



AIW



32ND
AMERICAN INDIAN
WORKSHOP

Approaching Native American Cultures
from an Inter-American Perspective:
Similarities and Differences

March 31 - April 3, 2011
Center for the Study of the Americas
University of Graz, Austria

Workshop Program



Grüß Gott, Servus und Willkommen in Graz!

Dear conference participant,

Welcome to the 32nd American Indian Workshop at the University of Graz, Austria. It is our pleasure to host this event and we are delighted that you are joining us for what we hope will be an inspiring workshop, approaching the fields of American Indian and Inter-American Studies.

The conference is hosted by the Center for the Study of the Americas and under the patronage of Vice Rector Prof. Dr. Roberta Maierhofer, who I would like to hereby express my sincerest gratitude to. From the day the initial idea to host this workshop was formed to this day, she has been supportive of the endeavor.

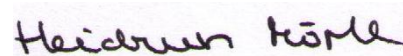
At this point I would also like to thank the AIW Steering Committee and the active AIW members who provide the backbone of this organization. Events like this would not be possible without your dedication.

Thank you also to our generous sponsors – the Canadian Government and the Canadian Embassy in Austria, Land Steiermark and Landeshauptmann Mag. Franz Voves, the Embassy of the United States, Vienna, Austria, the City of Graz and mayor Mag. Siegfried Nagl, the University of Alberta, Canada as well as the hosting institution, the University of Graz. The workshop would not have been feasible without your generous support.

All relevant information regarding the workshop can be found in this conference program. If you, however, should have any questions during the workshop, please do not hesitate to approach one of our student volunteers or the conference organizers. We will be happy to assist you.

I am looking forward to a productive, stimulating and enjoyable workshop!

Sincerely,



Conference Organizer

(heidrun.moertl@uni-graz.at)

Table of Contents

Grüß Gott, Servus und Willkommen in Graz!.....	1
Conference Theme	3
Program Overview	4
Campus Map	8
Information on the Keynote Speakers	9
Information on the Performers	11
Panels/ Workshop Sessions	14
List of Participants	55
Sponsors.....	Back Cover

32nd American Indian Workshop

Approaching Native American Cultures from an Inter-American Perspective: Similarities and Differences

Graz/Austria, March 31- April 3, 2011

The 2011 workshop plans to examine Native American Cultures from an Inter-American vantage point, both from a contemporary as well as a historical perspective. Within the wider field of American Studies, Inter-American Studies is taking on the role of transcending national boundaries – both in Europe and the Americas – in order to establish new structures of research and teaching with the potential to revolutionize not only how we think about the Americas (including their relationships with Europe and Africa and their pre-Columbian worlds) but about the various disciplines involved, as the scholar Earl Fitz has pointed out. This redefinition of research areas – away from national connotations towards regional (hemispheric) denotations, should also lead to a discussion in the field of Native American Studies in terms of interconnectedness within the Western Hemisphere. By looking at similarities and differences of Native American Cultures both in North and South America, scholars can re-conceptualize the Americas through comparative research transcending linguistic, political, and geographical borders that divide the Americas, and thus also position Native American Cultures within a new field of research.

By an emphasis of an Inter-American perspective, this workshop wants to explore a new approach to Native American cultures, and thus offer the possibility of defining Native American cultures by an interregional and interdisciplinary approach in the context of two continents – often seen as one.

AIW Program 2011

Thursday, March 31, 2011

Venue: AULA, Main Building of the University of Graz (1st floor -follow signs)

Universitätsplatz 3, 8010 Graz

12.30 pm - 1.30 pm Conference Registration

1.30 pm - 2.30 pm Opening Ceremony & Speeches

Roberta Maierhofer - Vice Rector for International Relations and Interdisciplinary Cooperation & Director of the Center for the Study of the Americas, University of Graz

Paul Williams – Counselor, Head of the Political, Economic and Public Affairs Section, Canadian Embassy in Austria

Jan Krč – Counselor for Public Affairs, Embassy of the United States, Vienna, Austria

2.30 pm - 2.45 pm Short Break

2.45 pm - 3.15 pm Group Picture

3.15 pm - 3.45 pm Keynote via Video message by **Earl E. Fitz**, Vanderbilt University, USA

3.45 pm - 4.00 pm Short Break

4.00 pm - 5.15 pm Keynote by **Simon J. Ortiz**, Arizona State University, USA
"Indigenous Literature: Land, Culture, Community. And Change, and Integrity"

5.15 pm - 5.45 pm Coffee Break
Refreshments and coffee are provided in front of AULA.

5.45 pm - 7.00 pm Keynote by **Val Napoleon**, University of Alberta, Canada
"Indigenous Law and Citizenship: Foundations for Indigenous Self-Determination"

7.00 pm Conference Opening Reception sponsored by the Governor of Styria, Mag. Franz Voves, and **Performance** by **Art Napoleon** sponsored by the Canadian Government

Friday, April 1, 2011

Venue: RESOWI Building, Bauteil A and B (follow signs)

Universitätsstraße 15, 8010 Graz

- 9.00 am - 10.30 am** Parallel Workshop **Session 1**
- 10.30 am - 11.00 am** Coffee Break
Refreshments, coffee and snacks are provided in front of SZ 15.21, AII.
- 11.00 am - 12.30 pm** Parallel Workshop **Session 2**
- 12.30 pm - 2.00 pm** Lunch Break
Lunch on your own, restaurant list is provided in the conference folder.
- 2.00 pm - 3.30 pm** Parallel Workshop **Session 3**
- 3.30 pm - 4.00 pm** Coffee Break
Refreshments, coffee and snacks are provided in front of SZ 15.21, AII.
- 4.00 pm - 5.30 pm** **AIW Business Meeting**
- 5.30 pm - 5.45 pm** Short Break
- 5.45 pm - 6.45 pm** Parallel Workshop **Session 4**
- 7.30 pm** **Reception at the City Hall "Rathaus"** (Hauptplatz 1, 8010 Graz)
sponsored by the Mayor of Graz, Mag. Siegfried Nagl
(due to limited space only for participants who registered until the deadline)

Saturday, April 2, 2011

Venue: RESOWI Building, Bauteil A and B (follow signs)

Universitätsstraße 15, 8010 Graz

- 9.00 am - 10.30 am** Parallel Workshop **Session 5**
- 10.30 am - 11.00 am** Coffee Break
Refreshments, coffee and snacks are provided in front of SZ 15.21, AII.
- 11.00 am - 12.30 pm** Parallel Workshop **Session 6**
- 12.30 pm - 2.00 pm** Lunch Break
Lunch on your own, restaurant list is provided in the conference folder.
- 2.00 pm - 3.30 pm** Parallel Workshop **Session 7**
- 3.30 pm - 4.00 pm** Coffee Break
Refreshments, coffee and snacks are provided in front of SZ 15.21, AII.
- 4.00 pm - 5.30 pm** Parallel Workshop **Session 8**
- 5.30 pm - 5.45 pm** Short Break
- 5.45 pm - 6.45 pm** Parallel Workshop **Session 9**
- 7.30 pm** **Conference Dinner** at Restaurant **Zur Steirerstub´n** (Lendplatz 8, 8020 Graz) and **Reading** by **Maurice Francis Kenny** - "Songs From the Circle"
(due to limited space only for participants who registered until the deadline)

Sunday, April 3, 2011

Venue: RESOWI Building, Bauteil A and B (follow signs)

Universitätsstraße 15, 8010 Graz

9.00 am - 10.30 am Parallel Workshop **Session 10**

10.30 am - 11.00 am Coffee Break

Refreshments, coffee and snacks (to take for those who are leaving) are provided in front of SZ 15.21, AII.

11.00 am - 12.30 pm Parallel Workshop **Session 11**

12.30 pm - 12.45 pm Short Break

12.45 pm - 1.30 pm **Closing Remarks**

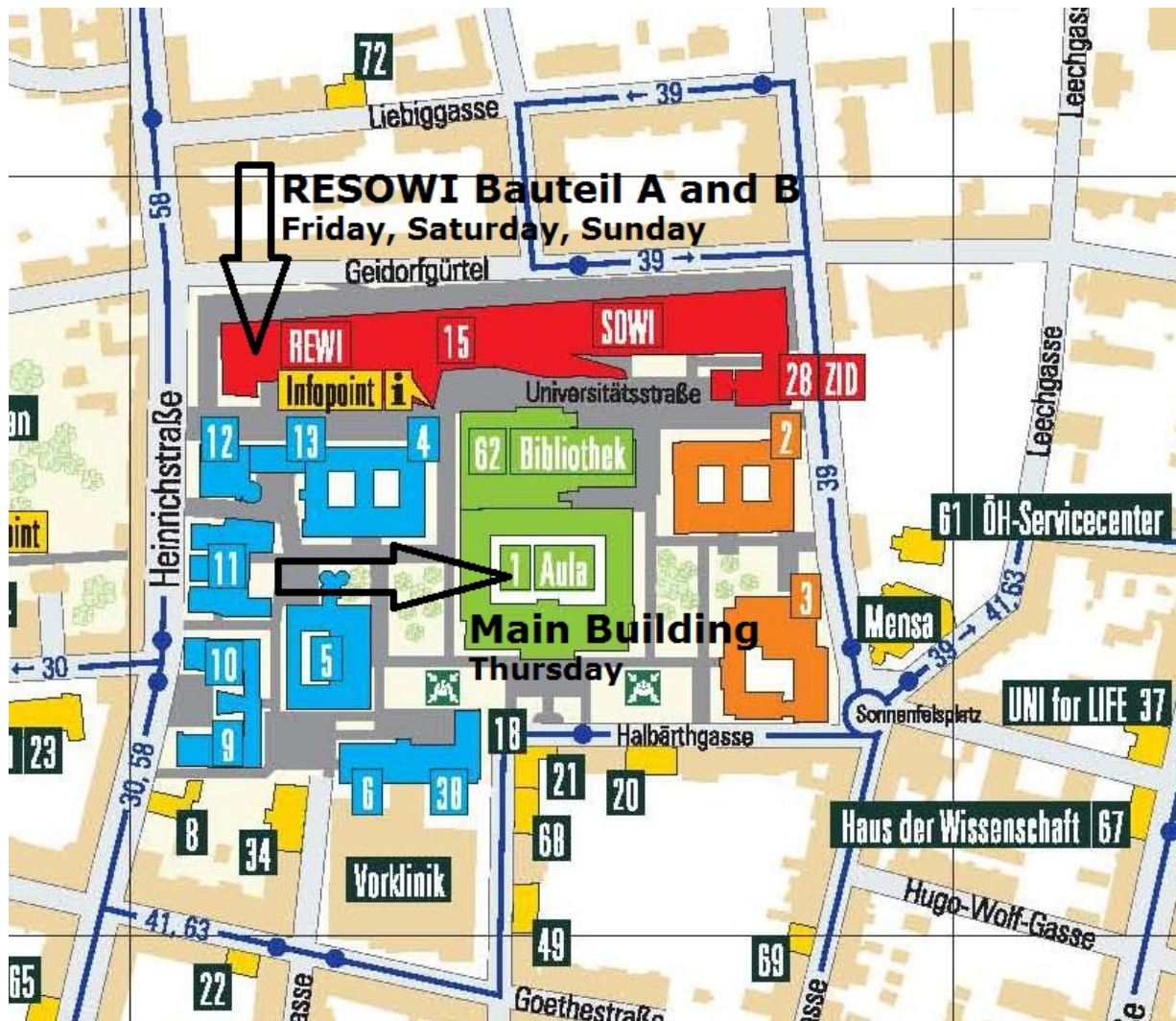
2.00 pm - 3.30 pm **Guided City Tour** with Grazguides

Meet in front of the main building of the University of Graz, Universitätsplatz 3, 8010 Graz.

(due to limited space only for participants who registered until the deadline)

Campus Map

University of Graz



The conference opening, keynotes and reception are taking place in the AULA of the Main Building (Hauptgebäude) of the University of Graz, Universitätsplatz 3, 8010 Graz.

Presentations on Friday, Saturday and Sunday are taking place in RESOWI Zentrum, Universitätsstraße 15, 8010 Graz.

Keynotes

Keynote via video message by **Earl E. Fitz**



Professor of Portuguese, Spanish, and Comparative Literature at Vanderbilt University, USA.

Research fields: Brazilian Narrative and Poetry. Comparative Studies between Brazil and Spanish-America; Inter-American literature (that is, the literatures of North, Central, and South America).

In terms of Brazilian literature, Earl E. Fitz is primarily interested in the colonial period and in the twentieth century, though, he gives courses in other periods of Brazilian literature as well. He is especially interested in poetry and narrative, in particular the work of Oswald de Andrade, Joao Cabral de Melo Neto, Carlos Drummond de Andrade, Machado de Assis, and Clarice Lispector (about whose work he has recently completed a new book that reads Clarice as the poststructural writer par excellence and that examines the unique role sexuality plays in her stories, novels, and "cronicas"). Earl E. Fitz has also written extensively on Machado as the true originator of Latin America's first "new narrative" and the importance this has for a more complete sense of how narrative has evolved in both Brazil and Spanish America.

As a Latin Americanist, Earl E. Fitz is primarily interested in the historical evolution of poetry and narrative in Brazil and Spanish America. His real passion here, however, lies in reading Latin American literature in a comparative perspective, one that seeks to highlight the numerous similarities that bind these two great cultures together but, more importantly, that also seeks to identify and explain the many important differences that distinguish them and make them unique. His goal, in the next two or three years, is to write a unified and comparative history of Latin American literature, one that, without homogenizing them, systematically integrates the Spanish American and Brazilian literary traditions.

Earl Fitz's third area of teaching and research interest is comparative literature, specifically as this discipline related to what he likes to think of as inter-American literature, or, as some people prefer to call it, the literature of the Americas. He is, for example, currently in the process of writing a book that compares the development of narrative (principally the novel) in the United States and Brazil. Since 1979, he has also given a great many courses that deal with this fascinating if sometimes contentious subject from other perspectives as well, including theme (miscegenation; the wilderness), genre (the New World novel; the epic poem), and period (the colonial experience in the Americas; the nineteenth century; the concept of modernism in English and French speaking Canada, the United States, Spanish America and Brazil).

Keynote: "Indigenous Literature: Land, Culture, Community. And Change, and Integrity." by **Simon J. Ortiz**



Professor of Indigenous Literature at Arizona State University, USA, Acoma Pueblo tribal member, poet, fiction and creative non-fiction writer, story teller, and scholar.

Simon Ortiz is the Author of *Woven Stone, from Sand Creek, After and Before the Lightning, Out There Somewhere, The Good Rainbow Road, Beyond the Reach of Time and Change*, and many others. He is currently working with Dr. Gabriela Schwab on *Children of Fire, Children of Water: Memory, Resonance, Reflection*. A former tribal official of Acoma Pueblo, he is a father of three children, and a grandfather of eleven grandchildren.

Keynote: "Indigenous Law and Citizenship: Foundations for Indigenous Self-Determination" by **Val Napoleon**



Professor at the University of Alberta, Canada.

Val Napoleon is from northeastern British Columbia and is of Cree heritage. She is also an adopted member of the Gitanyow (Gitksan) clan. Val Napoleon worked as a community activist and consultant in northwestern B.C. for over twenty-five years, specializing in health, education, and justice issues, and she has served on a number of provincial, regional, and local boards.

Professor Napoleon joined the University of Alberta in January 2005 and is currently an associate professor in the faculties of native studies and law. Her doctoral research focused on a substantive articulation of Gitksan law and the development of Gitksan legal theory. She has published in the areas of indigenous legal traditions, indigenous feminism, oral histories, restorative justice, and governance.

