paid to the experiences of Native people in urban spaces. Recent texts such as American Indians and the American Dream by Kasey Keeler about Native people in Minneapolis, and the Newberry Library's recent collaborative work with the Chicago Native community, Indigenous Chicago, have showcased the lived experiences of Native people in urban centers over time. However, in both of these cases, these cities were Bureau of Indian Affairs Relocation Cities, cities where Native people were forcibly removed to during the 1950s. While these histories are critical to understanding Native urbanness, they are not the only experiences of Native urbanness. In this push away from researching Native history through federal policy, there is a shift from Settler Colonial History and Studies and into Indigenous Studies as a methodology. This work is built upon the Indigenous Feminist Oral Histories pursued with NCAIS funding that center Native women's narratives of place outside of formal archives or state recognition. Over the Summer of 2025, I did oral histories with several Native women elders who had lived in Detroit in the 1970s. In this, the sparse archival materials are supplemental and are used to further illuminate these histories, rather than dominate the narrative.

SESSION 8: Ecological Knowledge and Environmental Justice Across Law, Material Culture, and Community Healing *(Baskes Boardroom)*

Chair: **Brittani Orona,** University of California, Davis

Aquatic Temporalities in Craig Santos Perez's *From Unincorporated Territory [saina]* and The Clean Water Act of 1972

April Best, Michigan State University

This paper examines representations of water as a connective medium across poetry and environmental policy, focusing on temporal orientations and relational dynamics. I analyze how water functions as both physical substance and metaphorical conduit in *from Unincorporated Territory [saina]* by Craig Santos Perez published in 2010 and contrast these representations with water's conceptualization in U.S. water pollution legislation. In poetry, water embodies profound temporal connections—particularly through memory and ancestral relationships. The final poem in the collection emphasizes the inseparability of water from the corporeal:

because our bodies are sixty percent water –
...
because our blood nearly eighty percent water –
...
because our lungs nearly ninety percent water –
...
because oceania is five parts land to a thousand parts water – (129-130).

Corporeal and geographical bodies exist in complete dependence on the molecular relationship between hydrogen and oxygen. The ellipsis between lines enacts the three-part structure of the element and creates space in which words swim. Santos Perez's work employs innovative poetic forms to represent water's flow across linguistic, cultural, and corporeal boundaries, emphasizing the inseparability of water from both human bodies and geographical territories framed by the first, "from sourcings," and last, "ginen aerial roots," poems in the collection.

In contrast, U.S. water pollution legislation—specifically the Water Pollution Act of 1948 and the Clean Water Act of 1972—constructs water primarily through utilitarian and political frameworks. Where poetry embraces water's past-present continuity, these policies exhibit almost exclusively future-oriented temporality, with specific target dates and projected outcomes. The legislation's relational framework subsumes individual bodies within the body politic, reducing human-water interactions to matters of "use" and "management" while simultaneously expanding territorial claims over global waters. Most notably, the Clean Water Act's definition of "person" equates individuals with political institutions, effectively erasing the corporeal dimension central to the poetic works.

Ella Quien Sabía: The Contemplative Performance of María Sabina
Daisy Donaji Matias, Northwestern University

This paper considers the healer's mushroom veladas as techniques of attention which emerge through the performative act. Sabina was a Mazatec sabía (woman who knows) from Huautla de Jimenez in the Mexican state of Oaxaca, credited with introducing the use of entheogenic mushrooms to the global north. This paper works to recover Sabina's veladas as performances which sought to regenerate Indigenous understandings of subjectivity but which were intercepted by outsiders whose actions upheld a history of colonial control constituting acts of ontological violence and domination. I deploy an interdisciplinary framework from the fields of performance studies, psychological anthropology, and Indigenous studies to consider both the modulations of attention brought about through the consumption of entheogenic mushrooms as well as the performative act of spoken chants. I seek to address questions such as, how did Sabina's mushroom veladas serve to modulate attention, resulting in alterations in subjectivity and corporeality? And how does framing Sabina's veladas as historically grounded Indigenous performance restore agency to Sabina and regenerate an Indigenous approach to subjectivity? I deploy performance and textual analysis of "The 1970 Session," a velada recorded by Sabina's Mazatec student Álvaro Estrada in *María Sabina: Her Life and Chants*. I further support my reading through analysis of audio recordings of chants by Sabina recorded and reproduced in the Folkways Recordings compilation "Mushroom Ceremony of the Mazatec Indians of Mexico." Finally, I contextualize my reading alongside historical and anthropological literature on Sabina and the Mazatec velada.

