



# Arrows of Time

## Narrating the Past and Present

39<sup>th</sup> American Indian Workshop  
Ghent University, April 10-13, 2018



## Introduction

The organizers of this, the 39th edition of the American Indian Workshop, titled "Arrows of Time: Narrating the Past and Present," wish to thank everyone who submitted proposals in response to the call for papers. This conference has been nearly two years in the planning, and the level of interest shown by regular attendees of the AIW, as well as new participants, was encouraging.

We particularly wished to highlight the historical connections –political, cultural, and academic – between the Low Countries, modern day Belgium and the Netherlands, and the Indigenous peoples of the Americas. Interest in Early Modern Indigenous interactions with the Dutch in New Amsterdam is growing, but some lesser-known intersections have recently begun to draw wider attention. For example, in 2016, Ghent played host to a popular exhibition on Father Pieter-Jan de Smet and his mission to the Americas. At the same time, the city's football team came under fire for its use of an 'Indian' logo and mascots, giving rise to debate regarding its origins and appropriateness. Other connections, however, such as Margaret of Austria's collection of artefacts from the New World kept at her court in Mechelen, or Frans Olbrecht's fieldwork among the Eastern Cherokee, have garnered comparatively little scholarly attention.

Secondly, we invited contributions that problematize the uses and notions of 'history,' especially with reference to present day conflicts. This a very timely subject as the contested past is increasingly coming to the fore in the contested present. For example, the Idle No More and NoDAPL movements of the last five years rely heavily on the relatively recent past in their discourses about the present, and projected/envisioned/anticipated futures. Meanwhile, research published in *Nature* in 2017 that may push the peopling of the Americas back by 100,000 years has ignited a firestorm of controversy among the scientific community, and it may well become more widespread. The Clovis First and Bering Strait Land Bridge theories already play a prominent role in public discourses regarding 'Indigeneity' in North America, and the possible impact of these new findings on ongoing debates remains to be seen. Additionally, there is growing interest in how non-Western and syncretic communities conceptualize such notions as 'the past.'

Thirdly, we wanted to explore the pedagogical and institutional side of history. The decolonization of academia is starting to gain traction, with increased discussion among educational policy makers on how to diversify curricula. How can this be achieved with reference to secondary and university history classes without trivializing the subject material and how can these topics be presented to a wider audience? Additionally, how can we accomplish the decolonization of the past within academia itself – especially in light of the recent controversies surrounding appointments at Dartmouth and elsewhere?

Paper, panel, poster, and film proposals were submitted to the conference on a number of topics, including Low Countries connections, reception and representation of the past, contested histories, reconceptualization of key concepts, and the decolonization of classrooms and museums. We understand and appreciate the great lengths to which many of you have gone in order to be here, particularly considering the increasing budgetary constraints affecting many humanities departments around the globe. In the current climate, gatherings that encourage the free and open exchange of ideas are more important than ever. Thank you all for joining us.

Lastly, we would like to extend our heartfelt gratitude to our friends, families, colleagues, and our student volunteers. Without your support, this would not have been possible.

Sincerely,

Prof. dr Michael Limberger  
Fien Lauwaerts  
Thomas Donald Jacobs

April 5, 2018

**12:00-1:00, registration**

Location: University Forum (UFO), Sint-Pietersnieuwstraat 35

**1:00-4:00, conference opening**

*Prof. dr René Vermeir*, Ghent University

Welcome and opening remarks

*Elizabeth James-Perry*

"Mobile islands, a fluid sense of home: Wampanoag views of our lives, history and belonging(s)"

For countless generations, tribal people in modern-day Eastern Massachusetts and Rhode Island have been profoundly influenced equally by their homelands and home-waters. While our ability to practice some traditions such as near shore whaling and beach harvest, extensive wampum use, and annual storytelling ceremonies may have been hampered due to colonization, wars, and missionizing, Wampanoag people became adept at shoring up culture, preserving their values, beliefs and priorities through family lore, writings and visual clues in art and the landscape, even while participating in the new coastal economy and industrial scale whaling. In this discussion I will look at some historic and extant tribal villages oriented towards the sea for convenient travel, lucrative trade, and to procure huge quantities of seasonal food including through annual whale hunts, and consider the way tribal ocean clan identities and responsibilities are still important today.

*Camiel Van Breedam*

"Native American history and a contemporary Belgian artist: an interview"

Hendrik Pinxten, Professor Emeritus of Cultural Anthropology at Ghent University will interview Camiel Van Breedam about his work and its themes, materials, and purpose. Questions posed include: "does your work express a political statement?" And "indignation is a moral position, but not necessarily a political one, nor an artistic one: what is your view?"

*Dr Lomayumtewa Ishii*

"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 non-indigenous perspectives over time and space. 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.

**7:00-9:00, reception at UGent Ethnographic Collections**

Location: Het Pand, Onderbergen 1

*Dr Pauline van der Zee*, Ghent University

The Ethnographic Collections of Ghent University (EVUG) comprise the oldest ethnological collection in Flanders. They are almost as old as the university itself; the first objects came from Java and were acquired in 1825. The permanent display comprises about 350 objects from Africa, Oceania, Indonesia and the Americas, and the EVUG is valued in both Belgium and abroad for its uniqueness.

**Wednesday, April 11**

Location: Faculteit Economie en Bedrijfskunde, Tweekerkenstraat 2

**9:00-11:00, sessions 1, 2, and 3**

**Session 1: "Low Countries connections: Christian missions"**

Location: Auditorium 0.2 Hein Picard

Moderator: Michael Limberger

*Karim Michel Tiro*, Xavier University

"'La bouche Belgique' at Detroit: Fr. Pierre Potier and the Huron, 1743-1781"

*E. Richard Hart*, former Executive Director of the Institute of the North American West

"Father de Smet and the Arrow Lakes"

**Session 2: "Conceptualizing time and history in literature"**

Location: Auditorium 0.3 André Vlerick

Moderator: Misha Verdonck

*Michal Kapis*, Adam Mickiewicz University

"Circular perception of time in Tomson Highway's *Kiss of the Fur Queen* and Lee Maracle's *Ravensong*"

*James Mackay*, European University Cyprus

"Mapping time: re/conceptualisations of the past in Jordan Abel's *Un/Inhabited*"

**Session 3: "Past and present perceptions of education"**

Location: Classroom 0.2 Camiel De Pelsemaeker

Moderator: Amanda Wixon

*Lena Rüßing*, University of Cologne

"Coming to terms with the history of Indian residential schools in Canada: the example of the Exploratory Dialogues"

*Birgit Hans*, University of North Dakota, and *Jeanne Eder-Rhodes*

"An uneasy alliance: parents, students and administrators at the Bismarck Indian School"

*Juliette Billiet*, Ghent University

"Political apologies: the Indian residential school system and the apologies of Stephen Harper and Justin Trudeau"

**11:00-11:30, coffee break**

**11:30-1:00, sessions 4, 5, and 6**

**Session 4: "Re-conceptualizing concepts: the historian, sources and time"**

Location: Auditorium 0.2 Hein Picard

Moderator: Steven Vanden Broecke

*Bryan C. Rindfleisch*, Marquette University

"What does it mean to 'decolonize one's self' in Native American history?"

*Mark van de Logt*, Texas A&M University at Qatar

"The death and resurrection of Pahukatawa: genocide and religious change among nineteenth-century Pawnees"

*Anna Shah Hoque*, Carleton University

"Indigenous storytelling: contesting, interrupting, and intervening in the nation-building project through *Historica Canada's* Heritage Minutes"

*Araceli Rojas Martínez Gracida*, Friedrich-Alexander University

"Natural, cyclical and sacred time among the Ayöök people of Oaxaca, Mexico"

### **Session 5: "Arrows of racism: from past to present," panel**

**Location:** Auditorium 0.3 **André Vlerick**

**Moderator:** Robert Keith Collins

*Helen C. Rountree*, Old Dominion University

"Mongrel scholars": some academics' race to slander triracial people in 1920s Virginia"

*John A. Strong*, Long Island University

"Miss-measuring the Unkechaugs: a case study of eugenics, race, and Indian identity in America"

*Renate Bartl*, University of Munich

"Multi-ethnic groups of New Netherlands origin claiming Indian ancestry"

### **Session 6: "American Indian history in the reactionary imagination," panel**

**Location:** Classroom 0.2 **Camiel De Pelsemaeker**

**Moderator:** Ken Kennard

*Frank Usbeck*, Leipzig University

"'Indians couldn't stop immigration': historical comparison, nationalism, and race in German immigration discourse"

*C. Richard King*, Washington State University

"'Ask a Native American how government gun control worked out for them': the politics of remembering the American Indian experience"

*David Stirrup*, University of Kent

"On fine lines and sensitivities: the rhetoric of Indigeneity among the British Far Right (and Left)"

**1:00-2:30, lunch break**

**2:30-4:30, sessions 7 and 8**

### **Session 7: "Medial Natives: from past to present"**

**Location:** Auditorium 0.2 **Hein Picard**

**Moderator:** Fien Lauwaerts

*Thomas Donald Jacobs*, Ghent University

"The 1730 Cherokee embassy to the Court of St James in the Dutch press"

*Sven Gins*, University of Groningen

"Shadows of normativity: representations of Indigeneity in the *Dragon Age* franchise"

*Christoph Straub*, University of Salzburg

"Reading contemporary Indigenous cinema: de-linking filmic representations of Indigeneity"

### **Session 8: "Education in the past and future"**

**Location:** Auditorium 0.3 **André Vlerick**

**Moderator:** Juliette Billiet

*Amanda K. Wixon*, University of California - Riverside/Sherman Indian Museum

"The Indian and the orange: civilization through citrus at Sherman Indian School from 1901"

to 1950"

*Friederike Nusko*, Ludwig-Maximilians-Universität

"Assimilating gaze. What Indian boarding/residential school photographs tell about 'civilizing' strategies at the American Northwest Coast (1880-1914)"

*Renée Ridgway*, Copenhagen Business School/Leuphana University

"*Wampum World*: a (r)evolving transmedia platform"

**4:30-5:00, coffee break**

**5:00-7:30, sessions 9 and 10**

**Session 9: "Playing and performance"**

**Location: Auditorium 0.2 Hein Picard**

*Lívia Šavelková*, University of Pardubice, and *Jana Kocková*, Institute of Slavonic Studies of the Czech Academy of Science

"Past and present: lacrosse and its performance by Native Americans in Bohemia and in the Czech Republic with an emphasis on media coverage"

*Franci Taylor*, University of Utah

"Spirit game: pride of a nation," film

**Session 10: "Going Indian"**

**Location: Auditorium 0.3 André Vlerick**

*Elżbieta Wilczyńska*, Adam Mickiewicz University

"Whiteshamanism in Poland - a contested story of Stanisław Supłatowicz aka Sat-Okh"

*Kurt Spenrath*, filmmaker

"Searching for Winnetou," film

**Thursday, April 12**

Location: Faculteit Economie en Bedrijfskunde, Tweekerkenstraat 2

**9:00-11:00, sessions 11, 12, and 13**

**Session 11: "Remembering and forgetting the Dutch colonial past in the Americas," panel**

**Location: Auditorium 0.2 Hein Picard**

**Moderator: Katie Digan**

*Scott Manning Stevens*, Syracuse University

"Haudenosaunee and Dutch uses of their colonial alliances in the past and present"

*Mark Meuwese*, University of Winnipeg

"Dutch memories of colonial violence against Indigenous Peoples: comparing New Netherland and the Banda Islands"

**Session 12: "Decolonizing museums"**

**Location: Auditorium 0.3 André Vlerick**

**Moderator: Pauline van der Zee**

*Mireille Holsbeke*, Museum aan de Stroom

"Frans Maria Olbrechts' early anthropological fieldwork among the Eastern Cherokee, Tuscarora and Onondaga (1926-1930)"

*Vanessa Vogel*, Goethe University

"Mexican guests at the New Museum in Berlin"

*Moritz A. Müller*, Goethe University

"Navajo meets Renoir (for aesthetic reasons): Native American art and universal aesthetics in the Barnes Foundation"

*Jennifer Byram*, Choctaw Nation of Oklahoma Historic Preservation Department

"Chahta Imponna Database: the benefits of tribal-museum relationships"

### **Session 13: "Alternative pasts and presents in literature"**

**Location:** Classroom 0.2 Camiel De Pelsemaeker

**Moderator:** Marianne Kongerslev

*Weronika Łaszkiwicz*, University of Białystok

"Alternative history, postIndians, and Native sovereignty in the works of Charles de Lint"

*Joanna Ziarkowka*, University of Warsaw

"Fighting diabetes, healing historical trauma: reconsidering the diabetic epidemic through LeAnne Howe's *Miko Kings: An Indian Baseball Story*"

### **11:00-11:30, coffee break**

### **11:30-1:00, sessions 14, 15, and 16**

#### **Session 14: "Decolonizing filmic representations of the past: contested histories in American Indian film," panel**

**Location:** Auditorium 0.2 Hein Picard

**Moderator:** Christoph Straub

*Lionel Larré*, Université Bordeaux-Montaigne

"'We are [still] Cheyenne': how *Smoke Signals* and *Powwow Highway* catch up with the past"

*Lee Schweninger*, University of North Carolina Wilmington

"It's going to be chief: moving past the past in *Barking Water*"

*Caroline Durand-Rous*, Université Perpignan Via Domitia

"Updating mythical history: standing here and now in Randy Redroad's *The Doe Boy* (2001)"

#### **Session 15: "Traditions in the present"**

**Location:** Auditorium 0.3 André Vlerick

**Moderator:** Gita Deneckere

*Maria Cristina Calvopiña Heredia*, University of Münster

"Rediscovering the Andean sound: Ecuadorian musicians celebrating Latin American indigenous influences"

*Seth Schermerhorn*, Hamilton College

"Contested histories at multiple Magdalenas: locative and utopian orientations in an Indigenous community divided by an international border"

*Zuzanna Buchowska*, Adam Mickiewicz University

"Oneida foodways: remembrance and revival in present-day food sovereignty efforts"

#### **Session 16: "Decolonizing the classroom"**

**Location:** Classroom 0.2 Camiel De Pelsemaeker

**Moderator:** Eline Mestdagh

*Marianne Kongerslev*, Aalborg University

"'Lincoln was a douche': reflections on decolonizing the Danish university classroom"

*Franci Taylor*, University of Utah

"Hoop dancing through history: teaching authentic American Indian history in the era of Podsnappery"

### **1:00-2:30, lunch break**

### **2:30-3:30, session 17**

#### **Session 17: "Posters and chocolates"**

**Location:** Social space

**Moderator:** Sven Gins

*Ignace Decroix*, Ghent University

"Seventeenth-century cartography through a social lens: Samuel de Champlain and John Smith"

*Fien Lauwaerts*, Ghent University

"Polar opposites? Religious tolerance and intolerance in Rensselaerswijck"

*Adeline Moons*, Ghent University

"'That it may be kept in perpetual memory': the ceremonial aspects of the renewal of the Nicolls Treaty of 1665"

*Jeroen Petit*, Ghent University

"'And that it may be a secure and lasting one.' The possible *rationes decidendi* of Charles II on the establishment and publication of his *Articles of Peace* with several Indian kings and queens"

### **3:30-4:30, session 18**

#### **Session 18: "Applied theory: decolonizing classrooms"**

**Location:** Auditorium 0.2 Hein Picard

*Chad S. Hamill*, Northern Arizona University

"Coyote made the rivers: Indigenous ecological continuity in the era of climate change"

### **7:30, conference dinner**

Location: Kammerstraat 20, pre-registration required

Dinner at the Salons Carlos Quintos. Located in two *herenhuizen* in the historic city center, the Salons Carlos Quintos specializes in seasonal Belgian cuisine.

## **Friday, April 13**

Location: Faculteit Economie en Bedrijfskunde, Tweekerkenstraat 2

### **9:00-11:00, sessions 19 and 20**

#### **Session 19: "Remembering the past"**

**Location:** Auditorium 0.2 Hein Picard

**Moderator:** Thomas Donald Jacobs

*Robert Keith Collins*, San Francisco State University

"Narratives of valor: American Indians and World War I"

*Mathilde Roza*, Radboud University Nijmegen

"Multidirectional Memory in the Work of Visual Artist Carl Beam"

*Harald E.L. Prins*, Kansas State University

"The Ardennes as 'Indian Country': Native American warriors in the Battle of the Bulge 1944-1945. In memory of Leslie Banks (1924-2017), WW II combat veteran, Penobscot Indian Nation"

**Session 20: "Methods of meaning making"**

**Location:** Auditorium 0.3 André Vlerick

**Moderator:** Michiel Van Dam

*Lauren Working*, University of Liverpool

"The strawberry and the flame: the heart as agent in Anglo-Native exchange"

*Markus H. Lindner*, Goethe University

"Why history is important in 'traditional' and contemporary Plains art"

**11:00-11:30, coffee break**

**11:30-1:00, sessions 21 and 22**

**Session 21: "Low Countries connections: representation and interaction"**

**Location:** Auditorium 0.2 Hein Picard

**Moderator:** Annemieke Romein

*James Ring Adams*, Smithsonian National Museum of the American Indian

"Cortes, the Royal Fifth, and the rights of Indians"

*Willem Frijhoff*, Erasmus University Rotterdam

"'A governor called Jacques.' Jacob Eelkens (1591/92-after 1633) in the memory of the Native Americans: a reassessment"

*Pieter Hovens*, National Museum of World Cultures Leiden

"Moccasins and wooden shoes: Indian-Dutch encounters and relations in North America, 1800-1940"

**Session 22: "Into the future: resistance and activism in the past and present"**

**Location:** Auditorium 0.3 André Vlerick

**Moderator:** Jan Dumolyn

*Roger L. Nichols*, University of Arizona

"History and Indian protest in the US and Canada"

*Matthias Voigt*, Goethe University

"'From protest masculinities to warrior masculinities': Native American men and masculinities in the American Indian Movement (AIM) from the late 1960s through early 1970s"

*Chance Finegan*, York University

"Reflection, acknowledgement, and justice: a framework for Indigenous-protected area reconciliation"

*Tania Gibéryen*, Université Laval

"The (hi)story of land use planning on permafrost in Nunavik"

**1:00-2:30, lunch break**

**2:30-4:00, business meeting and conference close**

**Location:** Auditorium 0.2 Hein Picard

The AIW does not have official membership or fees. If you've attended an AIW, whether as a presenter or participant, you are welcome at the business meeting! This is when we hold a vote of those present about the AIW's future, including our goals, locations of following conferences, general principals, finances, and the traditional debate about changing our name.

#### **4:00-6:00, walking tour of Ghent historic city center**

**Meeting point: UFO**

*Fien Lauwaerts and Thomas Donald Jacobs*

Ghent rose to prominence in the medieval period as a harbor city and regional administrative center. It remained an important international city well into the modern period, and even lent its name to the Treaty of Ghent, which ended the War of 1812 between Great Britain and the United States. The treaty was signed at the Hotel d'Hane-Steenhuysse, one of the many stops on our tour.

#### **6:00-7:30, reception at Ghent City Hall**

**Location: Botermarkt 1**

Ghent's City Hall, which took four hundred years to complete, is a mix of architectural styles, with both Gothic and Renaissance facades. Statues of the Counts of Flanders adorn the niches on the Gothic portion of the building. Inside, various meeting and reception halls reflect the history and evolution of the city, and the region. A guided tour ends with a local beer and wine tasting.

## Keynote speakers

### *Elizabeth James-Perry*

Elizabeth James-Perry is an artist and enrolled citizen of the Aquinnah Wampanoag Tribe on the island of *Noepe* (Marthas Vineyard). She graduated with honors in Marine Biology from the University of Massachusetts, Dartmouth in 2001, and also completed coursework at Cornell University's satellite campus, Shoals Marine Laboratory, and at the Rhode Island School of Design. Elizabeth has been employed for ten years as a Senior Cultural Resource Monitor for the Aquinnah Wampanoag Tribal Historic Preservation Office, and is a member of the Culture and Heritage Committee of the United and Southeastern Tribal Conference. She monitors archeology, consults on Wampanoag-subject exhibits, documentary films, and writes for collaborative King Philips War projects supported by National Parks Service Battlefield Grants.

### *Camiel Van Breedam*

Camiel Van Breedam is a Belgian artist (°Boom 1936) whose art often centers on the use of public and open spaces, the juxtaposition of materials and objects, and the confrontation of cultures. In addition, Van Breedam has occasionally reflected upon the themes of massacre and memorialization in relation to the intersections between Native American and European history. This is the theme of his 'environment' "Als het heidens oog vol is," which was placed in Ghent University's UFO building in 2010, together with a related poem, "The Ballad of Wounded Knee," by the poet Roger De Neef, who originally commissioned the work.

