

Department of Social and Cultural Anthropology  
Faculty of Arts and Philosophy  
University of Pardubice  
Building EB, Studentská 95  
Pardubice, Czech Republic

*International  
Conference*

[kska.upce.cz/aiw2024](http://kska.upce.cz/aiw2024)

**45th**

# AMERICAN INDIAN WORKSHOP

*Sport, Body and Movement  
& Current Research*

**16-19  
April 2024**

Hybrid form

Photography by Ukjese van Kampen

08:30-09:00 **REGISTRATION**

09:00-09:15 **WELCOME ADDRESS**

online  
meeting  
here

**Room EB-E2** Jiří Kubeš, Dean of The Faculty of Arts and Philosophy, University of Pardubice  
H.E. Emily McLaughlin, Ambassador of Canada to Czechia

09:15-10:45 **KEYNOTE LECTURE I (Chair: Livia Šavelková)**

**Section 1**  
**Room EB-E2**

**Janice Forsyth**

Sovereign bodies: Re-envisioning nationhood through Indigenous physical culture

10:45-11:00 **Coffee Break**

**TRADITIONAL GAMES AND SPORTS (Chair: Margaret Field)**

**Section 2A**  
**Room EB-E2**

online  
meeting  
here

11:00-11:30 **Stanley Rodriguez** - Traditional Kumeyaay Sports

11:30-12:00 **Nina Reuther** - Gambling as phénomène social total (M.Mauss) or how banning a "simple entertainment" deeply affected political and economical structures of North-American Indigenous societies

12:00-13:15 **Lunch**

**BODY, GENDER AND HEALTH (Chair: Martin Heřmanský)**

**Section 3A**  
**Room EB-E2**

online  
meeting  
here

13:15-13:45 **anna řičář libánská** - Warrior's body: Native Americans and masculinities in selected Czech-language adventure novels and popular science books of the 1950s-80s

13:45-14:15 **Margaret Field** - Traditional Perspectives on Kumeyaay Women's Health

14:15-14:45 **Allan Downey** - Framing Indigenous Masculinity: Indigenous Ironworkers, Athletes, and American Fame

14:45-15:00 **Coffee Break**

15:00-18:00 **NORTH AMERICAN INDIGENOUS SPORTS WORKSHOP**

**Eric Porter, Stanley Rodriguez and LC Pardubice**

Sports hall of the University of Pardubice

Kunětická 92, Pardubice

INDOOR SHOES REQUIRED

**RACISM, IDENTITY AND BODY (Chair: Miroslav Černý)**

**Section 2B**  
**Room EB-019**

online  
meeting  
here

11:00-11:30 **Renate Bartl** - The Indigenization of African Americans and Persons of Color in the eastern USA

11:30-12:00 **Heongyun Rho** - The Critical Overview of Miss Indian America

**INDIGENOUS ACTIVISM (Chair: Markus H. Lindner)**

**Section 3B**  
**Room EB-019**

online  
meeting  
here

13:15-13:45 **Gyorgy Toth** - The Akwesasne Notes: Organ or Catalyst of Cold War Native American Transnational Protest?

13:45-14:15 **Sam Hitchmough** - Playfulness and Memory: Rethinking Red Power Activism

14:15-14:45 **Panteleimon Tsiokos** - Indigenous Marathon: Redress for Indigenous Human Rights Violations through Transitional Justice

**SPORT, MOVEMENT AND WELL-BEING (Chair: Roger Nichols)**

**Section 4A  
Room EB-E2**

online  
meeting  
here

- 09:00-09:30** **Gabriela Kwiatek** - Sport as a protective factor in suicide prevention for Inuit youth - an overview of culturally-appropriate youth sports programs in the Canadian Arctic
- 09:30-10:00** **Elżbieta Wilczyńska** - Native Americans - pandemics – Covid 19: How much can we learn from Native Americans about resilience
- 10:00-10:30** **Seth Schermerhorn** - Movement and Indigenous Religions: A Reconsideration of Mobile Ways of Knowing and Being
- 10:30-11:00** **Coffee Break**

**SPORTS AND RESIDENTIAL/BOARDING SCHOOLS**

**(Chair: Janice Forsyth)**

**Section 5A  
Room EB-E2**

online  
meeting  
here

- 11:00-11:30** **James Ring Adams** - A Chance for Greatness: Native Athletes, Boarding Schools and the Olympics
- 11:30-12:00** **Robert Keith Collins** - Transcending the Shackles of Savagery and Servitude Through Sports: Hampton Institute Football Team of 1900
- 12:00-12:30** **Ece Ergin** - Identity and Sports: Exploring Ice Hockey Against the Backdrop of Canada's Residential School History in Richard Wagamese's Indian Horse (2012) and its 2017 Film Adaptation
- 12:40-14:00** **Lunch**

**KEYNOTE LECTURE II (Chair: Janice Forsyth)**

**Section 6  
Room EB-E2**

online  
meeting  
here

**Susan Brownell**

Sports and Indigenous Peoples: From World's Fairs to Olympic Games

- 15:15-15:45** **Coffee Break**

**FILM SCREENINGS AND PHOTO EXHIBITION (Chair: Martin Heřmanský and Radoslav Hlůšek)**

**Section 7**

**DIVADLO 29/Theatre 29, Svaté Anežky 29, Pardubice**

- 16:30-16:40** **WELCOME ADDRESS**  
**Jakub Rychtecký**, first Deputy of Mayor of the City of Pardubice
- 16:40-16:50** **Carlee Kawinehta Loft and Allan Downey - Rotinonhsión:ni Ironworkers:** The Indigenous Ironworkers that Built New York City (Film screening)
- 16:50-17:40** **Seth Schermerhorn** - Pilgrimage to Magdalena (Film Screening and Discussion)
- 17:40-18:40** **Ukjese van Kampen** - Yukon First Peoples at Home and Play (Photo Exhibition Opening)
- 18:40-21:10** **Lívia Šavelková and Milan Durňak** - In the Homeland of Lacrosse (Film Screening and Discussion)
- 21:10-21:40** **Natalie Welch** - She Carries On / Completing the Circle (Film Screenings)

**All listed times are  
in Central European Summer Time (CEST)/UTC+2:00.**

**SPORT, MASCOTS AND COMMODIFICATION**

(Chair: Robert Keith Collins)

Section 8A  
Room EB-E2

online  
meeting  
here

- 09:00-09:30 **Roger Nichols** - Protesting Team Mascots
- 09:30-10:00 **Christopher E. Koy** - Chief Illiniwek: Half-Time Dancing Mascot Controversy at the University of Illinois
- 10:00-10:30 **Marek Halbich** - Tarahumara (Rarámuri) in northwestern Mexico: running, ritual and the commodification of embodiment
- 10:30-11:00 **Coffee Break**

**KEYNOTE LECTURE III (Chair: Lívía Šavelková)**

Section 9  
Room EB-E2

online  
meeting  
here

**Richard (Rick) Hill**

Power of Lacrosse: Unity, Delight and Spirit

12:30-14:00 **Lunch**

**ROUNDTABLE - MUSEUMS (Chairs: Markus H. Lindner and Robert Keith Collins)**

Section 10  
Room EB-019

online  
meeting  
here

**James Ring Adams, Robert Keith Collins, Richard (Rick) Hill, Markus H. Lindner, Tereza Melicharová, Frank Usbeck**

15:30-16:00 **Coffee Break**

**AIW BUSINESS MEETING (Chairs: Renate Bartl, Markus H. Lindner, Lívía Šavelková)**

Section 11  
Room EB-019

**open to all participants**

online  
meeting  
here

**CLOSING REMARKS**

Room EB-019

18:30

**SOCIAL DINNER**

**PARDUBICE BREWERY**

Palackého třída 250, Pardubice

DAY 4 - Friday

19 April 2024

- 09:00-18:00 **BUS TRIP TO OPOČNO CASTLE  
AND VELKÁ PARDUBICKÁ STEEPLECHASE RACETRACK**  
(FOR REGISTERED ONLY)

All listed times are  
in Central European Summer Time (CEST)/UTC+2:00.



## **BOOK OF ABSTRACTS**

### **45th American Indian Workshop**

**Sport, Body and Movement  
& Current Research**

Department of Social and Cultural Anthropology, Faculty of Arts and  
Philosophy, University of Pardubice  
Pardubice/Czech Republic

**April 16 – 19, 2024**  
(Hybrid form)

## **Organizers:**

Lívia Šavelková,  
Michaela Konopíková,  
Martin Heřmanský  
and Milan Durňak

## **Scientific Committee:**

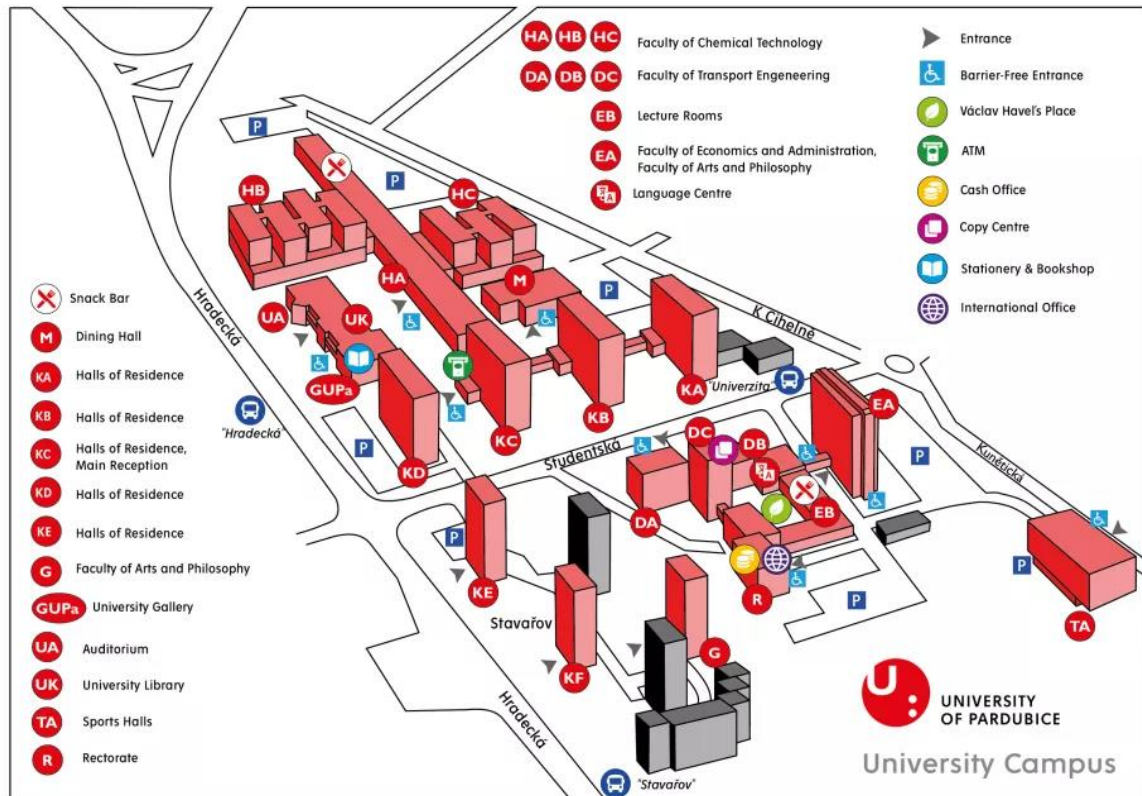
Renate Bartl, AIW General Manager  
Robert Keith Collins, San Francisco State University  
Milan Durňak, University of Pardubice  
Martin Heřmanský, Charles University  
Zuzanna Kruk-Buchowska, Adam Mickiewicz University  
Markus H. Lindner, Goethe-Universität  
Roger Nichols, University of Arizona  
Lívia Šavelková, University of Pardubice  
Gyorgy Toth, University of Stirling

