



Raising Indigenous Voices in Academia

Program

Invited Key Speakers


Daryl Baldwin, Miami Scholar and MacArthur Foundation “Genius Award” recipient
The Myaamia Center: Tribally Directed Research for Language Revitalization

Dr. Gunvor Guttorm, Sámi Scholar
The Academic Relevance of a Sámi Speaker Researching Sámi Language

Nathan Brannan, Australian Gumbaynggirr Scholar
Acquisition vs Linguistics: Deconstructing and Accelerating Language Learning

Dr. Shandin Pete, Salish Scholar
Heart of the Monster, Buffalo Trails, and River Crossings: Intersecting Ancient Salish Hydrological Knowledge with Modern Hydrological Tools

Clark Webb, Australian Gumbaynggirr Scholar
Revitalizing Gumbaynggirr; A Community Perspective on Accelerated Second Language Acquisition

Sponsors: **Hinon’etiit Ho’owu**  **and Sustaining**
Strengthening Indigenous Languages & Cultures



AMERICAN ANTHROPOLOGICAL ASSOCIATION
Advancing Knowledge, Solving Human Problems

Host:



The University of
Montana



Raising Indigenous Voices in Academia

Abstracts

Elybeth Alcantar

Memoria Mixeca: Memory as a Geography of Resistance in the Mixteca Alta of Oaxaca, Mexico
Through memories of past violent conflicts with the Mexican government, and the collective solidarity formed to resist state repression, the Nochixtlán Massacre of 2016 in the Mixtec Alta region of Oaxaca provides the ability to understand Mixtec geographies as geographies of resistance. Through in-depth qualitative interviews with teachers of Sección 22 teacher's union, and Mixtecs of the region as well as their diaspora, I demonstrate how Mixtec geographies expand into Mixtec collective memory, which form new terrains to resist state sanctioned repression. The Mixtec indigenous peoples of the Mixteca Alta region of Oaxaca are engaging in place making on the sites of the Nochixtlán Massacre of 2016, successively morphing their terrains as geographies of resistance despite sanctioned police violence.

Zachary T. Androus

Internationalization, Decolonization, Indigenization: Prospects for Higher Education
Bringing my scholarly interest in sovereignty and coloniality together with my experience in international education, I propose a new direction for higher education that simultaneously embodies the values of internationalization and decolonization. Academic institutions do not need to wait for the political process to conclude before they begin to treat Indigenous institutions as sources of international student and scholar exchange. Indigenous settings offer the same kind of intercultural experiences that motivate students to study abroad, while Indigenous students attending distant universities face many of the same challenges as students coming to North America from other countries. Existing international studies offices should incorporate Indigenous institutions, students, and scholars into their programming and engage them just as any other international exchange partner.

Daryl Baldwin

The Myaamia Center: Tribally Directed Research for Language Revitalization
Indigenous knowledge systems exist and function within a different social, spiritual, and intellectual sphere than established scientific methodologies that produce an ever growing research-base of knowledge. Both Indigenous epistemologies and scientifically obtained knowledge contribute to a growing collective of 'global knowledge'. One is not better than the other, nor should they be contextualized as being in competition. They simply serve different functions. Understanding when and where one form of knowledge is applied is critical when working in the undefined and organic space that lies between the interests of academia and the needs of tribal communities. It is possible to look at Indigenous ways of knowing through the lens of science to produce a different interpretation. Likewise, it is possible to look at a wide range of topics through the lens of an indigenous culture and produce a different interpretation. The value lies in both and to understand when one approach is better suited for a given context. Therefore, Myaamia Tribe specific revitalization goals do not ignore science or academic disciplines, and the knowledge they produce, but instead seek to engage and understand their value in relation to serving the community's needs.



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Abstracts

Joyce Bennett and Tiffany Creegan Miller

The Importance of Indigenous Languages: Solidarity, Appropriation, and Ethnographic Reality

This paper argues that research about Indigenous languages and peoples should take place in those languages. Indigenous language use is a fundamental component of practicing solidarity through our work. As non-Indigenous individuals, we analyze the potential for appropriation and misuse. Centering the use of Indigenous languages reveals the limits of two key theoretical approaches: decolonization from Linda Tuhiwai Smith and the politics of refusal and sovereignty from Audra Simpson. The importance of researching in Indigenous languages demands a theoretical approach that responds to ethnographic reality, both in Indigenous communities and for those of us working in solidarity. Our paper is based on our own work in the highlands of Guatemala with Kaqchikel Maya speakers, totaling more than two decades.

George E. Bisharat

Private Violence in Settler Colonial Societies

This paper will apply a comparative perspective on the phenomenon of private violence in the territorial expansion or consolidation of settler colonial states. Contemporary Israel/Palestine will be the principle geographic area of focus, as that is an area in which settler colonialism continues to advance and thus affords an opportunity to observe private violence (that is, violence by actors other than employees or agents of formal state authority) in real time. The research would also encompass comparative historical research into the experiences of the United States and Australia, and perhaps other settler colonies as well.

