

**30TH AMERICAN INDIAN WORKSHOP**

**Transgressing Borders – Defining Boundaries  
Identity, Emotion, and Politics in Indian Country**

University of Bremen and Übersee Museum Bremen

25–28 March 2009

**Program**

**Organizer**

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**Conference Address**

Universität Bremen  
SFG Rooms No. 0140 and 1040  
Enrique Schmidt-Str. 7  
28359 Bremen

**Address of Museum Workshop**

Übersee Museum  
Bahnhofsplatz 13  
28195 Bremen  
(Vis-a-vis Bremen main train station)

**Address of the Ratskeller**

Am Markt  
28195 Bremen  
Ph. (0421) 32 16 76

**Sponsored by**

U.S. Consulate General Hamburg  
Universität Bremen  
Fachbereich 9, Kulturwissenschaften  
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Institut für Kulturwissenschaft

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## Directions

*How to get to...*

*... the building SFG of the University of Bremen, starting at the main entrance of the main train station (Hauptbahnhof).*

To get a ticket, go to the service booth in front of the Hauptbahnhof or use the vending machines inside every tram (then you want to make sure you have the necessary coins ready). Tickets are available at a single (€2,20), 4 trips (€7,40), 10 trips (€18,50), or day rate (€5,50).

Look for tram no. 6 direction „Universität“. Leave tram at the Stopp „Universum / NW 1“ and walk in the direction you came from. The first road to your left is Enrique Schmidt-Str. follow it for 200 yards. The second building on your right, a red building with usually a lot of bicycles in front of it, is SFG. Look for room No. 0140 on the first floor (Erdgeschoss) for registration.

*... the building SFG of the University of Bremen, starting at Bremen airport (Flughafen).*

Look for tram No. 6, direction „Universität“. Get a ticket inside the tram (vending machines). Follow way directions above.

*... the Übersee-Museum from the University of Bremen.*

Go back to the tram station, take tram No. 6 direction „Flughafen“ back to the main station (Hauptbahnhof). Facing the main train station, the museum is 200 yards to your left.

*... to the Ratskeller from the University of Bremen.*

Take the tram No. 6 direction „Flughafen“, leave tram at Stopp „Domsheide“ and walk 200 yards to the main plaza in front of the church. Look for the sculpture of the Bremen town musicians, take a picture, and then walk across to the entrance of the Ratskeller.

For other things to see and to do in Bremen, please refer to the Tourist Information Brochure. Bremen prides itself of one of Germany's neatest old city centers, so don't miss the „Schnoor“ and the Boettcherstrasse!

**Day 1 (25.3.2009): Registration and Workshop Panel I /1**

**Location: University of Bremen, Building SFG Rooms Nos. 0140 and 1040**

**12.00 Registration**

**15.00 Introduction to the 30<sup>th</sup> AIW**

Cora Bender, University of Bremen

**15.30 Keynote Address**

Pauline Turner Strong, University of Texas at Austin

**Panel I/1: Conceptual Borders and the Subject: Border Crossers in Literature and Art [Chair: Christer Lindberg]**

**16.00 Overcoming Duality: The Alchemy of Border-Crossing**

Ana Paula Silva Machado, Universidade Aberta (Portugal)