Val Napoleon received her LL.B. from the Faculty of Law, University of Victoria, in April 2001 and was called to the bar in 2002. She completed her PhD (law and society) at the Faculty of Law, University of Victoria in 2010.

Professor Napoleon's current interests are aboriginal legal theory and legal reasoning processes, customary law, cultural property, self-determination and governance, and imagining aboriginal issues that are beyond the confines of the western legal rights framework and reactions to colonialism.

A list of her publication can be found online at:

http://www.law.ualberta.ca/facultystaff/profiles/documents/Napoleon_Val.pdf

Performance & Reading

Performance by **Art Napoleon**

Bi-lingual singer-songwriter from the Boreal Foothills of Northern BC, Canada.



Art Napoleon, a bushman from the boreal foothills of Northern BC, can still skin a moose with a pocket knife, but he is also known as an underground troubadour whose words and music bridges cultures. He is an extremely versatile bi-lingual singer-songwriter armed with a wicked sense of humor and an uncanny ability to improvise and engage audiences of all ages. A born entertainer, he can embody the shaman archetype to cast a spell on the gathered.

Raised by Cree speaking grandparents in the remote northern woodlands, it's probably a good thing that Art Napoleon turned from hunting & gathering to crafting songs with clever, thoughtful lyrics. Whether he is telling a story or singing about a life of intriguing and mystical experiences and characters, he manages to be both irreverent and deeply spiritual.

Art Napoleon has never written a hit song, sold a million records or signed with a label. He has had to battle demons from a once hard and troubled life, and is a technological caveman whose musical style falls between the industry cracks. But there is so much that sets him apart from other singer-songwriters. From performing for children and elders in remote fly-in villages to sharing the stage with the likes of Buffy Ste. Marie, Richie Havens and songwriting legend Guy Clark; from singing for lawyers, drunks and the homeless to singing for Canada's Governor General; from driving hundreds of kilometers on windy gravel roads during winter storms doing two shows a day for underprivileged kids to playing large soft-seat theaters in the city a week later, there is not much Art Napoleon hasn't seen. He has found every niche available to him to become a trickster and shape-shifter; a truly versatile survivor who makes a full and varied living as an artist.

This award-winning songwriter has been featured on many radio & TV programs including concert performances, interviews, comedy sketches, voice-overs, narration, soundtracks, hosting and acting on shows such as Down2Earth and children's program Tiga Talk. He was nominated for a 2009 Leo award in his role as host of CHUM TV's The New Canoe. His previous indie recordings have been nominated for numerous music awards including the WCMAs, Canadian Folk Awards, the NAMMIES & the CAMAs. Art's latest CD Creeland Covers, a collection of familiar songs all performed in the Cree language, has quickly grabbed the attention of mainstream and underground media throughout Canada. Despite his full and varied life, Art Napoleon remains firmly connected to his roots and returns to the Northern homeland for cultural retreats and to mentor youth who want to apply cultural traditions and philosophies to a contemporary context. During huckleberry season he can still be found camping in the mountains, chasing moose, searching for lost dreams and new fishing holes.

Art Napoleon performs vocals, guitar, harmonica & hand-drums. He is a seasoned solo artist but often teams with multi-instrumentalist/vocalist Marty Jones for smooth harmonies & a band-like sound. Art's full band "The Travelling Suns" includes Zak Cohen on lead guitar, Marty Jones on bass & cello, Carsen Oglend on drums.

Art Napoleon's releases:

- Creeland Covers - full length CD released Oct 2010 - Familiar songs performed in the ancient tribal tongue known as Cree. One original track.
- Siskabush Tales - full length CD released Sept 2008 - winner of Best Folk and Best country recordings at the 2009 Canadian Aboriginal Music Awards. One of music columnist Stuart Derdyn's (Vancouver Province) favorite albums of 2008.
- Mocikan: Songs for Learning Cree - full length CD released March 2008 - Art's first and only children's CD nominated for a WCMA and a Canadian Folk Award.
- Miyoskamin - full length CD released April 2006 - Top played album on CBC galaxy Folk
- Roots station. Songs used on a number of TV shows, indie docs and compilations including the European based DixieFrog's CD Indian Reservation Blues.
- Outta The Woods - full length debut CD released 1995 - songs used in various soundtracks including APTN's The Rez. Currently out of print.

Reading by **Maurice Francis Kenny** - "Songs From the Circle"

Poet, short story writer, editor, and playwright.



Maurice Kenny was born in Watertown, his father is Mohawk from Canada, his mother was born in upstate New York . When he was thirteen, his parents divorced, and he moved to New York City to live with his mother. Later, he returned to upstate New York to live with his father. It was during this time that Kenny developed his ties to Iroquois culture.

He attended Butler University, St. Lawrence University, and New York University, where he studied under Louise Bogan, whom Maurice Kenny has identified as a principal influence on his development as a poet. With her guidance, he published *Dead Letters Sent, and Other Poems* (1958), his first major collection of poetry. His epic poem "Blackrobe" (1982) was nominated for a Pulitzer Prize in 1982, as was "Between Two Rivers" (1987) in 1987. His collection *The Mama Poems* (1984) received the American Book Award of the Before Columbus Foundation in 1984. Kenny is the editor and publisher of the Strawberry Press and frequently travels to colleges and universities across the United States and Canada to give poetry readings.

Maurice Kenny's works draw on Iroquois traditions, and a recurring motif in his works is the strawberry, which possesses spiritual power in Mohawk culture. The poem "Wild Strawberry" and the short story "Yaikini," for instance, both depict the picking and eating of strawberries as sacred acts associated with growth and renewal. Many of the poems in *Dancing Back Strong the Nation* (1979) draw on the social dances and songs performed in the longhouse, the communal dwelling and center of social interaction for the Mohawk and other Native American peoples. Such poems as "Dance," "Drums," and "Mocca-sin," for example, are based on Mohawk dance and drum rhythms and, like the songs, emphasize the ceremonial naming of objects as a means of locating the essence of their sacredness. Kenny has also written about historical confrontations between the Mohawk people and European missionaries and settlers. The epic poem "Blackrobe", for example, centers on the brief career of Isaac Jogues, a Jesuit missionary whom the Mohawks killed in 1646, while the narrative poems in *Tekonwatonti/Molly Brant (1735–1795)* (1992) focus on the life of Molly Brant, a Mohawk woman who convinced the Mohawks to support the British during the French and Indian War and led

the Mohawks in support of the British during the American Revolution. Maurice Kenny's works, however, are not limited to Mohawk history, culture, and concerns. The well-known poem "I Am the Sun," for instance, is based on a Lakota Ghost Dance song and was inspired by the armed confrontation between members of the American Indian Movement, U.S. federal marshals, and Federal Bureau of Investigation officers at Wounded Knee, South Dakota, in 1973. The short story "Rain," which concerns a Mohawk who travels with a Pueblo family to witness a rain dance in Santa Ana, New Mexico, similarly comments on questions of tribal identity and pan-Indianism.

Panels/ Workshop Sessions

AIW Parallel Workshop Session 1

Friday April 1, 2011
09.00 am - 10.30 am

Panel 1/1 (Im)material Culture

Room: SZ 15.21/ AII, Uni Graz, RESOWI

Chair: Lindner, Markus H.

Goethe University Frankfurt/Main, Germany (m.lindner@em.uni-frankfurt.de)

09.00 am - 09.30 am

Duncan, Kate C.

Arizona State University, USA (Kate.Duncan@asu.edu)

Kate Duncan is Professor of Art History, Graduate Faculty in Anthropology, and Affiliate Faculty American Indian Studies at Arizona State University, Tempe, USA. She has worked with Native American beadwork, especially Athapaskan clothing ornamentation, for some years. Her books include *Northern Athapaskan Art*, *A Special Gift*, and *1001 Curious Things: Ye Olde Curiosity Shop and Native American Art*. She has begun exploring geometric patterning on Native American objects as messaging systems.

19th Century Dena'ina Clothing: Resistance and Accommodation

The geometric woven quillwork on early 19th century Dena'ina garments is unlike ornamentation on other northern Athapaskan clothing. While other Athapaskan groups had turned to florally beaded, western-influenced clothing by late in the century, Dena'ina people retained not only the cut, but the geometric patterning of their early 19th century dress clothing, even as they substituted beads for quills.

19th Century Dena'ina clothing reflects an astute combination of resistance and accommodation to the engulfing colonialist forces of the time, in part through its quilled patterning that functioned as more than simple garment ornamentation. This presentation will examine how the motifs on Dena'ina dress clothing first circumvented pressures from the Russian American Company and its clergy while continuing to internally communicate information essential to maintaining Dena'ina culture, yet later came to reflect inevitable change resulting from population decimation due to disease.

Based on recent analysis, I will also explain the unique Dena'ina technique of quill weaving directly onto hide and suggest the loom structure.

09.30 am - 10.00 am

Hamill, Chad

Washington State University, USA (chad.hamill@wsu.edu)

Specializing in Native American music and culture of the Columbia Plateau region, Chad Hamill (Spokane) is currently Associate Director of the Plateau Center for American Indian Studies and an assistant professor in music at Washington State University, USA. He is currently working on a manuscript that tells the story of a unique relationship between his great-uncle, Gibson Eli, "the last medicine man of the Spokane tribe," Mitch Michael, a Coeur d'Alene Indian hymn leader and Tom Connolly, a Jesuit active in the Columbia Plateau for over half a century.

The manuscript will appear as part of *First Peoples: New Directions in Indigenous Studies*, a collaborative publishing initiative between Arizona, Minnesota, North Carolina, and Oregon State university presses.

Our Spirituality is Sung: Resituating the Native Paradigm of Song and Power

Native people are too often written out of their own stories, embodying knowledge that does not fit comfortably within the frameworks of established scientific paradigms and their attendant methodologies. The Western academy, having “constructed all the rules by which the indigenous world has been theorized,” has amassed bodies of knowledge about Native peoples bereft of Native voices, voices that “have been overwhelmingly silenced” (Tuhivai Smith 1999:29).

In countless ethnographies written from the outside looking in, Native realities such as spiritual power and the sacred have been relegated to the confines of “belief” and “superstition.” Over several millennia, Native peoples across the North American continent have cultivated a connection with Spirit, one designed to dissolve the lines of demarcation between the individual and spiritual realms, where the material and ethereal meet in a shared continuum pregnant with the potential for exchange.

This exchange may involve the transmission of information imbued with power in various forms, including that of a song. This presentation will explore the relationship of spiritual power to song as cultivated over millennia among Native peoples of the Columbia Plateau region, resituating a Native paradigm largely ignored by academic disciplines.

10.00 am - 10.30 am

Chan, Amy E.

Arizona State University, USA (Amy.E.Chan@asu.edu)

Amy Chan is a PhD candidate in the History and Theory of Art at Arizona State University. Her research interests include Arctic anthropology and archaeology, intellectual, cultural and indigenous property rights, museum theory and criticism and contemporary markets and valuation of Native American art. Amy enjoys working with Alaskan Native artists and recording oral stories. Her dissertation research explores pictorially engraved scenes on ivory carving through analyses of material culture and oral tradition. Amy is working on the development of an interactive website for the Smithsonian National Museum of Natural History featuring engraved ivory drill bows which seeks to assist reconnecting carvers and Native communities to cultural heritage within museum collections.

‘Quliaqtuaqtuqpuk Tuugaaqmi’ (Our Stories in Ivory): Arctic Drill Bows as Autoethnographic Expressions of Culture and Place

This presentation seeks to disrupt universal, hegemonic narratives of Arctic lifestyles to explore complex representations of spiritual, social and cultural ways of knowing which are embedded within engraved ivory drill bows at the Smithsonian National Museum of Natural History and the American Museum of Natural History. The two museums collected over two hundred drill bows during the late nineteenth century when Native peoples in the Arctic were experiencing periods of rapid change and transition. Through a combination of stylistic analysis, archival research and field study, an understanding emerges as to how ivory drill bows function as agents of Alaska Native identity and culture. Stylistic analyses of the engraved scenes reveal Native responses to and negotiation of cultural identity through processes of historical change. Other drill bow narratives reveal successful hunts and myth-time stories that express environmental and socio-cultural relationships which remain important to today’s Alaska Native communities. An examination of museum documentation and ethnographic accounts exposes dialectical relationships between Natives and non-Native ethnographers and collectors. Finally, collaboration with Alaska Native carvers and communities fosters reengagement with objects of cultural patrimony while restoring indigenous narratives to ivory drill bows.

Panel 1/2 Various Takes on American Indian Literature I

Room: SR 15.43/ BIV, Uni Graz, RESOWI

Chair: Maus, Derek
SUNY Potsdam, USA

09.00 am - 09.30 am

Mayer, Evelyn

Johannes Gutenberg University Mainz, Germany (evelyn.p.mayer@googlemail.com)

Evelyn Mayer is a PhD student in American Studies at Johannes Gutenberg University Mainz (FTSK Germersheim), Germany, working on Canada-U.S. border fiction. She spent the 2008/2009 academic year as a visiting scholar at Carleton University (Ottawa, ON) and at the Border Policy Research Institute, Western Washington University (Bellingham, WA). In addition to literary and border studies her research interests include cultural geography and translation studies. She holds a master's degree in conference interpreting for German, English, and French.

The Native Experience of the Canada-U.S. Border: King's Truth & Bright Water

The river between the American town of Truth and the Canadian reserve Bright Water is a division line not only between the United States and Canada, but also between the white and indigenous worlds, between the modern and more traditional ways. Borders and lines run through this novel on multiple levels. Thus, I situate Thomas King's novel Truth and Bright Water within the current discourse of border studies. King plays with stereotypes and prejudice and reverses them in his novel while addressing topical issues such as gender roles, family relations, intergenerational dialogue as well as contested issues pertaining to social justice. Western anthropology and the role of art and museums come to mind in this regard. The Canada-U.S. border is an important case in point on how borders are drawn right through Native lands and how Natives have dealt with the repercussions in the past and present. This opens up the possibility to go beyond that particular border and the two countries involved and see how the Native experience of the Canada-U.S. border can be applied to other regions in the Americas.

09.30 am - 10.00 am

Prodan, Emilia Mădălina

Alexandru Ioan Cuza University of Iași, Romania (m_adalina@yahoo.com)

Mădălina Prodan is a PhD candidate at the "Alexandru Ioan Cuza" University of Iași, Romania. She is currently working on a dissertation on contemporary Native American self-fashioning narratives, with a particular focus on Sherman Alexie's fiction and films. Her academic interests include: ethnic studies, film studies, and gender studies.

On Borderlines: Deconstructing Spatial, Racial and Gender Representations in Frozen River

This presentation will examine different categories of shifting borderlines as reflected in Courtney Hunt's film Frozen River (2008). First, I will deal with the representation of the clear-cut borderline of the nation-state (United States-Canada) and with a particular Native stance vis-à-vis the artificiality of national borders. In this context, special attention will be paid to the problematic setting of the Mohawk reservation and to its implication in the deconstruction of the spatial boundaries between states. Second, the talk will focus on the film's strategies to approach the more subtle borderlines involving race, gender, and social class as rendered in contemporary independent cinema in the United States. The dynamics of the relationship between the two female characters in the film is constantly challenging prescribed social persona; therefore, their motivations for reaching a sort of ethnic reconciliation will be dwelt upon. Finally, the presentation will also attempt to analyze the ways in which stereotypes, especially with regard to race and gender, are either undermined or reinforced

within a popular culture artifact. While programmatically deconstructing some stereotypical representations, the film involuntarily reinforces other, more subtle clichés.