Nathan Brannan

Acquisition vs Linguistics: Deconstructing and Accelerating Language Learning

Nathan Brennan will present on his learning journey in the acquisition of Gumbaynggirr language (Indigenous Australian Language). Nathan is studying Bachelor of Arts (University of New England) - Majoring in linguistics. It wasn't until Nathan started to engage with the ASLA teaching method that he noticed his language acquisition accelerating rapidly - leaving him to question the place of western linguistic frameworks in language revitalisation. Nathan will present on his experience in both the Western linguistics and deconstructed frameworks such as ASLA.

Kevin Kelly-Cooke

Decolonizing Spirits: Indigenous Oral Traditions in Anthropology and in Caribbean Literature

This presentation utilizes a multidisciplinary approach in an exploration of the violent European ethnocentric epistemologies that began with the Iberian jihad and silenced Caribbean Aboriginal peoples, including their histories, cultures, religion, and oral literature. The main focus is an analysis of the Oral Literature of the Caribbean First peoples that inhabited the Greater Antilles at the time of Columbus 'arrival, with a special focus on how Spirituality is revealed in their oral folklore and mythology.



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Alysha Edwards (with contributions from Chester Alec)

Decolonizing Academic and Consulting Archaeology: Reflecting on the Challenges and Entertaining Possibilities.

Until recently, Indigenous peoples and their knowledges held a near non-existent space in the ‘ivory tower’ that is academia. Within the field of anthropology specifically, research methodologies were more extractive rather than collaborative. Now, as an Indigenous archaeologist in the early years of my career, I have been tasked with creating a space in academic and consulting archaeology that acknowledges both Indigenous and Western bodies of knowledge and methodologies. My intent here is to reflect on the associated challenges of navigating academia as an Indigenous archaeologist while negotiating a world view that privileges both Western and Indigenous methodologies as a step towards decolonizing academia.

Joyce Espinoza and Inez Archer

Ecuadorian Amazon: Unconstitutional Practices and Neocolonial Policies

The situation in which the indigenous people of the Ecuadorian Amazon rainforest live is becoming more and more difficult due to the persistent environmental contamination in certain contaminated areas of the Amazon territory. This has led to intense social mobilization of the Amazonian Indigenous people considering the consistent claims to the Ecuadorian government regarding its absence as a protective agent in the face of the severe environmental contamination caused by oil companies that extracted natural resources, which leads this investigation to the following questions: What are the gaps between what is written in the law and the applied reality of said environmental legislation? How can we change this legislative law?

Hannah Gibbs

Indigenous-led Approaches to Managing Archaeological Landscapes: Achieving Equity and Improving the Discipline

The management of archaeological sites and landscapes operates within structures which have privileged “experts” and disenfranchised Indigenous communities. Advocating for an “Indigenised” management and deploying an anthropological approach more accurately represents relevant groups. However, the format which *involves* Indigenous Peoples replicates and maintains existing hierarchies where the management of archaeological sites is an expert-led process and Indigenous communities need to be *included*. Indigenous or local-led approaches to landscapes in archaeological site management produce knowledge and benefit which is of equal value to Indigenous Peoples and archaeologists. Examples of Indigenous engagement with the management of archaeological sites *from within* in Belize’s Maya Region, challenges prototypical power structures and demonstrates a more equitable and lifelike approach to the management of archaeological sites.



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Neyooxet Greymorning

Arapaho Sound Waves, Testing Dolphins for Language Cognition

My talk will discuss research I conducted in Freeport Bahamas during the summers of 2018, 2019 and 2021, that tested several dolphins for language cognition using Arapaho. Research of this nature has never been done before. If time allows I will also share an 8-minute video clip showing what may be a game changer in assessing whether dolphins possess language.

Gunvor Guttorm

The Academic Relevance of a Sámi Speaker Researching Sámi Language

My talk will investigate the academic relevance in using sámi language, when researching *duodji* in the contemporary perspective. Duodji (Sámi art and crafts and cultural expressions) is regarded as an activity of the Saami society, as well as a subject in a scientific context. In understanding duodji of today, I will discuss what position and meaning it has had and has for the Sámi societies as a venue also within Sámi language. I will examine duodji as duodji, and approach it from the practices it has in the Sami communities. *Duodji*, as academic subject is not a new phenomenon, it has historically often been part of anthropological, ethnological, or in art discussion. While duodji has been framed within these disciplines, has duodji practice taken place in many of the Sámi societies. Even if it is quite obvious for many, it is worth mentioning that duodji has its basis in Sámi everyday life, where the creation of duodji is part of it. Practitioners have eventually been affected by the current discussions in duodji, and today we see that we are talking about duodji and can have completely different connotations. I will also show examples of how we at Sámi Allaskuvla/Sámi University of Applied Sciences have worked together with local people that have special knowledge and with local institutions to get a broader approach to the Sami knowledge.