Untitled
Carine Rofshus, Yale University

Pueblo pottery demonstrates a living tradition and lifeway tied to the landscape that is tangibly traced for a millennium. This point is critical amongst the backdrop of the Indigenous Environmental Justice movement, which advocates for the protection of American Indian ancestral homelands from pollution and extraction, as demonstrated by Dina Gilio-Whitaker (2019), Mary Kathryn Nagle (2018), and Max Liboiron (2021). My research centers Pueblo potters as key informants, whose lifeways depend on soils, and who identify as Aunties, elders, teachers, and students, in addition to western scientists: geologists, archaeologists, and materials scientists who specialize in contamination. By bridging Indigenous Knowledges and western sciences, clay becomes the co-creation and relation of people and place across disciplines. Through analyzing clay as a material with multi-layered meanings for cultural, spiritual, and scientific inquiry, the process of material transformation becomes an environmental justice tool and storytelling vessel of resilience and survivance.

Peripheral Knowledges? A Closer Look at the "Codex Canadensis"
Saffron Sener, Harvard University

Historiographies of botanical encounter and exchange concerned with the spread of Euro-American settler colonialism across North America are typically rooted in the intellectuals representing emerging disciplines of biology, botany, and natural history. Grappling with the interventions of "Great Men" like Carl Linneaus and Charles Darwin, this literature is grounded primarily in the process of exchange between Europeans in North America and Europeans in Europe. This paper challenges this historiographical unidirectionality, where materials are extracted in the colonial periphery and knowledge is produced in the metropole. In my analysis of the 17th century natural history text "Codex Canadensis," and by decentering the place of professional biologists and scientists and seriously considering the production of shared knowledges spearheaded by those on the periphery of classical intellectual discourse, particularly Native North American peoples, I call upon an anti-colonial historical methodology that resists unidirectionality by emphasizing scientific experimentation and expertise produced in-situ. A methodology widely recognizable in Caribbean contexts, I take inspiration from scholars like Susan Scott Parrish, Londa Schiebinger, and Pablo Gómez to ask: what does the transfer of materials and knowledge look like in the continental interior of North America? And how does the gravity of intrigue and impenetrability complicate our understandings of human-plant relationships as they are challenged, negotiated, and reborn in early moments of encounter between what Michael Witgen refers to in his landmark text An Infinity of Nations: How the Native New World Shaped Early North America (2011) as the "Native New World" and the "Atlantic New World?"

SESSION 9: Discourses of Sovereignty Across Turtle Island: Foodways, Oral Histories, and Petitions *(B82)*

Chair: **Philip Deloria,** Harvard University

Measuring Native American *Political* Identity
Natalie Jones-Kerwin, University of Wisconsin, Madison

Understanding Native American political behavior requires rethinking frameworks that reduce Native identity to a racial category. Such approaches overlook the sovereign and political status of Native nations, which define their own citizenry, govern internal affairs, administer justice, and maintain government-to-government relationships with the United States. This narrowing of identity obscures political motivations, lived experiences, and diverse forms of participation, while erasing culture, belonging, place-based identity, and historical context. This chapter argues that Native identity is both multidimensional and relational, encompassing legal-political status, cultural engagement, racial self-identification, emotional connection, and national belonging. Drawing on in-depth interviews with members of a tribal nation in Wisconsin, I show how these dimensions are lived together rather than in isolation, and how they shape civic engagement, assertions of sovereignty, and navigation of layered political systems. By centering sovereignty and relational belonging, the chapter offers a more accurate and sovereignty-affirming foundation for understanding Native political behavior. It calls for Political Science to move beyond static categories toward frameworks that reflect the lived realities of Native peoples and the enduring structures of colonialism, governance, and cultural resurgence.