10.00 am - 10.30 am

Voicu, Cristina-Georgina

Alexandru Ioan Cuza University of Iași, Romania (voicucristina2004@yahoo.fr)

Cristina-Georgiana Voicu is a PhD student in English at The Doctoral School of Philological Studies, from Alexandru Ioan Cuza University of Iași, Romania, working on a doctoral thesis entitled "Exploring Cultural Identities in Jean Rhys's Writings", with reference to colonial and post-colonial literature and the Caribbean diaspora. She completed her B.A. studies as a foreign scientific resident at École Normale Supérieure Lettres et Sciences Humaines, Lyon (France) and conducted her doctoral research at the University of, Graz (Austria) and Albert-Ludwigs-Universität of Freiburg (Germany).

Aboriginal versus the Métis between Race and Ethnicity: Contexts in Canadian Literature

This presentation attempts to show postcolonialism in the context of Canadian First Nations literature. While elements of postcolonial theory are insightful and contribute to First Nations literature, it does not tell the whole story. Orientalist hermeneutical dialectic, hybrid constructive interaction, and the subaltern all engage different aspects of Canadian literature and experience. Yet at its heart, the relationship of colonizer and colonized is the defining relationship for postcolonialism. This leads to the significant exclusion of those elements termed 'radical', but which to First Nations lie at the heart of their identity and emancipation. Thus the voicing of Native literature remains what it is, a complex interaction of creation and power, a canon of lives lived, but not necessarily written. Such a position would allow us to include as "postcolonial" subjects people displaced culturally, socially, linguistically, or geographically, by domination and oppression, people such as Aboriginals, and people in Canada of Asian, African, or Caribbean origins. For my purposes in this presentation, the word 'postcolonial' is useful not only because it draws attention to minority literatures, but also because it suggests a reading strategy or methodology appropriate to literatures that challenge a unitary value system and a single ideological climate in a Canadian context.

I will first examine some of the interactions between Canadian minority literature and Canadian national identity by foregrounding the two trends in Canadian literary production: one is the longstanding persistent concern over the need for literature to represent and nurture a unified Canadian identity; the other is the more recent but equally persistent concern of minority writers to articulate their subject positions because of and in spite of the all-encompassing nationhood.

AIW Parallel Workshop Session 2

Friday April 1, 2011
11.00 am - 12.30 pm

Panel 2/1 Sounding Museum – Sound and Memory in West Coast Cultures

Room: SZ 15.21/ AII, Uni Graz, RESOWI

Chair: Schoer, Hein

The Sounding Museum / Fontys School of the Arts, Tilburg, Netherlands / Maastricht University, Netherlands (heinschoer@yahoo.de)

Schoer, Hein

Hein Schoer works as researcher and lecturer at Fontys School for the Arts in Tilburg, Netherlands, and teaches on soundscapes and acoustic ecology at Hochschule Darmstadt, Germany. He has a history in audio engineering and cultural science, and writes and composes conventional music as well as acousmatic pieces. In collaboration with Maastricht University and NONAM (Nordamerika Native Museum, Zurich), his PhD dissertation "The Sounding Museum" covers the theoretical and practical aspects of the mediation of North American indigenous cultures by means of soundscape composition, namely representation issues and best practices when in the field, in the studio, and in the museum itself.

Hatoum, Rainer

Ethnological Museum Berlin / Free University Berlin, Germany (rainerhatoum@yahoo.com)

Rainer Hatoum is a Research Associate at the John F. Kennedy Institute, Free University, and at the Ethnological Museum, Berlin. As an anthropologist with a focus on Native North America, his current research deals with the question of how to bring the Northwest Coast collection of the Ethnological Museum to new life.

Sound and Memory in West Coast Cultures

- The Sounding Museum goes Alert Bay
- Cheif Tlakwudlas' Mask - A Window into the Muted World of the Berlin Collection
- Alert Bay Soundscape

Panel 2/2 Various Takes on American Indian Literature II

Room: SR 15.43/ BIV, Uni Graz, RESOWI

Chair: Berthier-Foglar, Susanne

University of Savoie, France (susanne.berthier@univ-savoie.fr)

11.00 am – 11.30 am

Szathmári, Judit

Károly Eszterházy College, Hungary (szathmarijudit@gmail.com)

Szathmári Judit, Assistant Professor at the Department of American Studies at Károly Eszterházy College in Eger, Hungary, received her doctorate in literature at Debrecen University. As a Fulbright visiting researcher she conducted research at the University of Wisconsin, Milwaukee, USA and the Anthropology Department of the Milwaukee Public Museum, USA. Her doctoral thesis was a case study of the establishment of the Milwaukee Indian Community School. Her research interests include American Indian literature and culture, multiculturalism and postethnicity, and Indian policy. She is working on a larger project on 20th century Indian policy. She currently teaches courses on 19th and 20th century American literature, ethnic studies, and American Indian cultures and literatures.

Inside the Outside: Communicating Culture between Reservation and Non-Indian Realities in Contemporary Indian Literature

While cultural identity may not in itself guarantee artistic expression, contemporary Indian fiction responds to the arising need of such expressions by fighting the generalizations of Indian cultural identities and posing new textual challenges. Contemporary Indian fiction is very often regarded as "cultural manual" constructed to cover "a curriculum designed for the outsider" (Treuer: 169). If contemporary Indian fiction is a "cultural manual" its creators and users should be both regarded as distinctly different parties whose mutual aim is to establish new channels and understandings between Indian and non-Indian communities. Such a metaphor, however, raises a number of problematic issues. Sherman Alexie's *Arnold Spirit* also suffers from his "Rudolph-status" in every affiliation he tries to establish. The proposed presentation will explore *The Absolutely True Diary of a Part-Time Indian* as a pool of the problematic notions of insider/ outsider, creator/user in view of belonging, distancing and balancing.

11.30 am - 12.00 pm

Kušnír, Jaroslav

University of Prešov, Slovakia (jkusnir@fhpv.unipo.sk)

Jaroslav Kušnír is Associate Professor at the University of Prešov, Slovakia, where he teaches such courses as American literature, British literature, Australian short story, literary theory and criticism. His research includes American postmodern and contemporary fiction, Australian postmodern fiction, and critical reception of American, British and Australian literature in Slovakia. He is the author of *Poetika americkej postmodernej prózy* (Richard Brautigan and Donald Barthelme) [Poetics of American Postmodern Fiction: Richard Brautigan and Donald Barthelme]. Prešov, Slovakia: Impreso, 2001; *American Fiction: Modernism-Postmodernism, Popular Culture, and Metafiction*. Stuttgart, Germany: Ibidem, 2005; and *Australian Literature in Contexts*. Banská Bystrica, Slovakia: Trian, 2003.

Transgressing Ethnic Borders: Gerald Vizenor's *Feral Lasers* (1991) and Sherman Alexie's *Class* (2000).

The concept of American cultural identity was traditionally based on the essentialist understanding of it and included mostly the WASP population. In their literary works, some of the contemporary Native American authors, especially L.M. Silko, G. Vizenor and S. Alexie problematize the essentialist notion not only of this concept of American cultural identity, but also essentialism associated with the Native American ethnic identity. In their works, many characters occupy a paradoxical position of the

interspace between a dominant and marginal, ethnic cultures, but also because of their status of ethnically (half-casts) and socially ambiguous characters (tricksters). In my presentation I will analyze both authors' use of postmodern narrative techniques, especially metafictional elements, intertextuality, but also self-irony and postmodern parody. The emphasis will be on the analysis of their role of borderline characters and problematic status of the essentialist concept of Native American cultural identity understood as both different from the mainstream culture but, at the same time, problematic because of its fluid and composite status influenced by the history of interracial relationships. The focus of my comparative analysis will be on Gerald Vizenor's short story *Feral Lasers* (1991) and Sherman Alexie's short story *Class* (2000).

12.00 pm - 12.30 pm

Kongerslev, Marianne

Copenhagen Business School, Denmark (mk.isv@cbs.dk)

Marianne Kongerslev holds an MA in English from the University of Southern Denmark where she wrote her master's thesis on Sherman Alexie, Louise Erdrich and Gerald Vizenor. She is currently teaching American history and cultural studies at Copenhagen Business School and intercultural communication at Aarhus School of Business, Aarhus University, Denmark. Her research interests lie especially within contemporary American literature, literary theory and queer studies. Recently, collaborating with a colleague, she started working on a short anthology of Queer culture within the US for high school-level teaching.

Wrapped in Deceitful Trickeries: Elements of Greek Mythology in Sherman Alexie's *The Lone Ranger and Tonto Fistfight in Heaven*, *Reservation Blues* and *Smoke Signals*

This presentation analyzes and compares three fictional works by Spokane/Coeur d'Alene author Sherman Alexie as inter- and transnational fictions drawing inspiration from ancient Greek myths and specifically the Homeric Hymns. Common to all three works is a set of characters whose intertextual ties, on the one hand to Alexie's works in general and on the other to Greek myths, center around Hermes the messenger recreated as the "cultural lifeguard" Thomas Builds-the-Fire with cameo appearances of Victor Joseph and Junior Polatkin variously playing the roles of Apollo, Dionysus and Epimetheus. Thus, Alexie responds to Native American literature, or more precisely the literature produced by those pretending to be Indian, like Jamake Highwater or Tony Hillerman, as, to use Wendy Rose's words, nothing more than "extended repackaging of Greek mythology and pop psychology in the garb of supposed 'primal Native American legends.'" Taking departure in this, Alexie's repackaging of Greek myths is interpreted as a challenge to notions of Indian authenticity and tradition.

AIW Parallel Workshop Session 3

Friday April 1, 2011
02.00 pm - 03.30 pm

Panel 3/1 Indigenous Words

Room: SZ 15.21/ AII, Uni Graz, RESOWI

Chair: Krieberegg, Ulla

University of Graz, Austria (ulla.krieberegg@uni-graz.at)

02.00 pm - 03.00 pm

Schwab, Gabriele

University of California, Irvine, USA (gmschwab@uci.edu)

Gabriele Schwab received her PhD in English, American and Romance Literatures from the University of Konstanz, Germany, in 1976 and her PhD in Psychoanalysis from the New Center for Psychoanalysis, Los Angeles, USA, in 2009. She is Chancellor's Professor of English and Comparative Literature and Faculty Associate in the Department of Anthropology as well as a member and former Director of the Critical Theory Institute at the University of California at Irvine, USA. She is also a practicing psychoanalyst and teaches at the New Center for Psychoanalysis in Los Angeles. She is the recipient of a Guggenheim Fellowship and a Heisenberg Fellowship and was a Research Fellow in Residence at the Australian National University, the Free University in Berlin and at the Institute for Humanities Research at ASU.

Ortiz, Simon J.

Arizona State University, USA (simon.ortiz@asu.edu)

Simon J. Ortiz, Professor of Indigenous Literature at Arizona State University, tribal member of Acoma Pueblo, is a poet, fiction and creative non-fiction writer, story teller, and scholar. Author of *Woven Stone*, *from Sand Creek*, *After and Before the Lightning*, *Out There Somewhere*, *The Good Rainbow Road*, *Beyond the Reach of Time and Change*, and many others, he is currently working with Dr. Gabriela Schwab on *Children of Fire, Children of Water: Memory, Resonance, Reflection*. A former tribal official of Acoma Pueblo, he is a father of three children, and a grandfather of eleven grandchildren.

Welcome Home

things falling falling falling apart/ it has been for a while as you know/ and it's been like that for a while/ now we notice since we can't avoid it/ since we are a part of it falling falling/ if it's one thing american about america/ it is the power of inclusion like it or not/ no matter what you do or what you want/ you're american in the worst worst way/ and for a while that may feel like forever for a while/ "welcome home" (Copyright 2010 Simon J. Ortiz)

The creative-scholarly presentation in a dialogue format is a segment of *Children of Fire, Children of Water*. In a recent email message, Gaby wrote "We are all in a hard place now and need to mobilize our powers of resilience. Resilience and resistance." And I replied, "Perhaps we should look at *Children of Fire, Children of Water* as a way to be less American or even anti-American/counter-American. I mean things falling apart has been a feature of the USA as far back as I can remember and anything that counters it is redemptive. Looking forward to redemption."

03.00 pm - 03.30 pm

Masek, Paris

Arizona State University, USA (mas877@asu.edu)

Paris Masek worked for fourteen years as a fisheries biologist specializing in high-density aquaculture systems to raise both freshwater and salt water species; he spent an additional twelve years volunteering for a wildlife rehabilitation organization working mainly with birds-of-prey. These diverse scientific threads provide an atypical yet dynamically pertinent perspective in his research of Pueblo literature and culture located in the Southwestern United States. Paris studied Marine Biology at Occidental College in Los Angeles, California, USA during the '70's and earned his bachelor's degree in English Literature from Arizona State University in 2009. He will defend his master's thesis in Indigenous American literature in the Spring of 2011 and plans to continue those studies as a PhD student in the Fall at Arizona State University. Under the mentorship of Simon J. Ortiz, Paris' specialized, interdisciplinary research works at the literary intersection of Pueblo authors and how they are representatives of the oral narratives, memory, cultural transformations, and the ethnological histories of the Pueblo people. He has presented his research at regional and national conferences over the last three years. Paris is currently submitting a paper for journal publication on how he sees Linda Hogan's *People of the Whale* as a literary contextualization of Indigenous identity, bioluminescence, memory, and the cultural stratification that exists inside the contemporary sphere of American society.

Oral Memory in a Written World:

The Indigenous Words of Leslie Marmon Silko and Simon J. Ortiz

"This feeling was their life, vitality locked deep in blood memory ... and nothing was ever lost ..."

Leslie Marmon Silko, *Ceremony*

Strive

for significance.

Cull seeds from grass.

Develop another strain of corn

Whisper for rain.

Don't fret.

Warriors will keep alive in the blood.

Simon J. Ortiz, from *Sand Creek*

This interdisciplinary analysis examines the role of Indigenous memory and authorial perspectives in the development of representations from and of contemporary Pueblo cultures contrasting internalized Indigenous realities with the externalized interpretations provided in the theories of the historical and scientific arms of American society. The visionary strength of contemporary Pueblo authors Silko and Ortiz derives from the pervasive presence of traditional memory throughout their work. By speaking a language of resistance to external cultures, their work creates a vestige of the past extruded into the present by a telling of continuance, oral and written, lyric and narrative. Specific manifestations of memory in Leslie Marmon Silko's and Simon J. Ortiz's bodies of work represent distinct moments as they move from an ancient past to present day Pueblo cultures and beyond. This presentation demonstrates how these contemporary authors compare and contrast to Western culture and its scientific theories that attempt to validate, yet fail to acknowledge the validity of, an Indigenous Pueblo existence. From their uttered words to the unspoken meaning found between those words, Silko and Ortiz define the traditional yet non-static location that Indigenous cultures occupy within the constant, cultural fluctuations occurring in modernized America.

Panel 3/2 Environment and Ecology

Room: SR 15.43/ BIV, Uni Graz, RESOWI

Chair: Duncan, Kate C.

Arizona State University, USA (Kate.Duncan@asu.edu)

02.00 pm – 02.30 pm

Berthier-Foglar, Susanne

Université de Savoie, France (Susanne.berthier@univ-savoie.fr)

Susanne Berthier-Foglar is Professor of American Civilization and Native American Studies at the Université de Savoie, France. Her publications are about Native American history and ethnic identities in the Southwest from the first contact with Europeans to contemporary indigenous activism.