**[www.kska.upce.cz/aiw2024](http://www.kska.upce.cz/aiw2024)**

**[www.american-indian-workshop.org](http://www.american-indian-workshop.org)**

# VENUE

## University of Pardubice Campus



# CONFERENCE ROOMS EB-E2 & EB-019

University of Pardubice, Building EB

Studentská 95







# NORTH AMERICAN INDIGENOUS SPORTS WORKSHOP

Sports hall of the University of Pardubice  
Kunětická 92



Source: Mapy.cz

# FILMS SCREENINGS AND PHOTO EXHIBITION

Divadlo 29 (Theatre 29) / multi-genre cultural center

Svaté Anežky České 29



Source: Mapy.cz

# SOCIAL DINNER

Pardubice Brewery  
Palackého třída 250



Source: Mapy.cz

# KEYNOTE LECTURES

## Janice Forsyth

University of British Columbia, Canada

[janice.forsyth@ubc.ca](mailto:janice.forsyth@ubc.ca)

### **Sovereign bodies: Re-envisioning nationhood through Indigenous physical culture**

Indigenous bodies, and by extension their cultures, territories, and worldviews, have been indelibly shaped by colonial interests that aimed to corral their labour, erase their knowledge, steal their land base, and channel their energies into empire building. Sport, the celebratory flip-side of this violent dispossession, has always been a central feature of colonial domination. Yet, many Indigenous peoples have incorporated sport into their lives and community structures, using it to rebuild their sense of self and assert their own ideas about nationhood in settler colonial contexts. In this talk I explore some of the challenges they face and in doing so, and outline how researchers can support Indigenous resurgence by offering a tentative intellectual roadmap to guide their work in this space.

*Janice Forsyth is a Professor in the Faculty of Education, School of Kinesiology, at the University of British Columbia and a recognized leader in Indigenous sport development in Canada. Her work combines historical, sociological, archival, and big-data methodologies to explore how organized physical activities have been used as tools for colonization and how Indigenous peoples have responded to those efforts by using sport for cultural regeneration and survival. Her list of contributions to these areas is extensive, including more than 150 publications and talks, which have translated into nearly 350 interviews with outlets that range from local Indigenous media to major mainstream outlets, such as BBC Sports, The New York Times, Forbes, and The Wall Street Journal. She is the author and co-editor of two award-winning books: Reclaiming Tom Longboat: Indigenous Self-Determination in Canadian Sport, published by the University of Regina Press in 2020, and Aboriginal Peoples and Sport in Canada: Historical Foundations and Contemporary Issues, published by UBC Press in 2013. Her recent co-edited collection, Decolonizing Sport, released by Fernwood Press in 2023, is generating wide interest among scholars and practitioners.*

*Recognition of her work comes in many forms. In 2012, she was awarded the Premier's Excellence Award given to "Ontario's best and brightest research talent"; in 2017, she was elected to the College of the Royal Society of Canada in honour of her "intellectual leadership" in Indigenous sport; and, in 2023, Physical and Health Education Canada, funded in part by the federal government, awarded her its prestigious R. Tait McKenzie Award for her dedication to research and service. What makes Dr. Forsyth's contributions particularly unique is her extensive experience working with Indigenous community organizations, non-profits, and government bodies, engaging in community-driven research and moving the dial on public policy. Her roles at the national level include completing a seven-year term as a Director, and then Chair, for the Canadian Association for the Advancement of Women in Sport (now Canadian Women and Sport) and a six-year term as a Director for Athletes CAN, the national association for high performance athletes. Her long-term commitment to the Aboriginal Sport*

*Circle, Canada's voice for Indigenous sport development is unparalleled. She has been working or volunteering for the Circle since 2000, and is currently completing her third term as Vice-President. She is also currently in her sixth year as a Director, and currently serving as President for the Ontario Physical and Health Education Association (OPHEA), the subject association for physical and health education in the province.*

## **Susan Brownell**

University of Missouri-St. Louis, USA

[sbrownell@umsl.edu](mailto:sbrownell@umsl.edu)

### **Sports and Indigenous Peoples: From World's Fairs to Olympic Games**

The histories of World's Fairs and Olympic Games are usually treated separately, but this presentation reunites them by looking back to the "culture of display" at the start of the twentieth century, when anthropology, modern sport, and the modern Olympic Games were newly-born and starting to take a definite form. Why do Olympic Games now attract much greater global attention than world's fairs, when a century ago they were only a minor side event? What does this reversal tell us about the times in which we now live? An important part of the answer is revealed by comparing the display of indigenous cultures in live performances before mass audiences at the turn of the twentieth century and today. The representations of indigenous cultures in world's fairs and Olympic Games underwent a transformation from the early twentieth century to today, as the rise of the nation-state subordinated cultural differences to standardized national symbols. This homogenization produced a counterreaction when indigenous peoples utilized sports as an important venue to reclaim their identities. The tension in sports between ethnic differences and national homogeneity is ongoing.

***Susan Brownell** is Professor of Anthropology at the University of Missouri-St. Louis and a University of Missouri Curators' Distinguished Professor. Her first book, *Training the Body for China: Sports in the Moral Order of the People's Republic* (1995) drew on her experience as a national champion collegiate athlete (in track and field) in China. She also wrote *Beijing's Games: What the Olympics Mean to China* (2008). Surrounding both the 2008 summer Olympics and 2022 Winter Olympics in Beijing, she gave interviews to nearly 100 journalists from over 20 countries. She edited *The 1904 Anthropology Days and Olympic Games: Sport, Race, and American Imperialism* (2008), which won the Best Anthology Award of the North American Society for Sport History. She is co-author of *The Anthropology of Sport: Bodies, Borders, Biopolitics* (2018), and has published multiple works and commentaries about Chinese sports and Olympic Games, the anthropology of sports, and sport and modernity.*

## **Richard (Rick) Hill**

First Nations Technical Institute (FNTI), Mohawk Territory, and Mohawk College, Canada  
[hayadaha2@aol.com](mailto:hayadaha2@aol.com)

### **Power of Lacrosse: Unity, Delight and Spirit**

This presentation will look at the origins of lacrosse among the Haudenosaunee as well as its ongoing cultural and spiritual significance. We will explore how lacrosse has been critical in building unity in the modern world, thrilling players and fans alike, and contributing to a healing of the wounds created by colonization.

*Richard (Rick) Hill is a Tuscarora citizen of the Haudenosaunee Confederacy. He is one of the founding members of the Haudenosaunee National Lacrosse Team that competes internationally. He taught at the University of Buffalo and Six Nations Polytechnic, where he helped to create the Indigenous Knowledge Centre. Formerly, he was the Assistant Director for Public Program at the National Museum of the American Indian, Smithsonian Institution. Currently, he works as a Cultural Advisor to FNTI, a post-secondary institution at the Bay of Quinte Mohawk Territory, as well as serving as Indigenous Innovations Specialist at Mohawk College, Hamilton, ON.*

# SECTION PAPERS

## James Ring Adams

National Museum of the American Indian – Smithsonian Institution, USA

[AdamsJR@si.edu](mailto:AdamsJR@si.edu)

### **A Chance for Greatness: Native Athletes, Boarding Schools and the Olympics**

The much maligned Indian boarding schools of the late 19th and early 20th centuries, and in particular the Carlisle Indian Industrial School, scored remarkable success in one area, their athletic programs. Carlisle could be said to have pioneered the modern model of a football team with a college attached, but its program harbored future activist leaders. At one point Carlos Montezuma was the team doctor. Carlisle recognized the promotional value of the nascent Olympic movement, sending athletes in 1908 and 1912 and winning remarkable triumphs at the 1912 Stockholm Games. This experience sharply contradicts the current demonization of the boarding schools. Rather than passive victims of “cultural genocide”, the students, and faculty, in the last decade of Carlisle showed a self-confident pan-tribal activism that was whipped into an effective protest against the school’s shabby treatment of Jim Thorpe in the controversy over the retraction of his Olympic medals. A student petition led by Gus Welch, Thorpe’s roommate, provoked a Congressional investigation that ultimately led to Carlisle’s demise. A history of the boarding schools should acknowledge that their athletic success also produced a more militant student body that vastly changed the character of the schools and of Indian Country itself.

*James Ring Adams, PhD. (Cornell), is Senior Historian at the National Museum of the American Indian – Smithsonian, where he has served as managing editor of its quarterly publication American Indian magazine. He joined the Smithsonian in 2007. Previously, from 2001 to 2007, he was correspondent and then managing editor of Indian Country Today, at that time the leading national print newspaper written by and for American Indigenous peoples. He was previously member of the Editorial Board of the Wall Street Journal editorial page and author of three books on financial disasters. He is a graduate of Yale College (B.A.).*

## Renate Bartl

Independent Researcher, Germany

[bartl@american-indian-workshop.org](mailto:bartl@american-indian-workshop.org)

### **The Indigenization of African Americans and Persons of Color in the eastern USA**

From the beginning of European explorations and colonization of the American continent, Africans and African Creoles – free or bonded – were accompanying Europeans to North America.

Apart from African-Native intermixture, there are indications that (Free) African Americans and (Free) Persons of Color switched into an “Indian” identity without having Native American ancestry for a number of reasons. One of these reasons was to avoid – or be released from – enslavement by claiming to be “Indian” or of “Indian” ancestry.

Many Free African Americans and Free Person of Color are often categorized, or categorize themselves, as “tri-racial,” indicating they are of European, African (American), and “Indian” ancestry, and forming “tri-racial” groups and settlements in the eastern USA. As their ancestors identified themselves as “Indian,” descendants started to search for Native American ancestors, adopted Native American identities – and some groups even transformed into American Indian tribes.

This paper will present an alternative view on primary documentation, interpreting who switched into an “Indian” identity, when and why. It will also discuss the mechanisms following: how groups organized as “Indian” tribes and what patterns they followed in searching and adopting specific Native American identities. How documentation is manipulated and destroyed in order to support these claims. Although this process has started in colonial times, it is still going on, as many of these groups are still searching for their Native American ancestors and try to transform into Indian tribes today.