Michelle Yung Hurtubise

Indigenizing Towards Co-Liberation Joy Through Diverse Media-Making Practices

Indigenous-led initiatives are inspiring a revitalization of narrative sovereignty in today's media industries and film festivals. At the Seattle International Film Festival, calls were made for co-liberation and joy by Tracy Rector of Nia Tero and the Sundance Institute Indigenous Program panelists surrounding the recent launch of Kin Theory, an Indigenous media makers database. This paper reports on this event and weaves interdisciplinary theories with the decolonization and Indigenization work of Sonya Atalay, Glen Coulthard, and Leanne Betasamosake Simpson to illuminate pathways towards co-liberation joy. I further ask how theories of liberation and practices of joy interact with the ways Indigenous and BIPOC communities are finding mutual strength and effecting social change through media-making and ontologies not prescribed by colonization.



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Kajsa Kuoljok

Indigenous Knowledges and Digital Technologies in Reindeer Husbandry

Generations of reindeer herders have built up a traditional Sámi knowledge, about reindeer, the landscape and the environment. Reindeer husbandry grounded in traditional Sámi knowledge and the use of a new digital tool: GPS transmitters on reindeer (GPS - global positional systems). The transmitters are attached to the reindeers' necks, and generate the reindeer movement data, which is sent via satellite or telephone. This illustrates a shift in the way of knowledge is transmitted. This presentation brings together human, animals and digital technology and discusses how people engage and emotionally relate to the technology.

Natalie Dana Lolar and Lisa Neuman

Petroglyphs, Ancestors, and Indigenous Methodologies in Anthropology

Our paper centers Indigenous scholarship in archaeology and cultural anthropology, focusing on our work with the Machias Bay (Maine) petroglyphs, the largest concentration of petroglyphs on the East Coast. As a Passamaquoddy/Penobscot PhD student (Natalie) and a non-Wabanaki scholar (Lisa), we work collaboratively with the Passamaquoddy Tribe (whose ancestors created the petroglyphs) to help preserve them, understand them, and teach K-12 students about them. We see the petroglyphs—in this case not carvings but images pecked into coastal rock—to have enduring agency and personhood that connect past to present for the Passamaquoddy. Our approach attempts to decenter, decolonize, and reframe anthropological assumptions and practices by using indigenous methodologies that expand notions of personhood, agency, multispecies entanglements, and time.

Phyllis Kyei Mensah

Reconciling the 'Hybrid' and 'Authentic' in Indigenous Research

For most Indigenous people around the world, we struggle to strike a balance between “externally-driven change” and “internally-motivated cultural continuity” (Coates, 2004, p. 23). This paper discusses ‘hybridity’ and ‘authenticity’ as important, yet confounding the Indigenous researcher, Indigenous participants, and the Indigenous research agenda. How does western socialization, education, language, economy, and research orientations all collectively and individually complicate our hybrid/authentic identities? What does it mean for an Indigenous African scholar to study Indigenous knowledge in a third space? The paper suggests an anti-colonial rather than a post-colonial consciousness to addressing these questions —where we interrogate both our complicity and victimhood in colonial and oppressive structures.



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Shandin Pete

Heart of the Monster, Buffalo Trails, and River Crossings: Intersecting Ancient Salish Hydrological Knowledge with Modern Hydrological Tools

The ‘Heart of the Monster’ is a scree slope located on the western face of a mountain range southeast of Arlee, MT. The landform is traditionally known as the “Heart of the Monster” as it is the remnant of a Nalísqé (Human Eater) heart that was cast onto the mountain by Snǫ́lé (Coyote). The traditional creation story, that are only told during the winter months, further describes how this landform and other geomorphic features came to be. Further, the scree slope was historically observed by the Seliš as a hydrological observation point. This observation point was one of many indicators of the beginning of important activities such as the start of the summer buffalo hunt, a 300-mile journey to the eastern plain of Montana. The Traditional hydrological knowledge of the Seliš and surrounding tribes was an integral part of living and navigating this landscape.

My talk will discuss a contemporary usage of modern hydrological tools, with regard to our ancestor’s hydrological knowledge, as it relates to the ‘Heart of the Monster’, the buffalo trail and river crossings. The technology of today required to assess hydrological and land-based phenomenon is widely available for Indigenous nations and their land managers. Additionally, Traditional hydrological and landscape knowledge used by our ancestors has been slowly diminishing. My talk will examine how this research seeks to reclaim that knowledge while providing evidence of equitability to the technology in used today for emerging Indigenous land-based scholars.

Sawsan Samara and Marwan Kilani

Becoming Indigenous in the 21st Century: Indigenous Perspectives on an Emerging Indigenous Identity

“Indigenesness” is commonly understood as implying a traditional/historical and pre-colonial connection with a specific land, and the experience of a subordinate socio-political status on such land within a colonial or postcolonial reality. The term is thus not static, but dynamic: in principle, new colonial realities may generate new “Indigenous” people and new “Indigenous” identities. This paper investigates one such case, namely the Indigenous Palestinian identity. Focusing on Indigenous voices, we will explore how, over the years, Indigenous groups around the world (Aboriginals, Mayans, Hawaiians, etc.) have identified the Palestinian experience as an ‘Indigenous’ one. The elements that they used to stress the Palestinian indigenesness implicitly reveal the key factors defining their own perception of their own Indigenesness.