Recent books: *Les Indiens Pueblo du Nouveau-Mexique*. De l'arrivée des conquistadors à la souveraineté des Nations Pueblo. Presses Universitaires de Bordeaux, 2010. and Susanne Berthier-Foglar (Ed.). *La France en Amérique*. Mémoire d'une conquête. Université de Savoie, 2009.

Indigenous claims and uranium mining on Mount Taylor, New Mexico, USA

With population growth and a need for abundant energy resources, securing access to these resources on national soil is a priority. The American continent is – by definition – indigenous land, at least according to the UN Declaration on Rights of Indigenous Peoples (2007), a text that was never ratified by the United States. Tribes can claim access to federal land when it is their historic territory. However, rights to extractive industries are a sensitive issue due to the economic aspect of the claim. While Native American Nations need strong economies as the basis for their sovereignty, mining remains a controversial activity due to its intrusiveness. Nevertheless, the Navajo Nation allows coal mining but not uranium mining.

The present analysis deals with Mount Taylor, in New Mexico, 60-miles West of Albuquerque, the largest uranium resource in the United States and one of the sacred cardinal mountains of the Navajo creation story; it is also a revered site of the Acoma Pueblo. The summit and most of the mountain's surface are on federal land and the neighboring tribes protest against uranium mining. However, the Navajo Nation allows coal mining. My presentation will be focused on issues of conservationism versus extraction, on tribal sovereignty, First Amendment issues, and conflicting expectations of local communities.

02.30 pm - 03.00 pm

Rosier, Paul C.

Villanova University, USA (paul.rosier@villanova.edu)

Paul C. Rosier received his PhD in American History from the University of Rochester in 1998. Paul Rosier currently serves as Associate Professor of History at Villanova University (Villanova, Pennsylvania), where he teaches Native American History, American Environmental History, Global Environmental Justice Movements, History of American Capitalism, and World History. He recently served as program chair for the International SustainAbility Conference held at Villanova in April 2009. In 2001 the University of Nebraska Press published his first book *Rebirth of the Blackfeet Nation, 1912-1954*; in 2003, Greenwood Press published *Native American Issues* as part of its Contemporary Ethnic American Issues series. In 2006 he co-edited an international volume called *Echoes from the Poisoned Well: Global Memories of Environmental Injustice*.

In 2009 Harvard University Press published *Serving Their Country: American Indian Politics and Patriotism in the Twentieth Century*; the book won the 2010 Labriola Center National Book Award for the best book on modern American Indian history. Paul Rosier has also published articles in the *American Indian Culture and Research Journal*, the *Journal of American Ethnic History*, and the *Journal of American History*. His *Journal of American History* article, entitled "'They Are Ancestral Homelands': Race, Place and Politics in Cold War Native America, 1945-1961," was selected for

inclusion in The Ten Best History Essays of 2006-2007, published by Palgrave MacMillan in 2008; and it won the Western History Association's 2007 Arrell Gibson Award for Best Essay on the history of Native Americans. His new book project examines 20th century Native American environmental activism and education. He presented preliminary research findings at the "Common Ground, Converging Gazes: Integrating the Social and Environmental in History" conference held at the École des Hautes Études en Sciences Sociales in Paris in September 2008.

'We, the Indian people, must set an example': American Indian Green Power in a Global Age.

We, the Indian people, must set an example' explores the ways in which American Indian activists came to interpret and to reify the trope of the "Ecological Indian" in their social protests and in their sustainability programs that drew upon mainstream American and global environmental initiatives but also sought to transform them via the values of American Indian ecological traditions. Situated within the radicalism of the Red Power era, this story of American Indians' Green Power links environmental activism and ethnic political identity by examining the discourse Native activists employed to oppose development of Indian resources and address the broader environmental (and spiritual) degradation of the United States as well as the evolving threat of global environmental crises. In this presentation American Indian activists' efforts to join forces with Native people beyond the borders of the United States will be considered and the formation of pan-national Indigenous identity, interregional/Inter-American collaboration, and internationalist perspectives on environmental crises will be addressed.

03.00 pm - 03.30 pm

Le Puloch, Marine

Paris Diderot University, France (marine.le-puloch@laposte.net)

Marine Le Puloch is associate professor at the Université Paris Diderot. She teaches North American history and specializes in Native American studies. She has recently published a book on the question of colonization in Canada, *Le piège colonial: histoire des traités de colonisation au Canada, Paris, L'Harmattan, 2007.*

The Lubicon Lake Indian Nation and Canadian colonization

The Lubicon Lake Indians, a small band of about 500 members, live in the boreal forest of northern Alberta, in Canada. Once a close knit society, the Lubicon nation was nearly destroyed by intensive oil and gas development on their territory. This presentation will try to prove that the situation that governs relations between aboriginal populations and the Canadian society at large is still sometimes a colonial situation due to the exploitation, by multinationals, of resources to be found on Indian traditional territories while aboriginal societies living there are threatened by such development. The choice of the Lubicon nation as a case study results from the recent conflict opposing the long-time chief Bernard Ominayak to a newly elected chief, Steve Noskey. Thus today the Lubicon do not stand up united anymore.

As a result of the conflicting nature of the latest Lubicon elections, the federal government has deprived the Indians from their aboriginal right to govern themselves by appointing a third party, representing the Department of Indian Affairs and Northern Development, to manage financial matters, the late Lubicon administration being accused of "gross financial mismanagement".

Meanwhile, the Lubicon keep trying to resume negotiations of an agreement which would settle their long time dispute with the federal government. The latter, by substituting itself to the Lubicon and by divesting them of their political autonomy, takes a stance that closely resembles that of past government Indian policies aimed at colonizing Indian territory and administering aboriginal peoples, deemed unfit to manage their own affairs.

AIW Parallel Workshop Session 4

Friday April 1, 2011
05.45 pm - 06.45 pm

Panel 4/1 The Experience of Growing up Indian

Room: SZ 15.21/ AII, Uni Graz, RESOWI

Chair: Kongerslev, Marianne

Copenhagen Business School, Denmark (mk.isv@cbs.dk)

05.45 pm – 06.15 pm

Shay, Charles Norman

Tribal Elder, Penobscot Indian Nation, Maine, USA (cns Shay@charlesnormanshay.com)

Growing Up on Indian Island in the Thirties

In this talk, I reflect on my youth at Indian Island, a tribal village on an island in the Penobscot River in Maine. Born off the reservation in 1924, I lived there from 1930 until the early 1940s. As descendent of many chiefs, I present a brief overview of my ancestors. I will also talk about my parents Leo and Florence and aunt Lucy. Better known as Princess Watahwaso, she was married to Kiowa Chief Poolaw. They were nationally known for their Indian shows. Dresses up in my fancy Indian costume, I was little Muskrat in performances such as The Massacre at Norridgeewock, out re-enactment or a British attack on one of our villages which was burned to the ground. One of seven children in my family, I was the only one on our reservation not schooled on Indian Island. For a century, our little school had been run by Roman Catholic priests. My parents favored separation between state and church, joined the Baptists in protest, and sent me off to a white school by ferry or canoe across the river. My mother was a basket maker like most other Penobscot women. My father served as a tribal representative to the Maine Legislature, where he fought for our Indian rights as well as civil rights such as voting in state and federal elections. Although all US Indians have been citizens since 1924, our people were long denied voting rights. As such, Penobscots like my parents objected to the military draft. My talk ends with the outbreak of WWII in which many Penobscots were drafted under protest, including me, not because of a lack of patriotism but on principle.

06.15 pm - 06.45 pm

Wastasecoot, Brenda

University of Toronto, Canada / York Factory First Nation (bwastasecoot@live.ca)

Brenda Wastasecoot is Cree from the York Factory First Nation in northern Manitoba. She is in her 3rd year of the Doctorate in the Adult Education & Community Development program at OISE, University of Toronto and her dissertation explores family and community impacts of Residential School. She has worked and taught at Brandon University, in Brandon, Manitoba for nine years. Her career in counseling began with Aboriginal communities seeking culturally inclusive healing strategies. The focus of her research is rooted in and informed by her extensive experience in Aboriginal community and teaching the self-care component of the First Nations & Aboriginal Counselling Degree program.

Memory mapping as arts based methodology in telling the stories of a Cree family's experience of residential school impacts

This presentation describes one Aboriginal (Cree) family's experience of the Residential School policy enforced during the 1960's in Canada. Using the method of "memory mapping," stories (or memories) are written in the lines of the house we lived in. The setting also draws out the land known as the Flats where we were known as "squatters" along the Churchill River. Churchill was the end of the line,

the Hudson Bay line, which owned the railway and the trains that carried my siblings away to Residential School.

The stories are mapped from the perspective of the youngest daughter and the only child who did not attend RS with her five brothers and four sisters. Remaining at home and only seeing them during their visits home, she witnessed their ever increasing lateral violence within the walls of her home and within the lines of her community. It brings to light the devastation felt by many families who lost their children to this racist government policy. Ultimately it illustrates the social conditions created by racism, segregation and economic depression and how it helped to ensure Aboriginal children's dependency upon the schools, at times for refuge and sustenance.

AIW Parallel Workshop Session 5

Saturday April 2, 2011
09.00 am - 10.30 am

Panel 5/1 Borders & Boundaries

Room: SZ 15.21/ AII, Uni Graz, RESOWI

Chair: Domínguez Rué, Emma

University of Lleida, Spain (edominguez@dal.udl.cat)

09.00 am - 09.30 am

Theis, Alexia

University of Duisburg-Essen, Germany (alexia.theis@uni-due.de)

Alexia Theis received her combined degree (Master of Arts and Education) in English, Spanish and Anthropology from the University of Münster, Germany in May 2010. During her studies she worked as a student assistant in the Romance Studies Department. Her master's thesis was concerned with the representation of the Mexican revolutionary Pancho Villa in film and literature. She is currently working on her dissertation which deals with the U.S.-Mexican Border and its representation in film and literature from an Inter-American perspective. Furthermore, she works as an assistant lecturer at the University of Duisburg-Essen, Germany.

Hopi History as an Example of Inter-American Relations

The Hopi people belong to the pueblo culture and today primarily live in a community of about 7,000 members on the 2,6 square mile Hopi Reservation in northeastern Arizona. The Hopi and their history are perfect examples of how interrelated the Americas truly are and the way North and South America are intertwined. They can help us to understand the formation of the American continent and the changing power relations at the U.S.-Mexican border as well as the arbitrariness of the line that denotes the border today. The land the Hopi live in now has been inhabited by them since at least 1150 AD but has undergone many changes of social and political authorities. From Spanish to Mexican to U.S. citizenship, this unique group of Native American people has constantly had to adapt to the people in power but always kept its very own cultural identity. Therefore, it can be argued that the Hopi are a people living on the border not only geopolitically but also culturally.

09.30 am - 10.00 am

Stevens, Scott Manning

Newberry Library, D'Arcy McNickle Center, USA (stevenss@newberry.org)

Scott Manning Stevens was raised in upstate New York, along the U.S. - and Canadian border. He is an enrolled member of the St. Regis Mohawk Tribe. He received his A.B. in English from Dartmouth College and his A.M. and PhD from Harvard University. In 2000-2001 Stevens Scott Manning was a Ford Foundation Postdoctoral Fellow at the John Carter Brown Library at Brown University. He is the author of several articles and chapters in collections and has lectured at universities throughout the U.S., Canada, and Europe. Before becoming the Director of the D'Arcy McNickle Center for American Indian and Indigenous Studies at the Newberry Library in Chicago, Scott Manning Stevens taught at Arizona State University and the State University of New York at Buffalo. He is in the process of completing a book on the collecting of American Indian artifacts, cultural appropriation, and indigenous cultural resistance.

St. Regis/Akwesasne: Borders and the Division of Iroquoia

This presentation analyzes the complex issues surrounding the U.S./Canadian border for the indigenous peoples of those regions divided by the potent, though often invisible, borders of those modern nation states. I look particularly at the border that divides not only the traditional homelands of the Haudenosaunee (or Iroquois) but also divides a particular reservation lying on either side of that border. The St. Regis or Akwesasne Reserve has been bifurcated since the American Revolution and the unremitting consequences of that border have challenged the political and cultural life of that community ever since. In particular, I examine the issue of Native sovereignty in regard to the US and Canadian nation states in times of war or national crisis. The Haudenosaunee have experienced this during the war of 1812, in the period after of WWI – with the founding of the League of Nations, the Oka Crisis of 1990, and most recently after the attacks of 9/11. In each instance the community has faced tremendous political pressures from the outside. My presentation examines the cultural resources that have allowed the Mohawk people to endure these external pressures and continue their struggles against them.

10.00 am - 10.30 am

Gray, Susan E.

Arizona State University, USA (segray@asu.edu)

Susan E. Gray is Associate Professor of History at Arizona State University and co-editor of *Frontiers: A Journal of Women Studies*. She is the ASU coordinator for a scholarly and pedagogical collaboration between history faculty at ASU and York University that in 2009-10 mounted a year-long joint graduate seminar on the U.S./Canadian borderlands with financial support from the International Council for Canadian Studies. Gray's recent publications include "Migration and the Seasonal Round: An Odawa Family's Story," in Dirk Hoerder and Nora Faires, eds., *Migrants and Migration in Modern America: Cross-border Life Courses, Labor Markets, and Politics in Canada, the Caribbean, and the United States* (Durham: Duke University Press, 2011) and "Miengun's Children: Tales from a Mixed-Race Family," special issue on intermarriage and North American Indians, *Frontiers: A Journal of Women Studies*, 29, nos. 2-3 (2008): 146-85. At present, she is completing *Lines of Descent: Family Stories* from the North Country for the University of North Carolina Press.

Border Stories Lived and Written: Francis Assikinack, Andrew J. Blackbird, and Odawa History

This presentation explores the lives and works of two Odawa cousins: Francis Assikinack (1824-1863) and Andrew J. Blackbird (1820-1908). Born on Manitoulin Island, Assikinack was educated at Upper Canada College in Toronto and thereafter employed as a clerk and interpreter by the Indian Department, where he wrote three essays for the *Canadian Journal* on Odawa culture, history, and language. Born in Detroit, Blackbird attended the Twinsburg Institute in Ohio and at the State Normal School in Ypsilanti, Michigan, and served as an interpreter for the Little Traverse Odawas and as postmaster for Harbor Springs. In 1887, Blackbird published a *History of the Ottawa and Chippewa Indians of Michigan*, which included an Odawa grammar. While not unknown to scholars, the writings of Assikinack and Blackbird have not been considered in biographical context, and the family connection between the two men has received little attention. The imposition of the US/Canadian border forced these men's families to declare political loyalties and primary residences by the late 1830s. These decisions set the cousins' lives on parallel, but distinct, American and Canadian tracks. They and their writings became associated with Indian history on one side of the border or the other, despite ties of kinship, culture, and history that transcended geopolitics.

Panel 5/2 Inter-American Indigeneity

Room: SR 15.43/ BIV, Uni Graz, RESOWI

Chair: Kádár Judit Ágnes

Esterházy College (drkadarjudit@gmail.com)

09.00 am - 09.30 am

Gilkeson, John S.

Arizona State University, USA (JOHN.GILKESONJR@asu.edu)

John S. Gilkeson teaches history and American studies at Arizona State University, USA. He is the author of *Anthropologists and the Rediscovery of America, 1886-1965* (Cambridge University Press, 2010), a history of the concepts of culture, social class, national character, value, and civilization in the work of American anthropologists and intellectuals. He is now working on the concept of culture history - the historical development of non-literate peoples, present and past - in the work of the anthropologists Alfred L. Kroeber, Julian H. Steward, Eric R. Wolf, and Sidney W. Mintz.