***Renate Bartl*** holds a Ph.D. in American Cultural History and Social and Cultural Anthropology from the Ludwig-Maximilians-Universität (LMU), Munich/Germany. Her main research areas are Native Americans, African Americans, Free Persons of Color, and African-Native groups of the eastern USA, as well as theory of ethnicity.

*She has taught eLearning courses in Canadian Indigenous Studies for the Association of Canadian Studies in German-speaking Countries (GKS) and classes on Indigenous peoples of North America and theory of ethnicity at the Department of Social and Cultural Anthropology and the Department of American Cultural History, University of Munich/Germany, as well as at the Institute for Canadian Studies, University of Augsburg/Germany.*

*Her most recent book publication is:*

*Bartl, Renate. 2021. American Tri-Racials: African-Native Contact, Multi-Ethnic Native American Nations, and the Ethnogenesis of Tri-Racial Groups in North America. Dissertationen der LMU München 43. Dortmund: readbox publishing GmbH. <https://nbn-resolving.org/urn:nbn:de:bvb:19-268747>.*

*She is the general manager of the American Indian Workshop (AIW): [www.american-indian-workshop.org](http://www.american-indian-workshop.org)*

## **Robert Keith Collins**

San Francisco State University, USA

[rkc@sfsu.edu](mailto:rkc@sfsu.edu)

### **Transcending the Shackles of Savagery and Servitude Through Sports: Hampton Institute Football Team of 1900**

What is the relationship between African Americans and Native Americans in sports? To explore this question, this paper examines shared sportsmanship in early twentieth century collegiate sports evident in the experiences of the Hampton Normal Agricultural Institute football team of 1900. In this paper, I argue that shared sportsmanship expands on the frameworks of shared experiences in creative resistance, kinship, lifeways, and under policy used in contemporary studies of African-Native American lives, particularly in the United States. In a similar vein, this paper hypothesizes that shared sportsmanship must be



understood as the byproduct of the intersections of African American and Native American extracurricular educational experiences.

This point is important because it engages the conference theme of elite Indigenous athleticism and its relevance to a renowned historically Black college. This discussion may also seem revisionist to history in the present; however, that is only because the evidence presented has seldom been discussed outside of Hampton Institute – now Hampton University – since 1900. Consistent with this discussion, this paper will describe, on the one hand, how shared sportsmanship shaped the success of the American Indian and African American athletes that comprised the team. On the other hand, this paper will highlight the educational contexts behind their common educational experiences. Knowing about the team only touches the surface of their interactions. There remains the challenge of understanding what the team represented to the institute, its history, and how their success can further academic understandings of American Indian and African American interactions during period in U.S. history.

*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, a BA in Native American Studies, and a minor in Ethnic 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. His recent academic efforts include an edited volume with Routledge (2023) on "Studying African-Native Americans: Problems, Perspectives, and Prospects and an edited volume with Cognella Press (2017) on "African and Native American Contact in the U.S.: Anthropological and Historical Perspectives."*

## **Miroslav Černý**

University of Ostrava, Czech Republic

[cerny.mirek@seznam.cz](mailto:cerny.mirek@seznam.cz)

### **Czech Translations and Receptions of Native American Fiction**

The aim of the conference paper is to introduce the publication history and reception of Native American fiction in the Czech Republic. It concentrates on the novels, short stories, and other genres of prose written by American and Canadian writers of Native descent that have so far been published in the Czech language. Moreover, the paper presents selected challenges of translating Native American texts from English (or Native tongues) into Czech, using James Welch's novel *Fools Crow* (1986) as an example. As such, it can be understood as a contribution to translation studies.

*Miroslav Černý is an associate professor at the Department of English and American Studies, Faculty of Arts, University of Ostrava, Czech Republic, where he teaches both linguistic and literary courses. His research focuses on Native American languages, literature, and culture. He is also an established translator, with five books to his credit so far.*

## Jan Dolejš

independent researcher, Czech Republic

[jan.dolejs@centrum.cz](mailto:jan.dolejs@centrum.cz)

### **Identification of Selected Artifacts from the Colloredo-Mansfeld Collection, Opočno Castle, Using Comparative Analysis**

A small, yet important collection of Native American artifacts in the Opočno Castle collection has not yet been fully recognized as unique nor identified, though it was partly inspected by Colin Taylor and Bill Holm. It contains gems that have received no attention so far. These can be more closely identified by comparative analysis, relating them to similar collectibles in other European or American collections.

*Mgr. Jan Dolejš is a trained artist and linguist. As an illustrator he cooperated with renowned cultural anthropologist Mnislav Zelený, creating accurate scientific pictorial reconstructions for his book *Atlas Indiánů Jižní Ameriky (Atlas of Indigenous Peoples of South America, Argo, 2021)*. As an independent scholar, he focuses on themes associated with pre-reservation period Native American aesthetics, crafts and symbolism, ethnographic antiquities and collections, primarily of the Great Plains and Eastern Woodland. Comparative analysis is an important method accompanying his vast research activity. He occasionally gives lectures and publishes popular science articles on researched topics.*

## Allan Downey

McMaster University, Canada

[downea2@mcmaster.ca](mailto:downea2@mcmaster.ca)

### **Framing Indigenous Masculinity: Indigenous Ironworkers, Athletes, and American Fame**

On May 10, 2013, eighteen hundred feet above the city streets of Manhattan, workers erected the crowning spire of One World Trade Center, marking the completion of the first of six towers that would replace the buildings destroyed on September 11, 2001. Atop that tower stood one of the latest generation of Haudenosaunee ironworkers to follow in the footsteps of Indigenous families who, for the last 140 years, have helped create some of North America's most iconic landmarks. For over a century, ironworking has been a principal industry among Haudenosaunee community members. Haudenosaunee men first entered the high-steel workforce in the 1880s and it quickly became the principal source of employment for Haudenosaunee males, and many other Indigenous men, who would often travel to jobs in the northeastern United States and Canada.

Despite the dearth of scholarship on Indigenous ironworkers, popular media portrayals of this livelihood are numerous. Since the publication of the incredibly popular National Geographic article "Mohawks Scrape the Sky" in 1952, Indigenous men who worked as ironworkers in New York City have been the focus of magazine and newspaper articles, photographic collections, and several films. Combined, popular discourse has helped to frame perceptions of modern Indigenous masculinity for U.S. audiences, often relying on tropes of Indigenous savagery, authenticity, and fearlessness. This is also true of the coverage of Indigenous athletes that travelled to New York City throughout the 20th century. Employing historical methodologies

informed by the field of Indigenous Studies, this paper intends to demonstrate the complex and intersecting ways that popular discourse, through its focus on Indigenous ironworking and sport, has shaped modern perceptions of Indigenous masculinity.

*Allan Downey is Dakelh, Nak'azdli Whut'en, and a Canada Research Chair in Indigenous History, Nationhood, and Self-Determination. An Associate Professor in the Department of History and Indigenous Studies Department at McMaster University, Allan is the co-director of Rotinonshón:ni Ironworkers (2020) and the author of The Creator's Game (UBC Press, 2018) which received several awards including the 2019 Canada Prize from the Canadian Federation of the Humanities and Social Sciences.*

## **Ece Ergin**

University of Freiburg, Germany

[ece.ergin.3@gmail.com](mailto:ece.ergin.3@gmail.com)

### **Identity and Sports: Exploring Ice Hockey Against the Backdrop of Canada's Residential School History in Richard Wagamese's Indian Horse (2012) and its 2017 Film Adaptation**

Ice hockey, both as a sport and a game, constitutes Euro-Canadian national identity, facilitating the hegemonic idea of Canadian national unity. In 1994, the Canadian Government declared ice hockey the country's official national winter sport. Taking part in ice hockey as a player or a spectator maintains the idea of unity and belonging to the in-group within a Euro-Canadian context. Euro-Canadians take credit for the origins of ice hockey, highlighting that the first recorded instances of ice hockey date back to 19th century Nova Scotia. However, recent research on the first ice hockey equipment underscores the sport's potential Mi'qmaq origins. Despite its First Nation connection, Indigenous peoples' inclusion in the sport has been a long arduous journey, with professional players having been excluded based on the idea of Canadian hockey nationalism. This ideology also permeated the practices in residential schools in Canada. On the one hand, the sport was introduced to Indigenous children as a part of the assimilation efforts. On the other hand, it facilitated rehabilitation and entertainment opportunities for them. In light of this, this paper examines ice hockey's position against the backdrop of Canada's Residential School System in Richard Wagamese's Indian Horse (2012) and its 2017 film adaptation by director Stephen Campanelli. Wagamese's novel explores the life of Saul Indian Horse, an Indigenous child who is forced to attend a residential school and later finds solace in ice hockey. It follows his struggles with adapting to life outside the Residential School System and within the Euro-centric world of professional ice hockey. This paper explores how the narrative negotiates ice hockey's dichotomous manifestation against the Indigenous experience as well as highlights how Wagamese reconstructs the Canadian hockey myth prevalent within Canada's ice hockey narratives.

*Ece Ergin is a Ph.D. candidate at the University of Freiburg, Germany. She is a teaching fellow at University College Freiburg and the coordinator for one of the master's programs in the English Department at the University of Freiburg. Her current research focuses on the hybridity and heterogeneity of Indigenous religious and spiritual expressions in Canada's residential school narratives. Her research interests include Trauma Studies, Cultural Memory Studies, and Urban Indigeneity.*

## **Margaret Field**

San Diego State University, USA

[mfield@sdsu.edu](mailto:mfield@sdsu.edu)

### **Traditional Perspectives on Kumeyaay Women's Health**

This presentation will provide an overview of traditional Kumeyaay perspectives on women's health and cultural practices that affect Kumeyaay women's health. Kumeyaay people live in the transborder region of California, in both Baja California, Mexico as well as in Southern California, United States. This presentation will be based on information contributed by speakers of the Kumeyaay language who have in-depth traditional knowledge regarding cultural practices such as initiation ceremonies, dietary recommendations, medicinal uses of plants, and other practices related to childbirth and contraception. In addition to cultural practices, it will discuss Kumeyaay cultural beliefs that impact women's health and behavior.