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Paulette Steeves

Un-Erasing the Indigenous Paleolithic: Re-Writing the Ancient Past of the Western Hemisphere (the Americas)

In the Americas, the deep Indigenous past prior to 12,000 years before present has been aggressively denied for over a century. Anthropologist's denial of the deep Indigenous past of the Americas cleaved Indigenous people's links to their homeland and created them as recent immigrants to the Americas. Yet, Indigenous oral traditions of First People of the Americas tell a much different story of the past. Based on research and the published data of hundreds of pre 12,000 years before present archaeological sites, oral traditions, environmental evidence, and paleo mammalian migrations, I argue that people have been in the Western Hemisphere for over 130,000 years.

Niku T'arhechu T'arhesi

Complicating the Liminal Space: Indigenous Resiliency from the Community to the Academy

Many Indigenous scholars struggle to meet the demands of the academy and the community. For example, an Indigenous linguistic anthropologist straddles academic boundaries while also occupying a liminal space. The liminal space between the academy and community raises a few problems: Can we reconcile producing work of interest to academics that community members find unimportant? How can we produce work that meets the community's needs while also earning academic recognition? In this talk, I draw from my research as a P'urhépecha scholar documenting the speech of elderly speakers of an endangered dialect of P'urhépecha. I display how my reciprocally-oriented approach to work on spatial language and work on P'urhépecha language cartoons addresses and unsettles the liminal dilemma.

Clark Webb

A Language Community Perspective on Adopting Accelerated Second Language Acquisition (ASLA) as the Primary Teaching Method of Gumbaynggirr

This paper describes the role of Accelerated Second Language Acquisition (ASLA) within the Gumbaynggirr language community of the south-east region of Australia. Since 2015 ASLA has become the primary method of Gumbaynggirr language teaching, and this paper details its ability to function in an array of preschool, primary school, high school and community settings both as a teaching method and an assessment tool. Gumbaynggirr language is formally listed as 'critically endangered' but, through the adoption of ASLA, Gumbaynggirr is beginning to produce highly competent and fluent speakers. Due to the success of ASLA in the Gumbaynggirr language community it is concluded that endangered language communities throughout the world could benefit through the introduction of Accelerated Second Language Acquisition.



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About the Organizer, Facilitator & Moderators



Neyooxet Greymorning earned his Ph.D. from University of Oklahoma in 1992, and began his academic career at the University of Alberta. He is a full professor in the departments of Anthropology and Native American Studies at the University of Montana. Neyooxet served as the Acting Director of the Indigenous Governance Programs at the University of Victoria in British Columbia from 2001-2002, and has also been a visiting scholar at Southern Cross University in Australia, 2009 – 2012, and New England University, also in Australia, 2014, and 2018. As well as having conducted language teacher training workshops in Australia, Canada, Italy, and the United States, he has maintained an active research and teaching agenda that includes Indigenous sovereignty issues, contemporary global issues of Indigenous Peoples,

Indigenous Global Health and Healing, and Native American language rejuvenation and retention. Professor Greymorning Neyooxet's work in developing strategies toward strengthening and sustaining Native languages led to his developing Accelerated Second Language Acquisition (ASLA[©]TM). He is the founder and Executive Director of Hinono'eitiino'ooowu' – Arapaho Language Lodge, which was the first Native language immersion school in the US. Neyooxet was named three times to Who's Who Among America's College and University Teachers. In 2018, he was the recipient of a Life Achievement Award for his work in Anthropology, and in 2019 he delivered a President's Distinguished lecture on his work that tests dolphins for language cognition.



Zachary Androus earned his Ph.D. in Anthropology, with a Concentration in Race, Gender, and Social Justice, from American University in Washington, D.C. Dr. Androus is based in Florence, Italy, where he teaches and administrates for multiple US study abroad programs, including the Florence Ethnographic Field School, which he founded. His research interests include sovereignty, territoriality, state formation in contemporary Europe, and the political-economy of sport, with fieldwork in Corsica, Tuscany, and Abruzzo. His current publications address politicized fan movements in Italy, and how sports commentary supports state claims to national legitimacy. Most recently, he was the guest editor of a special issue of Culture, Theory, and Critique, on Theorising Extraterritoriality and Special Territorial Designations



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About the Speakers



Elybeth Sofia Alcantar (Ñuu Savi) received her M.A. from San Diego State University in Latin American Studies in 2021, and her B.A. from California State University, Chico in Latin American Studies in 2019. Elybeth is an incoming doctoral student in the department of Geography & the Environment at University of Texas at Austin. Her research focuses are Mixtec geographies, Indigenous resistance movements, Mixtec language revitalization and collective memory.



