

14TH STORYTELLERS CONFERENCE



KNOWLEDGE IN ACTION ACROSS THE CONFEDERACY

SATURDAY, APRIL 6, 2024

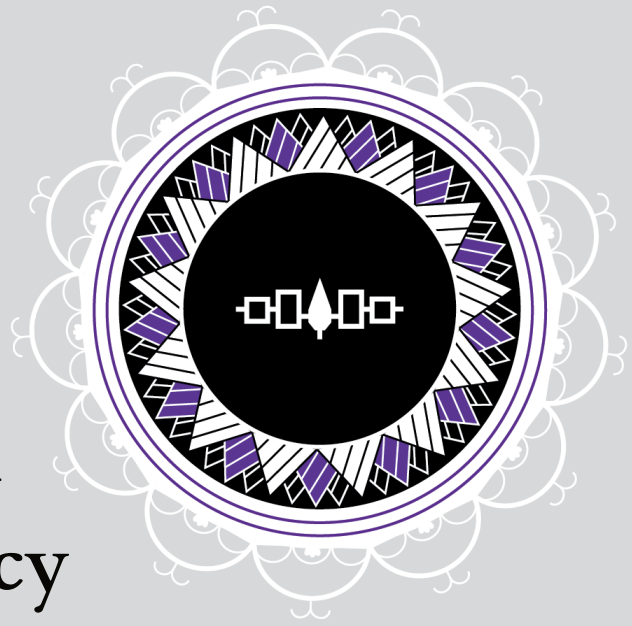
CONFERENCE:

NIAGARA FALLS CONVENTION CENTER
101 OLD FALLS ST. NIAGARA FALLS, NY 14303
TIME: 8:30 AM - 8:00 PM



University at Buffalo
Department of Indigenous Studies
College of Arts and Sciences

Knowledge in Action Across the Confederacy



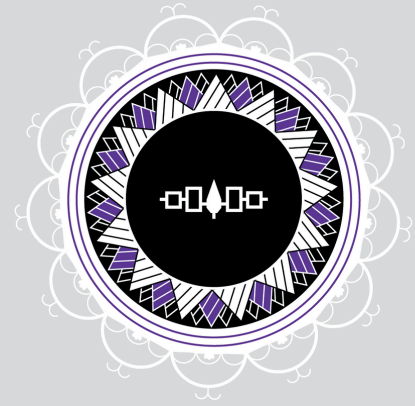
Čwé?·n, Nya:wěh sgě:nö', Sgé:nq?, Shékoli, Shé:kon, Sge:nq?

Welcome to the 14th Storytellers Conference at the University at Buffalo!

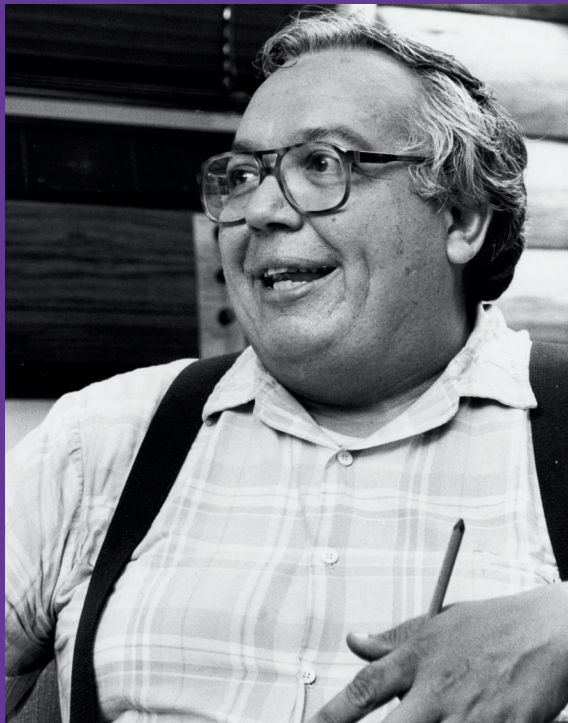
This conference aims to engage with the foundational legacy of Native Studies at UB and welcomes participants to share contributions highlighting priorities and aspirations for the future of the field of Haudenosaunee Studies specifically and its intersections with Indigenous Studies globally.