**16.30 Coffee break**

*Literature*

**17.0 'Identity' between theory and practice: Momaday's, Silko's, and Welch's 'international' novels**

Hartwig Isernhagen, Universität Basel

**17.30 Mapping Out (Post)Indian Country - Gerald Vizenor's *Dead Voices: Natural Agonies in the New World***

Ewelina Banka, John Paul II Catholic University Lublin

**18.00 Murdering Femininities: Racial Violence in First Nation Canadian Floyd Favel's Play *Lady of Silences***

Kristina Aurylaitė, University of Bergen, Vytautas Magnus University

**18.30 Coffee break**

*Art*

**19.00 "Inuit Art" or Inuit Artistic Production : various types of relations and boundaries**

Pascale Visart de Bocarmé, Université Libre de Bruxelles

**19.30 American Indian Artistic Production: Visualizing "Identity"**

Mylène Hengen, Ecole des Hautes Etudes en Sciences Sociales

**Day 2 (26.3.2009): Workshop Part I /2 and Sitting Bull: The Exhibition**

**Location: University of Bremen (in the morning), Übersee Museum Bremen (afternoon and evening)**

**Part I /2: Conceptual Borders and the Subject: Border Crossers in Contemporary Myth and Pop Culture**

**8.45 Introduction**

*Contemporary Myth*

**9.00 *Wiihsakacaakwa* and the Manifestations of Myaamia Identity.**

Amy D. Bergseth, University of Oklahoma

**9.30 Tricking the Trickster or Scandalous Wile E. Coyote**

Flavia Busatta, Hako Journal

**10.00 Coffee Break**

*Pop Culture*

**10.30 The Native "Hall of Fame": Indian „Chiefs“ as American Icons**

Maria Moss, Leuphana University Lüneburg

**11.00 A Transcultural Sharing of Books, Bodies, and Performance**

Renaë Watchman Dearhouse, University of Arizona

**11.30 Anomalous Painters: Writers, Critics, and Other 'Indian' Impostors**

Alfred Young Man, Indian Fine Arts, First Nations University of Canada, Regina

12.00 lunch break and change of location to Übersee Museum

**Sitting Bull – The Exhibition, Location: Übersee Museum Bremen [Chair: Christian Feest]**

15.00 Introduction

**15.30 The Boundaries of Memory, History, and Forgetting at Little Bighorn**

Sandra Busatta, University of Padova

**16.00 “No place to go:” Sitting Bull’s Precarious Canadian Refuge in Sharon Pollock’s *Walsh***

Klára Kolinská, Masaryk University, Brno, Czech Republic; Martin Pšenička, Charles University, Prague, Czech Republic

**16.30 Sitting Bull: Introduction and Guided Exhibition Tour**

Christian F. Feest, Museum of Anthropology, Vienna

18.00 – 21.00 Evening reception at the Museum Foyer

Martina Schulze, U.S. Consulate General Hamburg

Wiebke Ahrndt, Übersee-Museum Bremen

**Day 3 (27.3.2009): Workshop Panel II: Indigenous Communities, Research and Practices of Boundary-Making**

Location: University of Bremen, Building SFG Rooms Nos. 0140 and 1040

[Chair: Henry Kammler und Rainer Hatoum, angefragt]

8.45 Introduction

***On the border***

**9.00 Restoring Nde' begoz'aahi' isdzáné shimaa shini' gokal: *Lipan Apache Women Between 'Human Rights', 'Genocide', 'Structural Violence', and 'Rights of Indigenous People'***

Margo Tamez, Washington State University

***Research***

**9.30 Defining Identities: Human Genome Research and indigenous claims, a critical approach**

Susanne Berthier-Foglar, Université de Savoie

**10.00 Negotiating Research Borders in American Indian Communities: Open doors or Locked Gates?**

Franci L Taylor, University of Leiden

**10.30 Levels of Historical Authoritativeness: Discerning a Tribal Past for the Future”**

Lomayumtewa C. Ishii, Northern Arizona University

11.00 Coffee break

***Museums and Colleges***

**11.30 The ‘Scientification’ of Tradition: Towards a Museum as Trans-cultural Science Communication Center?**

Rainer Hatoum, Freie Universität Berlin / Ethnologisches Museum Berlin

**12.00 „To Honor the People“: The Akta Lakota Museum & Cultural Center**

Markus H. Lindner, J.W. Goethe University Frankfurt am Main

**12.30 “A Major Impact in the Lives of Native Americans” – Tribal Colleges’ Role in Educating Native Americans and in Empowering Their Respective Tribal Communities**

Anne Grob, Leipzig

13.00 lunch break

*Reaching across history*

**14.30 Working across Boundaries: Major Welsh and Standing Rock in the 1920s**

Sebastian Braun and Birgit Hans, University of North Dakota

**15.00 Crossing the boundaries of memory: Tribal Migrations and warfare during the Civil War Period**

Naila Clerici, University of Genoa

**15.30 Coffee break**

**16.00 Crossing Over: Christian and Indigenous Identity on the Nez Perce Reservation**

Chad Hamill, Northern Arizona University

**16.30 "Pinning down shifting boundaries: Treaty making and the quest for security on Vancouver Island"**

Henry Kammler, J.W. Goethe University, Frankfurt am Main

**17.00 Coffee break**

**17.30 AIW Business meeting**

**20.00 Joint Dinner at the restaurant „Ratskeller“, address see p. 2.**

**Day 4 (28.3.2009): Workshop Panel III: Current Research**

**Location: University of Bremen, Building SFG Rooms Nos. 0140 and 1040**

**9.00 Five Tsuu T'ina war history paintings, a unique study set**

Arni Brownstone, Royal Ontario Museum, Toronto, ON

**9.30 The Feathers as the component parts of the Plains' and Prairies' Headdresses.**

Katerina Klapstova, The Naprstek Museum, Prague

**10.00 A New Look on Older Symbolic Interpretations, or A Different Way to (Re-)Read Early Artifacts**

Nikolaus Stolle, J.W. Goethe University, Frankfurt

**10.30 Coffee break**

**11.00 *A virile, handsome return to the days of Crazy Horse and Geronimo* – Identity and Manhood within the American Indian Movement, 1968 -1978**