Dr. Zachary Androus is an anthropologist based in Florence, Italy, where he teaches and administrates for multiple US study abroad programs, including the Florence Ethnographic Field School, which he founded. His research interests include sovereignty, territoriality, state formation in contemporary Europe, and the political-economy of sport, with fieldwork in Corsica, Tuscany, and Abruzzo. His current publications address politicized fan movements in Italy, and how sports commentary supports state claims to national legitimacy. Most recently, he was the guest editor of a special issue of *Culture, Theory, and Critique*, on *Theorising Extraterritoriality and Special Territorial Designations*.



Dr. Sarmiento-Archer is a member of the Department of Languages, Literatures and Cultures at Adelphi University, as a Spanish teacher, she inspires her students to develop their creative abilities. She is an activist who has developed projects in defense of the cultures of America and its languages of origin. As an artist, Director of the project *Bi/coa: Bicentenario Iberoamericano / Community of the Two Americas*, is an organization that promotes the exchange of cultures through academic and cultural activities. She has participated in recitals and literary events in The Nueva York Public Library, the Poetry Project NYC. She works on the coloring of stainless steel in painting and sculpture. Her art are part of the following collections: 2019 Met Museum, Arthur K. Watson Library, The New York Public Library, Stephen A. Schwarzman Building; 2017 MoMA Library New York; Jose Luis Cueva Museum, Mexico; Royal House of Spain; Museo del Barro, Paraguay; 2008 MOLAA Museum of Latin American Art, California, among others. She is also a member of the Junior Board of Queens Council of the Arts, the Art Students League.



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About the Speakers



Invited Speaker Daryl Baldwin (Kinwalaniihsia), is a citizen of the Miami Tribe of Oklahoma. Dr. Baldwin serves as the Executive Director of the Myaamia Center at Miami University in Oxford, Ohio and Co-Director of the National Breath of Life Archival Institute for Indigenous Languages. He was born and raised in Northwest Ohio and currently resides with his wife Karen on their family farm in Liberty, Indiana. Together they have four children and two grandchildren who continue to inspire and encourage a hopeful future towards the continuance of their tribal nation. He was born during the mid 20th century, at a time when the last speakers of his heritage language were passing. This loss motivated him to begin seeking documented language resources and linguistic support, which ultimately led him to pursue an MA in English-linguistics at the University of Montana. With the support of his wife Karen, together they embarked in 1991 on the difficult work of raising their four children with the language in a homeschool environment, which lasted for 18 years.

Growing community interest for language and cultural education prompted Miami Tribal leaders to approach their allies at Miami University in Oxford, Ohio in 2001 to create the Myaamia Center. Daryl was asked to be the founding director, and since its inception he and his staff have continued capacity building for this effort. In the fall of 2016, Daryl's lifelong efforts, and arguable those of his family, tribal community, and university, were recognized with an award from the MacArthur Foundation (<https://www.macfound.org/fellows/955/>).



Dr. Joyce Bennett is an assistant professor at Connecticut College. Her investigations question the intersections of indigenous women's identities, migration, and ethnic revitalization. Her first book, *Good Maya Women: Migration, Clothing, and Language Revitalization*, analyzes how indigenous women's migration contributes to women's empowerment in their home communities in Guatemala through their language and clothing revitalization work. It will be published in 2021 with the University of Alabama Press. Her other publications appear in *Native American and Indigenous Studies*, *Journal of Linguistic Anthropology*, *Maya America*, and *Journal of International Women's Studies*. In 2019, she was the Central American Visiting Scholar at the David D. Rockefeller Center for Latin American Studies at Harvard University.



Dr. George E. Bisharat was a trial lawyer for the Office of the Public Defender in San Francisco before joining the UC Hastings faculty in 1991. Professor Bisharat studied law, anthropology, and Middle East studies at Harvard, and wrote a book about Palestinian lawyers working under Israeli military occupation. He writes frequently on law and politics in the Middle East, both for academic audiences and for major media sources in the U.S. and abroad. Professor Bisharat is a blues musician specializing in the chromatic harmonica, and as "Big Harp George" has recorded four albums that earned award nominations and international critical acclaim.



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About the Speakers



Invited Speaker Nathan Brennan is a Gumbaynggirr man living in Coffs Harbour NSW. Nathan has been involved with learning Gumbaynggirr language for 4 years. His first year involved in Western linguistic frameworks and settings. Nathan became engaged with the ASLA method three years ago and has since used this as his primary method to acquire and learn Gumbaynggirr language. Nathan is a strong advocate for community owned frameworks like ASLA, that can be taught by community within community. Nathan currently teaches the Gumbaynggirr language for the Bularri Muurlay Nyanggan Aboriginal Corporation whose purpose is centred on the teaching and learning of Gumbaynggirr language and culture.



Dr. Kevin Kelly-Cooke is an Associate Professor at The University of Puerto Rico at Arecibo and possesses a PhD in English with a specialization in Anglophone Caribbean Literature from UPR Rio Piedras. His research involves utilizing a multidisciplinary approach to examining Indigenous and African oral literatures, spirituality in literature, poetry and short fiction of the Greater Antilles, and literatures focused on identity.