Resilience on the Range: Jicarilla Apache Cattle Ranching as an Act of Sovereignty, 1846-1900
Lainie Scott, Oklahoma State University

The purpose of this research is to illustrate how early Jicarilla Apache cattle ranching functioned not only as a means of sustenance, but as a tool of tribal sovereignty, community resilience, and economic adaptation amid shifting political and economic pressures. During the period of 1846-1900, U.S. policies and settler encroachment threatened Jicarilla Apache autonomy, and cattle ranching emerged not as a passive imposition but as a strategic assertion of territorial control, economic self-sufficiency and agency. Drawing on archival materials, including treaties, agency reports, and government records, this study situates Jicarilla Apache cattle ranching within the broader context of Indigenous resistance and adaptation to settler-colonial challenges. Methodologically, I employ Indigenous research approaches and decolonizing frameworks such as survivance, relational accountability and critical Indigenous theory to center Jicarilla Apache perspectives to present their history with respect and accuracy. The findings demonstrate that cattle ranching was not simply an imposed economic transition but a calculated strategy that reinforces Jicarilla Apache sovereignty and resilience. This work highlights a significant but understudied dimension of Jicarilla Apache history and calls for future research that incorporates oral histories and community-drive narratives. By reframing cattle ranching as an Indigenous strategy of resilience, this project challenges the historically dominate interpretations that portray Native peoples as passive participants in U.S. expansion and economics. Instead, it foregrounds Jicarilla Apache agency, expands our understanding of Native economic history, and contributes to broader scholarly conversations about sovereignty and adaptation in the nineteenth-century West.

Indigenous Petition Language in the Age of Revolution
Freddy Lloyd, Oklahoma State University

The Mashpee Wampanoag of Massachusetts used petitions before, during, and after the American Revolution to protect their rights and sovereignty during the colonial era and into the Early Republic. The Revolution had a drastic effect on this leaving many widows. Mashpee patriotism gave tribal members full awareness of the spirit of the Revolution through their dedicated service as they sought the same promises of freedom and liberty. Scholarship of the Mashpee and their struggle for self-governance have focused on the effects of petitioning and the influential figures, such as William Apes, in their quest for self–governance. Little research has provided an analytical analysis of the discourse within petitions toward that goal. Comparing petitions written during the Revolution illuminates the barriers to self–governance overcome by the Mashpee. Through changing dialogue addressing colonial and state legislatures, petitions reveal how the Mashpee understood their intended audience, the change in political climate, and how they modified petitions using contemporary rhetoric. In petitioning the Massachusetts Commonwealth, the Mashpee showed their versatility in recognizing opportunities to manipulate the opinions of the Massachusetts state government and the broader public to regain the right to self-governance in 1834. This research provides an example of using discourse analysis to find nuances within Indigenous writings, demonstrating the strength of political acumen within Indigenous communities.