### *Dr Lomayumtewa Ishii*

Dr Ishii is Hopi from the village of Sichomovi on First Mesa. He is of the Roadrunner/Mustard Clan. He received his PhD in History from Northern Arizona University, Flagstaff, Arizona in 2001. Dr Ishii has held numerous research and teaching positions at the University of Iowa, Eberhard-Karls University in Germany, the Institutum Studiorum Humanitatis in Slovenia, the Smithsonian Institution, Diné College, Temple University Japan, and is currently an Associate Professor and former Chair of the Applied Indigenous Studies Department at Northern Arizona University in Flagstaff, Arizona. Dr. Ishii's research interests are Indigenous-centered historiography, cultural adaptation, resistance and persistence, and the historic evolutions of contemporary Indigenous lifeways. He has also presented his work at numerous national and international conferences. His most recent publication, "Hopi culture and a matter of representation" is found in Susan A. Miller and James Riding In's anthology entitled, *Decolonizing American Indian history: Native historians write back*.

## Session information

### Session 1: "Low Countries connections: Christian missions"

Karim Michel Tiro

"'La bouche Belgique' at Detroit: Fr. Pierre Potier and the Huron, 1743-1781"

Students of the French Jesuit missions to North America tend to focus on the seventeenth century, traditionally known to Euro-Canadians as the "heroic age" of their history. Much less attention has been paid to the eighteenth-century missions, such as the one Fr. Pierre Potier of Tournai (affectionately called "la bouche belge" by a French colleague) maintained at Detroit.

Potier's obscurity is partly due to his scant presence in the renowned compendium of missionary texts, the *Jesuit Relations*. Nevertheless, a significant body of Potier's papers remains extant. These have hardly been studied in depth, let alone translated into English. They include correspondence, censuses, registers, and account books. While Potier's documentary legacy does not include the kind of rich narrative that characterizes the *Relations*, he was a meticulous record-keeper and linguist. An indigenous scholar in the present day has described it as "the missing link in our Wendat history."

My paper will survey Potier's documentary legacy to recover the interplay of Native and imperial politics in the region surrounding Detroit. While Potier's principal concern lay with the Huron community, he also ministered to the local French and métis population and played an active role in the fur trade. Given Detroit's crucial strategic position, his mission was implicated in military affairs as well. Potier was also forced to adapt to the English conquest and the suppression of the Jesuit order.

Potier's papers help us better understand the social and cultural changes of the people identified by Europeans as "Huron," "Wyandot," and "Petun" after their seventeenth-century defeat by the Iroquois, as well as the Native-village politics of the "pays d'en haut" during an era of intensifying rivalry among European empires.

E. Richard Hart

"Father De Smet and the Arrow Lakes"

The Sinixt Tribe of Indians are commonly known as the "Lakes," named for the Arrow Lakes in British Columbia, which were in the center of their aboriginal territory which stretched along the upper Columbia River. Sinixt territory covered the area from Kettle Falls, Washington in the United States to Revelstoke, British Columbia in Canada. Contact between the Sinixt and Jesuit Missionaries first came in the late 1830s, but by 1841 the relations were led by Father Pierre-Jean De Smet. Under De Smet, the Jesuits would have a profound impact on the Sinixt Tribe, influence that would help determine where they might settle, what kind of subsistence in which they would engage, and whether or not they even survived as a tribe. De Smet and the Jesuits worked closely with the Hudson's Bay Company trappers/traders located at Fort Colville near Kettle Falls and were successful early on in converting many, if not most, of the Sinixt, including their leaders and chief.

After the 1846 treaty between Great Britain and the United States, an international boundary line was run directly through Sinixt territory, eventually causing enormous problems for the Indian people. Jesuit influence helped lead the Sinixt to begin serious farming in the Colville Valley. Jesuit missionaries also offered health care, including smallpox inoculations, to Sinixt converts. Eventually, fear of violence from miners in British Columbia also influenced the Sinixt to move to the Colville Indian Reservation in Washington State on the United States side of the international boundary line. Influence of the Jesuits was extensive among Indian tribes in the Pacific Northwest of North America. The town of Desmet became the headquarters of the Coeur d'Alene Tribe and the site of a Catholic boarding school to which many Sinixt children were sent.

Today, litigation in Canadian courts has prompted historical expert testimony in litigation to determine if the Sinixt continue to have aboriginal rights in the portion of their territory in British Columbia. As a result, the impacts from the early contact of the Sinixt people with Father De Smet and the Jesuits has become important to their future again today.

### Session 2: "Conceptualizing time and history in literature"

Michał Kapis

"Circular perception of time in Tomson Highway's *Kiss of the Fur Queen* and Lee Maracle's *Ravensong*"

The paper analyses two novels by aboriginal Canadian writers, *Kiss of the Fur Queen* by Tomson Highway and *Ravensong* by Lee Maracle. The main focus of the analysis is the representation of time in the texts. It draws from Indigenous literary studies, Canadian literary studies, and orality studies. The authors represent two of the largest First Nations in Canada, Cree and Coast Salish. For both of them, their Indigenous heritage serves as an inspiration for writing. The paper examines specific examples from the novels, where time is depicted as being

circular rather than linear. Circular time is measured by cyclical events: sunrises and sunsets, passing seasons, migrations of animals, movements of stars in the night sky, or births and deaths. The past determines the future and provides guidance for the present. The Western linear time may be therefore seen as less natural, a broken circle, stretched out in a straight line to accommodate for the precise though unrepeatable dates. Among the literary techniques used to present time in such a way, repetition plays a key role. The authors utilize various types of repetitions, from simple epizeuxis and anaphora to more deliberate strategies involving repetition of phrases, events or ideas throughout both text. In addition, the paper also analyses the instances in which time is directly mentioned in narration and dialogues. Both novels provide a copious amount of material for analysis. In *Ravensong*, particular phrases are repeated multiple times in different parts of the novel, much like refrains or milestones. The main character, Stacey, is haunted by ghosts of deceased members of her community as she struggles to reconcile her native heritage with the influence of the Western culture. The title character of Raven also makes appearances in regular intervals, providing the reader with insight on the events in the story. Similarly, the title character of Tomson Highway's *Kiss of the Fur Queen* is also a recurring element in the book. The recurring characters are often derived from Indigenous mythologies. The Fur Queen and the Raven, who may both be interpreted as incarnations of the aboriginal trickster, appear alongside the Weetigo and Weesageechak. Highway in particular explores how events from a person's childhood might come full circle and influence their adult lives.

*James Mackay*

"Mapping time: re/conceptualisations of the past in Jordan Abel's *Un/Inhabited*"

The Nisga'a poet Jordan Abel (2017 winner of the Griffin Prize for the book-length experimental poem *Injun*), is almost unique among Indigenous American writers in his consistent use of conceptual techniques. Combining textual cut-up, digital manipulation, and poetic erasure, he remixes out-of-copyright white-authored anthropological and pulp fiction texts in order to disrupt conventional modes of textual signification. In this paper, I examine Abel's *Un/Inhabited*, a book made through multiple manipulations of a corpus created from 93 Western dime novels drawn from Project Gutenberg. Abel's project is predicated, I argue, on acts of what Mark Rifkin calls "temporal sovereignty": that is to say, assertions of Indigenous experiences of temporality over the temporal models preferred by the settler state. In *Un/Inhabited*, the linear experience of reading is disrupted many times over, with cut-up and rearranged sentences beginning and ending mid-flow, and narratives being abruptly yoked together. Subsequently, texts are re-formed into map-shaped concrete poems, reversing the usual binary in which Indigenous peoples are figured as absences that are spatialized (i.e. identified with the land) and a-temporal (rhetorically consigned to the not-present via the "vanishing Native" trope). Finally, Abel explicitly enacts forms of extraction on the newly spatialized Euroamerican texts, quite literally at times drilling for meaning until a point of exhaustion is reached as texts are narrowed on the page, bleached and drained from view. Settler time and text is thus treated as fixed and available, while Indigenous cultures are projected as properly belonging to the space of potential and futurity. Abel's decolonizing vision can be most clearly seen, I will show, via a comparison with those artists and author he lists as his most direct inspirations – Brion Gysin, Tom Phillips and William S. Burroughs. Partly through textual analysis, and partly by drawing on an interview I filmed with Abel in October 2017, I will show the ways that Abel's practice, for all its surface similarity to the creators listed above, in fact rejects the postmodern attitude to text, community and history in favor of an entirely different ethos of responsibility and communitism.

### **Session 3: "Past and present perceptions of education"**

*Lena Rűßing*

"Coming to terms with the history of Indian residential schools in Canada: the example of the Exploratory Dialogues"

In the 19th and 20th centuries, more than 150,000 Native children in Canada were taken from their families and communities and sent to so-called Indian residential schools, where physical, sexual, and emotional abuse were commonplace, and the practice of their languages and cultural traditions was forbidden. The residential schools were funded by the Federal Government and run by several church entities, especially by catholic denominations, with the purpose of "civilizing" "Indian" children and relieving them of their "inferior" cultures and traditions.

The paper deals with the issue of how former students of Indian residential schools seek to influence the national perception of settler colonial history in Canada by focusing on former students' understandings of coming to

terms with the residential school history. I argue that the current addressing of the residential school history in Canada discloses both the continuity and obscuring of settler colonial narratives within the “white” settler society, which can be seen from two aspects: firstly, the denial of the systematic and structural settler colonial violence in residential schools, and, secondly, the refusal to trace the school system back to a history of colonial genocide. By drawing on the Exploratory Dialogues that took place in 1998 and 1999 in cities across Canada as a meeting point between the Federal Government, church entities, Indigenous organizations, and former residential school student groups in order to develop strategies to address the residential school injustice beyond litigation, the paper shows how former Indian residential school students pushed for the acknowledgement of their accounts of history that have been hidden and denied by “white” settler domination. More specifically, I underline that Indigeneity can be seen as an expression of challenging the continuity of settler colonial narratives in Canada by emphasizing that Indigenous claims on acknowledgement of the residential school injustice reveal a powerful connection between the past and the present in terms of that the colonial past is still the colonial present.

*Birgit Hans and Jeanne Eder-Rhodes*

"An uneasy alliance: parents, students and administrators at the Bismarck Indian School"

Bismarck Indian School opened in 1908 and closed its doors in 1937. Throughout its history it drew primarily on the student population of the northern Plains, especially on the school age children of the four reservations in North Dakota. However, the parents of the children refused to give up their agency; they demanded better living conditions and treatment for their children, they withdrew their children from the school without the superintendents' permission, and they advocated for an enriched learning experience during the last decade of the school's existence. The administrators of the Bismarck Indian School, in turn, sometimes found themselves at a loss on how to respond to the parents while, at the same time, trying to maintain discipline and order as prescribed by federal guidelines among the students who demanded attention and change by running away and writing inflammatory letters to their parents. The history of the Bismarck Indian School was a complex and sometimes turbulent one.

*Juliette Billiet*

"Political apologies: the Indian residential school system and the apologies of Stephen Harper and Justin Trudeau"

From the beginning of the nineteenth century until the end of the twentieth century, children of the Indigenous people of Canada - the First Nations, the Metis and the Inuit - were taken away from their families and taught in boarding schools. The Indian residential school system was part of a cultural genocide committed by the Canadian government. That is how the final report of the Truth and Reconciliation Commission of Canada (TRC) describes it. The report, issued in December 2015, clearly states that it was the government's intention to let the Indigenous people dissolve into Canadian society. It plays a major role in the reconciliation process with the Indigenous people of Canada, especially since the different apologies previously given to the Indigenous people failed to address this colonial context.

In 1998, then minister of Indian Affairs Jane Stewart first issued a statement of reconciliation that received a lot of criticism. Ten years later, in 2008, then Prime Minister Stephen Harper offered a first official apology. Even though Harper's apology was initially better received by the Indigenous community, it still fell short in many ways. When in 2015 the TRC's final report was completed, Prime Minister Justin Trudeau received the report at an official event and offered another apology. Trudeau's apology was generally well received because it acknowledged the broader colonial context of the Indian residential school system and included several promises for initiatives to improve Canada's relationship with the Indigenous peoples.

The examples show that offering apologies is not as obvious as one might think. Apologies can play an important role in reconciliation processes with victims of past injustices, but they can also be misused by governments to present themselves as just, liberal democracies or to shift the attention from continuing, present-day injustices. In the so-called “age of apology” the latter is an often-heard criticism. In my paper I analyze the benefits and risks of official apologies. By looking into some of the constituent aspects of (official) apologies I propose a list of criteria that I then use to compare the apologies of Harper and Trudeau. The frame of reference I propose not only makes it possible to expose the possible shortcomings of official apologies, they also make it easier to evaluate their positive aspects, which I believe can help optimize the reconciliation process.

**Session 4: "Re-conceptualizing concepts: the historian, sources and time"**

*Bryan C. Rindfleisch*

“What does it mean to “decolonize one’s self” in Native American history?”

This presentation is 1) concerned with the language that non-Natives use to talk and write about Indigenous Americans, and 2) reflects on the ways I – as a non-Native, male academic – must come to terms with what it means to be a settler colonist in academia. My hopes are to have other scholars reflect on what it means “to do” Native American history in an era of decolonization.

First, scholars must realize the dangers of language when teaching and writing Native American history. The reason I think this is of concern is because in teaching undergraduate and graduate students, and interactions with other historians, Americans in general still speak of Indigenous Peoples in problematic ways, referring them to simplistically as “Natives,” “Indians,” “tribes,” and other such terms. This is problematic as it invokes a language of savagery and civilization, in addition to other problems, which infiltrates the vocabularies of our students. This also applies to scholarly and classroom discussions of inter-cultural violence, where words such as “massacres,” “scalping,” “slaughter,” and more define those interactions, rather than contextualizing or complicating the types of violence that characterized Indigenous-European encounters.

All of this is to suggest that we need to reflect on the ways we write, research, and talk about Indigenous Americans today, and to recognize the power of language to do so. This is important since our undergraduate and graduate students listen to our words and use them as their own.

In addition, I am a white male academic who is still coming to terms with what it means to be a settler colonist. In my teaching and research, I acknowledge the role my German and Scots-Irish ancestors played in the dispossession and violence toward Native Americans, and the role I – as a white male academic – continue to act as a settler colonist. As part of my rehabilitation and decolonization, I am committed to community outreach efforts through collaborative relations with Indigenous communities like the Oneida Nation, Anishinaabe communities in Wisconsin, Stockbridge-Munsee Mohican, and other Great Lakes Native Peoples/Nations. While fruitful, I still have much to learn, people and communities to listen to, and – hopefully one day – something to contribute to Indigenous American history. All of this is to say I believe this conference comes at an opportune time for me to further reflect on and explore decolonization of one’s self with others.

*Mark van de Logt*

"The death and resurrection of Pahukatawa: genocide and religious change among nineteenth-century Pawnees"

Pawnee oral tradition abounds with stories of so-called scalped men: people who had been resurrected by some mysterious sacred power after having suffered death and mutilation in battle. Though using oral traditions as true historical sources is controversial, this paper does just that. Focusing on a scalped man named Pahukatawa, this paper argues that oral traditions can shed light on hitherto poorly understood historical events and processes.

A new interpretation of oral traditions reveals that the number of scalped men spiked in the first half of the nineteenth century, when the Lakotas, Cheyennes, and Arapahos, began to wage genocidal warfare against the Pawnees. As the death toll spiraled upward, the war caused a spiritual crisis among the Skiris, the northern-most branch of the Pawnee nation. It seemed as if the traditional sacred powers had abandoned the Skiri people. Fortunately, the sacred powers sent help. In the early 1830s, after a Lakota war party killed and dismembered a Pawnee Indian, the animals came together and brought the man back to life, giving him great spiritual power. This man was Pahukatawa, and he returned from the dead to help the Pawnee people against their enemies.

Although applying the concept of genocide to intertribal warfare is controversial, it nevertheless explains Pawnee strategic and diplomatic choices, as well as the religious turbulence that plagued the Pawnee nation in the nineteenth century. Thus, apart from advocating the use of Pawnee oral traditions as historical sources, this paper also suggests that intertribal genocidal warfare created a spiritual crisis from which a new and revitalizing religion emerged. Although Pahukatawa disappeared at the end of the Indian wars, he reappeared again in the 1890s when Pawnee culture was once again under attack, this time by the U.S. government’s ethnocidal policy of assimilation.

*Anna Shah Hoque*

"Indigenous storytelling: contesting, interrupting, and intervening in the nation-building project through Historica Canada’s Heritage Minutes"

The Heritage Minutes have become a cultural shorthand text about important Canadian moments in the nation-state’s history. While the 60 second short films are well known in Canada for their celebration of the nation-state, this presentation will explore varied and polysemic readings of the Minutes that emerge when Indigenous media makers make use of the recognizable nationalistic media text to interject and make space for Indigenous stories about Indigenous peoples. Although Heritage Minutes have fallen to criticism and scrutiny in promoting a homogenous Canadian mono-history, previous commentators have neglected to take into account the role of

Indigenous artists and filmmakers who have spoken through the recognizable nationalistic format and aesthetics of the Minutes to offer what I am calling an alter-narrative. I define alter-narratives as creative spaces that alter temporal and spatial relations, in this particular example, through Heritage Minutes, while providing alternate readings of the settler national mythologies by the Minutes. What do Heritage Minutes look like when re-imagined through Indigenous cultural producers to disrupt these settler narratives of the nation-state?

My presentation addresses these questions through a close textual analysis of the *Peacemaker*, *Heritage Mythologies – O Kanata Day*, and *Chanie Wenjack* and conversations with media makers. I demonstrate that Jackson 2bears, Shane Belcourt, and Michael Doxtater's work continue to complicate understandings of the Canadian 'present'; offering complex readings of time and space; their work weaves together the convergence of past, present, and future, through alternate storytelling. I do this by focusing on two themes that emerge through their engagement with Heritage Minutes: (i) challenging temporal and spatial relations while placing land at the center of the conversation and (ii) refusing the colonial narrative and restructuring the center of power.

I center Indigenous-led and Indigenous produced Heritage Minutes to learn ways in which Indigenous media makers are engaging with a nationalistic settler institution. In doing so, I learn how the media makers are taking the opportunity to work with a nationally recognized media text to tell Indigenous stories. In addition to reaching a non-Indigenous or uninformed audience base who may be unaware of Indigenous histories and contexts that drive Indigenous acts of protest and discord with settler acts of on-going dispossession of Indigenous lands, the filmmakers share stories or inside jokes that resonate with their own community members.

*Araceli Rojas Martínez Gracida*

"Natural, cyclical and sacred time among the Ayöök people of Oaxaca, Mexico"

Among the Ayöök people of Oaxaca, Mexico, there is a form of counting time which resists against the calendar forms imposed after the invasion of Europeans 500 years ago. This calendar has the same shape of precolonial calendars used by Native peoples of Middle America. It works by combining 20 signs and 13 numbers making a total of 260 days. This form of time is closely related to the prognostication of illnesses, dreams, omens, travels, marriages and daily events. It also prescribes the appropriate remedy and ways of reverting bad auguries which invariably consist of paying respect to Earth and visiting sacred hill-sites. It also works to forecast the strongest features of personality of the newly born. Remarkably, this complex system of time is currently handled only by women. Based on this knowledge and other notions of worldview, this paper will explore the concept of time among the Ayöök people and contrast it with the time conception constructed by Western-scientific school of thought. The overall proposal of this paper will be to challenge inherited cognitive constructions of time taught and reproduced by colonial forms of education. It aims also at broadening our perception and utilization of other views of the world which have suffered from discrimination, negligence and systematic elimination by privileged social and political powers. This work attempts also to offer a dignified vision of the philosophy and wisdom of Indigenous people, in this case of the Ayöök people.

### **Session 5: "Arrows of racism: from past to present," panel**

*Helen C. Rountree*

"Mongrel scholars": some academics' race to slander triracial people in 1920s Virginia"

One of the best known, and most slanderous, books about the supposed genetic – and therefore social – inferiority of people with non-white ancestry is the 1926 tome *Mongrel Virginians* by Arthur Estabrook and Ivan McDougle. Both men were academics with doctorates, one in zoology and the other in history, which lent weight at the time to their assertions about the people who nowadays are called Monacan Indians, with whom I have worked, peripherally to my Powhatan work, since 1973.

The book was advertised as being "a statement of fact from eugenical and sociological points of view," though the "sociology" in it does not resemble mainstream sociology either then or now. The book was also advertised as being a "careful" study based on "ascertained facts." I have found documentary evidence that neither assertion was true: it was rushed into print and intended by its authors to be a polemic that would rebut the work (published in 1925) of an anthropologist from the University of Pennsylvania. Nevertheless, the book helped to get the anthropologist's work banned in Virginia, and the spirit of the times prevented another sociologist, who knew the Monacans well as neighbors, from ever getting her somewhat more sympathetic 1928 thesis published.