Alysha Edwards is an Indigenous archaeologist based in Lillooet, B.C within the St'át'imc territory and is a graduate student at the Department of Anthropology, University of Montana, Missoula. She holds a BA degree in anthropology from the University of Northern British Columbia and is interested in the archaeology and ethnology of the St'át'imc people (Middle Fraser Canyon area of British Columbia).



Dr. Joyce Sanchez Espinoza is a visual artist and interculturalist cultural manager. She studied Intercultural Pedagogy at Linköping University, Sweden and Visual Arts at CUNY La Guardia Community College in New York. She currently collaborates with various cultural projects as director of Intercultural Cardboard Press, Inc. / Cartonera Intercultural; Member of the Queens County Committee for District 37, Secretary of the Family Preservation Committee of the National Action Network, New York Chapter, artist and activist of the Coalition of Artists for the Amazon, as well as the Artivism platform of Adelphi University.



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Dr. Hannah Gibbs is an anthropological archaeologist completing postgraduate study at University College London and a researcher with Extreme Citizen Science: Analysis and Visualisation (EcSanVis). Her work deploys story-trekking and collaborative mapping to highlight how Indigenised and community-directed recording and management of cultural landscapes provides equal benefit to local communities, specialists, and environments.



Invited Speaker Dr. Gunvor Guttorm, born 1958 in Karasjok, Norway, is a Professor in *duodji* (Sámi arts and crafts, traditional art, applied art) at Sámi allaskuvla/Sámi University of Applied Sciences, Guovdageaidnu/Kautokeino in Norway, and has been rector/principle at the same institution. Her research is interconnected with cultural expressions in Sámi and Indigenous societies, especially *duodji*. The focus of her research deals with *duodji* in a contemporary setting, and Indigenous people's context. She has in her approaches tried to understand *duodji* of today, by discussing what position and meaning it has had and has for the Sámi societies. She has taught both undergraduate and graduate courses in *duodji* both practically and theoretically. She has written several articles about how the traditional knowledge of Sámi art and craft is transformed to the modern lifestyle, both in Sámi language, Norwegian and in English. In an Indigenous world, she has participated as invited speaker as well as presenter at Indigenous research congresses. Guttorm has also participated in exhibitions in Sápmi and abroad. From 2016 -2018 she worked in a reference group for the exhibition "Let the River Flow", organized by the Office for Contemporary Art, Oslo. She has also been editor together with Harald Gaski and Katya Garcia Antón "Let the River Flow. An Indigenous Uprising and its Legacy in Art, Ecology and Politics", which is co-published by Office for Contemporary Art Norway (OCA) and Valiz, Amsterdam, 2020. Currently she is working on a *Duodji* reader, together with another Sámi Scholar, professor Harald Gaski and in cooperation with Norwegian Crafts, which will be launched during 2021. She is also project leader on the Norwegian side of an EU-financed development project called Arctic Indigenous Arts and Design Archives project, which is running from 2020-2022.



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About the Speakers



Michelle Y. Hurtubise is a mixed-race, settler scholar, activist, and Visual Anthropology Ph.D. candidate at Temple University researching Indigenous media and diverse festival networks through the imagineNATIVE Film + Media Arts Festival and the development of Kin Theory, a global Indigenous media makers database. She holds a New York University MA, a University of Hawaii at Manoa MFA, and worked with the Center for Artistic Activism, the Center for Media, Culture and History, and the Nia Tero foundation.



Dr. Marwan Kilani earned a MPhil (2012) and DPhil (2017) in Ancient Near Eastern Studies from the University of Oxford. Worked as director for two research projects sponsored by the Swiss National Science Foundation focusing on interactions between imperial and Indigenous realities in the ancient Near East. Currently exploring how historical imperial and colonial experiences shape the social landscape of a region over the centuries. Author of two monographs and various academic articles on linguistic and socio-historical issues in the Ancient Near East.



Kajsa Kuoljok is a doctoral student at Umeå University in the department of Culture and Media. She currently works as an ethnologist at an Indigenous museum in Jokkmokk, Sweden where she has participated in ethnology research projects with a focus on traditional Sámi knowledge. Her position allows her to pursue research in her home Sámi community regarding the use of digital technology in reindeer husbandry.



Mrs. Natalie Dana-Lolar is a Passamaquoddy/Penobscot tribal member by heritage and ancestral lines. She grew up on Motahkomikuhk - Indian Township, Maine. She is a PhD graduate student at the University of Maine in Anthropology and Environmental Policy. She draws on ancestral inspiration and passion for the Wabanaki people, their history, and their future.



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Phyllis Kyei Mensah is a doctoral candidate in Educational Leadership, Culture, and Curriculum at Miami University, Ohio. Her doctoral research explores how Indigenous Ghanaian women conceptualize and utilize Indigenous Knowledges in their work.