As Indigenous Studies Departments grow nationally and internationally, and the numbers of Indigenous scholars working in universities proliferate, this gathering will foreground discussions of the responsibilities of this rising critical mass to the wellbeing of Indigenous Nations, communities and peoples, and future generations of the Haudenosaunee Confederacy. How do we continue on the legacy of our ancestors in a modern world? How do we translate the traditional knowledge of our ancestors in a way that is meaningful to the future generations?

Storytellers Legacy



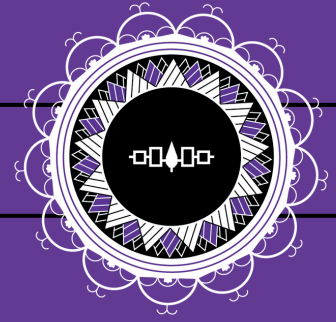
John Mohawk and Barry White worked tirelessly to support students in their academic careers. It is with great honor that we carry on their legacy by continuing to support students in their names. Raffles at dinner go to student support in the name of Barry White and John Mohawk



To help support students scan the QR code using your phone and donate at the link provided. Please designate donations to go to the John Mohawk & Barry White student support fund



Agenda



8:30 - 9:00 am	Breakfast (Foyer)	
9:00 - 9:20 am	Opening & Welcome (Cascades)	
9:30 -10:30 am	Concurrent Session I:	
	Governor's	<p>Power of Storymaking Media I - Paper Presentations <i>Papers:</i></p> <ul style="list-style-type: none"> • Screenwriting Indigenous Heritage: Crafting Narratives for Cinema - Marc Isaacs (Mohawk Bay of Quinte) • Indigenizing Media Through the Values of the Ohénton Karihwatéhkwén - Kahstoserakwathe Moore (Mohawk, The Aunties Dandelion) <p><i>Moderator:</i> Jason Corwin, University at Buffalo</p>
	Porter-Deveaux	<p>Story Medicine and the Great Peace - Panel Discussion <i>Panelists:</i> Dean Seneca (Seneca, Seneca Scientific Solutions+), Renda Dionne Madrigal (Turtle Mountain Chippewa) and Ixchel Tōnantzin Xōchitlzihuatl (Uto-Aztecan/ Uto-Nahuatl)</p>
	Red Jacket	<p>Sovereignty Education <i>Presenter:</i> Dan Longboat (Mohawk, Trent University)</p>
10:30 - 10:45 am	Health Break (Foyer)	



10:45 -11:45 am	Concurrent Session II:	
	Governor's	<p>Power of Storymaking Media II - Paper Presentations</p> <p><i>Papers:</i></p> <ul style="list-style-type: none"> • Dreams Interrupted - Ruchatneet Printup (Tuscarora, Syracuse University) • Áts'áhoniyéé Níthólóq̄doo: (May the Force Be With You): Revitalizing Languages One Dub at a Time - Renae Watchman (Diné / Tsalagi, McMaster University) <p><i>Moderator:</i> Laura Terrance, University at Buffalo</p>
	Porter-Deveaux	<p>Land Justice, Environmental Protection and Allyship with the Tonawanda Seneca Nation Panel Discussion</p> <p><i>Panelists:</i> Linda Logan (Tonawanda Seneca), Christine Abrams (Tonawanda Seneca), Kelsey Tucker (SUNY Brockport) and Christine Zinni (SUNY Brockport)</p> <p><i>Moderator:</i> Sedonna Goeman-Shulsky, UCLA</p>
	Red Jacket	<p>Addressing Hurt, Reclaiming a Sovereign Self</p> <ul style="list-style-type: none"> • Surviving the Mohawk Institute - Douglas George-Kanentiio (Akwesasne Mohawk, Akwesasronon Sontatatenron: Residential School Survivors of Akwesasne) • Yukwatyatsets : Reclaiming Our Beauty <ul style="list-style-type: none"> - Matt Ireland Kaliwahe (Oneida, Nimkee Nupigawagan Healing Centre) • Balance - Nicole Thompson (Seneca, Community Member/Activist) <p><i>Moderator:</i> Andrew Lindquist, University at Buffalo</p>
	Olmsted	<p>Rekindling the Fire through Story</p> <ul style="list-style-type: none"> • Building a Pedagogy of Peace: Decolonial Dreaming and Re-storying Our Practice Lindsay Brant (Mohawk, Queen's University) and Liv Rondeau (Mohawk, Queen's University) • The Anishinaabe Story of the Great Fire of Manitoulin Island <ul style="list-style-type: none"> - Joshua Manitowabi (Potawatomi, Brock University) <p><i>Moderator:</i> Robert Caldwell, University at Buffalo</p>
Cascades	<p>Ohneganos: Skyworld, the Stories of Our Waters - Panel Discussion</p> <p><i>Panelist:</i> Dawn Martin-Hill (Mohawk, Ohneganos Lead Scientist), Norma General (Cayuga, Ohneganos Grandmother's Council), Makasa Looking Horse (Mohawk/Lakota, Ohneganos Youth Lead), Rohini Patel (University of Toronto)</p>	