*John A. Strong*

"Miss-measuring the Unkechaugs: a case study of eugenics, race, and Indian identity in America"

The American eugenics movement, founded by Charles Davenport in 1910, became an influential force in American society during the early decades of the twentieth century. Davenport, who had a doctorate from Princeton University, established the Eugenics Research Office (ERO) at Cold Spring Harbor on Long Island, New York. Davenport's methodology presumed the existence of four "pure" races - Indian, Black, White, and Yellow - each with its own set of arbitrarily imposed statistical "norms" for such physical characteristics as nasal and cephalic indexes, height, hair texture, and skin color. The norms were based on highly speculative, shaky ground. Davenport also presumed that race determined intellectual ability and levels of emotional stability. Convinced that the mixing of these races produced off-spring with inferior mental and physical attributes, he looked for data to support his foregone conclusions. In 1923 he turned his attention to Unkechaug Indian reservation located about thirty miles east of Cold Spring Harbor. The Unkechaugs were of interest to Davenport because they had intermarried with African-Americans beginning in the seventeenth century.

In the summer of 1923 the ERO sent staff members to interview the Unkechaugs and record a comprehensive range of physical characteristics including hair texture, cephalic and nasal measurements, and skin color, and to construct family genealogies. The Unkechaug were told only that the research would document their "Indian identity." They were told nothing about the premises of the research. Three adults and twelve children from three Unkechaug families agreed to participate. An examination of the reports submitted by the research team reveals a pattern of manipulation which distorted the conclusions in favor of Davenport's initial thesis. Ironically the report incidentally includes important ethnographic data about the Unkechaug, such as living conditions on the reservation, genealogical data on three core reservation families, demographic patterns and observances of traditional cultural activities.

#### *Renate Bartl*

"Multi-ethnic groups of New Netherlands origin claiming Indian ancestry"

Early in North American colonial history, (Free) African-Americans and (Free) Persons of Color switched to the racial category "Indian" to avoid being categorized as "Black" or "Colored." The reason for this was to escape the enforcement of racial laws (Black Codes, Slave Codes, Segregation Laws, etc.). This behavior can be observed in almost all the colonies and later states of the eastern USA. Gradually, multi-ethnic family clans and groups emerged, who developed an Indian or part-Indian ethnic identity. This Indian ethnic identity was passed down from generation to generation, but over time, these multi-ethnic clans and groups realized that self-identifying as "Indian," without having any Native American tribal identity, was insufficient and unsatisfying.

At this point, they started to search for Native American ancestries and Indigenous tribal descent(s), which they assumed their ancestors had forgotten about. Certain patterns of selecting Native American tribal ancestry can be observed during the process of creating and establishing the Indigenous tribal descent(s). As a result, some of the groups have organized themselves into American Indian tribes, others have established autonomous entities with a multi-ethnic, part-Indigenous identity. All these groups are highly endogamous, self-isolating and -protective, and difficult to research. To call these people "fake Indians" and "wannabees" misses the point because they established an Indian ethnic identity over generations, and their ethnic identity is Indian – within a multi-ethnic context.

Examples of multi-ethnic clans and groups that originated in the New Netherlands and claimed Indian or part-Indian ethnic identity shall be identified and discussed in this talk.

#### **Session 6: "American Indian history in the reactionary imagination," panel**

##### *Frank Usbeck*

"'Indians couldn't stop immigration': historical comparison, nationalism, and race in German immigration discourse"

In this paper, I will pinpoint the utilization of American Indian history for contemporary political debates on immigration in German-speaking countries, analyzing bumper stickers, posters, and *Youtube* clips that are circulated among right-wing and populist organizations. The paper will engage historical comparison on two levels: First, it will detail how anti-immigrant activists exploit the traditional fascination for Indigenous America in Central Europe, along with constructions of colonization and conquest, to promote a xenophobic, nationalist, and racist agenda regarding immigrants and the recent European 'refugee crisis.' Imagining themselves as 'Indigenous people,' activists invoke the history of American colonization, displacement, and forced assimilation to portray contemporary immigration and the influx of refugees as a covert attempt by 'foreign invaders' to subvert and replace 'native' Europeans. The historical comparison here employs racial ideology to defend a sense of national and cultural identity centered around the nation state in an age of economic and cultural globalization.

Second, my paper will contextualize these current arguments with the Nazis' exploitation of Indian imagery for

propaganda during the 1930s and '40s. References to German and Native American 'indigeneity' in both periods are imbued with notions of blood-and-soil regarding group identity: Where the Nazis believed internationalism and globalizing economies destroyed cultural integrity and racial purity, activists today describe multiculturalism as a threat to peoplehood. I will particularly emphasize parallels with historical German argumentation, e.g., regarding the blood-based German citizenship tradition (*jus sanguinis*), historical parallels in terminology, as well as references to genocide in Germans' co-victimization with Native Americans, to highlight inherently racist notions in these contemporary debates on multiculturalism and immigration.

*C. Richard King*

"'Ask a Native American how government gun control worked out for them': the politics of remembering the American Indian experience"

In this paper, I offer a critical assessment of the use and abuse of Indians and Indianness by conservatives in the US. Analyzing internet discussion forums, memes, and political writings, I detail a series of claims on and about indigenous history by gun rights advocates on the American right. In this rhetorical frame, past mistreatment by the US government gives Native Americans meanings, precisely because it resonates with the vision many on the right have of the state. Indeed, gun rights advocates focus on and glorify indigenous suffering in the past to accentuate the sense of peril and victimization they feel in the present. In so doing, they not only distort and diminish historic injustice, but they also shift suffering, claiming indigenous experience as their own for the own ends. I read these findings in context, placing the use of Indigeneity in gun rights advocacy in the broader history of right-wing engagements with Indianness in the USA. In particular, I emphasize a deeper pattern of dehumanization that embrace imagined Indians of the past, while dismissing and devaluing the persistence and perspectives of embodied Indians.

*David Stirrup*

"On fine lines and sensitivities: the rhetoric of Indigeneity among the British Far Right (and Left)"

In 2010, in collaboration with a fellow academic, I took an uncomfortable detour into journalism to attempt a provocation around the use of the word "Indigenous" by the British far right to describe the population of white Britons to whom they appealed. It was an article about politics and semantics designed to provoke discussion among the largely left-leaning, University educated readership of the *Guardian* about the specific international legal contexts that currently underpin the legitimacy of claims to Indigeneity. It was probably always ill-advised given the fine distinctions we were asking the readers to take on board, but most problematically, and entirely out of our control, any nuance was destroyed when the sub-eds opted to run with the clickbait headline "There's No Such Thing As An Indigenous Briton." If the article provided both the touch paper the headline definitely generated the flame. In this paper, I want to discuss the circumstances that led to the impulse to write this piece, born of frustration at the rise of Far Right use of Indigenous Rights rhetoric, which includes the same imagery and straplines as some of the examples my fellow panelist Frank Usbeck is drawing on, and concern at the growing tendency of British commenters on Indigenous-related news items from across the political spectrum to self define as indigenous. Following on from this, I want to reflect on the immediate aftermath of publication, which yielded some of the *Guardian's* highest comment and share figures to that point and drew in people from both left and right, both armchair warriors and high profile public figures. What resounded most clearly was that defence of the average white Briton to self-define as Indigenous was coming from both ends of the spectrum; that, indeed, the finest line appeared to be that between those who would deny immigrants their rights and those who would deny "Indigenous" Britons the right to self define. In the course of this paper, then, I want to unpack the entanglements this scenario describes, addressing the ways in which a highly reactionary and defensive co-option of rhetoric by the far right on this occasion--and for clearly identifiable reasons--drew out lines of complicity from the left much of which inadvertently and ironically went on to endorse the racist and fascist origins of these claims to Indigeneity.

## **Session 7: "Medial Natives: from past to present"**

*Thomas Donald Jacobs*

"The 1730 Cherokee embassy to the Court of St James in the Dutch press"

In 1730, Sir Alexander Cuming led a group of Cherokee to London in an embassy to the Court of St James, where they garnered a great deal of public interest, primarily because of their exoticism. However, an initial survey of the primary source materials available indicates that the embassy was closely watched by the Dutch, both at home and abroad, at least in part as a result of international tensions at the time. Despite this, research on this extraordinary diplomatic mission has been somewhat marred by the sensationalist figure of Cuming. Public representations of diplomacy in the early modern period is gathering increasing attention among scholars, as is

non-Western diplomacy, and the Cherokee embassy of 1730 is at the intersection of these two fields of interest. In this paper, I seek to uncover the mechanics of Cherokee diplomacy at the time, and public perceptions among the Dutch.

*Sven Gins*

"Shadows of normativity: representations of Indigeneity in the *Dragon Age* franchise"

Although the field of game studies has slowly been gaining ground, studies on the ways in which race and Indigeneity are represented in videogames remain scarce. Moreover, such analyses rarely consider how mediaevalism informs a game's constructions and receptions of Indigeneity. Yet the roles of mediaevalism in this process deserve attention because perceived historical accuracy tends to be a significant justification for the overall absence of characters who fall outside the 'white, straight, cis-gender, able-bodied man' norm in mediaeval fantasy games such as the *Dragon Age* (DA) franchise. This insistence on excluding minorities from games rife with dragons and sorcerers for the sake of perceived historical accuracy not only misses the point but is also arguably historically *inadequate* as such a (lack of) representation fails to address the games' diverse, present-day audiences and does not acknowledge how the world has changed culturally since the European Middle Ages.

In my paper, I address this overarching issue by investigating how Indigeneity is constructed in the digital environments of *Dragon Age: Origins* (2009) and the franchise's latest instalment, *Dragon Age: Inquisition* (2014). Firstly, using the hermeneutics of research-play, I survey the depictions of the Chasind, the indigenous human Non-Player Characters (NPCs) whom the player can encounter in *DA:O*, after which I proceed to discuss the way the Avvar, the indigenous human NPCs of *DA:I* are portrayed. Then, I zoom out to focus on my main point: how Indigeneity is spatially constructed within the games' environments. Where on the world map of *Dragon Age* is the player most likely to encounter indigenous NPCs and what are the implications of such spatial constructions? I demonstrate that the games' general spatial simulation of native NPCs perpetuates a problematic mediaeval racial trope. Furthermore, I argue that such a representation is historically inadequate and caused by how white normativity and romantic mediaevalism inform the ways in which racial thinking is technologically embedded in the *DA* games. Finally, I also suggest why it is relevant for historians to become more involved in analyses of contemporary medievalism, specifically mediaeval fantasy videogames, even though the subject matter might lie outside the disciplinary toolkit of historians.

*Christoph Straub*

"Reading contemporary Indigenous cinema: de-linking filmic representations of Indigeneity"

The past few decades have witnessed the rise of a vivid Indigenous film scene. The works of Indigenous filmmakers nowadays often challenge, disrupt, and counter old hegemonic visions of Indigeneity; old visions that tend to be racist and/or sexist in nature, but are nonetheless much more familiar to mainstream film audiences. More recent approaches employed by this fairly new wave of Indigenous filmmakers appear to be much more diverse, and, in many cases, they seem to be working towards de-essentializing non-Indigenous notions of Indigeneity.

One sphere where this becomes especially evident is the representation of Indigenous women: Many recent Indigenous productions center on female heroines. The portrayal of these lead characters tends to transgress essentialist portrayals from the past and often allows more appropriate glimpses into the diversity of contemporary Indigenous cultures. To name some examples from different geographical regions: In Warwick Thornton's *Samson and Delilah* (Australia, 2009), it is the female lead Delilah whose actions demonstrate that Indigenous youths in Australia are not a 'lost generation,' as the non-Indigenous mainstream discourse often suggests. Jack Barnaby's *Rhymes for Young Ghouls* (Canada, 2013) brings a female lead to the screen that initiates a revolt against colonial authorities. And *Waru* (New Zealand, 2017), a film that consists of eight interconnected short films, written and directed by eight female Maori filmmakers, shows eight very different Maori women who stand up to face problems Indigenous people in New Zealand have been confronted with since the onset of colonialism.

Illustrated by examples from these films, my talk seeks to explore strategies contemporary Indigenous cinema employs to de-link depictions and notions of Indigeneity that have previously often emerged from a Western (or colonial) imagination. The investigation is loosely guided by the following questions: What visions of Indigeneity do we get in contemporary Indigenous cinema? How are after-effects of colonialism addressed? And why/how may a decolonial reading be of value for an interpretation of contemporary Indigenous cinema?

## Session 8: "Education in the past and future"

*Amanda K. Wixon*

"The Indian and the orange: civilization through citrus at Sherman Indian School from 1901 to 1950"

As the citrus industry in the United States began to flourish in the late 19th century, communities such as Riverside, California, sought to attract white Euro-American settlers to the region. Promoted as a golden opportunity for wealth, health, and leisure, many would-be growers flocked to the area to pursue their dreams. However, the demands for labor in the groves exceeded expectations and very soon, settlers learned to rely on immigrant labor. Although growers targeted many marginalized groups, the Native students of Sherman Institute in Riverside represented one of the most vulnerable groups. At Sherman Institute, the administration and surrounding communities aimed to inculcate Native youth with the values and morals of the dominant white society of the 19th and early 20th century by assimilating the students through a program of basic academics, labor, and cultural immersion. Here, the goals of federal Indian education aligned with the aims of local agriculturalists and entrepreneurs. Functioning as an employment service, school administrators provided a cheap labor force for local white settlers to exploit. In the citrus groves, students worked in crowded, unhealthy conditions for growers who profited greatly from both the removal of Indians from their communities and the program of Indian "civilization" through labor. Many historical interpretations of the history of citrus in California do not address the stories of local labor groups. The omission of these stories perpetuates the prevailing narrative of the founding of Riverside, one that is part defined by settler colonialism and includes a history of racial exploitation. By reframing the narrative of California's citrus industry through the lens of settler colonialism and industrial capitalism, the history of Sherman student labor provides an example of the larger forces at play and represents a more inclusive version of California history.

*Friederike Nusko*

"Assimilating gaze. What Indian boarding/residential school photographs tell about 'civilizing' strategies at the American Northwest Coast (1880-1914)"

"You don't take a photograph, you make it." - Ansel Adams

The photographer Ansel Adams highlights the construct character of photography. Photographs are never innocent but composed in a certain way to deliver specific messages. The paper therefore first talks about theoretical considerations about photography by Pierre Bourdieu, Philippe Dubois, and Susan Sontag concerning relations of photography to reality, ideas of technology and objectivity, and constructivism. Secondly, the historical, social, political, cultural, and educational context of the Indian Boarding/Residential School System is explained. Based on this, a third step reflects on photographs taken of these schools, the students, and the staff at the American Northwest Coast – in both Canada and the USA to highlight the scope of the institutional system in a broader continental perspective. The period of analysis is from 1880, the year after the founding of the "role model" Carlisle Indian Industrial School, to 1914, when the First World War changed financial capacities. The photos are read as visual texts that tell about the goals of assimilation and "civilization" by the governments and missionaries, who cooperated in the schools. The main argument builds on the idea of a colonial gaze – the depiction of Indigenous peoples by "Western" photographers with the intent to exoticize "the others" and create discourses of backwardness and primitivity to justify colonization: I argue that Indian Boarding/Residential School photos no longer show a colonial gaze, but an assimilating gaze. By this I mean that the pictures were deliberately constructed to no longer highlight cultural differences but to transform Indigenous "otherness" and make homogeneous citizens living a "Western" lifestyle while colonial ideas of dependence and inferiority continue.

The paper asks: Who/what is depicted, how, and by whom? Who is the audience? Which power hierarchies are detectable? The analysis reveals categories of recurring themes: students with "Western" clothes and hairstyle instructed by "white" staff, school classes in symmetric, linear order, imposing architecture, work in strict gender separation (e.g. household and agriculture), and "Western" leisure activities. These representations on the one hand were supposed to justify the efforts of the governments and missionaries by documenting and celebrating the "successes of assimilation." Yet, the paper also talks about symbols that resist and subvert this discourse. On the other hand, the photos transport imposed values of discipline, obedience, order, hard work, clear gender roles, "Western" appearance and behavior. As such they are critical sources to both try to understand the experiences of the Indigenous children behind the staged propaganda, as well as the goals and strategies of assimilation to control the students. Finally, the paper thinks about what is invisible and how the photos can be a means for memory and decolonization.

*Renée Ridgway*

"Wampum World: a (r)evolving transmedia platform"

*Wampum World* (<https://wampumworld.net>) is a transmedia platform about wampum, which is made from shell. Historically, wampum had manifold functions for Native Americans in various aspects of society and is still today considered sacred. Dutch settlers, in contrast, having recognized the value of wampum for Native Americans, used wampum as a currency in exchange with European goods in order to procure beaver belts, as part of the 17th. trade triangle 'beaver, wampum, hoes'. Launched on March 4, 2017 the transmedia platform, *Wampum World* visually elucidates this historical exchange system *and* present-day usages of wampum from Native American perspectives. Made in collaboration with interviewees, it contains video clips, photos and textual contributions. Personal anecdotes and stories surface, whether based on oral histories, archival documents, or history books. When the visitor clicks on various videos, texts and images, a unique 'wampum string' is created by 'beads' that reflect each of the viewed pages of 'user history'. This enables interactive engagement with the public and non-linear narratives to evolve, determined by the visitors to the site. *Wampum World* promotes a pluralistic approach to contested histories and illuminates the present diversity of the past. In a decolonizing process, besides interviewees, various archives or cultural centers have been either consulted online or physically visited for research and/or for the making of interviews: Akwesasne Cultural Center; New Netherland Research Center; State Museum, N.Y.; University of Buffalo; Deyohahá:ge: Indigenous Knowledge Centre; Library Company, Philadelphia; Museum Boijmans, Rotterdam; Stadsarchief, Amsterdam; Oude Kerk, Amsterdam. Connecting manifold historical lines with new perspectives, *Wampum World* hopes to reach a broader group of people who wish to learn more about the historical and contemporary usages of wampum. Moreover, the transmedia platform will function as a digitalized document that will remain accessible in order to serve as an educational tool for future generations.

### **Session 9: "Playing and performance"**

*Livia Šavelková and Jana Kocková*

"Past and present: lacrosse and its performance by Native Americans in Bohemia and in the Czech Republic with an emphasis on media coverage"

Lacrosse, known generally as a stickball "game" originating in North America, has been an important component of life for many Native Americans (North American Travelling College 1978, Vennum 1994, Zogry 2010, Calder, Fletcher and Jacobs 2011, Downey 2012, Delsahut 2015). Since the second half of the 19th century, this Native American activity has spread among different non-Native groups of people and has developed various forms and meanings among them. Historically, non-Native Americans have shaped their notions about the game based on the reports of missionaries, army officers, traders, newspapers, or famous paintings from 19th century artists, such as Catlin, Deas and Eastman, often exhibited in large Eastern U.S. cities and in Europe. Lacrosse was also practiced as an exhibition game with Native American participants. These performances were not limited to the U. S. and Canadian territory, but they also included exhibition matches in Europe. In 1876 and 1883, lacrosse was performed in Great Britain - including in private game for Queen Victoria with a Canadian and Native American team from Caughnawaga (Burr 1986). Although the exhibition matches with Mohawk and Canadian teams in Great Britain and Ireland were described by scholars such as Fisher (2002) or Kennedy (2015), deeper analyses of Native American lacrosse performers in continental Europe are still missing.

The main aim of this paper is to describe the press coverage of the lacrosse performance of the Iroquois/Haudenosaunee - especially Mohawks - in 1879 in Prague (in the Czech and German languages – Bohemia, Epoche, Prager Tagblatt, Světozor etc) and their visit with Vojtěch Náprstek, the founder of the largest museum related to new contemporary industrial products and ethnography. The Iroquois/Haudenosaunee returned to play lacrosse in the Czech Republic in 2011 and 2014, after more than 130 years. The paper intends to discuss the following questions: what are the media discourses used to refer to the Iroquois lacrosse performances in 1879, and 2011 and 2014? Were there different discourses in the Czech and German newspapers of 1879 that might reflect the Czech National Revival of that time, focusing on the "similar destiny" of small subjugated nations? Was the romantic approach similarly present in the Czech and German press, or were there differences?

*Franci Taylor*

"Spirit game: pride of a nation"

The Iroquois Nationals lacrosse team travels on Iroquois passports and carry their nation's flag and colors to competitions around the globe - they are the premier representatives of Haudenosaunee sovereignty abroad. At the 2014 championship in Denver, they competed against forty other nations and took home bronze, placing for the first time ever. This film follows them on their journey to the 2015 championships, which were hosted by the Iroquois.