SESSION 10: Examining Gendered Approaches to Protest and Petition: Indigenous Feminisms Across Three Centuries *(Rettinger Hall)*

Chair: **Kasey Keeler,** University of Wisconsin, Madison

Unsettling Sanctuary; Guale Women and Indigenous Resilience in San Agustín de La Florida (1727-1736)
Charlotte Biggs, University of California, Riverside

This paper narrates the 1735 testimony of Mariana, an Indigenous woman from the Guale Nation, who lived and moved around the vicinity of San Agustín de la Florida, and the Native towns surrounding the Spanish colonial port. Mariana testified with her sister, Ana, to report the sexual abuse, coercion, and harassment perpetrated against her by a Franciscan friar. They described to the Spanish colonial commissioners the events which led up to an autumn day in 1734, when Friar Pedro Morales solicited Spanish military personnel to forcibly remove Mariana from a tavern in the port town. This paper examines the contested archival transcripts of Mariana's story in the Spanish colonial archive. I explore the spatial, social, and legal pluralisms which Native women employed to survive in a Spanish colonial port imperilled by maritime conflict, regional violence, material scarcity, as well as to confront acutely gendered forms of colonial violence. I argue that by reconstructing Mariana's choices and experiences, space is created for narrating how smaller Nations of Indigenous peoples in La Florida, and women in particular, navigated the "colonial shatter zones" produced by the regional aftermath of Queen Anne's War (1702), the inter-imperial and inter-Tribal violence that followed, and the rebuilding of Indigenous communities in the Gulf South in this deeply colonial moment.

P'urhépecha Women's Environmental Activism in Michoacán between the 1980s and the Mid 2000s
Lesly Cabrera, University of Illinois, Urbana-Champaign

Environmental conservation and land tenure disputes have always been intrinsically political. In recent decades, environmental history has been subject of intense study. While historians have done their part to better understand the histories behind environmental struggles Indigenous women's perspectives have not been strongly consulted. In this paper, I look at the P'urhépecha women of Michoacán, Mexico from various regions, to dissect their environmental activism. Moreover, by taking a gendered perspective, I have been able to incorporate women into this history whereas scholars have tended to look at the overall P'urhépecha community. P'urhépecha women bring unique knowledge and face distinct challenges than Indigenous men. Most importantly, in many instances, uprisings and direct actions are taken by P'urhépecha women first. A feat that is not as widely covered by scholars as it should be.

I used popular news media sources that provide the names and leadership roles of P'urhépecha women. Additionally, I analyzed secondary literature. This research took an interdisciplinary approach and drew from sociologists, anthropologists, environmental scientists, and historians to dissect the different angles of P'urhépecha environmental activism. The research questions that influenced this paper include: what were the environmental issues the P'urhépecha community faced? What was the government's response/involvement in environmental issues? Was the government helping or harming P'urhépecha activists? And lastly, how do P'urhépecha women fit in all this?

This paper is an invitation to continue working on expanding on Indigenous women's voices and giving them the credit that oftentimes is missing in history books or research articles.

The "Brave-Hearted Women": Intersectional Political Activism through the Feminine Narrative in *Akwesasne Notes*
Morgan Haller, Pennsylvania State University

Native American activists during the Red Power movement demanded treaty rights promised by the federal government and sought protection and autonomy from encroaching Westernization and white culture. While many Native women channeled their efforts into public protests at the pan-Indigenous level, they understood that the movement failed to address more gendered problems such as coerced sterilization and wrongful child adoptions. Such tactics were employed by the federal government in an effort to further colonize tribal communities through control of Native American families and women's reproduction. Though these concerns were within the sovereign stance of Red Power, they fell outside of the campaign's perspective. Native women were able to approach and campaign for their intersectional values by shifting their gender-based activism away from the more male-dominated, militant goals of the movement. Many of these women's actions against the violences and colonialism surrounding their bodies, children, and communities were often overlooked by AIM leaders, the federal government, and the Western media. My paper, The "Brave-Hearted Women": Intersectional Political Activism through the Feminine Narrative in Akwesasne Notes centers the intersectional political activism of Native women during and directly following the Red Power movement. Utilizing the American Indian Digital History Project, I examined editions of the Mohawk newspaper Akwesasne Notes from one of its first publications in 1969 until 1975, underscoring numerous articles, poems, and letters submitted by Native women in a conscious effort to grapple with the sexual violences, unauthorized child adoptions, and westernization of traditional mothering practices experienced by the authors.