Dr. Tiffany Creegan Miller is an Assistant Professor of Spanish at Colby College. Working across Hispanic and K'ichean (Kaqchikel, K'iche', and Tz'utujil Maya) literary and cultural traditions, she focuses on contemporary Indigenous cultural production and decolonial critical theory, with an emphasis on orality and performance. Her book, *The Art of Speaking Writing: (Re)Mediating Guatemalan Maya Voices in the 21st Century* analyzes how Maya authors use print and digital media (tz'ib') to further orality (ch'owen, tzij, choloj) as they communicate, create, and disseminate knowledge. Her book is forthcoming from the University of Arizona Press in Spring 2022. Her work has appeared in the *Revista de Estudios Hispánicos*, *Hispanic Studies Review*, *Label Me Latina/o*, and the *MLA Teaching Series*, among others. As a speaker of Kaqchikel, since 2013 she has been on the advisory board of Wuqu' Kawoq: Maya Health Alliance, a Guatemala-based NGO.



Dr. Lisa K. Neuman is Associate Professor of Anthropology and Native American Studies at the University of Maine, with specialties in the history of Native American education, indigenous representations in art, tribal sovereignty and economic enterprise, the politics of Indianness, and (a new interest in) multispecies entanglements. While Natalie is my graduate student, she more often than not is my teacher.

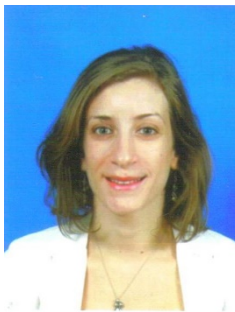


Raising Indigenous Voices in Academia

About the Speakers



Invited Speaker Dr. Shandin Pete (Salish/Diné) was raised and resides on the Flathead Indian Reservation in Arlee, Montana. He completed a M.S. in Geology and an Ed.D. in Curriculum and Instruction focusing on science education at the University of Montana. He is currently an affiliated faculty member for the Organismal Biology, Ecology, and Evolution program as a part of the Division of Biological Sciences at the University of Montana. He is also an independent researcher and co-founder of Tribal Research Specialist, LLC, providing ethnographic and educational research and consultation. From 2008 to 2020, he served as faculty at Salish Kootenai College where he co-developed their Hydrology program and founded the Indigenous Research Center on its campus. Dr. Pete continues to advance understandings of Indigenous research methodologies from Salish philosophical commitments with an emphasis on environmental and natural resource disciplines.



Sawsan Samara earned a MSc in Social Anthropology (2012), and Certificate in International Human Rights Law (2014) from Oxford University. Sawsan worked in the Middle East for 7 years in the humanitarian and development sectors, with a focus on Indigenous people, refugees, and then racial discrimination, and apartheid. Currently, she is working on Palestinian Indigenousness and their systemitised racial segregation, in addition to documenting the history and heritage of Nisf Jubeil: a Palestinian village. Sawsan has also Published a book chapter on Scottish “othering” in Anthropology.



Dr. Paulette Steeves (Cree- Metis), was born in Whitehorse Yukon Territories and grew up in Lillooet, British Columbia, Canada. She is an Associate Professor in Sociology at Algoma University in Sault Ste. Marie, ON, and a Canada Research Chair in Healing and Reconciliation. She holds an adjunct faculty position at Mount Allison University in Sackville, NB. Her research focus is on the Pleistocene history of the Western Hemisphere, reclaiming and rewriting Indigenous histories and healing and reconciliation. In her research, she argues that Indigenous peoples were present in the Western Hemisphere as early as 100,000 years ago, and possibly much earlier. Dr. Steeves argues that counter stories to Western narratives of Indigenous histories address issues that remain critical to Indigenous people; sovereignty, self-determination, healing and reconciliation. Dr. Steeves has stated that rewriting and un-erasing Indigenous histories becomes a part of healing and reconciliation transforming public consciousness, and confronting and challenging racism. Her first book *The Indigenous Paleolithic of the Americas* , University of Nebraska Press was published July 1, 2020.



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Niku T'arhechu T'arhesi is a P'urhépecha trained in the four-fields of Anthropology. He is committed to producing scholarly work on Amerindigenous people that ultimately provides tangible benefits for Amerindigenous people. His research combines language documentation and ethnographic methods to study spatial language use in situ and produce multimedia pedagogical materials for language revitalization efforts in P'urhépecha.