***Margaret Field** (Ph.D. in Linguistics, University California Santa Barbara) is Professor Emerita of American Indian Studies at San Diego State University. She has been documenting the Kumeyaay language as spoken in Baja, CA since 2007.*

## **Marek Halbich**

Charles University, Czech Republic

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### **Tarahumara (Rarámuri) in northwestern Mexico: running, ritual and the commodification of embodiment**

This paper examines running among the Yuto-Nahua ethnic group Tarahumara (Rarámuri) in northwestern Mexico (part of the Greater Southwest) in its broader historical, environmental, cultural, and socioeconomic contexts. The association between endurance running and the Rarámuri is probably the most widespread and often the only image Westerners, but probably also the majority of the Mexican population, have of this most numerous Indian group in the state of Chihuahua and the Mexican north today. Although awareness of the Rarámuri's "miraculous" running abilities has been known among anthropologists and historians for more than a century, it was not until Christopher McDougall's bestselling book *Born to Run* (2009) that there was a boom of interest from people all over the world in a previously rather marginal area of Mexico and a lesser-known indigenous group outside of a handful of experts. The Sierra Tarahumara, with its plateaus and deep canyons and gorges, is now the site of endurance running races, in which, in addition to native endurance runners, ultramarathoners from all over the world participate, and with them the growing crowds of tourists following this "attraction". Thus, commerce has entered the heart of the Tarahumara territory, described by some anthropologists and ethnohistorians as refuge regions (*regiones de refugio*), and Rarámuri running has become a commodity. Yet there are differences between how Tarahumara endurance running is perceived and how it is approached by, for example, Kenyan or Ethiopian runners who have also, in a different context, become world famous. Among other things, the paper seeks to analyse and explain these differences.

**Marek Halbich** (1964) is a social anthropologist, graduated in ethnology at the Faculty of Arts, Charles University. Since 2002 he has been working at the Department of General Anthropology, Faculty of Humanities, Charles University. In 1992, 1996 and 2001 he conducted field research among the North Mexican Tarahumara (Rarámuri). The results of his research were published in the book *Lost in the Canyons and Ranches: Social and Ecological Adaptations of the Tarahumara in Northern Mexico*. Prague: TOGGA, 2019. He conducted a second major ethnographic research project in Madagascar in 2011-2014. and is. His professional work (research, teaching) focuses on the relationship between the local environment and globalization, environmental change and its impact on local communities, the anthropology of tourism, kinship systems, linguistic anthropology, sensory anthropology and sport in social and cultural contexts. In addition to Mexico and Madagascar, he has conducted shorter research in Guatemala, Costa Rica, Panama, Peru and Bolivia.

## **Jaehwan Han**

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### **The Politics of Transnational Literacy: Collective Suffering and Its Healing in Ceremony, Battleship Island, and Oppenheimer**

By focusing on the Nagasaki bombing as a common thread in the three cultural texts, Leslie Marmon Silko's *Ceremony* (1977), Han Soosan's *Gunhamdo* (*Battleship Island*, 2016), and Christopher Nolan's *Oppenheimer* (2023), this presentation aims at presenting the devastation of the collective suffering of those who lived through nuclear war and to explore the healing process. In doing so, it emphasizes that these three works that deal with the tragedy of war have in common a contribution to transnational literacy. Silko's novel, *Ceremony*, which deals with Native American participation in World War II and the aftermath of the white man's atomic bombing, shows a poignant anti-war consciousness. She depicts the collective victimization of Indians by the white man's war and nuclear testing. Similarly, Korean novelist Han Soosan's *Battleship Island* deals with the collective suffering of Koreans who were forcibly taken to Japan during the Japanese occupation and the aftermath of the nuclear bombing of Nagasaki. Along with criticizing the U.S. nuclear war, Han exposes Japan's vicious oppression and discrimination of Koreans. *Oppenheimer*, though a movie, is based on a book and shows Oppenheimer's human anguish as a scientist caught between communism and the U.S. government's obligation to develop nuclear weapons. Director Christopher Nolan uses the movie to show the dangers of nuclear war in a way that is still relevant today.

In conclusion, we can see that all three authors, from different backgrounds and countries, are concerned about nuclear war and seek a win-win solution. As transnational texts, these three works contribute to understanding the importance of transnational literacy for readers from countries that have experienced imperialism and colonialism.

**Jaehwan Han** is currently a professor of English Department at Kyungpook National University, Daegu, South Korea. His interests of teaching and research include American Ethnic literature, critical theory, and pedagogy. He serves as the President of The New Korean Association of

*English Language and Literature for two years from January 1, 2024 to December 2025. His representative publications include *The Life and Her Works of Toni Morrison* (monography), and "History, Language, and Transnational Literacy in Min Jin Lee's *Pachinko*" (paper) and "Violence and the Journey to Freedom in Colson Whitehead's *The Underground Railroad*" (paper). He is currently working on a research on the bilingual and translational literacy, focusing on the writers such as Changrae Lee, Nora Okja Keller, and Viet Thanh Nguyen, etc.*

## **Martin Heřmanský**

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Hip Hop subculture is a medium that challenges Euro-American cultural and linguistic dominance (Mays 2016, Stofken & Mitchell 2003). Afro-Indigenous academic Kyle T. Mays (2016) sees Native American/First Nations Hip Hop as a dynamic tool for cultural and linguistic revitalization, resistance to colonialism, and support for indigenous sovereignty. According to him, Native American/First Nations Hip Hop artists can play a vital role in their revitalization, especially those who incorporate indigenous languages into their music.

The current situation of Indian languages in the USA and Canada, however, does not inspire much hope. As the first language of most Native American/First Nations populations is English, most Indigenous languages are in real danger of disappearing, and their speakers are often found only in the oldest generation (Cerny 2010, 2020). It is, therefore, not surprising that the vast majority of Native American/First Nations Hip Hoppers use English in their musical production.

In this situation, how do contemporary Native American/First Nations Hip Hoppers relate to the issue of indigenous languages in their compositions? In what ways do they incorporate them into their artistic production? In my paper, I will try to answer these questions through a qualitative content analysis of the production of selected Native American/First Nations Hip Hop artists.

***Martin Heřmanský** is Assistant Professor in sociocultural anthropology at Charles University (Prague, Czech Republic). His main areas of interest are youth subcultures, body modifications and Native Americans. His research has included work on transgression and agency of body piercing among Czech youth, modes of rurality in villages of southern Slovakia and the revival of emo subculture in the Czech Republic in the mid-2010s. In his current research, he combines his academic interest in the topic of Native American Hip Hop. From 2017 to 2020, he served as the President of the Czech Association for Social Anthropology (CASA).*

## **Sam Hitchmough**

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### **Playfulness and Memory: Rethinking Red Power Activism**

This paper argues that a more nuanced understanding of Red Power is revealed by developing a fuller appreciation of both its playfulness and its engagement with sites of national and

Indigenous memory (often, but not always, connected). Vine Deloria characterised Red Power as 'playful' but how this playfulness manifested, how it helped shape significant protests, and how it affected the American public to become a key ideological feature of the Red Power period has been underexplored. The paper will explore a second key ideological feature of Red Power, and one that often worked in tandem with playfulness: engagement with memory sites, national and Indigenous. This includes Mount Rushmore, Plymouth Rock, Ellis Island, the Statue of Liberty, Little Bighorn and Wounded Knee and explores them in relation to ideas of disruption, liminality and reclamation. Viewing Red Power through these lenses not only offers a richer understanding of the 'classic' movement but informs an understanding of contemporary activism as well.

***Sam Hitchmough** is an Associate Professor of Modern U.S. History at the University of Bristol and specialises in post-1944 American Indian activism. He has published a number of articles that explore different perspectives on the Red Power movement and has recently finished writing *Rethinking the Red Power Movement* (Routledge, June 2024) co-authored with Kyle Mays (Saginaw Anishinaabe, UCLA)*

## **Christopher E. Koy**

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### **Chief Illiniwek: Half-Time Dancing Mascot Controversy at the University of Illinois**

After some thirty years of protests against white students wearing “war paint” and Sioux regalia, untruthfully and offensively depicting a Native American war dance, in February, 2007, the University of Illinois Board of Trustees announced the retirement of “Chief Illiniwek” as the official symbol and mascot, banning the appearance from all University of Illinois sporting events. Rather than constituting a change of heart by administrators, however, this official statement came only after two failed legal appeals by the university lawyers to reverse NCAA policy requiring an end of Native American imagery appearing at sporting events. (Failure to adhere to the new NCAA policy would have banned Illinois athletes from participating in the NCAA scheduled games and, accordingly, the loss of TV broadcast income for the university.) This contribution traces Chief Illiniwek from the first appearance at a football game at halftime in 1926 until the retirement in 2007, presenting as well the sustained protests against the racist mascot beginning in the mid-1970s. The mascot’s reappearance at nonsporting events from late 2007 until 2017 by the Students for Chief Illiniwek (SFCI), a registered student organization (RSO), will conclude the paper.

***Christopher E. Koy** is Assistant Professor of English at the University of South Bohemia in České Budějovice. His research, which has appeared in peer-reviewed journals such as *British and American Studies*, *Primerjalna književnost* (Comparative Literature) and *Ostrava Journal of English Philology*, focuses on minority U.S. American writers and intertextual relationships with other texts (both world literature and American literature). He has presented on *Ohiyesa* in the Czech Republic and U.S.A. He took an undergraduate degree from Beloit College, an M.A. from the University of Illinois and earned the Ph.D. degree from Charles University in Prague.*

## **Gabriela Kwiatek**

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### **Sport as a protective factor in suicide prevention for Inuit youth - an overview of culturally-appropriate youth sports programs in the Canadian Arctic**

Many Indigenous communities struggle with extremely high suicide rates among youth, especially boys, echoing a global trend. It has been widely studied and labeled as “postcolonial suicide” by Michael Kral, due to its direct consequence of colonial oppression, cultural genocide, and intergenerational trauma. For Inuit living in the Canadian Arctic, those numbers are especially high, so much so that they are considered a public health emergency of epidemic proportions. While the national suicide rate in Canada oscillates around 10.7 per 100,000 persons, between 1994 and 2008, the suicide rate for people living in Inuit Nunangat between ages 1 and 19 was about 4 to 10 times greater than that of the overall population, reaching 101.6/100,000 for men and 41.6/100,000 for women (Health Canada 3). Among Inuit boys aged 15-19, the suicide rate between 1999 to 2011 was estimated at 500 per 100,000, which is 50 times more than the average suicide rate in Canada there were instances of boys as young as 10 taking their own lives (Eggertson). For the past 20 years, several governmental and community-led suicide prevention strategies emerged and outlined protective and risk factors for Inuit youth. Among others, two factors found to strengthen mental health were sports participation and culturally appropriate group activities. This paper aims to explore the landscape of accessible sports programs and initiatives, available funding, and policy regarding sports-related prevention programs in the North to establish whether those programs are sufficient for the needs of communities. It does so by an extensive content analysis of existing literature, press releases, and governmental reports.