Matthias Voigt (St-Andrews / Heidelberg)

**11.30 Native Peoples of the Northern Plains: An Interdisciplinary Introduction to American Indian Studies (book presentation)**

Birgit Hans, University of North Dakota

**12.00 For Our Children: Influences in American Indian Education**

L. Sue Warner

**12.30 Closing remarks (Cora Bender)**

12.45 End of workshop

## **Abstracts**

### **Overcoming Duality: The alchemy of border-crossing**

*Ana Paula Silva Machado, Universidade Aberta*

Many have been the figures in American Indian cultures attempting to realize the fusion of the various aspects of existence, in myths, legends, and in tribal life. Stepping onto the 'other side', and getting a new perspective on life, a new power, a new condition, resulting from an addition to the already known view of things, from a 'voyage' into the unknown, and ultimately, from the integration of that into the already known. Tricksters, medicine-men, vision-seekers, trans-gender beings all seem to share that same capacity to cross the borders and to become something new, to empower themselves, and to add to the many possibilities of reality. It is this capacity to construct reality, to forge untold new possibilities of existence, and to open up new epistemological dimensions from the apparent opposites – a *coincidentia oppositorum* - that brings to mind the work of the old alchemists, in the myths, and in the lives of American Indian border-crossers.

### **'Identity' between theory and practice: Momaday's, Silko's, and Welch's 'international' novels**

*Hartwig Isernhagen, Universität Basel*

Novels that embody an international experience occupy a salient place late in the oeuvres of the 'big three' of the (early) Native American Renaissance, signaling a change in their conceptions of the imaginative construction of identity. Momaday's 'Ancient Child', Silko's 'Garden's in the Dunes', and Welch's 'Heartsong of Charging Elk' operate with different borders and types of border-drawing than earlier works. The socio-cultural group to which identity could imaginatively be linked is largely or completely absent, the characters' lives and consciousness are governed by non-Native socio-cultural schemata. And identity is not so much programmatically theorized, as it is practically based in the everyday business of living.

### **Mapping Out (Post)Indian Country - Gerald Vizenor's *Dead Voices: Natural Agonies in the New World***

*Ewelina Banka, John Paul II Catholic University Lublin*

Debates concerning the state of Indian Country have lately received much critical attention within the postcolonial framework. Several American Indian writers have demonstrated growing interest in the artistic remapping of Indian Country as a means of decolonial practice and a form of creative resistance to the forces of modern-day colonialism. Embracing both city and reservation communities, new Indian narratives portray Indian Country as an emerging discursive space defying territorial borders and the concept of urban/rural dichotomy. In his imaginative novel, *Dead Voices*, Gerald Vizenor envisions the city as "a new urban turtle island" where Bagese – an urban trickster – plays *wanaki* game through which she re-appropriates the city space and creates "a new tribal consciousness of existence," liberated from the concept of geographic confinement imposed by the settler society. Vizenor's narrative of survivance maps new (Post)Indian Country and contributes to the reshaping of hybrid identity discourse which celebrates the "crossblood" hero in the city.

### **Murdering Femininities: Racial Violence in First Nation Canadian Floyd Favel's Play *Lady of Silences***

*Kristina Aurylaité, University of Bergen, Vytautas Magnus University*

Floyd Favel's play *Lady of Silences* (1998, an interpretation of French Jean Genet's *Les Nègres*, hyperbolizes the unending colonizer-colonised conflict and highlights the hatred and aggression inherent in it to problematise the contemporary "multicultural ideal." At the centre of the play is an investigation of the murder of a white woman, committed at a skid row bar by three indigenous women, for whom the killing is an act of spatial purification, an elimination of a white intruder into an indigenous space. In my paper, I propose to read the act of violence as a performative reconstruction of the racial b/order and explore the liminal space of Purgatory, to which Favel displaces the action of the play, and where the female murderers have to continuously re-enact the killing until indigenous detective Belmondo discovers the truth.