Agenda

11:45 - 12:00 pm	Health Break (Foyer)	
12:00 - 1:00 pm	Lunch (Cataract Room)	
1:15 - 2:30 pm	Keynote Address (Cataract Room)	
	Kanàtenhs - When the Pine Needles Fall: A Story of Over 300 Years of Indigenous Resistance Speaker: Ellen Gabriel (Kanehsatà:ke Mohawk)	
2:30 - 2:45 pm	Health Break (Foyer)	
2:45 - 3:45 pm	Concurrent Session III:	
	Governor's	Reinvisioning Healthcare Practices - Paper Presentations <i>Papers:</i> <ul style="list-style-type: none"> Decolonizing Data Throughout New York State <ul style="list-style-type: none"> - Dean Seneca (Seneca, Seneca Scientific Solutions+) Baby Steps - Community Partnerships in Health Care Research - Sherri Vansickle (Onondaga, Brock University) and Jennifer Dockstader (Oneida, Executive Director of Fort Erie Native Friendship Center) <i>Moderator:</i> Shannon Seneca, University at Buffalo
	Porter-Deveaux	Decolonizing Material Arts and Cultural Practices - Paper Presentations <i>Papers:</i> <ul style="list-style-type: none"> Salish Art and Cultural practice- A Guide for Decolonization and Survival <ul style="list-style-type: none"> - Isabel Fernando (Upper Skagit and Samish Nation, University at Buffalo) Poetry and Pack Baskets: A Collective Exploration of Duty to Self, Clan and Nation <ul style="list-style-type: none"> - Kahsenniyo Kick (Mohawk, Six Nations Artist) The Right to Destroy Cultural Property <ul style="list-style-type: none"> - Delaney McNulty (Cherokee Nation, University at Buffalo) <i>Moderator:</i> Mia McKie, University at Buffalo