*Approximately 1 hour, 45 minutes.*

## **Session 10: "Going Indian"**

*Elżbieta Wilczyńska*

"Whiteshamanism in Poland - a contested story of Stanisław Supłatowicz aka Sat-Okh"

Stanisław Supłatowicz (1922?-2003) is known to many Polish people as a Polish-Native American, born in Canada to a Polish woman and Native American father from the "Shevanese" nation. He gained fame as an author of many widely-read novels about Native Americans (late 1950s and 1960s, then 1980s), a famous TV persona dressed in Native regalia talking about Native Americans and their ways of seeing the world, and as a cofounder of a Polish Indianist movement in the 1970s. He was an unquestioned authority about Native Americans in Communist Poland. Rumors about his 'dubious' past appeared a long time ago, but they were never given credit to or verified, till recently. In 2017, a book came out in Poland titled "WHITE-RED: A Mystery of Sat Okh" (BIAŁO-CZERWONY. Tajemnica Sat-Okha) by Dariusz Rosiak who, having researched archival sources in Russia, Canada, Ukraine, and Poland, penned down the history of Sat-Okh, undermining many of the claims that underlay Supłatowicz's story of being a Polish Indian, as well as his role in shaping views on Native Americans and the lives of many generations of Polish Indian enthusiasts. The book contains previously unrevealed stories of his past as reported by his Polish family members, ghost writers, "alleged Canadian Indian" family members, the co-editors of his books in Russia and Ukraine, fellow sailors from the M.S. *Batory* and *Stefan Batory* ocean liners that anchored in Canada, and many others, but we never learn why he played an Indian - this can only be surmised. Was he in fact an impostor, white shaman, cultural appropriator or shape shifter emblematic of the political and cultural climate of the 1960s, satisfying the cultural and spiritual niche in then Communist Poland? How did the people he inspired view him now? This paper tries to explore the question of the power, implications and contemporary relevancy of his cross-cultural shift to interest in Native Americans in Poland; it also tries to position him in the context of the incessant appeal of 'going' or playing Indian in a variety of ways observed in literature and real life in Poland, the USA, and Canada. Last but not least, it addresses the issue of cultural appropriation.

*Kurt Spenrath*

"Searching for Winnetou"

This film follows Ojibway humorist and journalist Drew Hayden Taylor's quest to understand the roots of German fascination with Native North Americans. The playwright and author of thirty Canadian-Indigenous novels, Taylor noticed the high proportion of German tourists visiting Canada, nearly every one of which had stories about Winnetou - Germany's most famous, yet mythical, Apache warrior.

*Approximately 45 minutes.*

## **Session 11: "Remembering and forgetting the Dutch colonial past in the Americas"**

*Scott Manning Stevens*

"Haudenosaunee and Dutch uses of their colonial alliances in the past and present"

Stevens will focus on three Haudenosaunee and Dutch political encounters which some historians have read as merely symbolic and others as being genuinely efficacious in the world of diplomacy and political cooperation. The three events are: the early 17th century encounter between the Haudenosaunee and the Dutch on the Hudson River and the controversy around the so-called Treaty of Tawagonshi marking this encounter; the meeting of the Cayuga activist Levi General, Deskahé, with the Dutch minister of foreign affairs, H. A. van Karnebeck, in Washington DC in 1922, and finally the visit of Haudenosaunee leaders to the Hague in 2013 to celebrate the contested Two Row Wampum. Stevens proposes that in the 17th, 20th, and 21st centuries both Dutch and Haudenosaunee leaders used these interactions in service of a greater political agenda on the stage of international diplomacy.

*Mark Meuwese*

"Dutch memories of colonial violence against Indigenous Peoples: comparing New Netherland and the Banda Islands"

Meuwese examines how colonial violence against Indigenous peoples in two seventeenth-century Dutch colonies has been remembered and not remembered in contemporary Dutch society. New Netherland in North America and the Banda Islands in present-day Indonesia were both colonial outposts of the Dutch Empire. While the Banda Islands were part of the empire of the Dutch East India Company (VOC), New Netherland was ruled by the West India Company (WIC). Both colonies experienced episodes of mass-violence committed by the Dutch against the local Indigenous populations, which are rarely remembered today. Dutch commemorations of New Netherland in 2009 were mostly nostalgic and associated New Netherland with the later prosperity and growth of New York City and the United States. By comparing how contemporary Dutch society has grappled with the

legacies of colonial violence in two places, this paper highlights how romanticizing the colonial past continues to obscure the coming to terms with colonial violence inflicted on Indigenous peoples.

### **Session 12: "Decolonizing museums"**

*Mireille Holsbeke*

"Frans Maria Olbrechts' early anthropological fieldwork among the Eastern Cherokee, Tuscarora and Onondaga (1926-1930)"

As one of Belgium's first academically trained anthropologists and scholars of non-European Art (World Art Studies) Frans Olbrechts (1899-1958) is well known for his research, exhibitions and publications on African Art. What is not so well known is that young Olbrechts started his career in the U.S. For his master thesis in German philology at the University of Louvain *Een oud Mechels bezweringsformulier* (a manuscript on Traditional Healing in Flemish Folklore), he was awarded a scholarship to pursue his education at an American University. Olbrechts chose to go to Columbia University, where Franz Boas was laying the foundations of a new anthropology. The Belgian scholar soon became a member of the close-knit group of students and researchers who surrounded Boas. This resulted in close contacts with Paul Radin, Gladys Reichard, Edward Sapir, Alfred Kroeber, Ruth Benedict and many others.

Olbrechts had come to Columbia University not only to study ethnology but also to further his interest in linguistics. Boas' approach had given new impetus to the analysis of indigenous languages and oral traditions. As he himself had done before, Boas sent out his students to do long term field research among the various native peoples in North America. In 1926, he brought Olbrechts in contact with the Bureau of American Ethnology. This enabled the young Belgian to undertake a year of fieldwork among the Eastern Cherokee in North Carolina. The purpose of Olbrechts' fieldwork was to complete the analysis, translation and publication of *The Swimmer Manuscript*, a unique collection of traditional healing methods and formulae, recorded in Sequoyah script by an eminent medicine man, Ayuini, alias Swimmer. Olbrechts had to pick up the trail where the famous Irish-American anthropologist James Mooney, who begun the work in 1888, left it.

From October 1926, till June 1927 Olbrechts and his young wife, Margriet Maurissens (1901-1998), took up residence with the family of Williweshi, Will West Long in Kolanuyi, 'The Raven Place' or Big Cove on the Qualla Boundary Reservation in the Great Smokey Mountains of North Carolina. The religious beliefs and customs involved in traditional healing methods, the core of Olbrechts' research, were still actively practiced in this remote village and the young researcher was able to win the confidence of ten of the still active medicine men. Back in Belgium in 1927, Olbrechts finished *The Swimmer Manuscript*. It consisted of 96 formulae. Each of them written in phonetic Cherokee script (with the assistance of his informants) and accompanied by a literal translation, a free translation and a contextual explanation of the origin, use, purpose of the formula, the healing plants that were used with it, and the whole ritual context in which the healing ceremony took place. But it is not only *The Swimmer manuscript* that resulted from Olbrechts' fieldwork. During his stay among the Cherokee he also brought together a representative collection of masks, ritual objects, weaponry and other artefacts.

In 1828-29 Olbrechts undertook a second fieldwork research, this time among the Tuscarora, on the Tuscarora Reservation near Lewiston, and among the Onondaga, on the Onondaga reservation near Syracuse, both in Upstate New York. This time, he also combined language studies with collecting masks, ritual objects and other artefacts. Between 1927 and 1930, Olbrechts sold the largest part of his Cherokee as well as his Northern Iroquois collections to the Royal Museums of Fine Arts of Belgium in Brussels, where he was appointed attaché, responsible for the North America collections.

Besides *The Swimmer Manuscript*, Olbrechts published just one short article on the results of his fieldwork and collections *Over Irokeesche maskers* (On Iroquois Masks) in 1931. In his archives in the AMVC (Letterenhuis) in Antwerp and the old catalogue cards and acquisition registers of the Musée Royaux we have been able to find additional information, especially on the sculptors and makers of the Booger, False Face and Husk Face masks that make up the most important items in his collections.

*Vanessa Vogel*

"Mexican guests at the New Museum in Berlin"

The Ethnological Museum of Berlin, one of the Berlin State Museums, was – along with the Museum of Asian Art and the Museum of European Cultures – part of the museum complex in Dahlem. Due to preparations for the transfer of the objects to the Humboldt Forum, the Ethnological Museum and the Museum of Asian Art have been closed since January 9, 2017.

Nevertheless, visitors are able to see some of the artefacts from both museums' collections: "On the Way to Humboldt Forum" is the title of various exhibitions taking place at the KulturForum and the Museum Island until spring 2019, when the Humboldt Forum will open in the rebuilt city palace in Berlin- Mitte. The "New

Neighbours” exhibition is a result of this project. 25 non-European objects are now shown within the collections of the Old and the New Museum of Berlin. This includes four objects of Mexican origin: a Mayan sculpture (600–900 CE) from Yucatán, for example, is now a guest at the Egyptian Museum. The clay figure showing a woman holding a jaguar on her lap, is displayed next to an Egyptian figure (ca. 1380 BCE) of a girl carrying a little cat. The shape of the figures is similar and reflects their own cultural context, and the decorations express the high social status of both women. The other three objects of Mexican origin that can be seen at the New Museum at the moment are an Aztec stone sculpture of an eagle-serpent, the head of an eagle sculpture, also Aztec, and a Zapotec clay vessel in shape of a bat from Oaxaca that curator Eduard Seler bought in 1911. By presenting the ethnological objects in a different environment, it is the curators’ aim to introduce the artefacts that will soon be part of the Museum Island. They also wish to show similarities and differences between objects from different cultural backgrounds.

In my presentation, I want to analyze the concept of “New Neighbours” while focusing on the four objects of Native American origin, and discuss how productive this approach is for intercultural understanding.

*Moritz A. Müller*

"Navajo meets Renoir (for aesthetic reasons): Native American art and universal aesthetics in the Barnes Foundation"

Alfred C. Barnes, a chemist and later collector of the greatest accumulation of post-impressionist and modern European paintings, was one of the first to show modern art together with so called primitive art in a public museum in the early 20<sup>th</sup> century. The Barnes Foundation, established 1922 in Merion near Philadelphia, holds one of the most important collections of modern European paintings in the world, including some pieces of American Indian pottery, jewelry and textile besides a huge collection of African art. The latter objects have been seen as “primitive art” in the early 20<sup>th</sup> century but Barnes nevertheless exhibited them as pure art instead of showing them as ethnographic artefacts. He created a special style of arranging these pieces of art on the walls of his home which he later called "Ensembles." These Ensembles are composed by symmetric and aesthetic reasons, following similar colors, similar motives or forms that might be alike.

For example, a silver and turquoise Navajo necklace is shown together with paintings of women by Pierre-Auguste Renoir that include light blue colors. Barnes added some iron objects from the 18<sup>th</sup> century that frame the whole Ensemble and mirror the silver color of the Native American jewelry. Another of these artefacts is a water jar from Zuni Pueblo dating back to the 19<sup>th</sup> century (1800 to 1820), which is presented in between different pots and jars from different origins and time periods.

My paper deals with selected Native American objects in the Barnes Collection. I will present some brief object biographies, their exhibition history and the arrangements in which they are displayed, together with other artefacts, sculptures and paintings from different cultures and episodes. The museum tries to cross cultural borders by displaying art in categories like “color,” “lines,” “space,” and “light” - instead of “age” and “provenience.” in doing so, Alfred Barnes sought to articulate that universal aesthetics does not depend on origin and price, but rather on its quality of impression.

*Jennifer Byram*

"Chahta Imponna Database: the benefits of tribal-museum relationships"

How can collecting institutions begin decolonizing their collections? Why is this a pertinent undertaking? Academia and the museological sphere is far from an isolated space. The collections that are the subject of so much discussion, so many publications are wrapped up in networks of relations. In the context of collections that may conserve the past, how can we as institutions, tribes and collecting bodies alike, come together to actively engage the past with the present? Rather than keeping museum collections decontextualized in the academic and museological sphere, we can instead tap into greater object agency by bringing information, images, and even objects to source communities. These exchanges hold potential for all parties involved. Further, museums that have conducted collaborative projects with source communities attest to the fruitfulness of these exchanges.

Through the presentation of the various programs of the Historic Preservation Department of the Choctaw Nation of Oklahoma and specifically the Chahta Imponna Database, this paper will demonstrate one approach to the decolonization of museums and academia, as this year’s AIW theme suggests. Started in 2016, the Chahta Imponna Database is an effort by the Choctaw Nation Historic Preservation to bring Choctaw traditional arts curated in institutions around the world together into one database, accessible to the Choctaw community and online. This project runs in conjunction with efforts to improve museum cataloging standards with our tribal museums and in preparation for the upcoming Choctaw cultural center. By bringing together these collections,

our tribal artisans can continue our traditional arts revitalization efforts which are core to our Choctaw cultural preservation today.

Such projects as the Chahta Imponna Database cater to university, museum, and tribal needs to present best practice in stewardship today. Native nations exert their sovereignty over their traditional arts and reawaken traditional knowledge by accessing their own pieces and reintegrating them (virtually) into their communities. Museums are then able to provide a richer and deeper significance to pieces through programming and interpretation as they add valuable indigenous knowledge to their understanding of their collections. Finally universities are able to benefit through teaching on and through these collaborations which respectfully address the agency of all parties to interact with and create new contexts for indigenous collections. Through tribal-museum relationships, new and vital information is preserved and created for the betterment of our collective heritage practices going forward.

### **Session 13: "Alternative pasts and presents in literature"**

*Weronika Łaszkiwicz*

"Alternative history, post-Indians, and Native sovereignty in the works of Charles de Lint"

The aim of this paper is to analyze the portrayal of Native American people and traditions in the selected works of Charles de Lint (e.g. *Moonheart*, 1984; *Svaha*, 1989; *Someplace to Be Flying*, 1998; and *Forests of the Heart*, 2000) in order to demonstrate that while some of the writer's early works perpetuate a rather stereotypical representation of Indigenous people, de Lint eventually parts with these stereotypes and gradually develops narratives of Native empowerment. These narratives focus on the problems of contemporary Native communities, feature believable Native characters, and—using the means of fantasy and science fiction—develop visions of alternative history in which Native Americans reclaim their sovereignty (which is then presented as something indispensable for the future well-being of the world). To illustrate these claims, the following paper examines de Lint's Native protagonists, the elements of tribal cultures appearing in his works, and their subversive approach to the history of North America. The proposed analysis is developed with reference to the theories of Gerald Vizenor, particularly to his concepts of survivance and post-Indians. Hopefully, this paper can contribute to the on-going debate on the (mis)representation of Native Americans in fantasy and science fiction—a debate which has recently been reignited by J.R. Rowling's portrayal of Indigenous people in her "History of Magic in North America" whose reconstruction of Native history has been widely criticized.

*Joanna Ziarkowska*

"Fighting diabetes, healing historical trauma: reconsidering the diabetic epidemic through LeAnne Howe's *Miko Kings: An Indian Baseball Story*"

Diabetes mellitus affects over 100 million Americans in a global context reaching epidemic proportions, but it is American Indian and Alaska Native adults who are twice as likely to be diagnosed with diabetes type 2 than non-Hispanic whites. According to data published by the Indian Health Service, the mortality rate from diabetes for this group is 1.6 times higher than the general U.S. population. For years, the explanation for this unequal distribution of diabetes in American population offered by the medical establishment revolved around the concept of "Indian heritage" or the "thrifty gene" and an emphasis on American Indians' poor lifestyle choices. What is missing from this analysis are historical and cultural contexts: genocide, trauma, forced assimilation and the consequent loss of traditional foods and lifestyles - critically important factors which refigure diabetes as a direct result of years of colonialist practices.

While LeAnne Howe's *Miko Kings* does not feature diabetes as a central topic, the novel does engage in the discussion of the diabetic epidemic in the Indian Country through the character of Hope Little Leader, Miko Kings' talented pitcher. As the narrative of all-Indian baseball team unfolds, the readers are exposed to a history of baseball from an indigenous perspective, and Hope is an important character who demonstrates how playing ball becomes a way of cultural survival when in 1907 the Miko Kings win the Twin Territories' Pennant against the Seventh Cavalryman. Unfortunately, in 1969, Hope is a patient at the Elms Nursing Home in Ada and dying from diabetes. By presenting Hope's life and disease in the wider context – his boarding school experience, forced separation from his younger siblings, as well as the loss of the Choctaw land and the ensuing creation of the state of Oklahoma – Howe appears to be joining a discussion emphasizing cultural and historical sources of the diabetic epidemic in Indian communities. In the novel, Hope's disintegrating body - its suffering and malfunctioning - become the metaphors for both the centuries of discriminatory policies and their consequences today, and the situation of indifference and gross neglect that Native people have to deal with in the context of health care, its quality and inaccessibility.

## **Session 14: "Decolonizing filmic representations of the past: contested histories in American Indian film," panel**

*Lionel Larré*

"We are [still] Cheyenne': how *Smoke Signals* and *Powwow Highway* catch up with the past"

These two Native American road movies visually stage a three-fold trip for their protagonists. First, they move in space, in a movement that challenges the traditional movement staged in Western movies, from east to west. The alternative movement these two films stage symbolize their talking back to Hollywood. Second, the protagonists are on a trip to renew with family members, thus renewing ties with cultural and traditional community bonds. Third, they take a psychological trip towards their people's past, discovering it is never really past as long as they are still around, with a full awareness of who they are and where they come from. Larré's intention with this paper is to show how this three-fold trip questions, in visual storytelling, traditional western notions of time.

*Lee Schweninger*

"It's going to be chief: moving past the past in *Barking Water*"

Schweninger proposes to contextualize a particular scene from Sterlin Harjo's *Barking Water* (2009) as it relates to the rest of the film and to Hollywood depictions of pre-20<sup>th</sup> century Native Americans. The particular scene depicts a Native character as he alludes to several Hollywood tropes and as he seems to embrace them before rejecting and moving beyond them. In this scene, Harjo calls attention to misrepresentations of tribal histories and at the same time looks forward to a more legitimate Indigenous filmic future that can ultimately thrive without reference to Hollywood.

*Caroline Durand-Rous*

"Updating mythical history: standing here and now in Randy Redroad's *The Doe Boy* (2001)"

Durand-Rous proposes to explore the totemic covenant developed throughout this coming-of-age film in order to affirm an enduring Native presence on screen. Indeed, in *The Doe Boy*, the well-named Hunter, a mixedblood teenager suffering from hemophilia, engages in a personal quest for identity. While trying to catch an elusive deer recurrently imposing its presence on him, the protagonist questions his dual heritage and longs for congruence in nowadays America. As he willingly steps into the animal footprints, Hunter re-enacts the legendary encounter with the deer spirit thus embodying a newer and upgraded version of the first mythical hero. Drawing on Chadwick Allen's blood/land/memory complex (based on N. Scott Momaday's blood memory trope) and referring to David Abram's *The Spell of the Sensuous*, this paper intends to show how American Indian cinema reinterprets mythical history to postulate another being-in-the world freed from Hollywood expectations.

## **Session 15: "Traditions in the present"**

*Maria Cristina Calvopiña Heredia*

"Rediscovering the Andean sound: Ecuadorian musicians celebrating Latin American indigenous influences"

Looking at the current wave of musical creativity taking place in Ecuador, the paper is an exploration of the ways in which emerging artists are merging their musical creations with autochthonous and indigenous music. There is a palpable rising popularity of bands and musicians that are returning to traditional Andean music, and incorporating traditional instruments and rhythms to their new releases in a variety of experimental ways. As a result, the new releases are paying homage to our indigenous ancestry and reconnecting us with our history. Said tribute and reconnection manifests itself in different ways. The lyrics include indigenous languages or speak to a very specific experience, celebrating the landscapes and reconnecting us to the environment. The songs also include traditional Andean instruments, and return to the roots of traditional rhythms and genres. To explore these developments, the paper looks at a number of bands and a few significant songs as examples, paying particular attention at the concepts behind their projects and the way in which they compose their creations. For instance, Machaka or Nicola Cruz with their blend of electronic music and sounds, Mateo Kingman with his inclusion of rap, Amazonic sounds and homegrown vocabulary, and Wañukta Tonic with their practiced use of traditional Andean riffs and instruments. In different ways, all these artists celebrate the indigenous roots of our history (as mestizos) and try to recover a lost or silenced narrative.

By way of conclusion, the paper explores the significance of the rise of this music, as this means that our indigenous roots are now becoming part of the current artistic renaissance that Ecuador is witnessing, as well as other countries of the region, and not just in music but also film, literature, fine arts, etc. Similarly, these

projects that maintain and look after the origins and the histories are now more important than ever, in a time and historical circumstance where music, art and culture run the risk of becoming more and more generic.