Invited Speaker Clark Webb is a Gumbaynggirr and Bundjalung person from the north coast of NSW, Australia. In 2008, Clark graduated with a Bachelor of Arts from the University of Sydney majoring in Aboriginal Studies and Archaeology. Despite successfully graduating, Clark remains uncomfortable with the intrinsic Eurocentrism of the Archaeological and Anthropological fields of study. In 2010, having returned to his hometown of Coffs Harbour, Clark founded the program *Bularri Muurlay Nyanggan* which translates to 'two path strong' in the Gumbaynggirr language. The overarching theme of the programs delivered was, and still is, to ensure that Aboriginal youth are knowledgeable and proud of their culture and, concurrently, do well at school. At the age of 30 in 2014, Clark was awarded the prestigious Aunty Grace Roberts Memorial Award for Lifetime Commitment to the Local Aboriginal Community. Clark remains the youngest ever recipient of the award. Now the CEO of Bularri Muurlay Nyanggan Aboriginal Corporation (BMNAC) which he founded in 2010, Clark is driving the establishment of the Gumbaynggirr Giingana Freedom School to open in 2022, which will become the first bilingual school of an Aboriginal language in the state of NSW. Concurrently, BMNAC delivers award winning tourism products with the goal of achieving self-sustainability by 2027. As Indigenous peoples existing in a colony that has no Treaty with Indigenous nations, navigating toward self-sustainability is a challenge but its importance is paramount.



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Paper Sessions

Refer to abstract section for titles and talk descriptions

Thursday, Day 1

- 3:30 – 3:45 p.m. Welcome; Ed Liebow, Executive Director American Anthropological Association [D.C.]
- 3:45 – 4:10 p.m. Opening Comments
- 4:15 – 4:35 p.m. Michelle Hurtubise [Philadelphia]
4:35 – 4:45 p.m. Q & A
- 4:50 – 5:20 p.m. Daryl Baldwin, Key Invited Speaker [Ohio]**
5:20 – 5:35 p.m. Q & A
- 5:40 – 6:00 p.m. Paulette Steeves [Ontario]
6:00 – 6:10 p.m. Q & A
- 6:10 – 6:25 p.m. **15-MINUTE BREAK**
- 6:30 – 7:00 p.m. Dean Nicolai Key Invited Speaker [Montana]**
7:00 – 7:15 p.m. Q & A
- 7:20 – 7:35 p.m. Elybeth Alcantar [Texas]
7:35 – 7:50 p.m. Q & A
- 7:50 – 8:30 p.m. Overflow Discussions

Friday, Day 2

- 4:00 – 4:10 p.m. Opening Comments
- 4:15 – 4:35 p.m. Joyce Bennett & Tiffany Miller [Connecticut & Maine]
4:35 – 4:45 p.m. Q & A
- 4:50 – 5:20 p.m. Shandin Peat, Key Invited Speaker [Montana]**
5:20 – 5:35 p.m. Q & A
- 5:40 – 6:00 p.m. Phyllis Kye Mensah [Ohio]
6:00 – 6:10 p.m. Q & A
- 6:10 – 6:25 p.m. **15-MINUTE BREAK**
- 6:30 – 7:00 p.m. Clark Webb, Key Invited Speaker [Australia]**
7:00 – 7:15 p.m. Q & A
- 7:20 – 7:40 p.m. Natalie Lolar & Lisa Neuman [Maine]
7:40 – 7:50 p.m. Q & A
- 7:50 – 8:30 p.m. Overflow Discussions



Raising Indigenous Voices in Academia

Paper Sessions

Saturday, Day 3

- 8:00 – 8:10 a.m. Opening Comments
- 8:15 – 8:35 a.m. Kajsa Kuoljok [Norway]
- 8:35 – 8:45 a.m. Q & A
- 8:50 – 9:20 a.m. Guntvor Guttom, Invited Speaker [Norway]**
- 9:20 – 9:35 a.m. Q & A**
- 9:40 – 10:00 a.m. Sawsan Samara; Marwan Kilani [UK]
- 10:00 – 10:10 a.m. Q & A
- 10:10 – 10:25 a.m. **15-MINUTE BREAK**
- 10:25 – 10:45 a.m. Hannah Gibbs [UK]
- 10:45 – 10:55 a.m. Q & A
- 11:00 – 11:20 a.m. Kevin Kelly Cooke [Puerto Rico]
- 11:20 – 11:30 a.m. Q & A
- 11:35 – 11:50 a.m. Neyooxet Greymorning [Montana]
- 11:50 – 12:00 a.m. Q & A
- 12:00 – 1:00 p.m. Overflow Discussions

Sunday, Day 4

- 8:00 – 8:10 a.m. Opening Comments
- 8:15 – 8:35 a.m. Zachary Androus [Italy]
- 8:35 – 8:45 a.m. Q & A
- 8:50 – 9:10 a.m. Niku T'arhesi [Michigan]
- 9:10 – 9:20 a.m. Q & A
- 9:25 – 9:45 a.m. Alysha Edwards [Montana]
- 9:45 – 9:55 a.m. Q & A
- 9:55 – 10:10 a.m. **15-MINUTE BREAK**
- 10:15 – 10:35 a.m. George Bisharat [San Francisco]
- 10:35 – 10:45 a.m. Q & A
- 10:50 – 11:10 a.m. Ines Archer & Joyce Espinoza [New York]
- 11:10 – 11:20 a.m. Q & A
- 11:25 – 11:55 a.m. Overflow Discussions
- 12:00 – 1:00 p.m. Plenary Discussion; Where do we go from here?