### **"Inuit Art" or Inuit Artistic Production : various types of relations and boundaries**

*Pascale Visart de Bocarmé, Université Libre de Bruxelles*

In the contemporary historico-political context, the well-known "Inuit Art" contains this paradox to show and to define a cultural difference and a specific identity which at the same time work as object of cohesion for the nation. The revealing of the cultural difference defining the boundaries is part of the political process in the multicultural Canadian nation. Through this process the identities are negotiated. In the local sphere of the Inuit artistic production, this romantic intercultural dialogue is not much effective. The study of the concrete shared world of the production brings to light the unequal balance of power between Inuit and the Euro-Canadians as well as between Inuit and the nation.

## **American Indian Artistic Production: Visualizing “Identity”**

*Mylène Hengen, Ecole des Hautes Etudes en Sciences Sociales*

American Indian visual production in the United States and in Canada has been on the rise since the 1970s, when the adaptation of media and artistic technologies for expressive, political and social purposes were used by Indigenous artists on the continent. Presently, however, visual production in North America is disparate and varied. The unification of various American Indian pan-tribal artistic networks promote, perform, and produce artistic practice as not only a means of political and social action, but also in the strengthening of an “indigeneity” based on shared ideologies.

## **Wiihsakacaakwa and the Manifestations of Myaamia Identity**

*Amy D. Bergseth, University of Oklahoma (USA)*

Contemporary Myaamiaki (Miami Indians) create their own boundaries and identities, irrespective of external labels such as ‘Native American.’ This presentation explores Myaamia identity through contemporary translations of *Wiihsakacaakwa* stories. Using the Myaamia cultural hero *Wiihsakacaakwa* as a focus of inquiry, one can gain a better understanding of Myaamia values and identity. *Wiihsakacaakwa*’s stories serve as a lens to understanding lines of demarcation of Myaamia identity. One can see how Myaamia view themselves and others as well as their place in society. This presentation also examines the significance of the symbolic boundaries and self-definitions which are integral aspects of *Wiihsakacaakwa* stories.

## **Tricking the Trickster or Scandalous Wile E. Coyote**

*Flavia Busatta, Hako*

Wile E. Coyote, one of the most famous cartoon characters, is somewhat an icon of the American Southwest. However, he is also a trickster, a scandalous demiurge of Native American lore. Hence, is this one more case of Western cultural theft and Hollywood commercialization or is it the heir of Deep South humour, which traces back to ancient and medieval European tricksters? The issue is still disputed.

## **The Native “Hall of Fame”: Indian „Chiefs“ as American Icons**

*Maria Moss, Leuphana University Lüneburg*

Starting around the middle of the 19<sup>th</sup> century, Indians began to play American sports. Baseball, lacking both the allegorical contest over space and the close physical contact, seems to have initially been the perfect sport for soldiers and Indians to play together. By the late 19<sup>th</sup> century, reservation teams had begun to compete with one another, and Indian boarding schools had become a breeding ground for outstanding athletes. With the athletic success of the Carlisle teams against the “Ivies”, American colleges and universities discovered the athletic potential of their native population. Early in the 20<sup>th</sup> century, the “Chief Bender” and the “Chief Meyers” baseball cards were among the most popular (and nowadays are collectors’ items). Thus, the transformation of Native Americans from the archetype of the “athletic Indian” into the stereotype of the “chief” playing for Ivy League teams had been completed. Far from being the connective link between different ethnicities, sports – in many instances – had become the field on which to further strengthen existing stereotypes.

## **A Transcultural Sharing of Books, Bodies, and Performance**

*Renae Watchman Dearhouse, University of Arizona*

As Indigeneity was being disinvented in the Americas through governmental policy, it was being re-invented in Germany through literature and performance. Native identity has transgressed borders since contact and is embodied through books and currently, through performance, vis-à-vis European powwows. In reversing the gaze, I followed German performers who claim to be “Indian in their hearts.” German protagonists also have a presence in Native American literature written by Native authors. The transcultural sharing of books, bodies, and performance have become significant identity markers that beg the question of whether transcultural exchange is a threat to Native identity and cultural sovereignty.