*Seth Schermerhorn*

"Contested histories at multiple Magdalenas: locative and utopian orientations in an Indigenous community divided by an international border"

Multiple Magdalenas on both sides of the U.S.-Mexico border vie for pilgrims with rival fiestas for Saint Francis, as contemporary O'odham negotiate their everyday lives along an increasingly militarized international border that has cut their traditional territory in half. Many O'odham travel to Magdalena, Sonora, Mexico to visit Saint Francis, particularly around the saint's day on October 4. However, there are also several rival destinations, each with their own Saint Francis and accompanying history of the Saint's interaction with O'odham. Both Mission San Xavier del Bac near Tucson and San Francisquito – meaning "Little Saint Francis," an O'odham village in Sonora near the international border in Mexico – have their own rival fiestas for Saint Francis. Moreover, the Tohono O'odham Nation also has a movable feast of Saint Francis that rotates each year across the eleven districts of the nation. This means that each year there are no fewer than four rival destinations for O'odham to travel to in addition to, or in lieu of, traveling to Magdalena. Additionally, there is a village named *Ali Mali:na*, or "Little Magdalena" in the Baboquivari District of the Tohono O'odham Nation. Each of these places effectively aspires to be a replica of Magdalena, vying for its prestige, power, authority, and authenticity. Some O'odham claim that these rivals of Magdalena are superior to Magdalena because they have the "real" Saint Francis. Each destination also offers a rival history of Saint Francis's interaction with O'odham. However, each of these other places derive their authority from Magdalena insofar as these other places invoke Magdalena as the standard against which they should be measured.

*Zuzanna Buchowska*

"Oneida foodways: remembrance and revival in present-day food sovereignty efforts"

The focus of this paper is the work of Tsyunhekw<sup>^</sup> (joon-hen-kwa), an organic farm run by the Oneida Nation of Wisconsin, whose name loosely translates into "life sustenance" in English. The paper looks at the role of traditional foodways and related cultural practices in Oneida's contemporary food sovereignty efforts, and the various understandings of the continuity of food and agricultural traditions in the community. The farm serves important cultural, economic and educational purposes, several of which are described in this paper. It grows Oneida white flint corn, which is considered sacred by the tribe and is used for ceremonial purposes. It is also processed at the Oneida Cannery into traditional foods that are sold at the Oneida Market (along with other produce from the farm). Moreover, it grows the tobacco used for ceremonies and runs a traditional Three Sisters Garden. The Three Sisters – corn, beans and squash, are an important part of the Oneida creation story, as well as the vision of Handsome Lake, a Seneca prophet from the turn of the 19<sup>th</sup> century, who played an important role in the revival of traditional religion among the people of the Longhouse.

The paper analyzes the importance of the Three Sisters, and the ways in which the message of environmental stewardship implicit in their story – the responsibility to honor them as the people's sustainers – is interpreted by the community members today. It also considers the role of white corn for the tribe – as tribal culture and ceremony accompany the planting and harvest of the corn, it reconnects the Oneida with the past. Moreover, an increasing demand for the traditionally harvested corn in ceremonies and interest in harvesting and eating it can be observed, for example, during the annual corn harvest festival. Next, the paper looks at how the Oneida have adapted some of the traditional ways of planting and harvesting white corn to contemporary cultural and technological developments, e.g., how some modern technology is used in the process of planting and growing the crops or how gender roles in farming practices have changed. The paper is based on interviews with members of the Tsyunhekw<sup>^</sup> farm and Oneida community conducted in Oneida, WI, in March 2016.

## **Session 16: "Decolonizing the classroom"**

*Marianne Kongerslev*

"'Lincoln was a douche': reflections on decolonizing the Danish university classroom"

This paper reflects on how alternative voices and media can be utilized to decolonize the Danish university classroom. By attempting a comparative analysis of US and Danish colonial logics, the paper reflects on the double blind spots students display in academic discussions. Building on personal experiences teaching US history at a mid-size university, I analyze and explore students' reactions and attitudes to brief interventions and disruptions to regular classroom activities, such as the video "Lincoln Was a Douche" (YouTube 2013) by the comedy group the 1491s. When teaching US history to students who have grown up with a glorified vision of - among other things - US presidents, westward expansion, and world intervention, I attempt to offer comparative

perspectives on US settler colonialism, and to draw attention to the myriad silences and omissions textbooks display. Comparing this with Danish history always brings out interesting conversations, and the students often have very little knowledge of the Danish colonial past and present. Furthermore, the students often react with resistance to new narratives and discourses, and some seem to wish for their assumptions and preconceived ideas to be confirmed. This resistance is expressed both in class and in course evaluations, where students can comment freely and anonymously. Part personal narrative, and part discourse analysis of student evaluations, this paper explores these manifestations of the students' attitudes, and simultaneously reflects on how a more decolonial approach to teaching and curriculum design can be achieved.

*Franci Taylor*

"Hoop dancing through history: teaching authentic American Indian history in the era of Podsnappery"

Podsnappery is a term created from a Charles Dickens character, Mr Podsnap, and is used to explain an attitude toward life marked by a refusal to recognize or agree with unpleasant facts. It is something that American Indian educators face almost daily. It ranges from the elementary school text that asserts that American Indian people were eager to share their lands with the newcomers from Europe, the Thanksgiving myth, to the college student who claims that the pioneers only took "unused lands." These colonial histories and revisions are perpetuated in the United States educational system from early childhood to university level. These colonial myths result in micro-aggressions that American Indian students and faculty are confronted with in the educational system. As contemporary educational theory asserts, the best way to correct misinformation and change the non-Native student's understanding of their biases is to creatively guide them towards self-directed investigation of these stereotypes and myths. This presentation will provide theoretical foundations and examples of classroom strategies used to deal with specific examples from my classes.

### **Session 17: "Posters and Chocolate"**

*Ignace Decroix*

"Seventeenth-century cartography through a social lens: Samuel de Champlain and John Smith"

When early modern Europeans found their way to the east coast of North America in the sixteenth century, they inevitably mapped the area. At the start of the seventeenth century, however, the role and importance of cartography increased significantly, as in this very same period Europe evolved from medieval to modern political structures. During this transformation, clearly defined state-borders became increasingly important, and European rulers became more eager to explore the political advantages of using cartography as a political instrument. Europeans first made cartography based claims in North America, where power was conceived of as radiating from a center of control towards less clearly defined boundaries.

During the twentieth century, these early modern maps were analyzed through a geographical lens. The problem with this lies in the inherent qualities of modern geography, which focusses on representing the world objectively and in minute detail. However, from a cultural perspective there are rising concerns on the limitations of the *historical* map as a medium for expressing correct historical geography, and whether the *contemporary* geographer imposes implicit norms of *modern* cartography on early modern maps. In overlooking the notion of historicity in maps, this referential reading proves a faulty approach to non-modern cartographic material, as it pays no attention to the underlying contexts in which the maps were produced.

I will explore this topic through the cases of Samuel de Champlain and John Smith, who spent the first half of the century and the greater part of their lives mapping this newly discovered continent. Both explorers were backed by influential people from their home countries and also showed clear signs of a personal agenda in their writings. The question at hand is to what extent cartographers with agendas could draw maps that were objective and neutral representations of a newly discovered and inhabited country. In essence: are these maps representations of the areas we believe them to depict, or are they in fact representations of Europe?

*Fien Lauwaerts*

"Polar opposites? Religious tolerance and intolerance in Rensselaerswijck"

My presentation fits within historical research about the indigenous interactions with the Dutch in New Netherland. I aim to contribute to our understanding of both the Dutch colonial community and its interactions with the indigenous population by focusing on a concept which is central to the early modern history of religion: tolerance. The question of tolerance was ever present in early modern Europe, which was torn apart by religious turmoil. Benjamin Kaplan concluded that religious tolerance was an essential characteristic of the Dutch Republic. Several historians – such as George Smith, Jaap Jacobs and Joyce Goodfriend – have also studied tolerance amongst colonists in New Netherland. They concluded that the Dutch had transplanted religious

tolerance to their communities in New Netherland. However, one question has been left unanswered: did the Dutch colonists also adopt a tolerant disposition towards the religion of the natives?

Using Fairclough's discourse analysis, I have analyzed the publication of the Calvinist preacher Johannes Megapolensis, who was active in Rensselaerswijck during the 1640s. He described the local Mohawk in a letter, which was later published as: "*Een Kort Ontwerp Vande Mahakvase Indianen, haer landt, Tale, Statuere, Dracht, Godes-Dienst ende Magistrature. Aldus beschreven ende nu kostelijck den 26 Augusti 1644. Opgesonden uyt nieuwe Neder-Lant*". The focus of my presentation will be whether Megapolensis took a tolerant or intolerant stance towards the religion of the Mohawk. The analysis shows that Megapolensis employed two types of discourses. In a first intolerant discourse he only paid attention to the negative characteristics of the Mohawk and their religion. In his second, more nuanced discourse, Megapolensis combined negative and positive descriptions of the indigenous people and their society. The presence of the two discourses demonstrates that Megapolensis tolerated the Mohawk and their religion to a certain extent.

I conclude that in practice Megapolensis and other colonists accepted the presence of the Indigenous people and their religion for pragmatic - mostly economic - reasons. Although the Dutch distrusted the Indigenous rituals, they were tolerated with the prospect that the Natives would be converted. While the distance between the Calvinists and the Indigenous believers was larger than the distance between Calvinists and non-Calvinist Europeans, both religious groups were tolerated. Kaplan's conclusion that the Calvinist church had little real power in the Republic, is therefore also applicable for New Netherland. Intolerance and tolerance co-existed and were indeed, as Kaplan defined, not polar opposites.

*Adeline Moons*

"That it may be kept in perpetual memory': the ceremonial aspects of the renewal of the Nicolls Treaty of 1665"

Both diplomatic ceremonial Anglo-Native diplomacy are topics that have not yet received much scholarly attention - in other words, they remain an unsolved puzzle in history. I am investigating the ceremonial aspects - more specifically, the rituals, symbols, etc. - that were used in Anglo-Native diplomacy through the lens of the yearly renewals of the Nicolls Treaty of 1665. What ceremonial was employed for the renewals of this treaty? Did it change over time? And if so, why?

*Jeroen Petit*

"And that it may be a secure and lasting one.' The possible *rationes decidendi* of Charles II on the establishment and publication of his *Articles of Peace* with several Indian kings and queens"

*The articles of peace between the most serene and mighty prince Charles II. By the grace of God, king of England, Scotland, France and Ireland, defender of the Faith, etc. And several Indian kings and Queens, etc.* in 1677 made the Native American tribes concerned a de facto vassal of the English Crown, as so many others. However, the publication of the treaty makes it rather unique. Why did the English Crown attach so much importance to publishing these articles of peace? The *rationes decidendi* of why Charles II specifically chose to publish a colonial treaty between people who, if captured, became slaves, is to this day still not completely certain. I intend to determine the role of both the Interregnum and Bacon's rebellion in the establishment of the *Articles of Peace*, and its publication.

## **Session 18**

*Chad S. Hamill*

"Coyote made the rivers: Indigenous ecological continuity in the era of climate change"

For millennia, the waterways of the Columbia Plateau (interior Northwest US) have shaped the lifeways of its people, providing sustenance and an ecological framework for social engagement and cohesion. Not long after the Lewis and Clark expedition made its way through the Plateau, that framework was methodically disassembled. The treaties of the mid 19th century severely limited the movement of Plateau tribes, leading to fixed and stagnant communities. The dams curtailed the natural movement of the rivers, obstructing salmon and poisoning the lifeblood of the People.

With a blend of music, visual imagery, storytelling, and scholarship, this presentation/performance will utilize Coyote stories about the Columbia River and its tributaries as a springboard for examining the current state of river health. In addition, it will explore the ways in which the Spokane Tribe and other Native nations in the region have exercised resilience and resistance in maintaining their relationship with our ancestral homelands. Emphasizing traditions not dissimilar from those in other Indigenous communities, the objective will be to illuminate perspectives that take on added urgency in the era of climate change. The hope is that by reflecting

on practices rooted in balance and reciprocity, we can begin to alter our current state of collective imbalance and avoid a global catastrophe in the making.

### **Session 19: "Remembering the past"**

*Robert Keith Collins*

"Narratives of valor: American Indians and World War I"

What is the relationship between narrative and history? To explore this question, this paper takes a historical anthropological look at the nature of American Indian roles in World War I, as discernible from lived experiences and historical documents in the United States National Archives. In this paper, I address the conference theme of memory communities by arguing that scholars must begin to revisit the roles that American Indians played in World War I, if their impact on the histories of both the United States and Europe are to be holistically understood. These points may seem enigmatic; however, they are consistent with American Indian lived experiences and historical records that suggested a profound impact on the shortening of World War I by American Indian soldiers. This paper will show, on the one hand, that American Indian narratives represent remembered histories of sacrifice and service during "The War to End All Wars" and, on the other, that this sacrifice and service, without revisit, will seldom be understood outside of the memory communities that maintain them. Knowing that American Indians participated in the World War I only scratches the surface of this fascinating history, there remains the challenge of illuminating how, on the 100th anniversary of World War I, narratives within memory communities may contain pieces of histories relevant to understanding the common unity once forged by many for the good of all.

*Mathilde Roza*

"Multidirectional Memory in the Work of Visual Artist Carl Beam"

This presentation focusses on Canadian First Nation artist Carl Beam (1943 -2005). Beam is an important figure to consider in questions relating to matters of indigenous and national cultural identity and the cultural, historical and historiographical processes at work within the creation of such identities. For one thing, Beam was the first artist of Native ancestry whose work was bought by the National Gallery of Canada as a work of contemporary art rather than as ethnography. Also, Beam's work is characterized by collage which allows for intriguing combinations and juxtapositions of images drawn from both Indigenous and Western culture and challenges received interpretations of history and meaning. In addition to paintings, Beam also created several ceramic pottery bowls in the Mimbres tradition. In addition, I wish examine a bowl entitled "Ann Frank, 1929-1945" a work of ceramic pottery that carries the portrait of the Dutch Jewish girl Anne Frank, a well-known icon of the destruction of the Jewish people during the Holocaust perpetrated by the Nazis. In making this particular bowl, Beam raised what Michael Rothberg has referred to in his book *Multidirectional Memory*, as "one of the most agonizing problems of contemporary multicultural societies: how to think about the relationship between different social groups' histories of victimization." In my presentation, I wish to apply Rothberg's theory of multidirectional memory to Beam's work and raise the same question that Beam raised, viz. how can the relationship between the extreme and often genocidal violence against indigenous peoples under colonialism and the Holocaust be defined? What barriers have been thrown up by Western history and institutionalized memory to approach this question? And what does the bowl communicate about Native memory, forgetting and suffering?

*Harald E.L. Prins*

"The Ardennes as 'Indian Country': Native American warriors in the Battle of the Bulge 1944-1945. In memory of Leslie Banks (1924-2017), WW II combat veteran, Penobscot Indian Nation"

My presentation is an effort to shed light on a small but important corner of world military history and American Indian communities: the Ardennes, once upon a time called "Indian Country." In the last winter of WWII, these sparsely-populated rugged borderlands in eastern Belgium and Luxembourg transformed into a gruesome theater of war when the German Wehrmacht launched a massive counter offensive with 400,000 troops on 16 December. In six weeks of fierce fighting in what has become known as the Battle of the Bulge, the US military high command massed a total force of about 650,000 American troops and drove the enemy back into Germany. Casualties on both sides were high: 175,000. With 19,000 GIs killed and another 60,000 or so wounded or captured, the Battle of the Bulge is now commemorated as the bloodiest for American troops ever fought overseas. An American general, commending his troops for heroic fighting, referred to these hostile woodlands as "Indian Country." Months earlier, in September 1944, the American novelist Ernest Hemingway, then a war reporter attached to the 4<sup>th</sup> Infantry Division, was probably the first to label the German-occupied Ardennes as such.

Not intending irony (I think), the famous writer's choice of this historically-charged American term signals a paradox. Remarkably, Hemingway never even mentioned the dozen Comanche code talkers in the division he reported on.

They were among an estimated 3,000 Native American warriors from at least sixty tribal nations attacking the enemy fiercely defending this designated "Indian Country." No military historian or anthropologist has ever seriously contemplated or researched the role of American Indians in the Battle of the Bulge, but there is no battlefield anywhere in North America, including the 1876 Battle of the Little Big Horn, that matches the Ardennes in terms of numbers of warriors and diversity of tribes involved.

## **Session 20: "Methods of meaning making"**

*Lauren Working*

"The strawberry and the flame: the heart as agent in Anglo-Native exchange"

The heart featured prominently in sixteenth and seventeenth-century English understandings of human behavior. Although scholars of the early modern period tend to associate the heart with the Catholic counter-reformation, Protestants (English and Dutch) also adopted heart imagery and metaphors to critically examine their identities, where flaming hearts appeared as symbols of love, devotion, holiness, submission and desire in a range of print and manuscript sources. Building on the new research stemming from a collaborative project on 'The Heart in the Seventeenth Century Atlantic' between Finola Finn (Durham University) and myself, this paper explores how English understandings of the heart as both physical organ and metaphor for truth and self-knowledge became integrated into English strategies for colonization. From reports of Aztec or Iroquois heart-violence, to articulations of amity in Anglo-Algonquian diplomacy, the English viewed the heart as an active agent in 'bringing the Indians together with our English'. Yet the fact that the English searched for truth in the heart led them to acknowledge the complex belief systems of Indigenous peoples. As this paper will argue, the heart featured prominently in English writing partly because colonists recognized that Indigenous peoples, too, valued it as a source of power and understanding. From creation stories to the strawberry ('heart berry') as a symbol of goodwill, understandings of the heart informed cross-cultural encounters in a variety of distinct but intersecting ways.

This paper adopts an ethno-historical approach to the heart, with two aims. The first is methodological. By acknowledging the heart as a space of shared importance, closely related to the soul and a person's deepest self, this paper seeks to move beyond traditional historical texts in approaching seventeenth-century colonial encounters, advocating a more nuanced understanding of the heart among Native groups and not just Europeans. This offers a challenge to how colonial/imperial history is taught, speaking directly to the increased emphasis among activists and indeed scholars, that history must be affective. European attempts to understand Native history, wrote Coll Thrush in his recent *Indigenous London*, must focus on 'the intimacies of encounter' to confront 'the soul of the matter.' The second aim is to raise attention to the value of heart-language in contemporary activism. Long viewed as a microcosm for understanding emotion and intellect, strength and virtue – for reconciling dichotomies and divisions within a single, life-giving entity – can the heart become a means of confronting trauma and advocating reconciliation?

*Markus H. Lindner*

"Why history is important in 'traditional' and contemporary Plains art"

The documentation of history is the major topic both in "traditional" and contemporary Plains – particularly Lakota – art. Until the 19<sup>th</sup> century, the main motifs of pictorial art were individual war scenes or pictographs symbolizing events of one year each on so-called winter counts. According to Richard W. Hill (1994) we can assume that motifs and art itself are "another form of storytelling." The question is what kind of story it tells and if it has changed within the last 100 years. In our European 'tradition' "past lives on in its history. Studying history means remembering what has happened and putting it into relation with one's own presence" (History Department TU Darmstadt). The paper will discuss if this approach was/is also true for Plains people. It will analyze the importance of history in plains art, and what stories were told "traditionally" and why they usually were self-referential. It will also compare the result to contemporary art to see what has changed through the time, and if and how history in Plains art is put in relation to presence.

## **Session 21: "Low Countries connections: representation and interaction"**

*James Ring Adams*

"Cortes, the Royal Fifth, and the rights of Indians"

Who, or what, were the "Indians, newly discovered?" Were they a subhuman species or a cross-breed with baboons, as some Conquistadors maintained? Or were they fully human, political animals, endowed with

rational souls? For 16<sup>th</sup> century Spain, and Europe, the implications were enormous. As rational, political animals in the Aristotelean sense, Indians possessed the full range of human rights, such as political sovereignty and property ownership, and Spain would have to scramble hard to justify their dispossession.

Powerful evidence on behalf of the Indians arrived in Europe in 1519 shortly after Hernan de Cortes began his adventure on the mainland. Anxious to win support from the young Spanish King Charles V, freshly elected Holy Roman Emperor, Cortes sent back a stream of war booty, a fifth of which, the Royal Fifth, belonged to the crown. Charles staged public exhibitions of this booty, first on its arrival in Seville, then at the Royal court at Valladolid, and then in June 1520, at the Town Hall of Brussels. (On the way, Charles and his ship full of New World treasures stopped in England for a quick visit with Henry VIII.) The Royal Fifth was possibly modern Europe's first travelling ethnographic exhibit. Those who saw the display, such as the engraver Albrecht Durer, expressed amazement at the Mexican workmanship. It was now indisputable that Europe was in contact with an advanced civilization. The conquistador turned Dominican friar Bartolome de Las Casas had already embarked on his life-long crusade for Indian rights when he viewed the Royal Fifth at Seville. He profusely praised "those precious and skillfully made and most lovely things." With such evidence, including later tours of Mexican artisans and athletes, Las Casas and his party had some temporary success. In 1537, Pope Paul III issued the papal bull *Sublimis Deus* declaring that Indians "are truly men" and "are by no means to be deprived of their liberty or the possession of their property." Contrary economic interests pushed back hard, however. The following year the pope rescinded a supporting document to his bull. The open struggle continued at least through the famous disputation at Valladolid in 1550-51. Some might say it is still going on.