***Gabriela Kwiatek** is a PhD student at the Jagiellonian University’s Interdisciplinary Social Sciences “Society of the Future” Program and an Administrative Officer at LSE IDEAS CSEEP. She holds a BA and MA in American Studies, in her research focusing on reproductive rights, midwifery and healthcare in Canada and Aotearoa New Zealand. She is a member of the North American Studies Academic Society at Jagiellonian University and the Polish Association of Canadian Studies, who recently completed an internship at the Canadian Embassy in Warsaw. Her PhD project is a continuation of previous research, exploring Indigenous-led healthcare organizations in Canadian British Columbia and Aotearoa.*

## **Weronika Łaskiewicz**

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### **Indigenous Ways of Well-Being in the Urban Fantasy Novels of Terri Windling and Charles de Lint**

Like many other genres of Anglo-American speculative fiction, urban fantasy, which emerged in the 1980s and has been in constant development ever since, often reaches out to



indigenous peoples, traditions, and beliefs for inspiration. From Native private investigators who solve crimes thanks to their spiritual powers, through medicine men that offer guidance to troubled protagonists, to creatures of indigenous lore which lurk in the shadows of modern cities, the repertoire of Anglo-American urban fantasy produced by non-Native writers has displayed a remarkable interest in Native cultures. Among these writers are Terri Windling (American) and Charles de Lint (Canadian), whose works have defined and influenced the shape of urban fantasy for several years. Apart from frequently incorporating indigenous human and non-human characters, both Windling and de Lint have used their fiction to explore and subtly promote indigenous ways of well-being in the world as an alternative to the Euro-Christian and capitalist traditions of Western nations. The aim of this article is to investigate Windling's *The Wood Wife* (1996) and de Lint's *Someplace to Be Flying* (1998) in order to indicate how Windling's depiction of the Navajo philosophy of life called *Hózhó* and de Lint's recurring insistence on life dedicated to Beauty/Grace, which is visibly inspired by indigenous modes of being, ally themselves with Native communities and invite (white) readers to consider indigenous ways of thinking about the human body, health, and healing as inextricably connected to the land, nature, and spirit. While neither work is free of positive racial stereotyping, the novels nonetheless contribute to the discussion about the decolonization of the Anthropocene by challenging the Western concept of human dominion over nature and endorsing indigenous perception of how the human body should occupy natural spaces and pursue its own well-being.

*Weronika Łaszkiewicz, PhD, is Assistant Professor at the University of Białystok (Poland). She has written a number of articles on American, Canadian, and British speculative fiction. She is the author of *Fantasy Literature and Christianity* (McFarland, 2018) and *Exploring Fantasy Literature: Selected Topics* (Collegium Columbinum, 2019) as well as the co-editor of *Narrating the Future: Images of the Anthropocene in Speculative Fiction* (Lexington Books, 2021). She is currently working on a book examining the presence of Native American characters and cultures in contemporary speculative fiction.*

## **Markus H. Lindner**

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### **From commodification to singularization? Everyday goods as ritual and collection objects**

During the research for my dissertation on the Standing Rock Indian Reservation in 2002 and 2004, I witnessed a couple adoption and honoring ceremonies. In all cases the ceremonies included a give-away with gifts for guests or (at powwows) visitors. Among other things, I received two plastic bowls this way and have kept them like a souvenir and ethnographic object since that time. By this, the commodified everyday goods had become singularized objects in the sense of Igor Kopytoff as unsaleable collection items.

In light of the debates about the restitution of religious and ceremonial objects from museums and in connection with my research on the representation of Native America in museums through time, this paper wants to open a discussion when an everyday objects becomes a

singularized religious object. In addition, I will ask if a commercial gift from a ceremony should be singularized as a museum object if it is not a religious object in broader sense.

*Markus H. Lindner is a cultural anthropologist at the Goethe University Frankfurt am Main, Germany. He is particularly interested in the self- and other-representation of indigenous North America (esp. Lakota) in historical photographs, tourism, material culture, contemporary art and museums.*

## **Roger Nichols**

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### **Protesting Team Mascots**

In 2020 the National Congress of Americans found that 1,916 American professional, collegiate, and secondary school teams used indigenous names, regalia, and symbols as mascots at least since the earliest twentieth century. Their names range from the generic chiefs, warriors, and braves to specific tribal names like Sioux or Seminoles, and to the openly racist redskins. While the names have brought some protest, Indians' objections focus more on the tribal mascots, their appearances as caricatures, uses of indigenous regalia, and the responses by fans such as the tomahawk chop, or chants of "scalp um." Indians have protested negative stereotyping since the 1940s when the National Congress of American Indians objected to negative images in the media. Since then, early leaders of AIM Russell Means, Dennis Banks, Clyde and Vernon Bellecourt have attacked the Washington Redskins team name and the Cleveland Indians' Chief Wahoo mascot as racist and demeaning. Others criticized the Atlanta Braves baseball team for its "Chief Knockahoma" who danced in the outfield after each home run by the team. Many universities and colleges also had Indian names or mascots. The University of Illinois mascot Chief Illiniwek danced before and during games in a Lakota Sioux outfit. The protest there became so heated that the state legislature passed a resolution naming the chief as the university's mascot. Fans defending the mascots claimed that they honored the teams and indigenous bravery. They saw them as hallowed symbols and as honoring school traditions.

In 2005 the NCAA banned the use of Indian mascots for college teams and recently the Cleveland Indians and Washington Redskins changed names and logos. This paper will analyze how major campaigns by businesses, churches, and state and local governments joined Indian protestors to end the use of indigenous symbols or mascots as team symbols.

*Roger Nichols, Emeritus Professor of History at the University of Arizona, his teaching and research focused on frontier America, Western America, and Indians in US history. Nichols earned a PhD in American History at the University of Wisconsin. Past President of the Pacific Coast Branch of the American Hist. Assn., he taught at four universities in the US and four in Germany. He earned four Fulbright appointments in Europe and Canada and received three National Endowment for the Humanities awards. He has published fourteen books, the latest of which is *Massacring Indians, Un. Oklahoma, 2021*.*

## Liz Przybylski

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### Transformational Listening: Indigenous Hip Hop Ruptures

Even while people continue to be stopped at border checkpoints through regularized enforcement practices, musical ideas exceed borders every day. Using musical close readings and insights from artist interviews, this presentation examines what we hear when we listen to contemporary hip hop dialogues that unapologetically flow across the US/Canada border. Through analyses of Mohawk rap, the presentation traces how the music refuses the legitimacy of the nation-state border and instead insists upon its situatedness in Indigenous territory that predates the countries' contemporary boundaries. The music plays through conversations at the border that are misheard, reheard, and transformed. Indebted to a contrarian punk legacy of 'no future,' present-day musical expressions move past the musical nihilism of the 1970s into a forward-looking refusal. The hip hop album tradition of verbal interludes between tracks makes these a particularly apt medium through which songs and speech kindle ideas designed to stop a flawed system from functioning. The presentation proposes answers to the question: what becomes possible at these moments of rupture? Located at a fraught political boundary, the music under discussion is neither fully rooted in cynicism nor naïvely positive. Instead, these examples of Indigenous popular music question the legitimacy of settler colonial structures in their composition while freely flowing across colonial borders in practice. Building on theorization by Audra Simpson (Mohawk) of generative refusal, this presentation traces efforts toward decolonial action through musical performance. Both the theoretical framing and musical examples are rooted in Mohawk practices; the presentation engages with contemporary scholarship in wider decolonial praxis, inviting listeners to apply questions of what decolonization means on-the-ground to their own contexts and musical settings.

*Dr. Liz Przybylski is pop music scholar working in hip hop and electronic music. An Associate Professor of Ethnomusicology at the University of California, Riverside, Liz is the author of *Sonic Sovereignty: Hip Hop, Indigeneity and Shifting Popular Music Mainstreams* (NYU Press 2023) and *Hybrid Ethnography* (SAGE, 2020), and an awardee of the National Endowment for the Humanities Faculty Fellowship. Recent publications center on- and off-line hybrid research in Indigenous hip hop as well as popular music pedagogy. Liz's writing has appeared on music journalism websites including *I Care if You Listen* and *Artbound*. Liz teaches courses on ethnographic methods, popular music, Indigenous music, and gender and sexuality studies. On the radio, Liz hosted "Continental Drift" on WNUR in Chicago and conducted interviews for "At The Edge of Canada: Indigenous Research" on CJUM in Winnipeg.*

## **Nina Reuther**

independent researcher, Switzerland

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### **Gambling as phénomène social total (M.Mauss) or how banning a “simple entertainment” deeply affected political and economical structures of North-American Indigenous societies**

When the missionaries came to North America most of them were shocked to see how much time adults spent intensively playing what they thought to be “simple childish guessing games”. Not only these people spent most of their nights playing these supposedly senseless games but on top of that they were always gambling for a jackpot. The missionaries were very eager to declare these kinds of games as sin and received quick support by the colonial governments, for example through the Canadian Indian Act which not only banned dances and ceremonies but also forbid gambling (and later even pool playing!). Allegedly the bans were meant to help Indigenous Peoples to discharge their primitive ways of life in order to integrate Canadian and US societies as “full citizens”. In fact, however, these bans purposely dismantled the entire political, societal and economical exchange structures of these societies. This presentation aims to shed some light upon this rather less known part of North American colonial history and presents a holistic picture, of one of these types of games, called sometimes lehal or helahel, sometimes stickgames, through the analysis of the Secwépemc version called sllek’mew’es. This picture is inspired by Marcel Mauss’ paradigm of “phénomène social total”, as it will show how these type of games reflect the visible and invisible structuring of a given society combining societal, political, economical and spiritual aspects. The presentation is based upon more than 30 years of research at the beginning of which I was trained myself to become a sllek’mew’es-player.

*Dr. **Nina Reuther** is an independent researcher in Cultural Studies, Musical Ethnology and Legal Anthropology who has been dealing with and working on Indigenous issues since the late 1980s. Her research is fundamentally based on peer knowledge exchange and focuses on Indigenous access right and transmission systems to/of material and immaterial cultural knowledge especially through song, dance and artistic performance as well as on the connections between conceptions of the world/environment and linguistic/musical expressions.*

## **Heongyun Rho**

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### **The Critical Overview of Miss Indian America**

This presentation will examine the effects of Miss Indian America, a beauty pageant that had been held from 1953 to 1991 in Sheridan, Wyoming. The project was suggested by an Indian rodeo queen Lucy Yellowmule, a former war Indian veteran Joseph Medicine Crow and a white journalist Howard Sinclair to reduce racism against Native Americans in Sheridan in the 1950s. The three founders expected Indian versions of Jim Crow laws in Sheridan like “No Indians or

breeds allowed” and “Federal law prohibits the sale of liquor to Indians, breeds or minors” would gradually disappear or at least get relieved once Indians and whites participate in selecting Miss Indian America at All American Indian Days. The contestants were all young Indian girls, while the judging panels were all whites. In the presentation I will figure out to what extent the pageant contributed to making harmony in Sheridan society, and how it pursued to make cultural balances between Indian and white, and why it had to yield to following Indian beauty pageants.

*Heongyun Rho is a Professor of English at Dongguk University, Seoul, South Korea. He has been interested in transnationalism in Sherman Alexie's works. He has tried to figure out how Sherman Alexie throughout his whole career suggested specific strategies of transnationalism for Native Americans to recover their lost cultural heritage and to transform themselves into both transtribal within their own communities and transcultural at the cross-cultural borderlines. He also has been interested in not only Indian literary texts but also socio-economic issues like rez-ball games, reservation casinos, Native American beauty pageants, and salmon-related businesses. He had stayed at University of New Mexico, Albuquerque, New Mexico for his sabbatical as Fulbright researcher in 2012. He currently started a new research about how boarding schools played pivotal roles in colonizing indigenous peoples in US, Canada, and Australia.*

## **Stanley Rodriguez**

Kumeyaay Community College, USA

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### **Traditional Kumeyaay Sports**

The participation in traditional sports/games is a form of Indigenous resistance to historical repression.