Aging the Indian Princess: Sarah Winnemucca, Indigenous Feminism, and Critical Age Studies
taa machiria angelina elaine salazar-salgado, Yale University

Since the development of Native American studies, scholars have continued to critically examine the various dimensions of settler colonialism that define/d Native America. From their examinations, the paternalistic relationship enforced on Natives by the US—in which the former occupy the role of children and the latter, their father—emerges as a principal source of imposition on Native life. Moreover, the attention to gender by Indigenous feminists has elucidated maternalism—the figuring of Native women as the adoptive daughters of white mothers—as similarly integral to the settler-colonial project. Despite the role of age/ing in justifying intrusions on Native America, little scholarship works at the intersection between Native studies and critical age studies. Bridging this gap, especially via Indigenous feminist critique, promises to advance both fields, interrogating the ways and to what ends Natives experience age/ing in and beyond their communities. The political endeavors of Sarah Winnemucca (c. 1844–1891), or Princess Sarah, offer avenues for such an intersectional study. As Winnemucca advocated against conditions of Paiute weathering, reporters constructed images of her as either a lying crone or a virtuous young princess depending on the benefit of her advocacy to settlers. In interviews and photographs, however, Winnemucca cultivated an image as Princess Sarah: a mature, indeed aged and aging, Indian Princess capable of leading Paiute and settler toward Indigenous (and feminist) liberation. Winnemucca's engagement with contemporary print and visual culture thus captures the ageism faced by Indigenous women and the ways Indigenous women challenged the ageist images forced upon them to create alternative forms of representation.

SESSION 11: Boarding Schools, Orphanages, and Family Separation: Centering Student Perspectives

(Baskes Boardroom)

Chair: **Kallie Kosc,** Oklahoma State University

"Let her tell you about it:" Dakota Students in the "Athens of the West," 1860-1870

Gail Coughlin, University of Minnesota

In the nineteenth century, the Episcopal church operated several boarding schools in Faribault, Minnesota. Primarily attended by the children of wealthy white settlers, Ojibwe girls from Gull Lake and Dakota girls taking refuge in the town during the U.S.-Dakota War attended Andrews Hall, a boarding school for Indigenous children. Settlers continue to take pride in the existence of these schools, arguing they made the town elite and earned it the nickname "The Athens of the West," all contributing to Indigenous erasure narratives. This paper confronts these narratives by centering the experiences of Dakota girls in Andrews Hall, analyzing what students learned about their communities and Christianity, reacted to their education, while creating and maintaining community amongst themselves. While the majority of the students at Andrews Hall were Ojibwe, this paper focuses on the personal experiences of Dakota children, as I am just beginning to create a relationship with the White Earth Nation and have a relationship with Lower Sioux Indian Community. Using Indigenous feminist methodologies and thiospaye ethics as an analytic, this paper addresses how parents and other kin thought about these institutions and protected their children, indicating how Dakota people navigated growing Episcopal influence and religious colonialism.

'We Took Care of Each Other': Health, Illness, and Care in Federal Indian Boarding Schools

Analiesa Delgado, University of Nevada, Las Vegas

This chapter examines health, illness, and care within federal Indian boarding schools in California and Nevada, focusing on how Indigenous children and families navigated the violence of institutional healthcare between 1884 and 1928. Using case studies from the Fort Bidwell and Greenville Indian Schools, it traces the experiences of students such as Seneba DeGuy, Jimmie Dave, Elena Smith, Willie Johnson, and Phillip Kennedy to reveal the daily realities of disease, malnutrition, and medical neglect. Federal officials framed illness as evidence of racial deficiency, yet Native families understood sickness and healing through kinship, reciprocity, and community responsibility. The chapter argues that boarding school medicine functioned as a biopolitical tool of settler governance, aimed at disciplining Native bodies while erasing Indigenous care practices. Still, students and families enacted practices of tending, mourning, and mutual aid that resisted institutional control and reaffirmed Indigenous understandings of health. By centering Native children's letters, administrative reports, and local newspapers, this study situates illness not as a passive experience but as a site of agency, emotion, and survival. Ultimately, this chapter reframes health histories of the boarding school era through Indigenous feminist and kinship lenses, revealing how care itself became a form of endurance and resistance.