## **Anomalous Painters: Writers, Critics, and Other ‘Indian’ Impostors**

*Alfred Young Man, First Nations University of Canada*

Indian identity has always been on the minds of anthropologists, artists, educators, government bureaucrats, Hollywood movie makers and the ‘John Doe’ guy on the street when it comes time to explain or write on the subject of Indian social customs, art, history, politics, or what have you. The political side of the question is what

concerns me here, I'll explore how any one individual can claim to be an Indian for the sake of personal and professional gain when clearly they are not. This may seem like an overworked subject but no one has taken the approach that I am taking here before. More often than not, these anomalous individuals are the very people who define for the American, Canadian and indeed world public, what and who Indians are supposed to be today, in marked contrast to who Indian people themselves say they are. This identity issue is still hotly debated in academia, on the reservations and on the street. As if to underline the importance of this question, my essay has been rejected at least four times by reputable academic journals and other academic publishers on grounds that I am libeling certain individuals who fall into the category of the anomalous.

### **The Boundaries of Memory, History, and Forgetting at Little Bighorn**

*Sandra Busatta, University of Padova*

Two re-enactments are performed by Crow Indians and white re-enactors near and on the Little Big Horn Battlefield National Monument, as the Custer Battlefield was renamed after President G.W. Bush signed a bill in 1991, which approved the change of the name and the building of an Indian Memorial close to the monument on the mass grave on the Last Stand Hill. Little Big Horn has become a symbol for much more than a small stream near which a mere skirmish, by military standards, took place in south-eastern Montana more than 130 years ago. The "battle" involved Custer, a man of marginal historical importance, and ironically it was crucial to the defeat of the resistant Sioux and their allies. In the aftermath of the battle, the US Army appropriated both the story and the battlefield, but their interpretation, once conventional, became hopelessly outmoded in the 1980s. Hence, the renaming of the battlefield and the building of the Indian Memorial attempted to convert it from a shrine to Manifest Destiny to a historical site where different people might construct multifaceted memory.

### **"No place to go:" Sitting Bull's Precarious Canadian Refuge in Sharon Pollock's *Walsh***

*Klára Kolinská, Masaryk University Brno*

*Martin Pšenička, Charles University Prague*

In a 1979 interview, Sharon Pollock, one of the most outstanding contemporary Canadian playwrights, asserted that: "Canadians have this view of themselves as nice civilized people who have never participated in historical crimes and atrocities ... But that view is false." In her plays Pollock has repeatedly challenged this prevalent view among her fellow Canadians, and displayed its implied controversies. In her 1973 play *Walsh*, she thus dramatized the history of chief Sitting Bull and his tragically failed attempt at finding retreat in Canada after the battle at Little Bighorn. The play focuses on Sitting Bull's interchange with the NWMP officer Major Walsh, and at the causes for the eventual disaster of the Sioux: while Sitting Bull claimed that the Sioux were as much Canadian Indians as American, given that the Great Plains were their traditional hunting grounds, the Canadian authorities saw the Sioux as American Indians who had trespassed the international boundary into Canada and should be persuaded to leave. The paper proposes to discuss Pollock's *Walsh* as an example of "historiographic metadrama" (Knowles), and as an important contribution to reconstructing a crucial episode in Canadian Indigenous history that has proven requisite for the country's own valid self-definition.

### **"Restoring Nde' begoz'aahi' isdzané shimaa shini' gokal: Lipan Apache Women Between 'Human Rights', 'Genocide', 'Structural Violence', and 'Rights of Indigenous People'**

*Margo Tamez, Washington State University*

Nde' isdzané (Lipan Apache women) in South Texas are in a unique position in Indigenous rights struggles today. Situated at the forefront of legal, cultural and social human rights praxis in North America, Nde' are located both within U.S. national borders, at the U.S. international border with Mexico—an international zone, on the Texas-Mexico border hemmed by the Rio Grande river, at the peripheries of pernicious U.S. racial construction of 'recognized Indians', and are core to violent frontier ideologies which position the 'savage, enemy Apaches' as central to the frontier's militarized racial state and Nativist mythological origin/creation stories. Nde' (Apache) communities have not only been radically altered, structured and restructured by Spanish-Basque, Scot-Irish-German-Texan, Euro-Mexican and Euro-U.S. settler societies via frontier militarism, Christianity, and hacienda *casta*, they have simultaneously been politically engaged in autonomy struggles as 'independent' peoples in their aboriginal territories since the 1500s. Nde' stewardship of traditional territories has vested intensive energies into securing and protecting resources vital to the survival of Nde' core communities—the matrilineal-based clan. Power struggles over territories and vital resources necessary for the sustenance and subsistence of Nde' peoples' control over foods, sacred plants, medicines, water, burial sites, and culturally relevant spaces today, as in the past, requires contemporary and innovative problem solving involving both traditional and non-traditional allies. As binational peoples who continue to inhabit traditional territories along both sides of the U.S.-Mexico international border established in 1848, Nde' face ever destructive and violent challenges as de-nationalized and de-politicized 'stateless' communities at the fringes of the U.S. border modernization, industrialization and imperialism. U.S. and Mexico's militarization policies in the 21<sup>st</sup> century, (as in the previous two centuries) drive ever-deeper wedges between U.S.-Mexico border inhabiting 'Apaches', Euro-Americans and 'immigrants.' Competing politics of 'citizen' and 'other' complicate indigenous survivance on both sides of the international line.