Kumeyaay had two sports, among other games, that are still played today. E'Palomar (hoop and pole game - translates to 'To win with Arrows'. Players toss the hoop to make it roll and run next to it while throwing the pole in an attempt to catch the hoop. This sport/game was played for enjoyment but also taught a good deal of hand-eye coordination that contributed to the precision with rabbit sticks, which was used for hunting. The pieces are made out of oak and the "wheel/hoop" is cut fresh and heated over a fire to make malleable enough to shape into a circle and then tied with tonap/rope to hold in place - the throwing poles are about 8-10 feet long.

Another game that was often played was shinny. Shinny is similar to the present-day hockey game where the ball is an oak root. The ball is hit back and forth between players trying to get it into their respective team's goal. This sport was so intense that the game was usually won after one goal.

The use of games and the spiritual and ethical lessons that are taught, as well as their connection to the Creation Story and song cycles. The meta learning that takes place and its importance in developing self-efficacy, resilience, and perseverance. The sports/games conditioned our people to have the stamina and agility to hunt, survive, and thrive in the many regions we traveled through. Today these games give our children a connection to their elders and ancestors. We host these games at gatherings, youth conferences, and local events. We

teach how to make and play these games so that families can take this knowledge back home and reconnect.

*From the Santa Ysabel Band of the Iipay Nation, a U.S. Navy Desert Storm Veteran and California Indian Heritage Commissioner, Dr. **Stanley Rodriguez** is the Director of Kumeyaay Community College. He also serves as instructor at Kumeyaay Community College, faculty member at Cuyamaca Community College, and adjunct faculty at California State University San Marcos. Dedicated to educating indigenous communities about Kumeyaay history, culture, and language, his passion to revitalize the Kumeyaay language and culture inspires his students to carry on their Kumeyaay traditions.*

## **anna řičář libánská**

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### **Warrior's body: Native Americans and masculinities in selected Czech-language adventure novels and popular science books of the 1950s-80s**

The paper deals with representations of masculinity through corporeality in selected adventure novels (not only) for young people published in Czechoslovakia between 1950 and 1989. It assumes that the construction of masculinities in pop culture is often based on bodily performance.

In particular, the paper pays most attention to the oft-repeated hypermasculine trope of the American Indian's warrior, encountered not only in Czechoslovak fiction but also in scholarly and popular science productions, films, and the pages of newspapers during this period. Representations of the American Indian warrior's body in popular culture, in addition to social norms, also implicitly contained instructions for readers on how to acquire a healthy and so-called properly manly body. The example of the Native American man as an ideal of masculinity was most often used at children's camps, in tramp movements, etc., where pop culture imagery of Native American life influenced, among other things, many sports and leisure activities.

The paper traces how the figure of the warrior was constructed through discourses of the body and how these discourses reflected the contemporary ideal of hegemonic masculinity, which dominated the Czechoslovak imagination of the gender organization of society in the period under study. At the same time, it also traces how representations of corporeality projected ideas about the ideal of a healthy body, its capabilities and endurance. The paper situates constructions of corporeality within medical discourses that were influenced by eugenics and racial thinking - in some sections of the period under discussion these tendencies were more, sometimes less, present.

***anna řičář libánská** (\*i am using small letters for purpose) is a PhD student at the Centre for Ibero-American Studies (Faculty of Arts, Charles University of Prague). Her PhD thesis deals with the Native Americans in the Czech (popular)culture and their representations in Czech imagination between 1948 and 1989. Her fields of interest include mainly historical representations of otherness (particularly of the Indigenous peoples of the so-called Americas); colonialism and its reflections in the present; and the history of body and gender. She is*

currently working as an editor on a collaborative translation with commentaries of decolonial feminist texts into Czech.

## **Seth Schermerhorn**

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### **Movement and Indigenous Religions: A Reconsideration of Mobile Ways of Knowing and Being**

This presentation brings together cutting-edge research from leading scholars in the field of Native American and Indigenous religious traditions working with Indigenous Peoples from the United States, Canada, Mexico, and Europe on the topics of movement, mobility, pilgrimage, and walking as they intersect with issues of religion and spirituality. Anthropologists and scholars of religion working with various Indigenous Peoples have tended to theorize Indigeneity as denoting a cultural and historic connection to a particular land-base, yet they have not always attended to the full complexity of Indigenous Peoples' mobile lived realities. We contend that a critical reexamination and revaluing of Indigenous mobile ways of knowing and being serves as one of several steps needed to decolonize the study of religion. This presentation will examine various Indigenous discourses, practices, and politics of movement in order to highlight the historic and ongoing importance of mobility for cultivating personhood, maintaining networks of affinity and belonging, fostering political alliances and solidarities, and generating religious meaning.

*Seth Schermerhorn is Director and Associate Professor of American Studies at Hamilton College. He specializes in the interdisciplinary study of Native American and Indigenous Peoples and traditions, particularly in the southwestern United States and beyond. Although Schermerhorn has worked with several Indigenous Peoples, he works most extensively with the Tohono O'odham Nation in southern Arizona and northern Sonora. He is the author of *Walking to Magdalena: Personhood and Place in Tohono O'odham Songs, Sticks, and Stories* (University of Nebraska Press, 2019) and the founding editor of *Indigenous Religious Traditions*, a new international and interdisciplinary, peer-reviewed academic journal published by Equinox.*

## **Gyorgy Toth**

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### **The Akwesasne Notes: Organ or Catalyst of Cold War Native American Transnational Protest?**

Launched by the longhouse faction of the Mohawk of the Six Nations Iroquois Confederacy in 1969 after Native American activists reasserted their transnational passage rights by blockading the International Bridge connecting the U.S. state of New York and the Canadian provinces of Ontario and Quebec, the Akwesasne Notes soon became one of the Native North American papers with the largest circulation, and served as the flagship periodical of the American Indian radical sovereignty movement through the end of the Cold War. Through a

close-reading of content, multi-sited archival research and a mapping out of the biographies of key activists and the histories of their organizations, this paper will go beyond establishing how the Notes was transnational in its geography and politics of production, and investigate whether the newspaper developed from an organ into a catalyst of Cold War Native transnational protest. Using a framework from Performance Studies, the paper will argue that in its coverage, Akwesasne Notes both recorded and provided scripts for protest performances that challenged and articulated alternatives to the current Native American/First Nation status and rights. Thereby and through its circulation across and beyond national borders, the Notes helped catalyse transnational alliances for American Indian sovereignty that over time spanned the Western hemisphere, reached across the Atlantic, and entered the United Nations.

*György Tóth holds degrees from Eötvös Loránd University, Budapest, Hungary (M.A. in English Language & Lit and American Studies) and The University of Iowa, Iowa City, Iowa, USA (Ph.D. in American Studies). In his academic specializations, György combines U.S. cultural and social history with Transnational American Studies, Performance Studies, and Memory Studies to yield interdisciplinary insights into the politics of social and cultural movements in the U.S. and post-1945 Europe. After working as assistant professor at the Department of North American Studies at Charles University in Prague, the Czech Republic, since December 2014 György has been serving as Lecturer in post-1945 U.S. History and Transatlantic Relations at the Division of History and Politics of the University of Stirling, Scotland, UK. His book *From Wounded Knee to Checkpoint Charlie on the transatlantic alliance for American Indian sovereignty in the Late Cold War* was published by SUNY Press in 2016, and he is co-author of *Memory in Transatlantic Relations from the Cold War to the Global War on Terror*, published by Routledge in 2019.*

## **Panteleimon Tsiokos**

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### **Indigenous Marathon: Redress for Indigenous Human Rights Violations through Transitional Justice**

When reflecting upon transitional justice applications across the globe most thinkers would be hard-pressed to acknowledge transitions in settled democracies of the Global North. Contrary to developed countries, developing areas of the world are frequently agreed on as settings of often multiple, ongoing transitions. The US, assuming a de facto role as global peacebuilding power, has a long history of promoting human rights and democracy to overseas developing contexts, nonetheless this international moral exceptionalism seems compromised in the US domestic affairs, particularly when the multifaceted and protracted violence towards Indigenous populations is considered closely. In the last few decades, the US has faced increased internal pressure demanding long-standing racial injustices against Indigenous populations to be met, shifting transitional justice discussions from the external to the internal.

My paper will explore the state of perennial “transition/movement” imbedded in the American body politic by discussing diachronic, Indigenous mass human rights violations by the US as they become apparent on Indigenous body and mind due to racist practices such as



slavery, segregation, miscegenation, disenfranchisement, frontier expansion and Indigenous land theft, all aiming to systemically endorse white supremacy, racial othering, and normalize Indigenous exclusion. Additionally, I will attempt to present and critique US employed and Indigenous-relating transitional justice mechanisms while venturing an explanation about why the US abstains from acknowledging employed mechanisms as active processes of transitional justice with regards its Indigenous populations. Finally, the overarching theme of the AIW will be respected in a metaphorical sense which relates to the stamina and perseverance of Indigenous peoples in surviving the above-mentioned violence, in running the marathon of demanding redress for mass harms against them, and the constant “fidgetiness” of the USA in addressing the Indigenous skeleton in the closet, all of which make the US political scene overall very similar to a martial arts arena.

***Panteleimon Tsiokos** is a Ph.D. candidate (collaborative specialization) in English -Transitional Justice and Post-Conflict Reconstruction at the University of Western Ontario, Canada. He holds a B.A. (Honors, with Distinction) in English and an M.A. in English and American Studies from Aristotle University of Thessaloniki, Greece. His research interests include issues of identity politics, (post)nationalism, migration, mass human rights violence, and transitional justice as those unfold in works of ethnic, and minority literatures. He is a member of MESEA and EAAS and his research has been part of numerous international research dissemination fora.*

## **Ukjese van Kampen**

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### **History of Bow and Arrow Use in the Yukon**

This PowerPoint presentation gives a brief overview of bow and arrow use by First Nations (Native American) people in the region now known as the Yukon Territory. About 12- to 1300 years ago major events changed many things for Yukon region First Nations people. During that time period was the White River eruption that resulted in a 0.8 meter deep volcanic ash layer covering the southern Yukon. This eruption displaced the people of the southern Yukon in all directions. The people that were displaced toward the south ended up travelling to the southwestern central United States. It took them 700 years to get there, arriving around the year 1500. They are called the Apache and Navaho peoples.

After a couple of hundred years of the land being uninhabitable because of the volcanic ash, people returned and brought with them new technologies in the form of bows and arrows as well as the use of copper. The copper technologies were the most superior works possibly in all of North America! The bow and arrows were technologically superior to the atlatl which was used in most of North America around that time.