Thoughts toward a Conceptual History of "Indigeneity"

In *Europe and the People without History* (1982), the anthropologist Eric R. Wolf placed what are today called indigenous peoples at the center of his global history of the expansion of European capitalism since 1400. In chapters devoted to "Iberians in America" and "The Fur Trade," Wolf referred to the Aboriginal inhabitants of the Americas as "Indians" and "native Americans," not as indigenous peoples; Wolf, moreover, was more concerned with peasantry than with indigeneity. Since the publication of Wolf's book, however, a transnational discourse on indigeneity has developed, featuring a number of interlocutors: anthropologists suspicious of the concept's emphasis on biological descent and cultural boundedness; colonized, marginalized and oppressed peoples who invoke indigeneity to assert land and hunting claims, cultural distinctiveness, self-determination, and, increasingly, transnational solidarity; and international organizations such as the United Nations that have recognized indigeneity as a basic human right. My concerns in this presentation are to trace the etymology of indigeneity (which has yet to enter the Oxford English Dictionary) over the past three decades, to account for anthropologists' misgivings about its usage, and to speculate on the contribution it could make to viewing Native American history from a hemispheric, if not global, perspective.

09.30 am - 10.00 am

Kaltmeier, Olaf

Bielefeld University, Germany (olaf.kaltmeier@uni-bielefeld.de)

Dr. Olaf Kaltmeier is co-organizer of the Research Group "E pluribus unum? Ethnic Identities in Processes of Transnational Integration in the Americas," at the Center for Interdisciplinary Research at Bielefeld University, Germany. At present, he is senior researcher in "Transnational History of the Americas" at the department of history at Bielefeld University. Numerous publications on indigenous movements (esp. Bolivia, Chile, Ecuador, Mexico, Canada), identity politics, heritage in urban spaces, and inter-American studies are in his name. Some of his latest publications are: "Das Land neu gründen: Gesellschaftliche Kontexte, politische Kulturen und indigene Bewegungen in Südamerika. In: Mittag, Jürgen and Ismar, Georg (ed.): „El pueblo unido?“ Soziale Bewegungen und politischer Protest in der Geschichte Lateinamerikas, Münster, 2009; Editor of *Selling EthniCity. Urban Cultural Politics in the Americas*. (forthcoming in 2011, accepted in Peer-Review by Ashgate Publishing); *Jatarishun. Testimonios de la lucha indígena de Saquisilí (1930-2006)*. Quito: Corporación Editora Nacional, 2008.

Indigenismo goes North

Dynamics of an Inter-American History of Entanglements (1940-1975)

Indigenismo is in the first half of the 20th century one of the most influential political and ideological movements in the Americas. In contrast to other works on Indigenismo that analyze indigenismo in one country, departing from the often implicit assumption of methodological nationalism, it is the aim of this intervention to understand the indigenismo in an inter-American entanglement. The Instituto Interamericano del Indigenismo (III) as well as the different inter-American indigenist conferences underline this research perspective. Generally indigenismo has been understood as a merely Latin-American concept, therefore from an inter-American perspective it seems of especial interest to work out the dynamics of indigenismo in regard to the United States and Canada. In this context I propose to distinguish three dynamics. First, we can state a process of acceleration of inter-American indigenismo, with the interventions of John Collier and Manuel Gamio, which leads to the foundation of the III in a fertile context for pan-American projects. Second, we can state a period of stagnation, where especially in the northern parts of the hemisphere, while in the South national indigenisms gain importance. And third, we can state a decoupling of the northern Indian politics from southern indigenismo, while – paradoxically – in the rising Indian American movement hemispheric projections play a great role, that culminate into a global pan-Indianist movement.

10.00 am - 10.30 am

Šavelková, Livia

University of Pardubice, Czech Republic (livasav@centrum.cz)

Livia Šavelková works at the University of Pardubice, Faculty of Arts and Philosophy, Department of Social Sciences, Pardubice, Czech Republic and was the Chair of the Department of Social Sciences from 2005 to 2008. In the fall term 2010 she lectured a course on Visual Anthropology at the Department of Ethnology, Faculty of Arts, Charles University in Prague, Czech Republic. She, furthermore, is a member of the Czech Association for the Social Anthropology and the Syndicate of Journalists of the Czech Republic.

Indigenous peoples – creating new 'borderlines'?

Native Americans are considered to be a part of the category of Indigenous Peoples. Who or what are the Indigenous Peoples? How has their identity been constructed by academics, internationally recognized institutions, NGO's and mainly by themselves? The concept of indigenous peoples (or the Fourth World) has been widely discussed among scholars and politicians over the last few decades (Manuel and Posluns: 1974, Maybury-Lewis: 1997, Kuper: 2003, Barnard: 2006). It also gradually started to be used more and more by official representatives of the groups that could be considered indigenous. Is 'indigeneity' a political concept like ethnicity or is it an essential characteristic of specific group of people?

In my presentation, I would like to discuss a dichotomy between self-identification with formerly very distinctive groups and creating a new global identity of these groups. How do the Crees, the Saamis, and the Maori people feel about their 'indigenous' unity? What is a relation between a local identity, such as being a person from small reserve in Canada, and being an indigenous person at the same time? What kind of borders are more important/prevaling for the Native identification – geographical or symbolical?

AIW Parallel Workshop Session 6

Saturday April 2, 2011
11.00 am - 12.30 pm

Panel 6/1 Sustainability of Identity

Room: SZ 15.21/ AII, Uni Graz, RESOWI

Chair: Rosier, Paul C.

Villanova University, USA (paul.rosier@villanova.edu)

11.00 am - 11.30 am

Hosmer, Brian

University of Tulsa, USA (brian-hosmer@utulsa.edu)

Brian Hosmer holds the H.G. Barnard Chair in Western American History at the University of Tulsa, USA. Prior to moving to Tulsa in 2009, he was Director of the Newberry Library's D'Arcy McNickle Center for American Indian History, founding Director of the CIC American Indian Studies Consortium, and Associate Professor of History and Native American Studies at the University of Illinois at Chicago. His research focuses on intersections between economic change, nation building and tribal self determination in twentieth century American Indian communities. His publications include, *American Indians in the Marketplace* (1999), *Native Pathways* (co-edited with Colleen O'Neill, 2004), *Native Americans and the Legacy of Harry S. Truman* (2010), and several articles, essays and book chapters. He is currently busy with *Working and Belonging, on Wind River* and *Indians of Illinois: A Concise History*.

Working and Belonging, on Wind River

Over the course of the twentieth century, Northern Arapahos and Eastern Shoshones of the Wind River Reservation in Wyoming worked on relief projects and as ranchers and farmers, as producers of handicrafts for sale, at powwows and other cultural events, for tribal governments, and as independent entrepreneurs. Their stories, like those of indigenous peoples across North America and even beyond, have helped scholars better understand the hidden histories of Indians - as workers and not simply landless and occupation-less. Yet there is more to this story than job creation, the development of infrastructure, or the dispersal of wages. Work operated within multiple discourses, framed and articulated by non-Indian administrators, in discussions at tribal business council meetings, and by Indian workers, at the time and in retrospect. This presentation considers laboring on Wind River through two linked concepts: working and belonging. Natives and non-Natives, independently and in dialogue with one another, invested Indian labor with multiple meanings that drew upon conceptions of cultural authenticity, perceived contradictions between individuality and community, and evaluations of the present state and future prospects of Indian peoples. Work, as a conceptual category as much as lived experience, holds powerful and specific resonance in Indian communities, not to mention for non-Indian administrators, policy makers, scholars and the general public. Linking the concepts Indian with work (not to mention Indian-ness with idleness) has shaped policy initiatives historically, and influences evaluations of reservation problems and associate remedial measures well beyond the boundaries of Wind River.

11.30 am – 12.00 pm

Sedlackova, Radka

Tomas Bata University in Zlin, Czech Republic (sedlackova@fhs.utb.cz)

Radka Sedlackova teaches at the University of Tomas Bata in Zlin, Czech Republic. She is currently working towards her PhD at Masaryk University in Brno researching urban Aboriginal people in Canada. She has conducted several research and study trips to Canada. Most of her research has been done in Saskatoon, working closely with University of Saskatchewan, Greater Saskatoon Catholic Schools and other mainly Aboriginal institutions. In 2007, she received a Fulbright scholarship to take part in the United States Institute.

Aboriginal identity sustainability in urban centers

This presentation focuses on current issues of sustainability of Aboriginal identity in urban centers in Canada with the main emphasis on Saskatoon. Aboriginal people in Canada started coming in significant numbers to cities in the 1950s. Since then they have faced numerous problems trying to keep their identity and values in the environment they were not familiar with. Today, they contribute to urban population in more and more significant numbers. They have become a more visible element in urban life as they are very active in community development, various organizations, political life etc. This presentation intends to show whether their struggle has been or can be successful. As a case study I chose the city of Saskatoon where I did most of my research. The issues discussed are education, homelessness, employment opportunities, Aboriginal language acquisition, urban reserves, Aboriginal history, traditions and values in provincial curriculum, political and communal participation and many others concerning the Aboriginal sustainability in cities. This topic is very important as half of the Aboriginal people in Canada live in cities and most research so far has been conducted on rural Aboriginal people.

12.00 am – 12.30 pm

Meyer, Sabine N.

Münster University, Germany (s.meyer@uni-muenster.de)

Between 1999 and 2005, Sabine N. Meyer studied American Studies and Early Modern and Modern History at the Johannes-Gutenberg University Mainz, Germany, and the University of Minnesota, Twin Cities, USA. Between 2006 and 2010, Sabine N. Meyer worked on her dissertation, titled "Hopping on or off the Water Wagon? The Temperance Movement in St. Paul, Minnesota, 1848-1919," which was supervised by Prof. Dr. Alfred Hornung. Her new research project, "Trail of Trees: Native American Poetry from the Perspective of Postcolonial Ecocriticism," intends to analyze how Native American poets negotiate genocide and ecocide in their works and how they introduce notions of survivance. Since October 2008 Sabine N. Meyer has been working as a teaching assistant at the American Studies Department of the Westfälische-Wilhelms University of Münster, Germany.

Environmental Racism: From a Native American to an Inter-American Indigenous Perspective?

In my talk, I would like to present to this forum of experts in the field of Native American Studies my envisioned Habilitation project "Trail of Trees: Native American Poetry from the Perspective of Postcolonial Ecocriticism" (working title). This project aims at investigating how contemporary Native American poets aesthetically negotiate the complex interplay of social history with the natural world, of ecocide and genocide; in short, how they treat the phenomenon of environmental racism in their poems. By analyzing selected works of contemporary Native American poets who have been neglected so far by ecocritics (e.g., Sherman Alexie.), I will emphasize the intersection of the aesthetic and the historical/political.

In a second step, I would like to reflect on the possibilities and advantages of approaching my topic from an Inter-American Studies perspective. Which layers of interpretation could be added through such an approach? Which additional insights could be gained? And, which primary source material from Latin America could be used in order to pursue such a comparative analysis?

Panel 6/2 Ethnic Identity

Room: SR 15.43/ BIV, Uni Graz, RESOWI

Chair: Gray, Susan E.

Arizona State University, USA (segray@asu.edu)

11.00 am - 11.30 am

Bartl, Renate

Independent Researcher, Germany (renate.bartl@t-online.de)

Renate Bartl holds an M.A. in American Cultural History, Ethnology and Political Science from the University of Munich, Germany. She wrote her master's thesis on the relations of Native Americans and African Americans in the USA (1987). Her present research project is titled: "American Identity: Groups of African-American - Native American - European Ancestry in the Eastern USA". She teaches Virtual Canadian Studies online seminars on Canadian First Nations for the Association of Canadian Studies in German-speaking Countries, and from 2003 – 2009 she taught Native American Studies at the Department of American Cultural History, University of Munich, Germany. In 1991 Renate Bartl had a three-month research fellowship to the USA (funded by "The German Marshall Fund of the United States"), and conducted further library, archive, and field research in the Eastern USA in 1997 and 2007.

All-American Gumbo: Euro-Afro-Native Groups in Southeastern Louisiana

There are groups of mixed African-American - Native American - European ancestry throughout the Eastern United States.

These Euro-Afro-Native groups have developed all kinds of ethnic and racial identities, and many of them have switched their identity several times throughout history. We have to differ between 4 types of Euro-Afro-Native groups:

- Afro-Native tribes who were able to keep their Native American identity and managed to survive as an Indian tribe.
- Groups who switched to Native American identities and established new tribal communities.
- Groups who formed transnational identities.
- Groups who formed new "American" identities.

The presentation will examine one of these last groups.

Because many Euro-Afro-Native groups had a low social and economic status in the 20th century, the common accepted theory is that their ancestors were African and American Indian slaves, (detrribalized) Indians, and European "outlaws".

Contradicting this theory, the presentation will show, that among the founders of many of these groups were (Free) Persons of Color, who had a high social and economic status in the 18th and early 19th century, which started to degrade in the era before the Civil War - while the intensification of racism forced these communities into isolation. Moreover Native Americans were regularly classified as Free Persons of Color in the Eastern United States, which led to a misinterpretation of the origin and ethnic composition of a group in many cases.

This development will be illustrated by the example of a Euro-Afro-Native community in Southeastern Louisiana called Freejacks, formed by Creoles from Haiti, Redbones from the Virginia-Carolinas area, African-Americans, and local Indians.

11.30 am - 12.00 pm

Potter-Deimel Raeschelle

Independent Researcher, Austria (potterdeimel@netscape.net)

Raeschelle Potter-Deimel from Vienna, Austria completed her education in the United States with an undergraduate and Masters' degree in music, at Xavier University of Louisiana and Southern Illinois University. Her studies in Europe began with a Fulbright Stipend to the University of Music and

Performing Arts in Vienna and finally she graduated with both, Magister and Doctorate, in 'Theaterwissenschaft' and 'Völkerkunde,' from the University of Vienna, where she later joined the faculty as lecturer in Native American Studies. She has published essays, articles and lectures, representing subject matter in music, theatre, North American colonial history and Native American topics. She frequently lectures and holds Master Classes at the Université Michel de Montaigne - Bordeaux 3 in France, Southern Illinois University and Xavier University. As cultural anthropologist she continues to document the oral history of southern tribes and is currently finalizing research on the Texas Lumbee Tribe, while assisting them in the processes of obtaining Recognition. Two books which analyze cultural anthropology in America's film industry and opera are scheduled for publication.

WHAT CAN BE FOUND IN NAMES

Scuffletonians, Brass Ankles, Red Bones and Brazos Indians

Under early European encroachments tribes and remnants of tribes, were forced into multiple migrations and amalgamations. The struggle to survive was most pressing and tribal efforts to do so ranged from ancient ritualistic to newer, most diverse, methods. European imported racial distinction and ethnic prejudice, which aided colonial progressions, grew and became deeply rooted in the New World. Guarding tribal ways under political oppressions was important but believed lost to descendants of tribes caught up under whims of politicians and populism. Many southern and southeastern tribes became extinct or faded into obscurity of ethnic labels.

While collecting and researching oral history of specific intertribal communities of the south, unexpected information evolved.

While documenting the use of ancient rituals for tribal survival through 'replacement,' certain periods, regarded as most traumatic for tribal remnants, showed patriarchs within the research, involved in some of America's most legendary events. The discovery of these events, and their connection to the research, actually helped develop a vital aspect for proving questionable tribal existence, throughout historical periods. The presentation moves from Scuffletonians and other ethnic labels, through Louisiana and finally relives a hurried dash into Texas, by desperate patriarchs of tribal families under political duress, inside and outside of the law.