I examine how in 2007-2008 Nde' isdzané galvanized other similarly fringed indigenous peoples to disrupt U.S. construction of the border wall along 2000 miles of the continent, and in that process demonstrate how Nde' isdzané deployed indigenous archives of resilience and resistance in the face of cultural extinction as 'stateless' 'Apache' 'dissident' women at the Texas-Mexico border.

### **Defining Identities: Human Genome Research and indigenous claims, a critical approach**

*Susanne Berthier-Foglar, Université de Savoie*

In 1991, 5 years after research on decoding the human genome started in earnest, *Genomics* issued a call by Luca Cavalli-Sforza urging for an extension of the project to the whole range of human genetic diversity. Thus, while human genome studies moved away from Eurocentrism, they failed initially to take into account indigenous sensibilities in matters of research concerning their identity. Indigenous activists claimed that geneticists were more interested in collecting samples than addressing the reasons behind the dismal living conditions of indigenous peoples. An ethics code now requests fully informed consent of those tested. Tribal administrations in the United States tend to refuse any form of testing, believing it could lead to restrictive federal policies in matters of aid, while individual tribal members accept testing as long they believe it proves their claim to the land. On-site research for the project has started in July 2008 and is funded by a French Regional Grant (Région Rhône-Alpes, Cluster 14.)

### **Negotiating Research Borders in American Indian Communities: Open doors or locked gates?**

*Franci L. Taylor, University of Leiden*

One of the traditional values embraced by indigenous communities is that of welcoming and generosity, a trait that has for over 150 years allowed many non-Indian researchers access to indigenous communities, homes and life-ways. However, after generations of abuses; lies, broken promises, a perceived sense of entitlement by many non-Indian researchers, and misuse/abuses of access and knowledge, a growing number of nations and communities are closing their doors to outside research, and even restricting research done by tribal members. Understanding the protocols for working within American Indian communities and how these must be written into research designs and proposals has become essential to research access. This presentation will present and discuss some of the most common protocols and research approaches that offer the greatest probability of acceptance and admittance into indigenous communities in North America. It is based on my own, and other American Indian colleague's, experiences within American Indian communities, academia and the research process.

### **Levels of Historical Authoritativeness: Discerning a Tribal Past for the Future**

*Lomayumtewa C. Ishii, Northern Arizona University*

The historical problematics associated with discourses of power, agency, and authority have resulted in a contentious venue of authority on historiography, the acceptance and sovereignty of indigenous communities, and the application of tribal-centered histories within various academic and tribal communities. This presentation examines how and why different levels of historical authoritativeness have come to an arena of negotiation where the "voices" and lifeways of indigenous communities have become an accepted and contested referent for academic and tribal research. The Hopi tribe has been one of the most researched tribes in North America and the authoritativeness that exists in Hopi communities and academia has now become a negotiated boundary where historical sovereignty has been recognized, but yet still becomes contested within Hopi communities. This presentation will provide examples and an historical metamorphosis of this critical and contentious field of crossing tribal, academic, and community boundaries to determine the authority and applicability of Hopi history for the future.

### **The 'Scientification' of Tradition: Towards a Museum as Trans-cultural Science Communication Center?**

*Rainer Hatoum, Freie Universität Berlin / Ethnologisches Museum Berlin*

Demanding 'intellectual decolonisation,' Native American intellectuals are taking the issue of 'decolonization' to unprecedented levels. Reasoning that 'indigenous knowledge' is based on the insights of 'indigenous science,' they join those, who challenge science's claim to universality, and everything based on it, as outright 'Eurocentric.' As a major museum-project dedicated to non-European art and culture in Humboldt's humanistic tradition is about to be realized in Berlin, these voices cannot be ignored. Reflecting experiences from current 'collaborative/participatory research' involving the Navajo Nation and a piece of shared Heritage, some obstacles, potentials and limitations of a dialogue involving incompatible epistemologies shall be addressed.