*Willem Frijhoff*

"A governor called Jacques'. Jacob Eelkens (1591/92-after 1633) in the memory of the Native Americans: a reassessment"

Among the few data we can dispose of with regard to the first contacts between the Native Americans and the European traders in the first quarter of the 17<sup>th</sup> century, is the encounter of the Dutch traders Hendrick Christiaensz and Jacob Eelkens in 1613 with the Native Americans at a place near present-day Albany (New York). In 1614 a fixed trading house under the responsibility of Jacob Eelkens would be established there by a private Dutch trading company, on Castle Island in the Hudson river. The encounter between Jacob Eelkens, born in a family of fur traders with strong relations to similar families like the De Caën active in Canada, and the representatives of the local Iroquois has acquired a certain fame in Native American studies. Apparently, this encounter resulted in a long-term agreement or covenant for trade, and possibly more than that. Remembered during many decades as 'Jacques' (Jacob Eelkens was born in Amsterdam but grew up in Rouen, France) by the Iroquois communities, some native historians of early American Indian history have modeled him into the prototype of the 'good European' – a contention that has been rather violently rejected by other, mostly white American historians. In fact, Jacob's later attitudes and actions in New Netherland reveal an intelligent personality, but also a shrewd merchant who modeled his actions after his own momentary needs, and he certainly was not a mild-mannered man. He might have been appreciated exactly for that quality. In the meantime, another controversy has arisen around the so-called Tawagonshi Hill or Two Row treaty, apparently concluded between the Natives and Jacob Eelkens and his associate on April 21, 1613. Although the text as we know it nowadays is a notorious 20<sup>th</sup>-century fake, it is quite possible that it reflects a reality transmitted by memory over the centuries. Historians too often neglect the power of memory in pre-scriptural societies. In this paper I intend to weigh the pros and cons of the different arguments around this event and present a fresh biographical picture of the white protagonist Jacob Eelkens.

*Pieter Hovens*

"Moccasins and wooden shoes: Indian-Dutch encounters and relations in North America, 1800-1940"

The history of encounters and relations between European newcomers and Native Nations in North America has generated much ethnohistorical research. However, such interest seemed to decrease significantly for the period after European intercolonial rivalry ended, the American Revolution established the United States of America as an independent republic, and Great Britain accepted its secondary role in what was to become Canada. A generic history of Indian-white relations emerged as a field of ethnohistorical inquiry, a grand history of interethnic relations. Virtually glossed over were the numerous little histories of European immigrants and their early descendants in North America and of European visitors and travelers about their contacts and interactions with Native peoples across the continent, and their relation to the grander story.

In the 1990s the complete renovation of the National Museum of Ethnology, now the National Museum of World Cultures in The Netherlands, provided the stimulus to explore the forgotten history of Dutch-Indian relations in its widest possible sense, especially beyond the colonial period. The Dutch collectors of the ethnographic

artifacts from Native North America provided a starting point, but soon the focus expanded to include Dutch investment in the Louisiana Purchase and American railroads and their impact on Indian nations; Dutch immigration and settlement on the frontier, and near or after allotment even on reservations; emigrant Catholic and Protestant missionaries from Holland of which a number became involved in Indian missions across the continent, also recording tribal languages and Indian customs, introducing western health care, and sometimes trying to protect Indians through advocacy; entrepreneurs who traded across cultures in the West; adventurers following the various gold rushes; military men and civilians who served in various capacities during the Indian Wars and the execution of Indian policies; U.S. presidents of Dutch ancestry that left their mark on federal Indian policy and Indian lives; and journalists commenting on developments in the American West that impacted Native peoples. The museum collections in The Netherlands focused the attention on individual scientists and other professional people who had acquired the various specimens during their American travels, and on the tourists that began visiting the U.S. and Canada from the 1880s in ever increasing numbers, taking home Indian souvenirs. Several Dutch artists were inspired by Native American peoples, their history and culture, and some even settled and worked most of their lives in the American West. In the course of the 19th century Native Americans became a favorite subject in the popular and juvenile literature of The Netherlands, continuing into the 20th century, and visualized by the new medium of movies. Native American and First Nation Canadian soldiers were part of the Allied Forces that liberated The Netherlands from Nazi occupation in 1944-1945, and some married Dutch women. Mass-tourism, New Age seekers of sense, and aboriginal rights advocacy are more recent relevant phenomena in Dutch-Indian relations.

This short review shows the remarkable varied kinds of interethnic contacts, communications and relations between Dutch and Native North Americans, and hopes to stimulate other European scholars to conduct similar ethnohistoric research from a national perspective.

## **Session 22: "Into the future: resistance and activism in the past and present"**

*Roger L. Nichols*

"History and Indian protest in the US and Canada"

Most, perhaps nearly all, Native protests in North America since the end of World War II has a direct connection to the historical experiences of the people making the demonstrations. Their actions focused on issues related to either legal and treaty rights such as land ownership, citizenship, or natural resources, or to matters dealing with cultural matters such as religious practices, burial sites, or the uses of native names or symbols. In both countries Indian militancy stood on the bases of how Natives saw white actions as breaking historical agreements or ignoring long-established practices.

This paper will address the second theme in the "Call for Papers"—the "uses and notions of 'history,' especially with reference to present day conflicts." In 1969 the Indians of All Nations occupied Alcatraz Island in San Francisco Bay when the government closed the prison there, claiming the land under a clause in the 1868 Treaty of Fort Laramie. More recently the demonstrations by Apaches protesting the Mount Graham telescopes and observatory in southern Arizona as desecrating tribal burial and worship locations provide clear examples in the US. North of the border the Iroquois long-disputed land claim in western Quebec and local plans to build a golf course on a tribal cemetery, and the occupation of an abandoned military base at Ipperwash in Ontario both grew out of heated arguments over Native land--treaty rights and threats to sacred burial sites.

Although these protests shared many elements, they had grown out of unique causes, used differing tactics and did not all achieve the same results. Nevertheless, all four resulted from Indian ideas about the history of land claims and religious practices that set them apart from the dominant white society in each country.

*Matthias Voigt*

"From protest masculinities to warrior masculinities: Native American men and masculinities in the American Indian Movement (AIM) from the late 1960s through early 1970s"

Among one of the most pervasive images of 20<sup>th</sup> Native Americans is that of hypermasculine modern-day Native American men and masculinities protesting against white America. The perhaps most photographed Native Americans of the 20<sup>th</sup> century are Dennis Banks and Russell Means of the American Indian Movement (AIM). AIM was among the most visible Native organizations during the so-called Red Power era (1969-1978), a period of heightened Indigenous activism against their subaltern status in white America during which Native Americans demanded the recognition of their political and economic rights as well as their cultural identity as an Indigenous people. During the early 1970s and onwards, the American Indian Movement was widely associated with the protest activism, making frequent national headlines. Building upon the larger unrest of their time, Native Americans began to develop their own culturally significant forms of protest, yet became increasingly impatient and militant in their resistance to colonial domination. While Native women in the

organization did much of the groundwork behind the scenes, their male counterparts often sought the media spotlight. This paper claims that during this period of heightened cultural renaissance and political activism, many male AIM members expressed and enacted their identities by putting forth a “protest masculinity” that later evolved into a “warrior masculinity.”

The subsequent paper examines how Native men and masculinities expressed and performed their masculine identities within the American Indian Movement from its founding in Minneapolis in 1968 through the height of its activism at Wounded Knee in 1973. Between these years lay significant years of change during which Native men and masculinities within the Pan-Indian organization gradually radicalized, re-traditionalized, and re-masculinized their masculine identities subsequently turning from urban-based civil rights activists into self-proclaimed modern-day warriors intent to overthrow BIA-controlled reservation governments, reinstate treaties, and found their own nation, the Independent Oglala Nation. Native AIM activists re-invented themselves, this paper argues, partially in an overall attempt to bridge their cultural disconnect, to discard an unwanted identity and show pride in a newly found one, and in an far-reaching attempt to resist settler colonial society. Homecoming Native Vietnam veterans (who were also called warriors) and shared a deep sense of betrayal and discontent and occasionally joined into AIM’s protest activism.

With regard to its theoretical foundation, the paper is situated at the intersections of race, gender (e.g. masculinity studies), and nation. The inextricable link between masculinity in the making and unmaking of nation has variously been recognized. During their protests, Native activists quite consciously utilized racialized imagery -such as a “the white man’s Indian”- to their own advantage. As Indians “playing Indian”, Native urban activists found a way to highlight their cause and a means to bridge their own cultural disconnect -superficially first, more in depth later.

#### *Chance Finegan*

"Reflection, acknowledgement, and justice: a framework for Indigenous-protected area reconciliation"

Protected areas have been both tools and indirect beneficiaries of settler-colonialism in nation-states such as Canada, Australia, and the United States, to the detriment of Indigenous nations. Reconciliation between settler-colonists and Indigenous peoples continues to be on the political agenda throughout the settler-colonial world. In this paper, I demonstrate the need for settler-colonial protected areas to reconcile themselves with Indigenous peoples and advance a framework for doing so. I first consider what is meant by ‘reconciliation’ and then argue for park-Indigenous reconciliation. I conclude by offering a framework for Indigenous-settler reconciliation within parks.

I frame 1) reconciliation as an exercise in truth-telling, acknowledging harm, and providing for restorative justice and 2) settler-colonialism as fundamentally about control of land, resources, and histories. By first considering what is meant by ‘reconciliation,’ we can more clearly evaluate the reconciliatory ability of emerging park/Indigenous structures such as co-management boards and Indigenous knowledge sharing protocols. This paper recasts discussions of such arrangements and moves us away from asking “is this simply better than previous structures?” to “does this specifically advance reconciliation as understood by Indigenous peoples and reconciliation scholars?” I ground my discussion in concrete examples of park/Indigenous relations in the USA, Canada, and Australia.

While some agencies, such as Parks Canada, increasingly partner with Indigenous nations through co-management agreements or on Indigenous knowledge use in park management, I believe such park-by-park efforts do not go far enough towards true reconciliation. For protected areas to reconcile with Indigenous peoples, they must not incorporate Indigenous nations into existing settler-colonial governance structures. Instead, agencies must commit to broadly engaging in truth-telling, acknowledging harm, and providing for justice that advances Indigenous interests. This will require a willingness to engage on a system-wide level and to have difficult conversations about the future of protected areas on Indigenous territory in settler-colonial nation-states.

#### *Tania Gibéryen*

"The (hi)story of land use planning on permafrost in Nunavik"

This interdisciplinary research portraits the land use planning situation in Nunavik. Besides identifying the different stakeholders and their respective concerns, it draws a portrait of the state of being of land use planning given the specific context of a thawing and increasingly sensitive permafrost.

Public consultations in Salluit in 2008-2010, with regard to eventually relocating the community due to ground-instabilities, were analyzed and juxtaposed by individual consultations, on similar land use planning issues and permafrost, led by the author in several other communities such as Puvirnituq, Inukjuak, Akulivik and Kangirsuk. This comparative analysis has identified similarities and differences from both types of consultations and shown

the impact of Government-instigated consultations on the final outcome, and even to some extent in how far decolonialization of mindsets still has to happen in public offices and universities.

In a next step, based on the outcomes of the different consultations and investigations with the many stakeholders, an ideal regional land use planning framework was developed taking into account: local traditional knowledge, current and future local needs, state of the art scientific permafrost knowledge, technical and pragmatic constraints and how they could be overcome.

A gap analysis allowed to identify a strategic and communication path on how to optimize the implementation of this new Inuit land use planning program. Hurdles in the success of its final implementation are finally discussed and questions can be raised to what extent history of neocolonialism seems to be repeating itself to some extent.

## Participants

### **James Ring Adams**

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Dr James Ring Adams is a Senior Historian at the National Museum of the American Indian - Smithsonian and managing editor of its quarterly American Indian magazine. He has a Ph.D. in Government from Cornell University. Dr Adams has had along and checkered career in journalism, both mainstream and Native, including a stint as managing editor of "Indian Country Today," which at one time was the leading national Indian newspaper. He has written previously on the Royal Fifth.

### **Renate Bartl**

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Renate Bartl holds a Dr. des. from the University of Munich/Germany. The title of her dissertation is: "*We People - Multi-Ethnic Indigenous Nations and Multi-Ethnic Groups Claiming Indian Ancestry in the Eastern United States.*" She teaches eLearning courses on *Canadian Aboriginal Studies* for the *Association of Canadian Studies in German-speaking Countries*, and has taught classes at the *Department of Ethnology and American Cultural History, University of Munich/Germany* and the *Institute for Canadian Studies, University of Augsburg/Germany*. She is responsible for the American Indian Workshop (AIW) webpage and mail server.

### **Juliette Billiet**

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Juliette Billiet is master's student in history at Ghent University. Her interests include theoretical aspects of history, the use of history in present day conflicts and reconciliatory approaches to past historical injustices. Billiet's bachelor's research examined the intergenerational effects of the residential school system on the indigenous peoples of Canada, the reconciliation process with the Canadian government and the theoretical aspects of official apologies.

### **Zuzanna Buchowska**

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Dr Zuzana Buchowska is an assistant professor at the Faculty of English, Adam Mickiewicz University in Poznań, Poland. Her scholarly interests focus on Native American and Australian Indigenous studies, in particular Indigenous education, cultural resistance, Indigenous knowledge recovery and food sovereignty. She has conducted research at Haskell Indian Nations University in Lawrence, Kansas (Fall 2011), the National Centre for Indigenous Studies at the Australian National University in Canberra (Oct.-Nov. 2015), and at the International Forum for US Studies at the University of Illinois in Urbana-Champaign (Spring 2016). Based on her research at Haskell, in 2016 she has published the book *Negotiating Native American identities – The role of tradition, narrative and language at Haskell Indian Nations University*.

### **Jennifer Byram**

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Jennifer Byram received her master's in Visual, Material, and Museum Anthropology from the University of Oxford and her bachelors from Franklin University Switzerland. Byram serves as a research assistant in the Historic Preservation Department of the Choctaw Nation of Oklahoma. Currently, she works to expand the Chahta Imponna Database, a record of Choctaw traditional arts curated worldwide. In building relationships with institutions across Europe, she hopes to facilitate heritage rediscovery and recovery of traditional knowledge. Byram also researches traditional Choctaw textiles for the promotion of native Southeastern textile traditions.

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Maria Cristina Calvopiña Heredia is from Quito, Ecuador and completed her B.A. in International Politics and History at Jacobs University Bremen, Germany (2010-2013). She further completed her M.A. in National and Transnational Studies: Literature, Culture and Language at the University of Münster, with a focus on literature and cultural studies (2014- 2016). Calvopiña Heredia is currently a Ph.D. candidate within the DFG-Graduate School "Literary Form: History and Culture of Aesthetic Modelling" at the University of Münster. Her dissertation is an exploration of the subversive potential of magical realism across distinct cultural locations, in an attempt

to re-conceptualize and de-territorialize this mode of writing. Her research interests include indigenous literatures and cultures, intersectional feminism and ecocriticism.

**Robert Keith Collins**

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Robert Keith Collins, PhD, a four-field trained anthropologist, is Associate Professor of American Indian Studies at San Francisco State University. He holds a BA in Anthropology and a BA in Native American Studies from the University of California at Berkeley. Dr Collins also holds an MA and PhD in Anthropology from UCLA. 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.

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Ignace Decroix is a Master Student in History at the University of Ghent. Since his second bachelor year, he has focused in his research on the way in which early modern Europeans represented new found areas in maps, with a strong emphasis on northeastern America. To conclude his bachelor year, he wrote a paper on Samuel de Champlain and his maps, and used this as a means to construct a model for analysing early modern maps from a social perspective.

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Gita Deneckere is a tenured professor in Ghent University's history department, and starting next academic year, the Dean of the Faculty of Arts and Letters. She is a specialist in the history of Belgium, social and public history, and women and gender history. Dr Deneckere is the coordinator of the Social History after 1750 research group, and co-director of the interuniversity Institute for Public History. Her numerous publications include *Uit de ivoren toren: 200 jaar Universiteit Gent* (2017), "De subversie van het mensenrechtendiscours als hefboom voor sociaal protest" (2013), and *Leopold I: de eerste koning van Europa* (2012).

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Katie Digan studied history and philosophy in Groningen, Dublin and Amsterdam. She graduated Cum Laude from VU University Amsterdam with a degree in history in 2013. She is a junior researcher for the NIOD Institute for War, Holocaust and Genocide Studies. She also works at the Advice and Research department of the National Committee for May 4 and 5, where she manages the national war monuments database.

**Jan Dumolyn**

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Jan Dumolyn (1974) is a senior lecturer in European medieval history. He is a specialist in the history of collective action and popular resistance between the eleventh and the seventeenth centuries. He has also been an active campaigner for antifascist movements since his youth, and is now involved in academic trade unionism as the shop steward for the socialist union of Ghent University. His recent publications include, among others, "Political songs and memories of rebellion in the later Medieval Low Countries" (with Jelle Haemers, 2017).

**Caroline Durand-Rous**

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Caroline Durand-Rous holds a PhD in American Literature entitled "Reinvented totems: exploring identities and rewriting oneself in contemporary Native American fiction." Her research focuses on Native American novels and how ambivalent totemic figures offer guidance to characters in disarray on the path to the discovery of hybrid identities. She has published articles in *L'Atelier* and *Transatlantica* and has participated in European conferences held by the AFEA, the AIW and the EASLCE where she presented her analyses of Louise Erdrich's *The Painted Drum*, David Treuer's *The Translation of Dr. Apelles*, and Eden Robinson's *Monkey Beach*.

**Jeanne Eder-Rhodes**

Jeanne Eder-Rhodes was born and raised on the Ft. Peck Indian Reservation in the northeastern corner of Montana. She is an enrolled member of the Assiniboine and Sioux Tribes. She received her BA in History from Carroll College in Helena, Montana in 1975. She completed her MA in American History from Montana State University in Bozeman in 1983. In 2000, she received a PhD in American History and Public History from

Washington State University in Pullman. Eder-Rhodes began her teaching career at the University of North Dakota in 1979, and retired in 2010 from the University of Alaska Anchorage.

### **Chance Finegan**

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Chance Finegan is a PhD Candidate in York University's Faculty of Environmental Studies, where he is working towards better understanding the complex protected area/Indigenous relationship. How can parks created by forcibly ejecting Indigenous peoples from their land reconcile with those communities? What do students who aspire to work in parks need to know about Indigenous peoples to improve the park/Indigenous relationship? Finegan is partnering with Parks Canada and the U.S. National Park Service to respond to these and related challenges. He has previously been employed by a variety of conservation agencies in the USA and hold degrees in public policy (MPP, University of Northern Iowa) and natural resources management (Hons. BSc, University of Tennessee).

### **Willem Frijhoff**

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Willem Frijhoff (°1942) studied philosophy and theology in the Netherlands, and history and social sciences in Paris, where he worked for ten years at the EHESS and the INRP. He obtained his PhD (social sciences) in 1981 at Tilburg University, and was awarded with an honorary doctorate at the University of Mons-Hainaut in 1998. In 1983-1997 he held the chair of the history of mentalities of pre-industrial societies at Erasmus University Rotterdam, and in 1997-2007 of early modern history at the Vrije Universiteit Amsterdam. After his retirement he served as visiting professor at Antwerp University and Radboud University Nijmegen. At present he holds the G.Ph. Verhagen chair in Humanities (Cultural History) at Erasmus University. He chaired the research program 'Cultural Dynamics' (NWO (2003-2014), and is the 2011 recipient of the Descartes-Huygens Award for Franco-Dutch Scientific Cooperation. His research turns around problems of education, universities, religion, memory, identity and language in (early modern) history, in Europe and North America (New Netherland and New France). His books in English include *Embodied Belief* (Hilversum 2012), *1650: Hard-won Unity* (Assen/Basingstoke 2004), and *Fulfilling God's Mission: The Two Worlds of Dominie Everardus Bogardus 1607-1647* (Leiden & Boston, 2007), that concerns for an important part the North American colony of New Netherland. At present he prepares a monograph on the international network around the Dutch and French Catholic merchant family Eelkens/Elquens in the early 1600s, provisionally entitled *A different Golden Age*.

### **Tania Gibéryen**

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Tania Gibéryen is a PhD candidate in Northern Geography (Université Laval, ArcticNet, Centre d'études nordiques, Centre Interuniversitaire d'études et de recherches autochtones): Nunavik. She is a co-founder and the current president of polar.lu. Gibéryen has lived in Nunavik for 3 years. Her research is a holistic approach to *Inuit land use planning on permafrost in times of change* and her supervisors are Prof. Michel Allard (Geomorphology) and Prof. Caroline Desbiens (Cultural Geography). Additionally, she has worked for the Kativik Regional Government out of Kuujuaq in Nunavik as the region's Land Use Planner. Gibéryen has also been coordinator of the Northern Sustainable Development Research Chair held by Prof. Thierry Rodon at Université Laval. She also acted as external cultural advisor for ARCTICconnexion. Gibéryen is currently preparing a Luxembourgish sailing expedition (*SILA*) to the Canadian Arctic, which is to take place in 2019-2020.