This presentation describes the difference between the atlatl and the bow and arrow as well as bow and arrow use since their arrival in the Yukon. They were used until World War Two and the reason of its use into the mid-20th century will be discussed. Included in the presentation is a discussion on the various types of bows and arrow points as well as the art on the arrow quivers. Some traditional stories of bow and arrow use will be told.

*Dr<sup>2</sup> Ukjese van Kampen is from the Wolf clan, the Northern Tutchone group of the Athapaskan people from the southern Yukon. Dr<sup>2</sup> van Kampen has a BFA, a MA, a PhD in Archaeology from Leiden University in the Netherlands and a second PhD from Lapland University in Finland. Dr<sup>2</sup> van Kampen is a freelance scholar, an artist, photographer, performance artist, writer, researcher and curator. Dr<sup>2</sup> van Kampen also holds an Airline Transport Pilot licence, is a former Canadian Airborne Commando, former United States Marine and world traveller. Dr<sup>2</sup> van Kampen is married to a Dutch woman and has two daughters.*

## **Moritz Vogel**

Goethe University, Germany.

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### **Figurines standing still: The tithu of Horst Antes' collection**

The German artist Horst Antes accumulated several hundred Hopi tithu in the late decades of the last century, thereby creating the largest collection of these objects outside the Hopi reservation. Hopi not only carved the figurines for traditional usage but also produced them for the international art market. Antes indeed collected all kinds of tithu on the reservation, bought them from auctioneers and in online shops. The collection was shown in many exhibitions and has been published in three major catalogues – together with Antes' works. This made the comparison and categorization of the anthropomorph tithu possible and showed the link between the Hopi culture and Antes' art: Elements of Hopi tradition, the ladder leading down into the kiva for example, sometimes appear in Antes' paintings and installations.

In the early 2000s, Antes gave his collection to the Ethnological Museum in Berlin to focus on a new object category to collect. Since the collector gave them away, the tithu have never been shown to the public again. Against other museum developments, the great link Horst Antes built towards the Hopi artists will soon be forgotten. Finally, this important collection stays in the depot and remains unseen having reached the final stage of its biography. And the tithu do not move any more.

***Moritz Vogel** is a journalist and Ph.D. student at the Goethe University in Frankfurt / Main. His research is about three German artists of the late 20th century who hold massive collections of indigenous art: Horst Antes, Lothar Baumgarten and Michael Bette. Vogel holds a M.A. in ethnology and a B.A. in political science. He has done field research in Ethiopia and focuses on material culture and repatriation processes.*

## **Vanessa Vogel**

Goethe University, Germany

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### **Collections in movement: How the Ethnological Museum in Berlin deals with the restitution of sacred and funerary items – and makes healing possible**

The Ethnological Museum in Berlin owns the largest collection of Ethnologica in Germany with alone 30.000 objects from North American indigenous origin and 35.000 items from South America that belong to the collection of the museum. For many years, native communities as well as foreign governments demanded objects back – generally without success. But in the last five years not only the Museum moved forward, but also some selected objects moved back to their country of origin. Three examples of a collection in movement:

1. With the return of nine grave goods from Alaska that Johan Adrian Jacobsen took in the 1880s, the negotiations between the United States Government and the German Foreign Office were successful: The Prussian Cultural Heritage Foundation published a commitment in 2017 to return the objects to the Chugach Alaska Corporation four years after the first request.
2. In February 2022, the Prussian Cultural Heritage Foundation restituted seven funerary items – along with human remains – of Hawaiian origin that have been part of the collection of the Ethnological Museum for around 135 years. The moepu originated from the collection of Eduard Arning and were taken illegally from burial caves in Hawai'i in the 1880s.
3. In 2023, Berlin restituted two masks of the Ka gaba to Colombia – nearly 40 years after the first restitution demands in the 1980s. Konrad Theodor Preuss has taken the two prehispanic masks during his field trip to South America in 1914. More than one hundred years later, the Colombian government and the Prussian Cultural Heritage Foundation officially negotiated a return.

*Vanessa Vogel is a Ph.D. candidate at Goethe University Frankfurt/Main, Germany. In her dissertation, she deals with the repatriation policy of German museums towards the return claims of former colonial states. Before she started her Ph.D. research, Vanessa Vogel worked as a research fellow in the project „Calls for repatriation in Postcolonial Discourse“ at the Cluster of Excellence „The Formation of Normative Orders“ at Goethe University.*

## **Elżbieta Wilczyńska**

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### **Native Americans - pandemics – Covid 19: How much can we learn from Native Americans about resilience**

The word “well-being” hardly features on the list characterizing Native Americans. The history of Native Americans after contact with European settlers features not only a few waves of pandemics that wrought havoc on many tribal populations (Silverman 2020, W. McMillen 2016) but also undermined the health and subsistence methods sustaining many communities, bringing many tribes to the verge of extinction (Brooks 2019). The outbreak of Covid 19 was a great reminder of this pernicious past, taking a heavy death toll in reservations and revealing chronic health disparities of Native Americans in comparison with other ethnic minorities (Dellinger 2021). Yet, it also underscored the remarkable resilience of Native American tribes, both in the cultural and physical sense. By taking a deep time approach postulated by Wai Chee Dimock (Through Other Continents: American Literature across Deep Time 2006; Weak Planet 2020), this paper would like to look at some of the lessons we can learn from the history of infectious plagues among Native Americans (Kelton 2009), from the way some tribes have been dealing with Covid 19 (the Cherokees, Navajos) so as to “Bring

Light to the Darkness” (Manson and Buchwald 2021) and prove the legitimacy of social resilience of Native Americans who show capacity to learn from and adapt to changing ecosystems, including AI.

***Elżbieta Wilczyńska***, Ph.D. works in the Faculty of English at Adam Mickiewicz University, in Poznan, 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. Recently she has been engaged in investigating MMIWG. Her publications concern indigenous peoples, including Americans, and the recent ones include “Transculturation and counter-narratives: The Life and Art of the Wurundjeri artist William Barak” (*Journal of New Zealand and Pacific Studies*, 2022), *The Power of the Gaze of the Lens* (*PJAS*, 2022).

# FILM SCREENINGS

## **Carlee Kawinehta Loft\* and Allan Downey\*\***

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### **Rotinonhsión:ni Ironworkers: The Indigenous Ironworkers that Built New York City**

On May 10, 2013, eighteen-hundred feet above the city streets of Manhattan, the crowning spire of the One World Trade Centre was erected marking the completion of the first of six towers planned as replacements for the buildings destroyed on September 11, 2001. Atop that tower stood the latest generation of Rotinonhsión:ni (Haudenosaunee) ironworkers to follow in the footsteps of Indigenous families who, for the last 140 years, have helped create some of North America's most iconic landmarks.

Beginning in the 1880s, the industry quickly became a principal source of employment for Rotinonhsión:ni men who traveled to jobs throughout Canada and the northeastern United States. By the 1920s Rotinonhsión:ni families, particularly from the Kanien'keha:ka (Mohawk) communities of Ahkwesáhsne and Kahnawà:ke, began relocating to Brooklyn where they opened a string of boarding houses and established the new community of "Little Caughnawaga." Significantly, Rotinonhsión:ni women played an integral role in the formation of this community as they acted as critical intermediaries operating boarding houses, working in factories, and assisting transient Indigenous workers from across North America. Together, ironworking and "Little Caughnawaga" became a nexus between Kanien'keha:ka family life, nationhood, and self-determination. Employing historical methodologies inspired by the field of Indigenous Studies and pulling together Indigenous talent from across multiple artistic disciplines, this digital animation attempts to showcase one piece of this incredible Indigenous history.

***Carlee Kawinehta Loft** is currently the Environmental Projects Coordinator – Policy & Outreach with the Kahnawà:ke Environment Protection Office. She has an educational background in psychology and is passionate about community organizing, which has been her focus since completing her bachelors in 2018.*

***Allan Downey** is Dakelh, Nak'azdli Whut'en, and a Canada Research Chair in Indigenous History, Nationhood, and Self-Determination. An Associate Professor in the Department of History and Indigenous Studies Department at McMaster University, Allan is the co-director of Rotinonshón:ni Ironworkers (2020) and the author of The Creator's Game (UBC Press, 2018) which received several awards including the 2019 Canada Prize from the Canadian Federation of the Humanities and Social Sciences.*

## **Seth Schermerhorn**

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### **Pilgrimage to Magdalena**

Every year, thousands of people journey from their homes in Arizona & Mexico to Magdalena de Kino in Sonora, mostly on foot or horseback. This cultural phenomenon extends over 3 centuries and represents a tradition that predates modern political boundaries. Our story is about that journey, told by anthropologists, historians and everyday people.

*Seth Schermerhorn is Director and Associate Professor of American Studies at Hamilton College. He specializes in the interdisciplinary study of Native American and Indigenous Peoples and traditions, particularly in the southwestern United States and beyond. Although Schermerhorn has worked with several Indigenous Peoples, he works most extensively with the Tohono O'odham Nation in southern Arizona and northern Sonora. He is the author of *Walking to Magdalena: Personhood and Place in Tohono O'odham Songs, Sticks, and Stories* (University of Nebraska Press, 2019) and the founding editor of *Indigenous Religious Traditions*, a new international and interdisciplinary, peer-reviewed academic journal published by Equinox.*

## **Lívia Šavelková and Milan Durňak**

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### **In the Homeland of Lacrosse/V domovině lakrosu**

The anthropological film *In the Homeland of Lacrosse* is a continuation of the film trilogy by Lívia Šavelková, Milan Durňak and Tomáš Petrář (*Lacrosse - It's a way of life* 2014, *Global Lacrosse Village* 2015, *On the Shore* 2022) dedicated to the anthropology of sport. In their films, the authors reflect on the changing forms of indigenous activities and the various influences shaping the spread and sportization of lacrosse in continental Europe. The previous films show the important role of the Czech Republic in the development of box lacrosse in Europe, as well as its role in the recognition of the game's indigenous roots and indigenous sovereignties.

Like *Lacrosse - It's a way of life*, *In the Homeland of Lacrosse* is a film about cross-cultural encounters. Just as the first film was about the visit of the Haudenosaunee to the Czech Republic, this film is about the visit of the Czechs to the Haudenosaunee. In 2015, the filmmakers, along with the Czech national lacrosse team, traveled to the World Indoor Lacrosse Championships, held for the first time on Haudenosaunee territories, from which lacrosse has spread around the world. Many members of the Czech team encountered for the first time the social and cultural history and ubiquity of lacrosse in indigenous territories. In the film, the filmmakers focus on lacrosse as a specific Haudenosaunee phenomenon.