Immi Ikbi Yakni Achukma: Tribal Involvement and Student Appreciation at Goodland Indian Orphanage in the Choctaw Nation, 1896-1945
Taryn M. Dixon, Northwestern University

This paper is a response to contemporary scholarly discussions of Federal Indian Boarding Schools, which arguably generalize the boarding school experience and fail to address outlier institutions that differ in school structure and student experiences. Taking a specific look at Goodland Indian Boarding School, the alma mater of the author's great-grandparents, this paper argues that the history and material culture produced at Goodland in the early twentieth century indicates that patterns of educational assimilation are not solely enforced by settler colonial governments (i.e., the United States's Indian Schooling program), but could be influenced by tribal society and student's positive affiliations with settler colonial actors. Archival material includes personal anecdotes, letters, and poems from Goodland students, as well as from Choctaw citizens who founded and worked at the school and who promoted assimilatory education and the Christianization of their students.

'Clear the Path Forward': Family Separation and Resistance in Indigenous Speculative Futures
Kayleigh Lobdell, University of Wisconsin, Madison

In Louise Erdrich's *Future Home of the Living God*, as in Cheri Dimaline's *The Marrow Thieves* duology, an all too familiar tragedy is portrayed: Indigenous children are forcibly, violently, taken from their parents and put into the care of an almost faceless, bureaucratic, white supremacist government. These removals are done for some abstract "greater good"; they are done legally (within the laws of the country at the time) and publicly; in both novels, real policies (ICWA and residential schools, respectively) are evoked to illuminate a clear pathway from the actual past to the speculative, dystopian future.

In the present political moment, where children are separated from their families on a daily basis– whether by ICE, mass incarceration, or genocide– an examination of how Indigenous authors reckon with history, speculate on future continuations of past violence, and create survivance for their communities within that future, is more relevant than ever. What pathways to survival and resistance are offered in these novels? What warnings can we heed from the histories and futures they evoke? By focusing my analysis on Indigenous speculative futures of family separation (which are rooted in history and ongoing policies), rather than more popular and oft-analyzed (but white-washed) representations, I offer a reading of Indigenous feminist dystopian literature which finds new, radical possibilities for kinship, care, and revolutionary resistance.

A Methodological Approach to Native American Boarding School Periodicals: Reconsidering Early Twentieth-Century Student Texts as Indigenous Literary Form
Sierra Ramirez, University of New Mexico

This paper critically reexamines texts authored by Indigenous girl students at Phoenix Indian School from 1909 to 1911. Specifically, the archive this paper utilizes is composed of four essays penned by Hopi, Akimel O'odham, and Hualapai young women nearing the end of their attendance at the institution. These essays were published as entries to an essay contest established by an unnamed individual requesting specifically girl students to write about their experiences at home. Essay entries penned by the students at Phoenix Indian School consisted of reflections of family, culture, society, and colonialism in a uniquely gendered way, as argued by this paper. This paper seeks to contribute to the historical literature on Native American boarding school periodicals through an exploratory methodological practice of examining student-produced texts through an intersectional lens of literary studies, childhood studies, critical carceral studies, and print culture studies. This paper argues for a reconsideration of student-produced texts in Native American boarding school periodicals as a site of both student resistance and intellectual sovereignty, demonstrating student capacity for knowledge-production, knowledge-sharing, and as cultural arbiters of their respective tribal nations.