### **Sven Gins**

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After having obtained a bachelor degree in history at Ghent University, Belgium, Gins is now finalizing his graduate studies in the Research Master 'Classical, Medieval and Early Modern Studies' at the University of Groningen, the Netherlands. His research interest mostly focusses on late mediaeval discursive constructions of the strange, monstrous, and alien, and what these reveal about the cultures that constructed them. Gins' regard for the tensions between the normative and the transgressive also informs the master's thesis he is currently working on, in which he focuses on the ways in which non-human animals were perceived and viewed in late mediaeval France. In addition to historical research, Gins' passion for public engagement drives him to investigate contemporary mediaevalisms and how they influence popular perceptions of history.

### **Chad S. Hamill**

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Chad S. Hamill's scholarship is focused on song traditions of the Interior Northwest, including those carried by his Spokane ancestors. In addition to his book, *Songs of Power and Prayer in the Columbia Plateau*, he has produced numerous articles centered on Columbia Plateau songs and ceremony, exploring topics ranging from sovereignty to Indigenous ecological knowledge. Hamill is also a musician/performer and has shared the stage with a number of renowned Native American artists, including Keith Secola, Robert Mirabal, Joanne Shenandoah and R. Carlos Nakai. Prior to his current position as Vice President for Native American Initiatives, Hamill served as Chair of the Department of Applied Indigenous Studies at NAU and as Chair of the Indigenous Music Section of the Society for Ethnomusicology. Currently, he sits on the Advisory Board of the Smithsonian's Center for Folklife and Cultural Heritage. He also serves as Vice President and Treasurer of the Spokane Language House, a 501c3 that contributes to the sustainability of the Spokane language.

#### **Birgit Hans**

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Dr. Hans has been a member of the Indian Studies department at the University of North Dakota since 1991. Her specialty is American Indian literature and oral traditions, but she also teaches writing and history courses and has an interest in popular literature. As a former German citizen, she is interested in, and has conducted long-term field research on European perceptions of American Indian cultures. Dr. Hans is also interested in historical and contemporary quilting, particularly star quilts. Dr. Hans has published extensively on D'Arcy McNickle, including a collection of his unpublished short stories, called *The Hawk is Hungry*. Other publications include papers in *Studies in American Indian Literatures*, the *North Dakota Quarterly*, and *Studies in the Western*, as well as various edited collections. Her newest book is *D'Arcy McNickle's The Hungry Generations: The Evolution of a Novel* (University of New Mexico Press 2007). Her current book project is a study of German Hobbyists.

#### **E. Richard Hart**

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E. Richard Hart provides historical, ethnohistorical, and environmental historical services and expert testimony for North American tribes. The former Executive Director of the Institute of the North American West, he has organized a number of influential conferences, authored/edited ten books, published more than fifty articles and essays, and presented more than fifty professional papers. Hart has testified before committees of the United States Congress on numerous occasions and served as an expert witness for Native American Tribes, the United States Department of Justice, and for states. He has received a number of distinctions and awards, and his papers form a Special Collection at the University of Utah's Marriott Library. Hart's most recent court testimony was in behalf of the Sinixt Tribe in Nelson, British Columbia. His most recent book is titled *American Indian History on Trial: Historical Expertise in Tribal Litigation*.

#### **Mireille Holsbeke**

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Mireille Holsbeke (° Ghent, 1957) obtained a Master in Art History and Archaeology (Ethnic Art), from Ghent University in 1980. Since 1987, she has been associate curator of the Americas Department at Antwerp's Etnografisch Museum, now integrated into the MAS/Museum aan de Stroom. Her exhibitions and publications include *The object as mediator: on the transcendental meaning of art in traditional cultures* (1996), *Offerings for a new life: funerary images from Pre-Columbian west-Mexico* (1998), "In the Great Smokey Mountains with an Indian tribe: the young Olbrechts in America," in *Frans M. Olbrechts (1899-1958): in search of art in Africa* (Constantin Petridis, ed.), *With their hands and their eyes: Maya textiles, mirrors of a worldview* (2003) in collaboration with Julia Montoya, and *The call of the Rockies. Pierre Jean De Smet S.J. and the Indian tragedy* (2016) in collaboration with Luc Vints, with a publication in preparation for 2019.

#### **Pieter Hovens**

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Pieter Hovens (°1951) studied cultural anthropology at Radboud University (Nijmegen, The Netherlands) and First Nations Studies at the University of British Columbia (Vancouver, Canada). Subsequently, he worked for the Dutch government in ethnic minority research and policy. In 2017, Hovens retired from the curatorship of the North American Department at the National Museum of World Cultures in Leiden, The Netherlands, and is currently researching Indian-Dutch relations in North America, from 1800 to 1940.

#### **Thomas Donald Jacobs**

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Thomas Donald Jacobs (Cherokee) has a BA and MA in history from Ghent University, where he is employed as a teaching and research assistant. He gives classes in Early Modern European discourses about the Americas, the analysis of English historical texts, and – as of 2017-2018 – Early Modern English diplomacy. His current doctoral research centers on English diplomatic culture and practice during the Interregnum. Jacobs' master's research examined the policies of Charles V towards the Portuguese New Christians of Antwerp in an international context. His other academic interests include Native American history, contemporary U.S. politics, and historical performative aspects of gender. Jacobs is a co-organizer of the 39th American Indian Workshop.

#### **Michał Kapis**

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Michał Kapis is a PhD student at the Faculty of English at Adam Mickiewicz University in Poznań, Poland. His research interests include orality studies and indigenous literatures. He has a bachelor's degree in South African studies. In his M.A. thesis, Kapis analysed a selection of aboriginal Canadian and South African prose to determine what techniques authors use in order to combine their oral tradition with the technology of writing. At present, he is continuing his research into orality features in aboriginal literatures around the world, focusing on how particular tribal affiliations might affect oralisation strategies and techniques.

#### **Ken Kennard**

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Ken Kennard holds degrees from University of East Anglia (BA American History and Politics 2002; MA International Relations and European Studies 2003) and University of Kent (PhD International Relations: US Foreign Relations 2007). Having published two articles on US/Middle East Relations, he has just completed a monograph: *Prescience of Pre-eminence – A Contemporary Articulation of US Power (1776-1941)*. The second volume on this topic covering the period 1941-2001 is due for completion in 2018. Kennard has presented numerous papers on US diplomatic history and politics at conferences such as the Society for Historians of American Foreign Relations (SHAFER) and Transatlantic Studies Association (TSA), in which he continues to be an active member. Kennard was formerly the Academic Director of the US Student Overseas Programme at Canterbury Christ Church University and has taught US history, politics and economics at three UK universities and two in the United States. At present, he teaches US Politics, History and Law at University of Gent.

#### **C. Richard King**

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C. Richard King, Professor of Comparative Ethnic Studies at Washington State University, has written extensively on the changing contours of race in post-Civil Rights America, the colonial legacies and postcolonial predicaments of American culture, and struggles over Indianness in public culture. His work has appeared a variety of journals, such as *American Indian Culture and Research Journal*, *American Indian Quarterly*, *Journal of Sport and Social Issues*, *Public Historian*, *Cultural Studies/Critical Methodologies*, and *Qualitative Inquiry*. He is also the author/editor of several books, including *Team spirits: the Native American mascot controversy*; *Unsettling America: the uses of Indianness in the 21st century*, and most recently, *Redskins: insult and brand*. He is currently completing a book manuscript on indigenous agency and identity in the context of popular culture.

#### **Jana Kocková**

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Jana Kocková, PhD, is young researcher at the Institute of Slavonic Studies of the Czech Academy of Science. Her main area of interest is the contrastive language research of the Czech, Russian and German nonfinite verb forms based on comparative corpus analyses. In addition, Kocková is an active translator and she produced the Czech translation of the monograph by the Swiss anthropologist and collector Paul Wirz, concerning the mythology of the Marind-anim tribe in New Guinea. She also participated in the translation of the Decree of Kutná hora (Dekret Kutnohorský) into German for the Wolfenbüttel Digital Library project. Since 2017, Kocková has also been working on a Czech-Russian dictionary.

#### **Marianne Kongerslev**

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Marianne Kongerslev (PhD, University of Southern Denmark) is Assistant Professor of Anglophone literature and cultural studies at Aalborg University, Denmark. She has recently begun a project researching the use of spite as an ugly feeling in US literatures. The project is funded by the Carlsberg Foundation. She has previously carried

out research on Native American literature, gender and queer studies, US literature, and popular culture. In 2016, Kongerslev organized the 2016 American Indian Workshop at the University of Southern Denmark.

**Lionel Larré**

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Lionel Larré is professor at the University Bordeaux Montaigne, where he teaches American history with a focus on Native American history and cultures. He is the author of several articles in Native American history, culture and literature, of a book on Native American autobiography (*Autobiographie amérindienne. Pouvoirs et résistance de l'écriture de soi*, 2009) and one on Cherokee history (*Histoire de la nation cherokee*, 2014). He is also the editor of a collection of texts by Cherokee author John Milton Oskison (*Tales of the Old Indian Territory and essays on the Indian condition*, 2012), and the co-creator of *Elohi, Indigenous People and the Environment*, a multidisciplinary journal focusing on the Indigenous peoples' relationship to their environment. He is currently the dean of the language and culture school at the University Bordeaux Montaigne.

**Weronika Łaszkiwicz**

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Weronika Łaszkiwicz, PhD, is a lecturer in the Institute of Modern Languages at the University of Białystok (Poland). Her research interests focus on British and American popular literature and culture, particularly on the various aspects of fantasy fiction. She co-edited *Visuality and Vision in American Literature* (2014) and *Dwelling in Days Foregone: Nostalgia in American Literature and Culture* (2016). Łaszkiwicz is currently working on a book about Christian values, motifs, and symbols in selected American and Canadian fantasy novels, which will be published by McFarland (USA).

**Fien Lauwaerts**

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Fien Lauwaerts has a BA and MA in history from Ghent University. She is currently applying for a PhD project on English informal diplomacy in the Spanish Netherlands during the reigns of the later Stuarts. She is also currently enrolled in the Academic Teacher Education in History program at Ghent University. Her specialization is the Spanish Netherlands and English politics during the seventeenth century, particularly during the reign of Charles II. Her master's research investigated the role of the Spanish Netherlands in English policy between 1665-1668. Lauwaerts is also a co-organizer of the 39th American Indian Workshop.

**Michael Limberger**

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Michael Limber is a tenured professor in the History Department at Ghent University. He teaches classes on economics, European expansion, and the maritime history. His research interests include Atlantic History as an area of study, Early Modern trade and currency markets, and urban history. Dr Limberger is a co-organizer of the 39th American Indian Workshop.

**Markus H. Lindner**

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Markus H. Lindner is a cultural anthropologist at Goethe University. He is specialized in Native American tourism, art (with a focus on Sioux art) and museum representation. His research has primarily been carried out on the Standing Rock Sioux Reservation.

**James Mackay**

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James Mackay is assistant professor in American and British literatures at European University Cyprus. He is the co-founder and co-editor of the journal *Transmotion*, a fully open access and peer-reviewed journal of Indigenous literary and cultural studies. He has previously edited *The Salt Companion to Diane Glancy* (2010) and a special issue of *SAIL* (23:4) dedicated to tribal constitutions and literary criticism. With David Stirrup, he has coedited a collection of essays, *Tribal Fantasies: Native Americans in the European Imaginary, 1900-2010*, and a special issue of the *European Journal of American Culture* (31:3) looking at Native Americans in Europe in the twentieth century.

**Eline Mestdagh**

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Eline Mestdagh (°1993) is a doctoral researcher at the History Department of Ghent University. Her areas of expertise include the political (ab)uses of history and memory, and the development of new manifestations of recognition politics and memory activism in the Low Countries. Since October 2017, she is investigating ongoing memory conflicts on the public (re)presentation of the Belgian colonial past. Mestdagh is a member of the interdisciplinary research forum Thinking About the PAST (TAPAS) and the International Network for Theory of History (INTH).

**Mark Meuwese**

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Mark Meuwese (PhD Notre Dame) is Associate Professor of History at the University of Winnipeg. He has published extensively on Dutch-Indigenous relations in the Americas, including his book *Brothers in arms, partners in trade: Dutch-Indigenous alliances in the Atlantic World, 1595-1674* (2012).

**Adeline Moons**

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Adeline Moons is a second year Bachelor student of History at Ghent University. Her academic interests are American history and early modern and contemporary history. Moons interned for the Deutschsprachige Gemeinschaft Belgiens.

**Moritz A. Müller**

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Moritz A. Müller is a PhD student at the Goethe University Frankfurt/Main. He holds a Bachelor of Arts in Political Science for which he did research about a northern Ethiopian repatriation case of the late 19<sup>th</sup> century. He finished his MA in Cultural Anthropology in late 2016 with a work about the recent use and trade of *waaka*, wooden stele of the Konso in Southern Ethiopia. He studied material culture, repatriation and restitution of cultural heritage and UNESCO world heritage. His regional focus lies on Ethiopia, North America and Hawai'i. Müller worked at the library and in different archives of the Frobenius Institute for several years until late 2017, when he became member of the Ph.D. scholarship of the Heinrich Böll Stiftung. He is now working on his doctoral thesis, titled "Artists of the Avant-garde as collectors of indigenous art" (original title: "Künstler der Avantgarde als Sammler indigener Kunst"). It deals with contemporary German artists who collect objects of non-European origin, and analyses these artists' interaction with the foreign things they accumulated and their makers.

**Roger L. Nichols**

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Emeritus Professor of History at the University of Arizona, Nichols' teaching and research focused on the American West and Indians in US history. Nichols earned a PhD in American History at the University of Wisconsin. President of the Pacific Coast Branch of the American Historical Association, he received four Fulbright appointments in Europe and Canada. He earned three National Endowment for the Humanities awards. *Black Hawk and the warrior's path* (2017), *Natives and strangers* (2015), *American Indians in US history* (2014), and *Warrior nations* (2013) are his most recent books.

**Friederike Nusko**

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Friederike Nusko is a PhD student at the Ludwig-Maximilians-Universität in Munich, Germany. She holds a BA in North American Studies and Comparative Studies of Cultures and Religions, and a MA in American History, Culture and Society. Nusko gained further experience during internships in a cultural initiative in Cairo, at the German Embassy in Ljubljana, and at the Model United Nations in New York. Semesters abroad at the Hawai'i Pacific University in Honolulu and the University of Alberta in Edmonton inspired her to delve deeper into Indigenous Studies and write about Kanaka Maoli and space on O'ahu, and Canadian Indian residential schools and Indigenous identities in her degree theses. She is currently working on Indian residential/boarding schools of the Northwest Coast and preparing a course about past and present of Indigenous peoples of the Northwest Coast. Nusko is alumna of Max Weber-Programm and Fulbright, and currently a fellow of Cusanuswerk.

**Jeroen Petit**

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Jeroen Petit is a second-year history undergraduate at Ghent University. He interned at The *Centre for East-Belgian History*. Petit's previous research has concerned Virginian slave legislation in comparison with the Roman digests in the *Codex Justinianus*.

#### **Hendrik Pinxten**

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Hendrik Pinxten (°1947) is Professor Emeritus of Cultural Anthropology at Ghent University. His doctoral fieldwork was conducted among the Diné. He is the chairman of the Center for Intercultural Communication and Interaction (CICI) of Ghent University. As a cultural and political commentator, Dr Pinxten is best known for his promotion of interculturalism as opposed to multiculturalism. His published works include: *De strepen van de zebra: voor een strijdend vrijzinnig humanisme* (2007), and *Culturen sterven langzaam: over interculturele communicatie* (1999).

#### **Harald E.L. Prins**

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Since 1981, Harald E.L. Prins has been actively involved with Wabanaki Indians in land claims, hunting and fishing rights, and treaty rights. This Algonquian-speaking cluster includes the Abenaki, Micmac, Maliseet, Passamaquoddy, and Penobscot in Maine and the Canadian Maritimes. Currently, Prins serves as the Penobscot Indian Nation's lead expert witness in a U.S. federal court case concerning contested rights over the Penobscot River, the nation's ancestral river above the first falls and head of the tide. Previously, Prins served as Research Director for the Micmac (Mi'kmaq) Indians in a successful federal recognition and land claims case in eastern Maine. Before moving to the US, Prins served as an assistant professor (wetenschappelijk medewerker) in Radboud University's history department.

#### **Renée Ridgway**

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Renée Ridgway is an artist, researcher and educator based in Amsterdam, the Netherlands. She is presently a PhD fellow at Copenhagen Business School in the Management, Philosophy and Politics department and a research associate at Leuphana University's Digital Cultures Research Lab. Her current research investigates the historical, conceptual and technological implications of search engines in a digital society. Ridgway studied fine art at the Rhode Island School of Design (BFA) and Piet Zwart Institute (MA). Her international exhibitions and presentations include *Wampum World* at Albany Museum of History and Art, dOCUMENTA (13) in collaboration with *Winning Hearts and Minds*, CAE), Manifesta8, Centraal Museum Utrecht, Museum De Lakenhal, Gouda Museum, Conflux Festival and P.S.1 MoMA Hotel New York. The notion of a 'redistribution of space', its fundamental relation to land and territory as currency, commodity and capital are intertwined within her research and installations. Ridgway's *Beaver, Wampum, Hoes* (2000-ongoing) is a series of mixed media installations and public interventions at various locations in and around NYC and the Netherlands that focuses on the value of the contemporary 'cultural currency', in relation to the Dutch colonial past with Native Americans and its contemporary repercussions. Ridgway is also co-initiator of and contributor to n.e.w.s. (<http://northeastwestsouth.net>) an online community platform for art-related activities. Recent contributions to publications include SAGE: Encyclopedia of the Internet, Ephemera, Money Lab Reader, OPEN!, the Data Browser series: *Disrupting Business* and forthcoming, the Oxford handbook on *Media, Technology and Organisation*.

#### **Bryan C. Rindfleisch**

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Bryan C. Rindfleisch specializes in Early American, Native American, and Atlantic World history. His manuscript – "George Galphin's intimate empire: family, intercultural trade, and colonialism in early America" – focuses on the intersection of colonial, Native, imperial, and Atlantic histories, peoples, and places in eighteenth-century North America. This project was awarded the Provost's Dissertation Prize in 2015, and has been funded by the Omohundro Institute of Early American History & Culture, Newberry Library, David Library of the American Revolution, William L. Clements Library, and more. Rindfleisch has also published – or has in-press – a number of articles in the journals of *Early American Studies*, *Ethnohistory*, *Native South*, *Journal of Early American History*, *New Hibernia Review*, *History Compass*, *Georgia Historical Society*, and *Journal of the American Revolution*, among others. He is co-editor of the interdisciplinary forum, H-AmIndian.

#### **Araceli Rojas Martínez Gracida**

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Araceli Rojas Martínez Gracida studied Archaeology and Anthropology in Mexico. For her undergraduate research, she examined the pictography on polychrome ceramics of the 13th and 14th centuries from Central Mexico whose motifs are similar to those found in calendrical, ritual and divinatory codices of pre-colonial times. Afterwards, she worked as an archaeologist in the southern province of Oaxaca, Mexico. In 2016 Rojas Martínez Gracida obtained a position on the project 'Keeping the days: time and identity in Middle America', hosted by Leiden University, the Netherlands. For this project, she carried out ethnographic research in a small indigenous community of Oaxaca where a calendar of 260 days, the basic and sacred time unit in Mesoamerican precolonial cultures, is still in use. She documented this calendar along with its social context, rituals and associated worldview symbolisms. The outcome of this investigation drove her to suggest that maize divination, besides being a therapeutic tool to help gain consciousness of oneself, results in images that can be read in a similar way to pre-colonial codices. From 2011 to 2017, Araceli worked as Lecturer and Assistant Professor in the faculty of Archaeology at Leiden University. From October 2017 onwards, she has been a Visiting Fellow in the International Consortium for Research in the Humanities, in the University of Erlangen, Germany.

### **Annemieke Romein**

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Annemieke Romein is a NWO-funded post-doctoral researcher at Ghent University and affiliated with the Erasmus University Rotterdam. Her current research is a comparative study on the political history of social order-legislation in Flanders and Holland, titled 'Law and Order: Low Countries?!' She obtained her BA and MA in History of Society at the Erasmus University Rotterdam and consequently obtained a MA in Teaching History and Civics and one in Teaching Political Sciences at Leyden University. After four years as a secondary school teacher, she returned to academia in 2011 to work on 'Fatherland-terminology in Jülich, Hesse-Cassel and Brittany between 1642-1655'. Romein obtained her PhD in January 2016. She has taught didactics at two Universities for Applied Sciences in 2016-2017. She has published several articles on the political relations in the German lands: "Fatherland rhetoric and the 'threat of absolutism'" and "Vaterland, patria und Patriot in den Rechtsangelegenheiten Hessen-Kassels (1647-1655)." Romein is currently finishing her book, *Protecting the fatherland. Patriots in Jülich, Hesse-Cassel and Brittany (1642-1655)*.