*Lívia Šavelková is assistant professor at the Department of Social and Cultural Anthropology, University of Pardubice. She has received her Ph.D. at the Charles University in Prague and also studied anthropology at the New York University and at the Simon Fraser University. She*

*focuses on contemporary North Native American issues concerning concepts of identity and globalization. Her interest is in visual anthropology and anthropology of sport. She is a deputy chair of the Commission of Anthropology of Sports of the International Union of Anthropological and Ethnological Sciences (IUAES) and co-author of four ethnographic bilingual films related to lacrosse – Lacrosse – It’s a Way of Life (2014), Global Lacrosse Village (2015) and On the Shore (2022) and In the Homeland of Lacrosse (2024).*

**Milan Durňak** is a visual anthropologist currently working at the Department of Social and Cultural Anthropology, Faculty of Arts and Philosophy, University of Pardubice. He graduated in ethnology at Charles University in Prague and has long been working on the possibilities of using audiovisual tools in ethnographic research. He is the author and co-author of several films - Tumenge (2011), Watching Last Judgement (2012), Lacrosse - It's a Way of Life (2014), Global Lacrosse Village (2015), Journey of the Dead (2021), On the Shore (2023) and In the Homeland of Lacrosse (2024). He has been involved in film production for many years as an editor and cinematographer.

## **Natalie Welch**

Seattle University, USA  
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### **She Carries On**

Nestled in the Great Smoky Mountains of Western North Carolina is a tight-knit community of the Eastern Band of Cherokee Indians. One of the tribes’ cultural traditions still practiced to this day is the game of stickball. In the year 2000, nearly 100 women: mothers, daughters, sisters, cousins, and friends, took the field to play and exercise the matriarchal spirit that the Cherokee were known for. This film tells the story of these women, how and why they played, and what the game means to them and their families, and the future of the Cherokee people.

### **Completing the Circle**

Completing the Circle is a documentary that delves into the lives of three successful Native American athletes. This film transcends the typical sports narrative to explore the profound cultural ethos of giving back that is deeply rooted in Native American communities. Directed against the backdrop of prevailing stereotypes and grim statistics often associated with Native Americans, the film offers a refreshing counter-narrative that showcases the resilience, dedication, and community spirit of these athletes. These narratives highlight the athletes' deep commitment to their community, illustrating that their achievements in sports are not just personal triumphs but a means to uplift and inspire their people. Completing the Circle is a powerful testament to the spirit of giving back and offers a unique perspective on the Native American experience, moving beyond the deficit perspective to celebrate stories of success and perseverance.

**Natalie M. Welch** is assistant professor at Seattle University. She is an enrolled member of the Eastern Band of Cherokee Indians and grew up in Cherokee, North Carolina. She is an alumnus

*of the University of Tennessee and the University of Central Florida. Natalie has over 5 years of professional experience working with Nike and Wieden+Kennedy. Natalie is passionate about advocating for Indigenous athletes and equity across all of sport.*



# ROUNDTABLE

## Roundtable Museums

The aim of this year's roundtable is to foster a dialogue between European museums and Indigenous/US/Canadian perspectives on these institutions. While collaborations with Indigenous artists or experts have become commonplace for most exhibitions, we want to explore what kind of relationship would be beneficial for Native Americans/First Nations and the museums in a broader sense. Our discussion will focus on the opportunities and potential challenges around three main topics:

- I. 'Digital repatriation' through publicly accessible collection databases
- II. Scholarly exchange and knowledge transfer between Indigenous and European institutions
- III. Implications of the new NAGPRA regulations for museum loans and collaborations

## James Ring Adams

National Museum of the American Indian – Smithsonian Institution, USA

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*James Ring Adams, PhD. (Cornell), is Senior Historian at the National Museum of the American Indian – Smithsonian, where he has served as managing editor of its quarterly publication American Indian magazine. He joined the Smithsonian in 2007. Previously, from 2001 to 2007, he was correspondent and then managing editor of Indian Country Today, at that time the leading national print newspaper written by and for American Indigenous peoples. He was previously member of the Editorial Board of the Wall Street Journal editorial page and author of three books on financial disasters. He is a graduate of Yale College (B.A.).*

## Robert Keith Collins

San Francisco State University, USA

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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, a BA in Native American Studies, and a minor in Ethnic 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. His recent academic efforts include an edited volume with Routledge (2023) on "Studying African-Native Americans: Problems, Perspectives, and Prospects and an edited volume with Cognella Press (2017) on "African and Native American Contact in the U.S.: Anthropological and Historical Perspectives."*

## **Richard (Rick) Hill**

First Nations Technical Institute (FNTI), Mohawk Territory, and Mohawk College, Canada  
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*Rick Hill is a Tuscarora citizen of the Haudenosaunee Confederacy. He is one of the founding members of the Haudenosaunee National Lacrosse Team that competes internationally. He taught at the University of Buffalo and Six Nations Polytechnic, where he helped to create the Indigenous Knowledge Centre. Formerly, he was the Assistant Director for Public Program at the National Museum of the American Indian, Smithsonian Institution. Currently, he works as a Cultural Advisor to FNTI, a post-secondary institution at the Bay of Quinte Mohawk Territory, as well as serving as Indigenous Innovations Specialist at Mohawk College, Hamilton, ON.*

## **Markus H. Lindner**

Goethe-Universität, Germany  
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*Markus H. Lindner is a cultural anthropologist at the Goethe University Frankfurt am Main, Germany. He is particularly interested in the self- and other-representation of indigenous North America (esp. Lakota) in historical photographs, tourism, material culture, contemporary art and museums.*

## **Tereza Melicharová**

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*Tereza Melicharová works as a curator of the Central and South American collection at the Náprstek Museum - National Museum in Prague and translates fiction from Spanish. Her research focuses on the earliest ethnographers of South America, the history of the collections of the Náprstek Museum and the material culture of the Indigenous peoples of Guatemala. She has undertaken field research on the Chilean Mapuche and has collaborated with representatives of this group of Indigenous peoples. She publishes her studies in the Annals of the Náprstek Museum.*

## **Frank Usbeck**

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*Frank Usbeck studied American Studies, History, Journalism, and American Indian Studies at Leipzig University and at the University of Arizona. His dissertation Fellow Tribesmen. The Image of Native Americans, National Identity, and Nazi Ideology in Germany (2010) earned the Rolf Kentner Prize of the Heidelberg Center for American Studies and was published in 2015. Usbeck serves as curator for the Americas collections at State Ethnographic Collections Saxony, Germany (museums in Leipzig, Dresden, and Herrnhut).*

# NORTH AMERICAN INDIGENOUS SPORTS WORKSHOP

This workshop is designed to provide an educational exploration into the range of traditional North American Indigenous sports and games, guided by native instructors and members of Czech National Lacrosse Team from LC Pardubice. The program features a variety of physical activities, each with a unique cultural and historical context. Endurance events like the triple jump illustrate skills utilized in navigating natural landscapes, such as moving across ice floes, while strength events like the Dene greasy stick pull simulate traditional fishing techniques. High kick events such as the one-foot high kick, two-foot high kick, and the Alaskan high kick challenge participants' physical agility and strength, while also serving as cultural expressions, with the one-foot high kick historically signaling a successful caribou hunt and the two-foot high kick a successful whale hunt. Pain tolerance disciplines, including the wrist carry and knuckle hop, mimic the physical demands of traditional hunting practices. The workshop also covers games like E'Palomar and shinny, which are linked to training in hand-eye coordination and strategic team play, reflecting their roles in community socialization and skill development. The inclusion of lacrosse highlights its significance as a sport with deep Indigenous roots, emphasizing both physical skill and its cultural role. Through participation in these sports and games, attendees will gain insights into the ways these activities have contributed to community bonding, survival skills, and cultural resilience among Indigenous peoples. The program aims to offer an informative perspective on the historical and cultural significance of these traditional sports and games, providing a context for their continued relevance and preservation in Indigenous communities.

## **Eric Porter**

Yukon Aboriginal Sport Circle, Canada

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*Eric Porter grew up in Watson Lake in the Yukon and is a member of the Kaska First Nation. His family's traditional use area is in Northern BC. Eric enjoyed playing most sports from a young age and carried that passion on through his teen years into adulthood. Before moving to Alberta for college, Eric represented Team Yukon in 2015 for track and field at the Western Canada Summer Games. Eric spent two years in a town called Olds taking sports management and playing soccer/futsal (ACAC). He returned to the Yukon in 2019 and he's now teaching Arctic Sports among other sports.*

## **Stanley Rodriguez**

Kumeyaay Community College, USA

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*From the Santa Ysabel Band of the Iipay Nation, a U.S. Navy Desert Storm Veteran and California Indian Heritage Commissioner, Dr. **Stanley Rodriguez** is the Director of Kumeyaay Community College. He also serves as instructor at Kumeyaay Community College, faculty*

*member at Cuyamaca Community College, and adjunct faculty at California State University San Marcos. Dedicated to educating indigenous communities about Kumeyaay history, culture, and language, his passion to revitalize the Kumeyaay language and culture inspires his students to carry on their Kumeyaay traditions.*

## **Lacrosse Club Pardubice**

represented by The Czech National Lacrosse Team players Vojtěch Oulehla and Jan Skokan

*The Pardubice lacrosse team, established in the 1980s, has played a pivotal role in the development of lacrosse in the Czech Republic. Starting with Czech single-stick lacrosse, the team embraced the more vigorous box lacrosse in 1986, overcoming a challenging period in the 90s during the transition to field lacrosse. By the early 2000s, LC Pardubice had reclaimed its prominence, highlighted by regular appearances at the Aleš Hřebeský Memorial and victories in international tournaments like BOXMANIA in Lille, France. Its achievements include a U17 national championship in 2008 and a historic second place in the Czech National Box Lacrosse League (NBLL) in 2016. LC Pardubice's journey from its early days to becoming a formidable force in Czech lacrosse reflects its resilience, skill, and unwavering passion for the game.*

# PHOTO EXHIBITION

## Yukon First Peoples at Home and Play

"Yukon First Peoples at Home and Play" is a captivating photo exhibition that delves deep into the rich tapestry of the daily life and leisure of the First Peoples in the Yukon, with a special focus on the communities of Whitehorse and Champagne. Through a collection of evocative images, this exhibition seeks to illuminate the intimate moments and cultural practices that define the everyday and recreational experiences of these communities. The exhibition offers a rare glimpse into the lives of the Yukon's First Peoples through the lens of a local photographer who has captured these moments with sensitivity and respect.

## Ukjese van Kampen

independent researcher, Canada

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*Dr<sup>2</sup> **Ukjese van Kampen** is from the Wolf clan, the Northern Tutchone group of the Athapaskan people from the southern Yukon. Dr<sup>2</sup> van Kampen has a BFA, a MA, a PhD in Archaeology from Leiden University in the Netherlands and a second PhD from Lapland University in Finland. Dr<sup>2</sup> van Kampen is a freelance scholar, an artist, photographer, performance artist, writer, researcher and curator. Dr<sup>2</sup> van Kampen also holds an Airline Transport Pilot licence, is a former Canadian Airborne Commando, former United States Marine and world traveller. Dr<sup>2</sup> van Kampen is married to a Dutch woman and has two daughters.*