12.00 pm - 12.30 pm

Collins, Robert Keith

San Francisco State University, USA (rkc@sfsu.edu)

Robert Keith Collins, PhD, an anthropologist, is Assistant Professor of American Indian Studies at San Francisco State University, USA. He holds a BA in Anthropology and a BA in Native American Studies from the University of California at Berkeley. In 2002, Collins received his PhD in Anthropology from the University of California, Los Angeles. Using a person-centered ethnographic approach, his research explores American Indian cultural changes and African and Native American interactions in North, Central, and South America. Robert K. Collins is of African American and Choctaw descent.

Memoires of Enslaved American Indians: A Case Study of WPA Slave Narratives

When Allan Galloway wrote, "The Indian Slave Trade: The Rise of the English Empire in the American South, 1670-1717", it seems that his goal was to illustrate the dynamics of American Indian slave trafficking in the American south. This theme was encountered in the Works Progress Administration (WPA) Slave Narrative Project while researching Freedmen lived experiences during the creation of the Smithsonian's 2009 traveling banner exhibit, "IndiVisible: African-Native American Lives in the Americas." Anthropologists have yet to examine the life histories found within WPA narratives left by enslaved American Indians and their children. This case study offers a preliminary examination of the lives lived by three former American Indian slaves: two from their own narratives and one from an enslaved African-Native American daughter. This current research illustrates the dynamics of their experiences in servitude, attitudes towards the institution of slavery, and relationships with Africans enslaved alongside them. Although conventional discussions of slavery lend the illusion that slavery was centrally an African experience in the United States, this case study expands this discussion by illuminating the lives of enslaved American Indians and the realities of forced servitude both populations shared.

AIW Parallel Workshop Session 7

Saturday April 2, 2011
02.00 pm - 03.30 pm

Panel 7/1 Preservation and Perseverance

Room: SZ 15.21/ AII, Uni Graz, RESOWI

Chair: Hamill, Chad

Washington State University, USA (chad.hamill@wsu.edu)

02.00 pm - 02.30 pm

Grob, Anne

University of Leipzig, Germany (anne_grob@yahoo.com)

In fall 2008, Anne Grob graduated from the University of Leipzig, Germany with an M.A. in American Studies and Cultural Anthropology. Following her interest in indigenous cultures, she enrolled in Native American Studies courses at Montana State University (MSU) in 2004-2005, completed an internship at the American Indian Council, and worked as a research assistant at the Museum of the Rockies. She returned to MSU as a visiting research scholar at the Anthropology Department in 2007, where she prepared for 3 months of fieldwork in a Native community. After graduating she started working on her PhD thesis. While her research interests include a wide range of contemporary issues in indigenous communities around the world, her dissertation focuses on higher education efforts in both the US and New Zealand. For this reason, she returned to the Flathead Indian Reservation on a DAAD Doctoral Research Fellowship, for a 5-month fieldwork period in 2009. Grob holds a dissertation fellowship from the State of Saxony, and works as a research assistant at the American Studies Department Leipzig, where she currently prepares for her extended fieldwork in New Zealand.

Embracing the 7th Generation – Overcoming Problems and Offering Prospects

With a median age of 28, American Indians are considerably younger and among the fastest growing groups compared to the rest of the US population. Although the various indigenous nations are culturally, demographically, and socially diverse, most tribal communities consider their children and youth as the most precious resource and a symbol for a bright future. However, American Indian tribal groups still face a number of conditions that also have negative implications for aboriginal youth. Specific challenges of adolescents range from poverty, alcohol and drug abuse, suicide and teen pregnancy to poor health, youth gangs, domestic violence, a lack of educational attainment and high school drop-out rates. This presentation will examine a selection of the above-mentioned challenges in more detail. It will furthermore point out several of the protective factors that are crucial components in developing ways to prevent youth problems. Academic and community-based recommendations that help to create a better life and future for tribal youth and their respective tribes will complete my presentation.

02.30 pm - 03.00 pm

Zságer, László Zsolt

Pázmány Péter Catholic University, Hungary (zsagerl@gmail.com)

László Zsolt Zságer has been studying English Language and Literature as well as World and Hungarian History and Pedagogy at Pázmány Péter Catholic University (PPCU) since 2003. His specializations and extra-curricular activities include Canadian Studies and American Studies. He is an acting member of the English dramatic society (2004-2008), the Culture Studies Module (Spain and

Latin America), Spanish Dep. and has also been enrolled in the African Studies Program (2006-2007) at Eötvös Loránd University, Budapest.

His interests include ancient belief systems, funerary rites and burial customs, 'shamanism' as a global phenomenon, archaeology, ancient writing systems, examining and exploring other cultures, prehistory and gardening.

Losing and Regaining Identity in Canada's Aboriginal Communities: Language Policies (Canada and Mexico Compared)

How, by which means can an individual be a part of cosmic powers and get into closer contact with the Creator? This is a question, which has numerous possible answers in different cultural contexts, but beyond question this purpose, I mean the ultimate attempt of human beings to be one with the Supernatural or Spiritual World, can be regarded as a feature all human beings in this world have in common. Individuals have been searching for adequate methods how to understand their world, the existence of the universe, where they are located in this complex system. This science of theory with which cultures could explain the existence of the universe and the ways they are related to the whole, is called cosmology. These previously-outlined ideas constitute the basis of the West Door of the Sacred Hoop, which Prof. Brian Rice refers to as 'coming to knowing', explaining the ways through which Aboriginal people can come to know the relationship between them and cosmic powers. There are diverse ways of 'coming into knowing': within the individual through visions and dreams; in the form of restorers and heroes; while practicing morals, ethics and laws of behavior on a daily basis; by making sacrifices; by regaining consciousness and identity.

In my presentation, I will attempt to investigate how these ways facilitating 'coming into knowing' have been addressed, included and implemented in Canada ranging from the Aboriginal action plans (e.g. Gathering Strength) proposed by federal governments through civil initiatives to streams represented, for instance, by the New Socialist magazine. Besides these, I also want to pay special attention to the role Aboriginal languages play in culture retention and how Aboriginal language retention has been addressed ranging from Canada to Mexico.

Brian Rice: Seeing the World with Aboriginal Eyes: A Four Directional Perspective on Human and non-Human Values, Cultures, and Relationships on Turtle Island. Winnipeg: Aboriginal Issues Press, 2005.

Panel 7/2 White/European in American Indian Societies

Room: SR 15.43/ BIV, Uni Graz, RESOWI

Chair: **Schultermandl, Silvia**

University of Graz, Austria (silvia.schultermandl@uni-graz.at)

02.00 pm - 02.30 pm

Hoelbling, Walter W.

University of Graz, Austria (walter.hoelbling@uni-graz.at)

Walter W. Hölbling is professor of U. S. literature and culture at the American Studies Department at the University of Graz, Austria. Among the books he wrote and co-edited are *Fiktionen vom Krieg im neueren amerikanischen Roman* [Fictions of War in Recent American Novels] (1987), *Utopian Thought in American Literature* (1988), *The European Emigrant Experience in the U. S. A.* (1992), *U. S. Documentary Films on World War II and Vietnam* (1993), *'Nature's Nation' Revisited: American Concepts of Nature from Wonder to Ecological Crisis* (2003), *What Is American?* (2004), *US Icons and Iconicity* (2006), *Theories Applied to Texts: For Students, By Students* (2009; 2007), *Landscapes of Postmodernity. Concepts and Paradigms of Critical Theory* (2010).

Together with Gabriele Pötscher he has published two volumes of poetry in English, *Love Lust Loss* (2003) and *Think Twice* (2006) and also served as guest editor for issue no. 37 of *Gangway Literary Magazine* in 2007 (<http://pandora.nla.gov.au/pan/10340/20080727-0001/www.gangway.net/magazine/index.html>.)

'The Unspeakable Other': American 'Braves' and the Discourse of Indian Captivity Narratives

The dominant image of Native Americans in most early tales of war and captivity is that of sub-human creatures. Like in most accounts of confrontations between Europeans and natives of other regions, the natives are ranked rather low on the Great Chain of Being, at times only a small step above the animal kingdom. Accordingly, the famous narrative of Mary Rowlandson's 11 weeks of captivity with the Wampanoag in 1676 sees the Indians as agents of God's wrath and focuses on the suffering and endurance of the faithful Puritan heroine. With the waning of Puritan influence and the growing diffusion of Enlightenment thought, the religious framework of the captivity narratives is replaced by secular political concepts. Native Americans become agents of the respective political enemies of the colonists: of the French during the French and Indian Wars, then the British during the War of Independence.

Certain elements of the captivity tale have become props of popular discourse in American encounters with other cultures; often, with some delay, they are recognized as elements of a colonial and racist master narrative that does no longer apply.

02.30 pm - 03.00 pm

Kádár, Judit Ágnes

Eszterházy College, Hungary (drkadarjudit@gmail.com)

Judit Kádár has taught American and Canadian Culture Studies at the Department of American Studies of Eszterházy College in Eger, Hungary for nineteen years, more recently with a focus on ethnic and multicultural studies. She published a textbook (*Critical Perspectives on English-Canadian Literature*, 1996.). She has received some research grants (FEFA, FEP,FRP/CEACS, JFK) and hold a temporary lecturing position at GCSU (Georgia, USA, 2009). As for her field of research, earlier she studied alternative histories and epistemological relativism in recent western Canadian fiction, while currently she is exploring the epistemological, psychological and sociological implications of the gone indigenous passage rites (Othering) in Canadian and American literature and culture.

The Politics of Going Native and "Out-Indianing" in Recent North American Fiction.

As part of a larger research project on "gone Indian" stories and ethnic shape shifters in contemporary U.S. and Canadian literature, now I investigate the politics of indigenization and the literary presentation of passing experiences in fiction like F. O'Toole's *White Savage*, D. Larsen's *The White*, A. Ruffo's *Grey Owl: The Mystery of Archibald Belaney*, C. Frazier's *Thirteen Moons*, L. Erdrich's *The Painted Drum*, and J. Fergus's *One Thousand White Women -The Journal of May Dodd*. On the one hand, "Indianness" and savagism, cultural hybridity, the notion of the "invisible whiteness of being" (L.Cook, Fullon) and whiteness as an epistemological barrier are explored in the context of these literary texts. On the other hand, Native position and suggestions for wannabes and their audiences are mentioned to highlight some possible approaches to indigenization and passing presented in contemporary North American literature, while obviously these interests are less focused on authentic Native culture and more explicitly on whiteness studies and non-Native attraction to the culture of the Other in general.

03.00 pm - 03.30 pm

Bussata, Sandra

Antrocom Onlus-Veneto, Hako Journal, Italy (info@hakomagazine.net)

Sandra Bussata taught in the Department of Cultural Anthropology, Faculty of Psychology of the University of Padua, from 1996 until 2008. She has a Masters in Social Anthropology from the University of Wales, Lampeter, UK. Her experiences with Native American cultures, in Northern Ireland during the 1980s and her knowledge of British culture and the Celtic Fringe, the Americas has made her sensitive to the metropolitan areas of the Imaginary, and issues related to the notions of culture, nation, race and ethnic identity. Her history in feminism has also made her sensitive to gender issues within the above mentioned issues. She has written numerous books and articles and co-organized various exhibitions. She is an expert and appreciated photographer, and part of the staff of the magazine online HAKO. She a member of the international network of American Indian Workshop (AIW), and the Italian anthropological associations AISEA and Antrocom Onlus

From Adoption to Eviction: The Blood Quantum and the Kahnawake Mohawks

Historically the Mohawks survived as a political-ethnic entity thanks to massive adoptions of people from other tribes, as well as European countries. They counted more 'galvanized' Mohawks than full-blooded ones already at the end of the 17th century. While they stopped adopting whole tribes after the Mourning/Beaver Wars, in the 18th century they still went on the warpath in order to take prisoners to adopt (those for sacrifice were a minority) as far as the Carolinas and Georgia. They managed to save their identity even during the 19th century, when many intermarried with the neighboring Whites, although the first cause of tribal turmoil were the repeated attempts of the 'conservative' minority to evict the so-called 'mixed-blood'. After the early 1970s the policy of evictions has changed: from the aim of a group of extremist militants in order to forcibly expel the 'non-Mohawks', that is the mixed-bloods and their relatives from the reservations, it has become a tribal council policy, which uses the manipulation of the blood quantum, a notion borrowed by popular biology from 19th century scientific racism, used by US bureaucracies to define Indians, and adopted by Kahnawake Mohawk who worked in the USA, to evict political troublemakers and check population growth, and especially the distribution of resources.

AIW Parallel Workshop Session 8

Saturday April 2, 2011
04.00 pm - 05.30 pm

Panel 8/1 Art

Room: SZ 15.21/ AII, Uni Graz, RESOWI

Chair: Moertl, Heidrun

University of Graz, Austria (heidrun.moertl@uni-graz.at)

04.00 pm - 04.30 pm

Lindner, Markus H.

Goethe University Frankfurt/Main, Germany (m.lindner@em.uni-frankfurt.de)

Markus Lindner is a cultural anthropologist at the Institut für Ethnologie, Goethe University Frankfurt am Main, Germany. He received his doctoral degree in 2007 for a dissertation on Tribal Tourism on the Standing Rock Reservation. In 2008 he worked as a guest curator at the Akta Lakota Museum & Cultural Center in Chamberlain, SD, USA and started to be interested in contemporary Native American artists, in their relation to the art world and in their art work. In 2010 he did a research trip to South Dakota and New Mexico, focusing on Sioux artists and their personal backgrounds.

"Sioux" artists between artistic demands and the market

Based on interviews from a research in 2010, this presentation will introduce some "Sioux" (mainly Lakota) art painters and their way of doing art. Even if some of them demand a great deal of their art, they are or feel dependent on the market and the wishes of their customers. Some artists seem to submit to the market as they have to make a living, while others try to stay independent from that influence. The presentation will explore the different ways of the artists as "high artists" or "commercial artists" and their dependency on the market. The differentiation between high and commercial paintings is not new, but has been existing since the early 20th century. The presentation will also integrate the artists' view of their personal art world and of their position within the broader art world, be it general Native American art or fine arts in general. Especially the latter seems to be a problem of most native artists.

04.30 pm - 05.00 pm

Chavarria, Antonio R.

Museum of Indian Arts & Culture/Laboratory of Anthropology (MIAC/LAB) in Santa Fe, USA (antonio.chavarria@state.nm.us)

Antonio R. Chavarria is the Curator of Ethnology at the Museum of Indian Arts & Culture/Laboratory of Anthropology (MIAC/LAB) in Santa Fe, New Mexico. A graduate of University of Colorado at Denver, he was the first Branigar Intern at the School of American Research in Santa Fe. Antonio has served as a board member for the Council for Museum Anthropology, the Committee on Practicing, Applied and Public Interest Anthropology, both sections of the American Anthropological Association, and as a cultural/exhibit consultant for Miami University of Ohio, the Pojoaque Pueblo Poeh Center, the National Park Service, the Peabody Museum of Archaeology and Ethnology, the Haak'u Museum at the Sky City Cultural Center and the Southwest Association for Indian Arts. He also served as a Community Liaison and Curator for the inaugural Pueblo exhibition at the National Museum of the American Indian in Washington DC. He resides and abides at Santa Clara Pueblo.