### **Helen C. Rountree**

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Helen C. Rountree received her PhD in Anthropology in 1973, and she taught the subject at Old Dominion University in Norfolk, Virginia, from 1968 through 1999. During those years she published four books on the mid-Atlantic coastal Algonquian-speaking Indians, and since retiring in 2000 she has produced five more (a sixth is nearly finished). She began working with the modern Virginia tribes in 1969, is an honorary member of two of them, is currently helping a third in obtaining federal recognition research, and has testified before Congressional committees several times on behalf of six non-reservation tribes.

### **Mathilde Roza**

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Mathilde Roza is Associate Professor of American Literature and American Studies at Radboud University Nijmegen, the Netherlands, where she served as program director for several years. A Fulbright recipient, she engaged in extensive archival research in preparation for a critical biography of American lost generation writer Robert Coates entitled *Following strangers: the life and works of Robert M. Coates* (South Carolina University Press, 2011). In addition to American modernism and the international avant-garde, Roza's research focuses on processes of identity formation, cultural diversity, contemporary North American ethnic and indigenous writing, and the interplay between culture and politics.

### **Lena Rübging**

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Lena Rübging studied Media and Communications Studies and History at the University of Bonn. She also holds a Master of Arts (M.A.) in Studies in European Culture at the University of Konstanz and the University of Pretoria. After finishing her studies in 2014, she received a scholarship from the "Cultural Foundations of Social Integration" Center of Excellence at the University of Konstanz from November 2014 till April 2015. Currently, Rübging is a doctoral candidate and scholarship holder at the a.r.t.e.s. Graduate School for the Humanities Cologne at the University of Cologne, doing research on the legacy of Indian residential schools and the Canadian Truth and Reconciliation Commission. In 2017, she was awarded the annual doctorate scholarship by the Stiftung

für Kanada-Studien in Germany, on the basis of her research project "Indian residential schools: a history of postcolonial acknowledgement in Canada." Rüßing's research topics include processes of transitional justice, peace and conflict studies from a historical point of view, indigenous history, and postcolonial theory with a focus on former settler societies.

### **Lívía Šavelková**

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Lívía Šavelková, PhD, is an assistant professor in the Department of Social and Cultural Anthropology, University of Pardubice. She received her PhD from the Charles University in Prague and also studied anthropology at the New York University and Simon Fraser University. She focuses on contemporary North Native American issues concerning concepts of ethnicity, identity, globalization. Šavelková's interests also include visual anthropology and anthropology of sport. She is co-author of two ethnographic bilingual films related to lacrosse - *Lacrosse – it's a way of life* (2014) and *Global lacrosse village* (2015).

### **Seth Schermerhorn**

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Seth Schermerhorn is Assistant Professor of Religious Studies and Affiliated Faculty of the American Studies Program at Hamilton College. He is the author of the forthcoming *Walking to Magdalena: personhood and place in Tohono O'odham songs, sticks, and stories*, currently under contract with the University of Nebraska Press as part of the New Visions in Native American and Indigenous Studies Book Series, co-published by the American Philosophical Society. The book will represent a decade of fieldwork focusing on Tohono O'odham pilgrimages to Magdalena, Sonora, Mexico. His previous publications appear in edited volumes, as well as the *Journal of the Southwest*; *Material Religion: The Journal of Objects, Art and Belief*; *Religious Studies and Theology: Interdisciplinary Studies in Religion*.

### **Lee Schwening**

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Lee Schwening is a professor of English at the University of North Carolina Wilmington where he teaches early American and American Indian literatures and serves as the coordinator of the Native American Studies minor. His recent book publications include *Imagic moments: North American Indigenous film* (2013); *Listening to the land: American Indian literary responses to the landscape* (2008); and *The first we can remember: Colorado pioneer women tell their stories* (2011). He has also recently published essays or book chapters on American Indian literature in *Leslie Marmon Silko's Storyteller: companion to Native literature series* (U. New Mexico); *The memory of nature in aboriginal, Canadian and American contexts* (Francoise Besson, ed.); *Elohi* journal; *Critical insights: the American dream* (Keith Newlin, ed.); and *Indigenous rights in the age of the UN declaration* (Elvira Pulitano, ed.).

### **Anna Shah Hoque**

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Anna Shah Hoque is a PhD student in the Joint Doctoral Program at the School of Indigenous and Canadian Studies at Carleton University and the Frost Centre for Canadian Studies and Indigenous Studies at Trent University in Canada. She received her Master of Arts in Communication & Media Studies and a BA Combined Honours in Canadian Studies and Communication Studies with a Minor in Sexuality Studies. Her master's thesis interrogated the nature of nationalistic media texts and more specifically what alter-narratives emerge when turning to Indigenous media makers who directly and indirectly utilize the Minutes to critically engage with settler discourses of Canadian nationalism. Shah Hoque's research interests include storytelling, decolonization, visual culture, public memory, and nationalism.

### **Kurt Spenrath**

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Kurt Spenrath is the creator and writer of "Searching for Winnetou," which he collaborated on with his long time friends Drew Hayden Taylor and Paul Kemp. Spenrath's upcoming creations include the APTN series "Queen of the oilsands" and the NFB film essay "Snow warriors." Among his other works as an award winning producer, director and writer are three seasons of "Invincible," sharing stories of extraordinary people with disabilities; "Queer Places," a series about queer life in small towns; "Kitten TV," an innovation in ambient television; "The match," a multiple award winning film about the artistry of independent pro-wrestling; and "The last fur trader,"

an Arctic adventure. He wrote the original pitch for "Searching for Winnetou" during his final weeks of radiation treatment in 2016. He is now happy and healthy.

### **Scott Manning Stevens**

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Scott Manning Stevens (PhD Harvard) is a citizen of the Akwesasne Mohawk Nation and an associate professor of Native American and Indigenous Studies at Syracuse University. He is a coauthor of the books *Home front: daily life in the Civil War North* (2013) and *The art of the American West* (2014). He is also a co-editor and contributor to the recent collection of essays *Why you can't teach United States history without American Indians* (2015).

### **David Stirrup**

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David Stirrup, Professor of American Literature and Indigenous Studies in the School of English at the University of Kent, focuses on Native American and Canadian Aboriginal literature in all genres—fiction, poetry, memoir, and children's writing—and Native North American visual art. He has a keen interest in the relationship between literary and artistic production and major legal, political, and theoretical debates over cultural and political sovereignty, Indigeneity, modernity, and community, particularly focused currently on the relationship between the literary and the visual, and on innovation and genre/media-mixing in contemporary literature. His interests extend to the rise of discourses of global Indigeneity in forums such as the UN and the International Labour Organisation, and to comparative understandings and constructions of the Indigenous in a variety of locations. Principal Investigator on a Leverhulme Trust funded research network titled "Culture and the Canada-US Border" (CCUSB), he is a founding editor of the online open access journal *Transmotion*. He is the author of a monograph on Louise Erdrich and co-editor of several collections, including *Enduring critical poses: beyond nation and history* and *Tribal fantasies: Native Americans in the European imaginary, 1900-2010*. His work has appeared in numerous scholarly journals and collections. He co-organized AIW 2017 in London.

### **Christoph Straub**

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Cristoph Straub is a PhD candidate in the Department of English and American Studies at the University of Salzburg (Austria). His research interests include Indigenous studies, postcolonial criticism, and film studies. Straub holds an MA in English and American Studies from the University of Salzburg and a BA in English Studies and South Asian Studies from the University of Heidelberg. Before returning to academia, he worked in the field of science communication and completed a traineeship in the press and public relations department of the German Research Foundation (DFG).

### **John A. Strong**

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John A Strong has a PhD from Syracuse University. He has published numerous journal articles, an entry in the *Encyclopedia of the American Indian* and four books, including *The Algonquian peoples of Long Island from earliest times to 1700*, *"We are still here:" the Algonquian peoples of Long Island today*, *The Montaukett Indians of eastern Long Island*, and *The Unkechaug Indians of eastern Long Island*. His fifth book, *America's early whalers: the Indian shore whalers of Long Island 1650-1750*, is in production for release by the University of Arizona Press next year. He served as an expert witness for the Unkechaug Nation in federal court (*Gristedes Foods v. the Unkechaug Indian Nation* 2008). Gristedes charged the smoke shops on the state recognized Unkechaug reservation with unfair competition because they were selling tax-free tobacco products. The Gristedes legal team argued that the Unkechaug were no longer Indians because that had intermarried with African-Americans and had lost their "Indian identity." They had no legal claim, therefore, to tax-free status. Strong's task was to show "with a preponderance of evidence" that the Unkechaug Nation was a "historic entity" in continuous existence from prehistoric times. The judge ruled that this had been accomplished and dismissed the Gristedes suit against the Unkechaug.

### **Franci Taylor**

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Franci Taylor (Choctaw) is the Director of the University of Utah's American Indian Resource Center. Her academic background is in anthropology/archeology, with a focus on ethnobotany and cross-cultural competencies. She currently teaches undergraduate and graduate courses, including: "The American Indian

Experience," American Indian Women in Contemporary Society," and "American Indian Student Development," and "American Indians in Higher Education." She has served on various state and national level boards and committees on American Indian educational issues, including the University of Oklahoma's advisory board on American Indian education for the national Conference on Race and Ethnicity in American Higher Education. She has lectured on American issues at the local, state, national and international levels, and has taught at the university level in both the United States and Europe. She has participated in the Indigenous People's Permanent Forum for the United Nations. Taylor continues to participate in the National Indian Education Association; American Indians in Science and Engineering Society; Association of Native American and Alaskan Professors; and the National Academic Advising Association.

**Karim Michel Tiro**

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Karim Michel Tiro is Professor and Chair of the Department of History at Xavier University in Cincinnati, Ohio. He is the author of *The people of the standing stone: the Oneida Nation from the Revolution through the era of Removal* (University of Massachusetts Press, 2011) and co-editor of *Along the Hudson and Mohawk: the 1790 journey of Count Paolo Andreani* (University of Pennsylvania Press, 2006). His essays on the history of Native American peoples of the Eastern Woodlands have appeared in *American Quarterly*, *American Indian Law Review*, *the Journal of the Early Republic*, and elsewhere.

**Frank Usbeck**

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Frank Usbeck studied American Studies, History, and American Indian Studies at Leipzig University and the University of Arizona. He earned his PhD in 2010; his thesis, *Fellow tribesmen. The image of Native Americans, national identity, and Nazi ideology in Germany* won the Rolf Kentner Dissertation Prize of the Heidelberg Center for American Studies and was published in 2015. Usbeck's second project, *Ceremonial storytelling* (at TU Dresden), analyzes the cultural work of contemporary, non-Native firsthand war narratives in the US. He argues that soldiers' and veterans' writing functions as a form of "ceremonial storytelling" that can be gleaned through a comparison with Native American war-related rituals. Observations on ceremonial practices of community-based reintegration of Native American veterans serve non-Native social activists to illuminate problems of homecoming, as well as to negotiate complicated civil-military relations in post-Vietnam Euro-American society. Firsthand war writing here is understood as a ritualized form of social therapy and community building. Usbeck published essays on soldier blogs and military culture in three collections he co-edited, as well as in a number of journals. He currently serves as an adjunct lecturer at Leipzig University. He documents his projects in his research blog at [www.frankusbeck.net](http://www.frankusbeck.net).

**Michiel Van Dam**

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Michiel Van Dam (°1991) is a PhD-student at the University of Ghent (2014-2018). He is currently writing his dissertation on the enlightened origins of the conservative Brabant Revolution (1787-90), focusing on the group of ultramontanists who played a crucial role during the revolutionary events as propagandists and pamphleteers.

**Mark van de Logt**

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Dr Martinus (Mark) van de Logt earned his MA in American Studies at Utrecht University (1995) and a PhD in American History from Oklahoma State University in 2002. He joined the Liberal Arts Department at Texas A&M University at Qatar in 2012. His research focuses on Plains Indian history, especially Pawnee and Arikara history and culture. He is the author of *War party in blue: Pawnee scouts in the U. S. Army* (Norman: University of Oklahoma Press, 2010). His study of Caddoan monster stories titled *Monsters of contact: historical trauma in Caddoan oral traditions* is scheduled for publication with the University of Oklahoma Press in the spring of 2018. He has also published book chapters on Native American warfare and religion, as well as a number of articles in peer reviewed journals, including the *Journal of Military History*, the *American Indian Quarterly*, and the *American Indian Culture and Research Journal*.

**Steven Vanden Broecke**

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Steven Vanden Broecke teaches intellectual history and history of science of early modern Europe at the History department of Ghent University. His research explores historically sensitive ways of articulating relations between science, religion, and magic.

**Pauline van der Zee**

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Pauline van der Zee studied and taught Ethnic Art at Ghent University, and is the curator of the Ethnographic Collections there. Her doctoral thesis was titled *Kunst als contact met de voorouders. De plastische kunst van de Kamoro en de Asmat van West Papua*. Her publications, among others, include: "Bisj. Een woud van magische beelden/ Bisj Sculptures from the rainforest" (2007) and "Art as contact with the ancestors" (2009). Van der Zee was a guest curator for the exhibition "Bisj sculptures from the rainforest" in the Tropenmuseum in Amsterdam, and in the Oceanic collection at the Wereldmuseum in Rotterdam.

**Misha Verdonck**

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Misha Verdonck obtained a BA and MA in English and Scandinavian literature at Ghent University. For their thesis, Verdonck developed a framework to discuss the work of women writers of Gothic verse in the eighteenth century, how these women blended low and high literature, and how they politicized their writing to transgress not only literary norms, but also social norms. They are a librarian for Ghent University. Verdonck also produces literary zines and organizes poetry slams.

**René Vermeir**

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René Vermeir (°1965) obtained a MA in Roman Philology (1987) and a MA in History (1990) at Ghent University. In 1998 he obtained his PhD in History with a thesis about the government of the Habsburg Netherlands in the second quarter of the 17th century. After a period as post-doctoral researcher, he was appointed lecturer (2003), senior lecturer (2010) and professor (2012) at Ghent University. His main research interest is early modern political and diplomatic history, with a special focus on the Low Countries and the Spanish empire in the sixteenth and seventeenth centuries. Recent publications by Dr Vermeir include the articles "Implementing the truce. Negotiations between the Republic and the archducal Netherlands, 1609-1610" (2010, together with T. Roggeman) and "How Spanish were the Spanish Netherlands?" (2012), and *A constellation of courts. The courts and households of Habsburg Europe, 1555-1665* (2014), which he edited with D. Raeymaekers and J.E. Hortal Muñoz.

**Vanessa Vogel**

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Vanessa Vogel is a PhD candidate at Goethe University. In her dissertation, she deals with the repatriation policy of German museums towards the return claims of former colonial states. Her project is supported by a scholarship from the Heinrich Boell Foundation. Before she started her PhD research, Vogel worked as research fellow on the project "Calls for Repatriation in Postcolonial Discourse: The Restitution Policy of Ethnological Museums since 1970," organized by the Frobenius Institute and the Cluster of Excellence "The Formation of Normative Orders" at Goethe University. From 2009 to 2015, Vogel studied ethnology, sociology and classical archaeology at Goethe University.

**Matthias Voigt**

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Matthias Voigt is a doctoral student at Goethe University in Frankfurt. His doctoral dissertation, entitled *Re-inventing the (Plains) warrior: race, gender and nation in contemporary Indian Country*, examines how Native Americans have continually re-invented cultural and warrior traditions over different time, space and cultural context, and against the backdrop of a context of U.S. colonial domination and modernity. His dissertation is part of the DFG-funded project "Marginalized masculinities and the American nation," supervised by PD Dr. Simon Wendt. He is currently working as a teacher of history, politics, and English at a Berlin high school.

**Elżbieta Wilczyńska**

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Elżbieta Wilczyńska works in the Faculty of English at Adam Mickiewicz University, in Poznań, Poland at the Department of Studies in Culture. Her major field of interest involves American ethnic minorities, specifically

Native Americans, their history, culture, identity and place in contemporary America. Within this field, she teaches various courses and seminars, ranging from Native American literature to different aspects of Native American history, art and cultures. Other academic interests include Black studies and American and Canadian art as well as Australian and New Zealand cultures, with a focus on indigenous culture and art. Her publications concern Native Americans and teaching culture. Her most recent include “The power of nostalgia in perpetuating powwows in Native America” (2016) and “In the shadow of Pocahontas. Love between White People and Native Americans at the turn of the 18th/19th century” (in Polish, 2017).

**Amanda K. Wixon**

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Amanda K. Wixon is a PhD student in Native American History at the University of California in Riverside. She also serves as the assistant curator at Sherman Indian Museum in Riverside. Wixon is a contributor and co-editor of the upcoming book *Sharp minds, strong voices: twentieth century activist American Indian women of the American West*. Wixon’s research interests are in public history, American Indian identities, Indian boarding school histories and Native American art. Her dissertation focuses on the built environment of Sherman Institute in Riverside, California (now Sherman Indian High School) and examines methods of assimilation used to “civilize” Native youth. She is a Chickasaw Nation tribal member and the granddaughter of a graduate of Chilocco Agricultural Indian School in Oklahoma.

**Lauren Working**

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Dr Lauren Working is a research associate on the European Research Council-funded project, TIDE (Travel, Transculturality, and Identity in England, 1550 – 1700). Her research investigates the two-way impact of cross-cultural exchange; the Anglo-Algonquian Chesapeake; material and visual approaches to civility; and political friendships at the early modern Inns of Court. Working has held two fellowships at the Jamestown archaeological site in Virginia, and is particularly interested in developing methodologies that use museum collections to explore – and challenge – contemporary ideas about heritage and identity. Her most recent article, “Locating colonization at the Jacobean Inns of Court”, appeared in *The Historical Journal* in Spring 2017. Last year, Working presented a paper at the AIW on how historical objects might be used to address debates around Native cultural appropriation in museums and in the classroom. This paper is set to appear as a chapter in the AIW’s next edited volume.

**Joanna Ziarkowska**

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Joanna Ziarkowska holds a MA and PhD from the University of Warsaw. She is currently working as an assistant professor in the Institute of English Studies at the University of Warsaw. Ziarkowska's recent publications include *Retold stories, untold histories: Maxine Hong Kingston and Leslie Marmon Silko on the politics of imagining the past* (2012) and “Disease, disability, and human debris: the politics of medical discourse in Silko’s *Almanac*,” in *Howling for justice: new perspectives on Leslie Marmon Silko’s Almanac of the Dead* (2014).

## Sponsors

### **Ghent University, Faculty of Arts and Letters**

[www.ugent.be/lw/en/about-us](http://www.ugent.be/lw/en/about-us)

The conference host, Ghent University was established in 1817, and is celebrating its 200th birthday. It is the first Flemish-speaking university in Belgium, and its motto is “Durf Denken” – “Dare to Think.” The Faculty of Arts and Letters, or “Letteren en Wijsbegeerte,” is one of the founding faculties of Ghent University, and it comprises nine different departments. The faculty offers bachelor and master’s degrees in languages, philosophy, and history, among others, and serves five thousand students.

### **KU Leuven – KADOC**

<https://kadoc.kuleuven.be/english>

It is difficult to think of any area in our society where religion has not had an influence: education, health care, social action, art, youth movements and development aid, as well as politics, the press, agriculture and economics have all been touched by it. KADOC – the Documentation and Research Centre for Religion, Culture and Society of the KU Leuven – is dedicated to the safeguarding, optimal management, dynamic retrieval and study of the historical heritage that has emerged from the interaction between religion, culture and society in Flanders, in its national and international context.

KADOC is especially focused on so-called ‘shared patrimony’ – that is to say, patrimony that relates to non-European regions and/or transnational importance. This patrimony is also of value to its ‘source communities’, and documents the historical realities of other cultural contexts or intercultural (inter-religious) encounters and confrontations. A classic example of this ‘shared patrimony’ is KADOC’s archives, film collections and (periodic) publications of missionary religious institutions and their members.

### **IEMH – Institute for Early Modern History**

[www.iemh.ugent.be](http://www.iemh.ugent.be)

The Institute for Early Modern History is a research alliance linking historians of the Early Modern Period from Ghent University with those from the Vrije Universiteit Brussel by regularly organizing scientific gatherings and acting as a forum for the Ph.D. students of Early Modern history at both universities. The study of the transformational processes marking the beginning and end of the period, and developments in specific social areas across the era, forms the common thread in members’ investigations.

### **TAPAS – Thinking about the Past**

[www.tapas.ugent.be](http://www.tapas.ugent.be)

TAPAS is an interdisciplinary forum for reflection on society’s past and present relations with the past. The aim of this forum is to bring together young researchers from different disciplines who work on the reflection on our relationship with the past, whether or not this relation is popular, literary or scientific, or whether or not it comes from a historiographical, philosophical, post-colonial, anthropological or sociological agenda.

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