SESSION 12: Data Sovereignty, Surveillance, and Governance: Indigenous Responses to Borders, Policing, and Access *(B82)*

Chair: **Nykkie Lugosi-Schimpf,** University of Alberta

Canada Bill C-2 and Policing the Borderlands
Skylar Fetter, Yale University

The growing proliferation of aerial monitoring, biometric collection, and policing in the borderlands presents a specific threat to Indigenous sovereignty and governance. This paper explores Canada's proposed Bill C-2 and its consequences for Akwesasne, the Indigenous reserve at the intersection of Quebec, Ontario, and New York. On this already highly policed border, this bill meets the U.S. governments demand for increasing police presence and monitoring by granting new powers of inspection and expanding police funding. It strengthens powers of search and surveillance for state actors, including the Coast Guard who operate in the St. Lawrence River, and increases the ability for Canadian Border Patrol to track civilian data, share information between agencies, and provides funding for surveillance infrastructure. Those crossing the border, including the many Akwesasró:non who cross daily for work, school, and leisure, may be asked to provide details of their online lives without a warrant. This includes account names, numbers, and IP addresses. The bill also allows judges to request corporations across the border to provide user information voluntarily.

The effect of such widespread surveillance poses a specific threat, grounded in historical and continued settler colonial harm, to Akwesasne. These methods of seizure and surveillance are not only unconstitutional but threaten the right to border passage for Akwesasró:non acknowledged by the Jay Treaty. With this bill, this paper suggests the need for Indigenous intervention to ensure a future unburdened by excessive data collection and surveillance

From Fragments to Frameworks: Linked Archival Data and Indigenous Governance
Sandy J. Hoye, University of Alberta

The proliferation of digitized archives has transformed historical research, yet Indigenous records remain fractured across institutions and jurisdictions. Since the late nineteenth century, Canadian recordkeeping practices have served administrative priorities over community needs, dispersing the very documents required for governance and claims research. This paper explores how linking dispersed archival records at scale can generate new historical evidence while embedding Indigenous governance into the design of digital infrastructures.

My research connects hundreds of thousands of digital images from residential school admission records, treaty annuity paylists, and birth registers from Library and Archives Canada, the Glenbow Archives, and the National Centre for Truth and Reconciliation. In partnership with the Office of the Treaty Commissioner, the project integrates institutional and community-held records to make visible movements between reserves, schools, and hospitals. These connections remain obscured when records are viewed in isolation.

Methodologically, linkage is treated as both a technical and political process. Deterministic and probabilistic matching are combined with community review, and governance protocols such as OCAP® and CARE principles guide description, validation, and access. By embedding Indigenous governance into archival linkage, the project demonstrates how authority over records can shift from colonial institutions to communities themselves. In doing so, it reframes the archive as an infrastructure for sovereignty.

"Where Do I Fit In?": Inclusion or Erasure Through Language in Knowledge Organization Systems
Ash King, University of Washington

In this paper, I examine the intertwined roles of language and settler colonialism in knowledge organization, focusing on and contrasting widely used knowledge organization systems with case studies of systems customized to library collections. Knowledge organization (KO), as a discipline, has the potential to mold worldviews, codify ideologies, and promote or inhibit access to information. The language in standardized KO systems has, for better or worse, shaped the way that we interact with information, has reinforced implicit biases and stereotypes that are a byproduct of aspects of white supremacy and settler colonialism, and has included or excluded in ways to benefit those in positions of power. Alternatives to commonly used, standardized practices, such as the Brian Deer Framework, create possibilities for appropriate language and organization structures that uplift through the power of choice, rather than marginalize through outdated terminologies. This paper explores two such possibilities, realized in the form of two new KO systems that have been created for and adopted by a research library within The Burke Museum and a library on the Quinault reservation.

Through these projects, both the language of standardization and the importance of community-based knowledge organization practices are critically assessed. These critical practices will be detailed, their benefits discussed, and their constraints addressed. Using these case studies, I reflect on my experience discussing language, KO choices, and the importance of collection representation with community members, Native and non-Native museum professionals, and Tribal elders.