### **„To Honor the People“: The Akta Lakota Museum & Cultural Center**

*Markus Lindner, J.W. Goethe Universität Frankfurt am Main*

The Akta Lakota Museum was opened in 1991 as “an educational outreach, which strives to preserve and promote Lakota (Sioux) culture, of St. Joseph's Indian School”. Located outside the Lower Brule and Crow Creek Reservations in Chamberlain, SD, it is a contact zone of Sioux culture and white visitors. The collection includes about 1.100 artifacts and 570 art pieces from Sioux artists, including renowned artists like Oscar Howe. The paper will present the collection and exhibition of the museum as well as it will discuss its role for both indigenous people and visitors based on my visitation as a guest curator in 2008.

### **“A Major Impact in the Lives of Native Americans” – Tribal Colleges’ Role in Educating Native Americans & in Empowering Their Respective Tribal Communities**

*Anne Grob, Leipzig*

In the 1960s/70s, Tribal Colleges were established to address specific educational and cultural needs of Native Americans in the United States, after many unsuccessful, inept and irrelevant educational attempts by non-natives. One aim of my dissertation project, briefly discussed here, is to show how these institutions of higher learning now present themselves as viable alternative education models for American Indian students that additionally play a crucial role in tribal community empowerment. To achieve this goal, I will present evidence from one specific Tribal College in northwestern Montana, Salish Kootenai College. I will point out how this college meets the educational needs of its students, and in which ways it makes crucial contributions to the Confederated Salish and Kootenai tribal community.

### **Working across Boundaries: Major Welsh and Standing Rock in the 1920s**

*Birgit Hans and Sebastian Braun, University of North Dakota*

This paper will explore the misconception that there were rigid cultural and political boundaries between Native and non-Native communities during early reservation times. Major Welsh, who was involved with Native communities in the northern Plains during the first three decades of the twentieth century, left a wealth of materials, among them photographs, that provide two case studies for this presentation: the Native participation in World War I and Major Welsh's adoption ceremony on Standing Rock. We will argue that such boundaries were frequently crossed.

### **Crossing the boundaries of memory: Tribal Migrations and warfare during the Civil War Period**

*Naila Clerici, University of Genoa*

In my paper I will take into account real borders and boundaries defined by memory and originated by cultural differences for political reason. The location is the Indian Territory and the surrounding states during the Civil War period. I will mainly analyze the experience of the war among the various Indian Nations located in Indian Territory, the factionalism present inside the tribes, and the racial attitude originated by Indians toward other Indians. These factors will explain the forced migrations and the involvement in the war with the Union, the Confederacy and various tribes. I will give preference to personal recollections of that time or to remembrance communicated later on. Sources are diaries and correspondence, interviews done in the 1930s and collected in the Indian-Pioneer Papers of the Oklahoma Historical Society, and in the 1960s and 1970s for the Duke Oral History Collection Project, testimonies derived from an open discussion in internet in the Civil War Forum in 1996, opinions given on various web sites of Indian Nations. The aim is not only to underline the facts, but to analyze what kind of historical memory is still alive today in a perspective a past usable for the general public and for the present-day Indian people who had their families involved in a war that was the white man's war, an intertribal war, and a war between factions of the same tribe.

### **Crossing Over: Christian and Indigenous Identity on the Nez Perce Reservation**

*Chad Hamill, Northern Arizona University*

Nowhere in the Columbia Plateau was the tension between a burgeoning Christianity and indigenous spiritual practice more pronounced than in the case of the Nez Perce (Niimiipuu). The 1877 Nez Perce war, in essence a fight for religious freedom, divided the tribe in two. While the traditionalists, known as the Joseph band, fought for their ancestral homelands and ceremonies, the treaty Nez Perce embraced a new territory endorsed by government officials and Christian missionaries alike. At the end of the war, clear boundaries were established between the traditionalists (relocated to the Colville reservation) and those on the Nez Perce reservation. While the geographic and religious boundaries between the groups appeared insurmountable, the boundaries remained porous, leading to a religious climate today on the Nez Perce reservation where the Seven Drum ceremony and Christian services often intersect in the collective (public) and individual spheres. Drawing from recent research, including fieldwork interviews with Washat leaders, we will examine ongoing negotiations tied to religious identity on the Nez Perce reservation today.