Centuries Together and a River Apart: Inter-Puebloan Perspectives on Keres Ceramic Production

The pottery of Cochiti (Kotyiti) and Santo Domingo (Ki'-Wa), two Keres-speaking Pueblos along the Rio Grande in New Mexico, intrigues the curator, attracts the collector, and often confounds the scholar. Sharing a pottery tradition extending back into antiquity, common resources are utilized yet painting styles of each village significantly diverge in the late 1800's. Alone, each pueblo's ceramic tradition has been previously examined. If ever studied together, it has been as an overall Puebloan study of a specific form or style. This presentation examines a comparative research project using novel modes of interpretation that positions the ceramic practices of these villages side by side; geographically, temporally, and taxonomically. Using the extensive collections of the Museum of Indian Arts & Culture/Laboratory of Anthropology in Santa Fe, the pottery of Santo Domingo and Cochiti is interpreted by varying perspectives, including the artistic, curatorial, anthropological and indigenous points-of-view. This presentation reveals the pueblo pottery on many levels and avenues of experience with an ultimate realization that each analysis can only bring so much light on Pueblo art and culture, with much detail and meaning left in the villages where the art was born. Using multi-vocality and inter-disciplinary approaches, this comparative study challenges concepts of authority, perspective, and interpretation.

05.00 pm - 05.30 pm

Szamosi, Gertrud

University of Pécs, Hungary (szamosi.gertrud@pte.hu)

Gertrud Szamosi has been lecturing at the Institute of English Studies at the University of Pécs, Hungary in the fields of British and Postcolonial literatures, Cultural studies, British, Scottish and Canadian studies since 1990. She has published under the theme of Postcolonial literatures, edited a volume of Contemporary Scottish Short Stories in Hungarian (1998), and co-edited an Anthology of Postmodern Literary Theory (2002).

Native influence in the arts of Emily Carr

Emily Carr (1871-1945), mostly known as a painter, has become an emblematic figure of Canadian art. In her paintings she gave a lot of attention to the British Columbian rainforest and to the relics of Indian life and art. It was through totem art that she discovered that her own art should primarily be rooted in and connected to nature.

Her collection of short stories, *Klee Wyck* takes the reader on a journey to the Queen Charlotte Islands and the Skeena Valley. In the course of her trip Carr was fascinated by "powerful tales of banished spiritualism" that the fading and deteriorating totems told her. Her collection of stories are more than fictive portraits of the aboriginal inhabitants of the northwest coast as they also recount the formative role and influence of native culture on Carr's artistic and personal development.

In her writings and paintings alike, Carr often perceived herself as a mediator between different cultures and peoples. She liked to identify the creative part of herself as Indian as she found new openings for her artistic development in the free and friendly environment of the natives.

The presentation explores connections between Emily Carr's totem paintings and her short story "D'Sonoqua" in the context of Canadian wilderness literature.

Panel 8/2 Interpretations of American Indian History

Room: SR 15.43/ BIV, Uni Graz, RESOWI

Chair: Potter-Deiml, Raeschelle

Independent Scholar, Austria (potterdeimel@netscape.net)

04.00 pm - 04.30 pm

Savalle, Caroline

University of Tours, France (carosavalle@gmail.com)

Caroline Savalle is a PhD candidate at the University of Tours, France. Her research deals with first contacts between Native American populations and British colonists on the North American East coast. More specifically, her dissertation focuses on food history and relationships and behaviors linked to food-procuring or food-sharing activities. Archaeology, history and ethnohistory are linked in her research in order to give a panoramic view of the 14th to 17th century situation.

Educated in France as a double major in English studies and history/archaeology, she also studied for two years in the US (Rutgers, NJ and Pittsburgh, PA as a TA). She taught history and geography in a local high school and gave English classes at the University of Tours and is currently teaching English to nursing school first year students.

First Contacts Between British People and North American Indians and Their Consequences on Each Group's Ways of Life.

This research aims at studying the consequences that contacts between British people and Native American populations had on their respective ways of life. There is a widespread cliché in people's minds according to which only British people would have had (heavily) left their marks on the North American ground and peoples that they encountered. Nevertheless, and contrarily to this idea, we shall tackle here their reciprocal influence, that is the way in which Native tribes also deeply impacted British colonists' everyday life in the New World. We were able to witness such an influence thanks to archaeological, historical and ethnohistorical evidence.

Various angles were chosen for this research such as the cultural habits and behaviors directly or indirectly linked to food (How did people have access to food supplies? How were foodstuffs prepared or cooked? Were food and/or meals shared? Which social links and practices -if any- derived from such habits?...).

We shall also have to present to the audience what Native people's connections and attitudes towards other tribes, or colonists from different European nations, were. And these could have been friendly, diplomatic, economical or even hostile relationships, implying political management and thinking ahead of taking actions, which was commonly omitted in the past.

04.30 pm - 05.00 pm

Wilczyńska, Elżbieta

Adam Mickiewicz University in Poznań, Poland (elzbieta@amu.edu.pl)

Elżbieta Wilczyńska graduated from the English Philology Department at Adam Mickiewicz University in Poznań, Poland in 1985. Since then she has been working there. First she worked as an English translator of academic texts from various fields of studies but since 1996 she has been working at the Teacher Training College at this University. Besides English skills she also teaches American studies and runs a seminar on teaching culture of English speaking countries to Polish students at elementary and secondary level. She wrote her PhD dissertation on Native Americans titled "Literary Representations of the Pequot nation. Present or Absent?" which she defended in 2008 at Mikołaj Kopernik University in Toruń. Her major field of interest in American studies is ethnic minorities, specifically Native Americans, their history, culture, identity and place in contemporary America. Within this field she taught various seminars, ranging from Native American literature to different

aspects of Native American cultures. She took part in many conferences organized mainly by the Polish Association of American Studies and in workshops on American culture organized by American Embassy in Warsaw. She published articles within the field of Native American studies in Polish and foreign journals and post-conference proceedings.

The Battle over Genocide – Was it also the experience of Native Americans?

William Apess claimed in 1829 in his book *A Son of the Forest* that Native Americans were double victims of European colonization, first they were deprived of the land and then of the language, because others told their history. Since 1970 Native Americans have not only been regaining their lands, but also their voice to tell their history from their point of view. Access to the archives and recent technological developments have made it possible to shed a new light on their history over the last centuries. Among others, because of computer simulation methods it is possible for archaeologists to calculate the number of people that used to populate American continents a long time ago. In view of these findings it looks as if the population of the indigenous people of the American continents was ten times, or more, higher than it has been estimated. On the basis of these findings Native American scholars peddle the view that these numbers indicate that what happened to Native Americans was not only a matter of land deprivation, wars, plagues, but in the first place a planned genocide on the part of Europeans that advocated the ideals of Christianity, and then life, liberty and pursuit of happiness for all. So along with other nations, like the Armenians or Cambodians, some Native Americans want to apply the term genocide to the plight of Native Americans. It will be the aim of this talk to present the problem and formulate my view point by referring to the scholarly supported views of some of the advocates of the theory of Indian genocide, mainly Ward Churchill, the author of a book *A Little Matter of Genocide* and David E. Stannard *American Holocaust* and the responses of other American historians on this highly controversial issue, for example Charles Mann in his book *1491: New Revelations of the Americas before Columbus*. I would like also to compare it to a contemporary debate presently held in Poland whether the murder of Polish soldiers and intelligentsia in Katyn in 1941 should also be labeled genocide.

AIW Parallel Workshop Session 9

Saturday, April 2, 2011
05.45 pm - 06.45 pm

Panel 9/1 Reconfiguring Native Archives. Community and Activism.

Room: SZ 15.21/ AII, Uni Graz, RESOWI

Chair: Maierhofer, Roberta

University of Graz, Austria (roberta.maierhofer@uni-graz.at)

05.45 pm - 06.15 pm

Taylor, Franci L.

Washington State University, USA (franci.taylor@wsu.edu)

Franci L. Taylor (Choctaw) is the Native American Retention Counselor at Washington State University (WSU) in Pullman Washington. She holds a Bachelor of Science in Anthropology, a Master of Arts in Native American Studies, and is a ABD - PhD Candidate at the University of Leiden's Faculty of Archaeology with a focus on North American Indian communities and the creation of research protocols and process for American Indian communities. Additional areas of research and lecturing include; contemporary issues in American Indian communities, women's studies, American Indian identity issues, commodification of traditional ceremonies, medicinal plants of the Northern Plains, and other subjects. She is a traditional dancer, artist, and most importantly, a mother and grandmother.

Who's Story, Who's Rules, & Where do we go from here: How to create collaboration with American Indian Communities and Why you should want to.

There is a rising momentum within North American indigenous people to take back control of their histories and knowledge. Many to most American Indian Nation within the US now require contractual agreements between the tribe and any researcher, prior to any research being begun. Contracts must be reviewed and agreed to by Tribal Internal Review Boards and or Tribal Historic Preservation Office. At the same time a growing number of collaborations are being developed by innovative institutions to archive and maintain information as portal projects. This brings to the forefront the question of ownership and access. This session will discuss the movement to secure Memorandums of Understanding between research institutions, research individuals, and the peoples they seek to study and publish about; how to create contracts and memorandums that are mutually beneficial, and seeks to increase understanding as to why American Indian nations feel this is necessary.

06.15 pm - 06.45 pm

Barrenechea, Antonio

University of Mary Washington, USA (abarrene@umw.edu)

Antonio Barrenechea specializes as a teacher and scholar of the Literature of the Americas at the University of Mary Washington in Virginia, USA. He has published articles in the journals Comparative Literature, Comparative American Studies, and La Revista Iberoamericana, and in the recent volume Teaching and Studying the Americas: Cultural Influences from Colonialism to the Present. Currently, he is completing a book-length manuscript that treats the use of colonial sources across modern North American literatures.

"Pan-Indigenous History and Multimedia Aesthetics in Almanac of the Dead"

This presentation examines how, coincident with the quincentennial of Columbus's landfall in the Caribbean, Silko's Almanac of the Dead (1991) links Yaqui history to the Popol Vuh, and to Maya

pictographic and oral traditions more generally. In ways that connect Anglo America to the Hispanic and pre-Hispanic world, Silko follows the work of Miguel Angel Asturias, a translator of the Popol Vuh and a Nobel Prize winning author who used Amerindian texts as templates for his own indigenist fiction. Like the politically-committed Guatemalan writer, Silko forwards a spiritual vision of American borderlands that combats a 500-year-old history of material exploitation and that expands national histories in ampler and more hemispheric directions. My Inter-American approach reveals two intertwined elements that I believe are central to *Almanac of the Dead*: 1) the inter-artistic dimensions of the novel, and in particular the way in which its language (often in imitation of oral storytelling) intersect with pre-Columbian visual forms; and 2) the hemispheric span of its narrative, which, in order to forge a bulwark to multinational corporations in the age of globalization, connects the physical and cultural geographies of native peoples from across the Americas.

Panel 9/2 Inter-American Perspectives

Room: SR 15.43/ BIV, Uni Graz, RESOWI

Chair: Rountree, Helen

Old Dominion University (retired), USA (metemsis@verizon.net)

05.45 pm - 06.15 pm

Hemmilä, Anita

University of Jyväskylä, Finland (anita@finola.com)

Anita Hemmilä lives in Kuopio, Finland, and her cross-disciplinary research interest centers around Native American two-spirits (formerly called "berdache"). She is currently finishing her dissertation entitled "Representations of Native American Two-Spirited Males through Critical Linguistics" at the Department of Languages, University of Jyväskylä. She has presented different aspects of her research in two previous American Indian Workshops. Before her research on two-spirits, she worked as an English and French teacher. She has also taught visual art, which she studied in San Francisco, USA. She recently presented at the 6th International Gender and Language Association conference in Tokyo, Japan.

Native American Gender-Crossing Phenomena and the Inter-American perspective

Indigenous cross-gender individuals and institutions have been found in both South and North America. Yet, because of the geography, the line between the two continents is seldom crossed when it comes to research material on these people. Yet, such a line is not so strong in the sources. For example, Spanish sources "document" instances of gender-crossing in both continents. Nevertheless, there is a lot more published research on the gender-crossing and –mixing phenomena in North America than there is on the South. When Jonathan N. Katz (1976) published a collection of short excerpts of historic sources describing Native American gender-crossing individuals and the socio-religious institution surrounding it in their English language translations, the collection was well-received and used by American scholars (e.g., Williams 1986). Guerra's (1971) English-language excerpts of somewhat similar phenomena from Mid- and South America do not seem to have inspired as many scholars to publish on gender-crossing amongst indigenous South Americas. That is why a new approach to research on various forms of gender-crossing and –mixing amongst all Native Americans is needed, an approach that transcends the lines created by geography or nation-states. This does not mean that one should ignore the great differences in the structures of societies and religious practices between various indigenous cultures to reach sweeping conclusions on the position of "berdaches" in Americas (e.g., Trexler 1995). By illustrating some of the main findings of my application of critical linguistics to historic sources describing Native American gender-crossing and –mixing males, and how these sources have been used in (mostly) American anthropology, I aim to explore the possibilities of both historic and contemporary research from the point of view of Inter-America.

06.15 pm - 06.45 pm

Bell, Gregory Jason

Tomas Bata University, Czech Republic / University of Cincinnati, USA (bell@fhs.utb.cz)

Gregory Jason Bell is a PhD candidate in U.S. history at the University of Cincinnati and currently writing his dissertation on the regional identity of 19th century Florida. He lives in the Czech Republic and teaches American Studies at Tomas Bata University in Zlín.

"The Amerindians of Peninsular Florida and their Enduring Relationship with the Caribbean"

U.S. scholars have tended to group Florida's Amerindians together with other southeastern North American tribes. Florida's Amerindians, however, were not a monolithic group. While the Amerindians

of northern Florida might have at some point adopted the Mississippian culture, from the Paleoindian period until the mid-19th century the Amerindians of peninsular Florida maintained a closer relationship with the Caribbean and should therefore be studied primarily within a circum-Caribbean context.

AIW Parallel Workshop Session 10

Sunday, April 3, 2011
09.00 am - 10.30 am

Panel 10/1 Media & Pan-Indigeneity

Room: SZ 15.21/ AII, Uni Graz, RESOWI

Chair: Kaltmeier, Olaf

Bielefeld University, Germany (olaf.kaltmeier@uni-bielefeld.de)

09.00 am - 09.30 am

Kemner, Jochen

Bielefeld University, Germany (jkemner@uni-bielefeld.de)

Jochen Kemner, Dr. Phil, works as senior researcher at the Department of Latin American History at Bielefeld University, Germany and is affiliated with the Collaborative Research Centre "The Political as Communicate Space in History". His current project is on "Politics of Ethnicity and its Institutionalization in Transnational Negotiation Processes (1970-2007)".

He completed his PhD titled "Free People of Colour in Santiago de Cuba: A Collective Biography (1850-1886)", published in 2010 by Lit. Verlag/ Münster in 2006. Two main research interests are Race and Ethnicity in the Americas; Slavery and its Place in History; Colonialism/Decolonization; the Caribbean, especially Cuba, in the 19th and 20th Century.

Giving Native Americans a voice in a global political arena: The World Council of Indigenous Peoples (1975-1996)

The 1970s not only witnessed the emergence of strong indigenous organizations on a local and regional level both in Anglo- as in Latin America but also a first step towards hemispherical representation of native Americans. The World Council of Indigenous Peoples was founded in 1975 in Port Alberni, British Colombia, after two previous preparatory meetings that took place in Georgetown/Guyana and Copenhagen. The WCIP soon received consultation status within the United Nations Systems and was one of the most active indigenous organizations throughout the 1980s until its dissolution in 1996, participating both in the revision of the ILO-convention 107 as in the United Nations draft declaration on indigenous rights.