## **Pinning down shifting boundaries: Treaty making and the quest for security on Vancouver Island**

*Henry Kammler, J.W. Goethe Universität Frankfurt am Main*

„Traditional law reigns supreme in Ahousat and Hesquiat territory“ read a declaration at the First Nations' Summit on Nov.27, 2008, brought forward by the hereditary chiefs of the two tribes which are part of the Nuu-chah-nulth Tribal Council (NTC). Any government permits for resource extracting will be overridden and only authorization by the traditional chiefs will be recognized, at least thus goes the intent of the most recent move to restore these First Nations' sovereignty over their territories, the nominal property of hereditary chiefs. A key issue here is the assertion that the inherited Aboriginal title „has never been extinguished by treaty or superseded by law“, a rejection not only of the Canadian legal framework but also of the so called BC Treaty Process. Within this process, exactly one year previously, another five NTC tribes ratified a treaty that cedes about 90% of their territories to Canada which was equally applauded as a milestone in recovering indigenous sovereignty on their remaining lands. Thus, after a sobering and costly fifteen years of negotiations, among the fourteen NTC tribes that had joined the treaty process as one in 1994, we find those that do have a treaty, those that are still seeking a treaty solution and those that oppose treaty as just another device of internal colonialism, leading to fierce local boundary disputes. In a nutshell, the NTC case highlights issues of indigenous autonomy in postcolonial settings.

## **Five Tsuu T'ina war history paintings, a unique study set**

*Arni Brownstone, Royal Ontario Museum*

This study focuses on five pictographic paintings which record the exploits of fourteen Tsuu T'ina (Sarcee) warriors. All five were commissioned by professional and amateur ethnologists with the assistance of the reserve interpreter. The extensive overlap of content, textual documentation and artists make this a unique set of paintings. These works offer excellent opportunities to advance our understanding of (1) stylistic variation and consistency among Plains Indian painters, (2) the influence of the collector upon the commissioned makers and (3) perceptual differences between natives and non-natives in the reading of pictographic records.

## **A New Look on Older Symbolic Interpretations, or A Different Way to (Re-)Read Early Artifacts**

*Nikolaus Stolle, J.W. Goethe University Frankfurt am Main*

This paper deals with some early material objects from Northeastern North America which are preserved in American and European public and private collections. Only in the last decades have these artifacts been recognized as important historical documents giving us an idea of two cultures: the collector's culture and the culture they were collected from. New insights can be achieved upon closer examination of their patterns and techniques used. In the following contribution, two examples, a pouch and a pair of garters, will provide evidence of newly accepted Christian religious ideas. The author then attempts to trace back their history and place of origin.

## **A virile, handsome return to the days of Crazy Horse and Geronimo – Identity and Manhood within the American Indian Movement, 1968 -1978**

*Matthias Voigt, Ruprecht-Karls-Universität Heidelberg*

This paper examines aspects of identity and manhood within the American Indian Movement, a militant urban pan-Indian organisation founded in Minneapolis in 1968. By the early 1970s, the American Indian Movement rapidly moved to become the vanguard of Native American activism of "Red Power" protest when its members took over the Bureau of Indian Affairs headquarter in 1972, occupied of Wounded Knee in 1973 and were prosecuted in the subsequent Wounded Knee trials. Already in its demise, AIM shortly gained headlines in the 1975 Pine Ridge shootout and finally dissolved after the "Longest Walk". Native Americans protested for numerous causes. By protesting, activists asserted their "Indianness" and sought to recapture significant parts of their shared past. This raises the following question: Which role played cultural factors (e.g. customs and traditions etc.) as well as the role of protest activism in the construction and reconstruction Indian activist ethnic identities? Further, in a situation where race relations were characterized by a marginalized status of Native American towards dominant white society, how did Native American men seek to reclaim their subordinated manhood?

## **For Our Children: Influences in American Indian Education**

*L. Sue Warner*

This study replicated a national study on American education policy but specifically targeted American Indian education. The study has four parts: Individuals who influenced American Indian education, institutions or organizations that influenced American Indian education, major studies or reports with significant impact, and news sources. The findings include a general overview of the impact of American Indian education policy, including the narrowness of the field and the lack of capacity building for future growth.