Predominantly organized by member-groups from the Americas, the WCIP professed a global outreach, though the history of this important organization reflects also different and controversial attitudes and orientations between representatives from the Northern and the Southern hemispheres.

This presentation will take the history of the World Council of Indigenous Peoples - until now rather neglected by the scholarship (exemptions Sanders 1980, Massay 1986) - as a tool to analyze similarities and differences between indigenous organizations within the Western Hemisphere. It is aimed to advance our knowledge on how indigenous organizations tried to formulate a common agenda in order to enhance their joint concerns.

09.30 am - 10.00 am

Budka, Philipp

University of Vienna, Austria (ph.budka@philbu.net)

Philipp Budka is PhD candidate and part-time lecturer at the Department of Social and Cultural Anthropology of the University of Vienna, Austria. He is interested in media technologies, information and communication technologies, indigenous media, transnationalism, social and cultural theory, ethnicity, production and transfer of knowledge and ethnographic methods. He is currently doing work

in a variety of fields such as Northwestern Ontario, Canada, several internet environments and the University of Vienna.

Connecting First Nations through communication and media technologies in Ontario, Canada

In this contribution, I want to take a look at indigenous media technologies in the geographical and socio-cultural contexts of Northern Ontario, Canada. By introducing two case studies, I intend to show how First Nations have taken control over the production and uses of media technologies in the last 35 years. In both cases indigenous organizations have been taking initiative to produce and distribute their own media and technology services to connect people in this huge and thinly populated area.

The Wawatay Native Communication Society provides the First Nation communities of the Nishnawbe Aski and its Ojibwe, Oji-Cree and Cree speaking indigenous inhabitants with newspapers, radio and TV programs as well as online news. The Kuhkenah Network (K-Net), an Aboriginal information and communication technology provider, offers broadband internet and cell phone networks as well as services such as telehealth, videoconferencing, online learning, personal e-mail and homepages.

Building on ethnographic research, which was conducted between 2006 and 2008, this presentation intends to contribute to the understanding of the history, the challenges and the possible future of indigenous media technologies in this part of the Americas and in a wider context of transnational media and technoscapes.

Panel 10/2 Knowledge, Place and Ecology

Room: SR 15.43/ BIV, Uni Graz, RESOWI

Chair: Theis, Alexia

University of Duisburg-Essen, Germany (alexia.theis@uni-due.de)

09.00 am - 09.30 am

Harkin, Michael E.

University of Wyoming, USA / University of Graz, Austria (harkin@uwyo.edu)

Michael Harkin is professor of anthropology at the University of Wyoming, USA and Fulbright Distinguished Chair in Cultural Studies at the University of Graz, Austria (spring 2011). He received his PhD in 1988 from the University of Chicago. He has held faculty appointments at Emory and Montana State Universities, and has been a visiting professor at Shanghai University. He is editor of the journal *Ethnohistory*, and on the editorial board of UNESCO's *Encyclopedia of Life Support Systems*. He is the author or editor of four books and over one hundred additional publications.

Landscape and Ecology: How Religious and Aesthetic Perceptions of Landscape Model the Ecosystem

Much of landscape theory has been influenced by phenomenological approaches. While this has been very valuable, resulting in work such as Basso's famous ethnography of Western Apache placenames, there is a tendency to divorce such analyses from the natural environment. Calls by Edward Casey and others to separate "place" from "space" explicitly do this, and thus limit what such analysis can accomplish. This reflects broader cultural dualisms rooted in Cartesianism, and played out in the opposition between humanistic and scientific study, which expresses itself uniquely within anthropology. Having argued previously that meanings attached to landscape forms are "motivated" in the linguistic sense, I would push that argument further. Rather than expressions only of culturally-specific symbolic meanings, I argue that narratives associated with landscapes are specific expressions of ecological knowledge. Moreover, I argue that the concept of "sacred place," while useful from the standpoint of land management, is a misconstrual of a modality for thinking about any landscape.

09.30 am - 10.00 am

Swafford, Tamrala

Arizona State University, USA (cherokeehistorian@yahoo.com)

Tamrala Swafford received a PhD in American History from Arizona State University in 2009. Her specialty is 20th century American Indian Studies and her doctoral dissertation was entitled, "The Spirit of Gadu:gi: Community Development Efforts Among the Eastern Band of Cherokee Indians, 1934 to 1984." This research examines the efforts of the Eastern Cherokee communities to embrace their traditional value known as gadu:gi (meaning to work together for the good of all) and how it led them to successful economic and community development ventures in the twentieth century. This study is under revision to manuscript form for publication. Tamrala Swafford is currently adjunct teaching the U.S. History survey course for the University of Maryland and teaching the American Indian History survey course for American Military University, both online.

Our Heart is in One Place: Traditional Knowledge, Sense of Place, and Modern Identity among the Cherokee and Yaqui Indians.

Traditional indigenous knowledge lies in communities. My current research focuses on the intersection of the experience of place, modern identity and the traditional knowledge of the Cherokee people in both North Carolina and Oklahoma, particularly the value of ga-du-gi. This Cherokee word means to work together for the good of the community and exemplifies community service. Having a subspecialty in Latin American History, I am also interested in the traditional knowledge of the indigenous communities in Latin American countries. The Yaqui communities in the Sonoran regions of

Mexico employ the word *lutu'uria* to express the fulfillment of social responsibility in ritual labor or ordinary labor in service to others. My contention is that reciprocity and interpersonal relations contribute to the creation of economic and socially sustainable communities in indigenous communities throughout the Americas. Just as the Cherokee *ga-du-gi* has evolved over the past hundred years, traditional tribal institutions throughout the Americas have also evolved. Scholars working in American Indian Studies need to conduct more research in the area of indigenous traditional knowledge from an inter-American perspective to discover the various means of community engagement to restore or maintain traditional values and create stable communities in a modern world.

10.00 am - 10.30 am

Brabec de Mori, Bernd

University of Graz, Austria (bernd.brabec@uni-graz.at)

Bernd Brabec de Mori is an ethnomusicologist specialized in indigenous music from the Ucayali valley in Eastern Peru. He spent some years in the field and became integrated in the indigenous group Shipibo-Konibo. He now lives in Austria and has been working at the audiovisual archive Phonogrammarchiv of the Austrian Academy of Sciences and as an assistant at the Centre for Systematic Musicology at the University of Graz, Austria. He publishes in the areas of Western Amazonian indigenous music, arts and history, and the complex of music, ritual and altered states.

From the Native's Point of View: Amerindian Ontologies from the Amazon and their Ecological and Social consequences in the West.

During the last two decades, important theories have emerged in Amazonian anthropology regarding the construction of ontologies among American lowland societies. Descola's ontological categories (animism, totemism, naturalism, analogism) and Viveiros de Castro's amerindian perspectivism are most often discussed in this context.

These theories, although centered on Amazonian indigenous groups, have far-reaching consequences: first, perspectivism can be traced among many amerindian societies, also in North America; second, "multinaturalism" as formulated by Viveiros de Castro as a declared counter-proposal to the common Western concept of "multiculturalism" can yield interesting results when applied to non-Amazonian societies and their respective ontologies. Multiculturalism proposes bodily-exterior equity and cultural diversity among all humans (and in a restricted sense also non-humans), while multinaturalism defines humankind by cultural or mental-interior equity whereas physical and "natural" aspects are diverse. Besides challenging the common Western dichotomies between body and mind as well as nature and culture, such ontologies insist on a renewed ecological understanding – as "human culture" can be ascribed to all beings.

The author illustrates this problem with musical and lyric examples from Western Amazonian indigenous groups and questions the validity of these ontological constructions in actual ethnography among 21st-Century Native Americans in their interaction with the Western world.

AIW Parallel Workshop Session 11

Sunday, April 3, 2011
11.00 am - 12.00 pm

Panel 11/1 The Narrow Path Between the Rocks and the Rapids (film screening)

Room: SZ 15.21/ AII, Uni Graz, RESOWI

Technical Assistance: Wappl, Michael
Graz, Austria (michael.wappl@chello.at)

Filmmakers will not be present during the showing!

Jacqueline R. Hookimaw-Witt is of the Attawapiskat First Nation, a Swampy-Cree nation, and a member of the Polar Bear Clan. She was born in Attawapiskat in 1965 and was raised there within her traditional culture and language (Cree, n-dialect). She did her undergraduate studies in Native Studies at Trent University, undertook her MA (Magister Artus) degree at Trent University and received her PhD degree from the Ontario Institute for Studies in Education at the University of Toronto, CA. Her PhD thesis, a study among Zapotec women of Mexico and Attawapiskat-Cree women, was published as a book in 2010 (Jacqueline Hookimaw-Witt 2010, *The World is Ours – Aboriginal Feminism Interpreted from Women's Roles of Sacred Responsibility to the Land*. Kanata, Ontario: J. Charlton Publishing). To be closer to her own people, Jackie put a possible academic career on hold, moving back to Attawapiskat after she received her PhD degree in December 2007, now working in the Health Centre of the community. She is an activist for social and environmental justice and sees this activism as her role as an Inninew Esquew (Cree woman), as expressed in her book. Her ongoing research materializes in video documentaries she produces together with her husband.

Norbert W. Witt was born in Painten (Bavaria), Germany in 1951, getting his first degrees from the Hochschule für Bildende Künste in Berlin and the Ludwig Maximilian University in Munich, teaching at the Staatliche Berufsschule Traunstein for over 10 years before he emigrated to Canada in 1987. He got one of his first full-time employments as a teacher on the Algonquin Reserve of Winneway in Western Quebec in 1988. During his year in Winneway he was writing his novel *Die Nacht des Bären* which was first published by Signal Verlag, Baden-Baden and then as paperback by dtv-junior in München. From 1989 to 1991 he was teaching at the elementary School in Attawapiskat, a remote Cree community on the Ontario James Bay coast, where he met his now wife Jacqueline Hookimaw. With Jackie, he returned South for University studies doing his M.A. at Trent University (in Native Studies) and his PhD at the Ontario Institute for Studies in Education at the University of Toronto. From 1999 to 2002 he was the department head of the Indian Education Department at the First Nations University in Regina, Saskatchewan and was then teaching at the University of Regina from 2002 to 2007, developing education programs with Saskatchewan First Nations and the Ministry of Education in Regina. In December 2007 he moved with his wife back to Attawapiskat. To this date he is still connected to the University of Regina as adjunct professor, being the PhD thesis supervisor for a Cree man from Manitoba who will defend his thesis on Restorative Justice of the Mushkegowuk in fall 2010. Norbert is meanwhile producing video documentaries together with Jackie, using the filmmaking as research tool in Native communities that is closer to Indigenous research methodologies because it includes the emotional and spiritual realms of Life as well as the physical and mental.

Kattawapiskaw – the narrow path between the rocks in the rapids

This documentary video shows the reality of the Mushkegowuk Inninewuk (the People of the swamp) community of Attawapiskat in Northern Ontario seen through the eyes of its inhabitants, starting with an interview of the eldest member of the tribe, Margaret Wabano, who was 102 years old at the time of the interview in 2007. Her narrative of the life of the Mushkego-Cree should show a circular view on

history with historical life still reflected in contemporary, modern life on reserve. This view should be the key to understanding why the Muskegowuk Inninewuk put so much emphasis on basing their relations to the rest of the nation (Canada) on their language and culture despite the assimilation attempts by Omishtegosho (the White Man) for the last 350 years. The video shows scenes of contemporary life and pictures of the past, the struggle with multinational corporations which want to *develop* their land, and the hope that the future generation will still follow the path of the ancestors where women are not only the heart of the nation but also the keepers of the fire (culture) that will determine the future.

Panel 11/2 Indigenous Knowledge & Scientific Research

Room: SR 15.43/ BIV, Uni Graz, RESOWI

Chair: Hämäläinen, Riku

University of Helsinki, Finland (riku.t.hamalainen@helsinki.fi)

11.00 am - 11.30 am

Ishii, Lomayumtewa C.

Northern Arizona University, USA (lomayumtew.ishii@nau.edu)

Dr. Lomayumtewa C. Ishii is Hopi Indian from the village of Sichomovi on the Hopi Reservation. His Hopi name is Hovelo and he is from the Roadrunner/Mustard Clan. He is an Associate Professor and Chair of the Applied Indigenous Studies Department at Northern Arizona University, USA. He teaches graduate and undergraduate American Indian history courses, Indigenous Research Methodologies and American Indian Expression.

The State of Native America: Cultural Survival and Levels of Historical Authoritativeness

The State of Native America encompasses many social and cultural institutions that have a direct bearing on indigenous survival. Issues such as health, education, traditional knowledge, history, and sacred sites have been influenced by colonialism. The historical evolution and metamorphosis of contemporary issues is often defined by different levels of authority through history that define and articulate certainty about these issues. How can research negotiate both the western and indigenous while recognizing and highlighting these diverse perspectives? In this presentation, Dr. Ishii will provide insight into the roles that colonialism and "Western tradition" research have played for indigenous communities, and how this authority has affected the current state of Native American research and issues. But more importantly, this presentation will address critical approaches that report, critique, identify, and combat the rhetorical techniques used to deny the value, authority, and legitimacy of indigenous knowledge production that has historically privileged non-indigenous knowledge, and how indigenous communities have used indigenously-based sensibilities for their cultural survival.

11.30 am - 12.00 pm

Machado, Ana Paula

Universidade Aberta, Portugal (opala.machado@gmail.com)

Ana Paula Machado currently works as Assistant Professor in English and American Studies, at Universidade Aberta, Portugal, teaching courses in English, American Indian Literatures, and Canadian Society and Culture. She has a PhD in American Studies with a dissertation in American Indian Studies, under the title of: "Spirituality and Androgyny – A Study of the Figure of the Berdache in North-American Indian Cultures". She carried out research at the American Indian Studies Department of the University of Arizona, under the supervision of Cherokee Professor Tom Holm. She was the recipient of a Faculty Enrichment Program Scholarship in Canadian Studies, visiting several universities in Canada, namely Trent University, Ontario, where she pursued her research on Indigenous Epistemologies and Ontologies. She has presented papers at several National and International Conferences and Workshops on Native American Studies. She has published nationally and internationally on Native American Studies themes.

Recovering Their Voices: The Celebration of Indigenous Knowledge

It is often stressed that Native American cultures are different and diverse, and that scholars should not try to read any trans-cultural meanings or make any Pan-India inferences in their study of these cultures.

On the other hand, there are those who defend that Native cultures should be left alone, and those peoples should be allowed to "speak for themselves".

While all these opinions hold some truth in their argument, they may also, in time, lead to extreme cases of separatism, isolationism, oblivion, and inverted hegemony.

It is not difficult for someone who has devoted some time to the quiet study of History, to devise plans of the old Roman maxim "divide to conquer", in the midst of some seemingly well-intentioned aims of establishing differences, borders, and limits between cultures.

As it is, neither expansionism, nor isolationism and separatism have done much to further the ideals or values initially nurtured by cultures.

So, it was with great delight that I welcomed the theme proposed by the Graz Workshop, and that I intend to expound some of the current cultural trends of the Indigenous Peoples of America, as regards reclaiming their voices, their knowledge and ontologies, having as a cornerstone the work currently being carried out at Trent University Indigenous Studies Department, Ontario, Canada, which has been following a unique pattern in asserting Indigenous viewpoints, and which I have had the chance to study closely.

Presenters, Panel Chairs and Performers

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