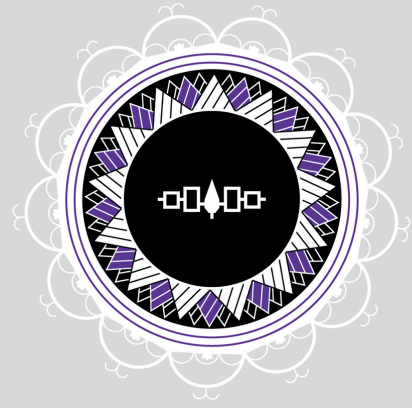
Concurrent Session III:	
2:45 - 3:45 pm	<p>Language in Action - Paper Presentations</p> <p><i>Papers:</i></p> <ul style="list-style-type: none"> • Language is Medicine - Lori Davis Hill (Oneida, Six Nations/Royal Roads/McMaster University) • Language Preservation for Suicide Prevention - Teyekahliyos Edwards (Oneida, Institute of American Indian Arts) • Seneca Language Call to Action - Damian Webster (Tonawanda Seneca, Honota:onih Henodeyesdahgwa') <p><i>Moderator:</i> Montgomery Hill, University at Buffalo</p>
2:45 - 3:45 pm	<p>Storytelling and Memory Work - Paper Presentations</p> <p><i>Papers:</i></p> <ul style="list-style-type: none"> • Stories From The Elders - Vance "Wengie" Wyder (Tonawanda Seneca) • More Stories From The Elders - Melissa Smith (Tonawanda Seneca, Tonawanda Historical Society) • Decolonizing Time - Corey McKibbin (Carleton University) <p><i>Moderator:</i> Brooke Bastie, University at Buffalo</p>
2:45 - 3:45 pm	<p>10 year Anniversary of Nekanehsakt - Panel Discussion</p> <p><i>Panelists:</i> Agnes Williams (Seneca, Indigenous Women's Initiative), Alyssa Warrior (Seneca, University at Buffalo), Nate Buckley (Nekanehsakt), Joe Hill (Seneca, Nekanehsakt), Kelly Maracle (Mohawk/Seneca, Nekanehsakt)</p>
3:45 - 4:00 pm	Health Break (Foyer)



Agenda

4:00 - 5:00 pm	Concurrent Session IV:	
	Governor's	<p>Haudenosaunee Archive Research and Knowledge Portal - Panel Discussion <i>Panelists:</i> Waylon Wilson (Tuscarora, University at Buffalo), Mia McKie (Tuscarora, University at Buffalo), Theresa McCarthy (Onondaga, University at Buffalo), Mishuana Goeman (Tonawanda Seneca, University at Buffalo), and Sedonna Goeman-Shulsky (Tonawanda Seneca descent, UCLA)</p>
4:00 - 5:00 pm	Red Jacket	<p>Wholistic Education - Paper Presentations <i>Papers:</i></p> <ul style="list-style-type: none"> • Creating A Wholistic Haudenosaunee And Waldorf Inspired Program - Stacy Hill (Mohawk, HAWI) • Mnemonic Devices As a Means of Indigenous Language Transmission - Skahendowaneh Swamp (Mohawk, Trent University) • Towards a Transformative Pedagogy: Learning through Etuaptmumk of Indigenous and Western Knowledges - Jennifer Tewathaha:kwa Maracle (Mohawk, Loyalist College) <p><i>Moderator:</i> Amanda Casali, University at Buffalo</p>
	Cascades	<p>Original Instructions - Paper Presentations <i>Papers:</i></p> <ul style="list-style-type: none"> • The Haudenosaunee Creation Story - Leeora White (Seneca, Onöhsagwëde' Cultural Center) • Roots & Feathers - Aëdza:'niyo Seneca (Seneca) <p><i>Moderator:</i> Shannon Seneca, University at Buffalo</p>
5:00 - 5:15 pm	Health Break (Foyer)	
5:15 - 5:30 pm	Coming Together (Cataract Room)	
5:30 - 6:30 pm	John Mohawk Legacy Address (Cataract Room)	
	<p>Speaking in the Shadows of Peace Speaker: Amber Meadow Adams (Six Nations Mohawk)</p>	
6:30 - 8:00 pm	Buffet Dinner (Cataract Room)	

Keynote Address



Ellen Gabriel

Ellen Gabriel is an Indigenous human rights activist and visual artist. She was well-known to the public when she was chosen by the People of the Longhouse and her community of Kanehsatà:ke to be their spokesperson during the 1990 “Oka” Crisis – to protect the Pines from the expansion of a 9 hole golf course in Oka. Since 1990 she has advocated for the collective and individual human rights of Indigenous peoples and has worked diligently to sensitize the public, academics, policing authorities and politicians on the history, culture and identity of Indigenous peoples.



She has been active at the international level participating at the United Nations Permanent Forum on Indigenous issues, negotiations on the Nagoya Protocol of the Convention on Biodiversity and advocated for Indigenous languages and cultures at the UN Expert Mechanism on the Rights of Indigenous Peoples.

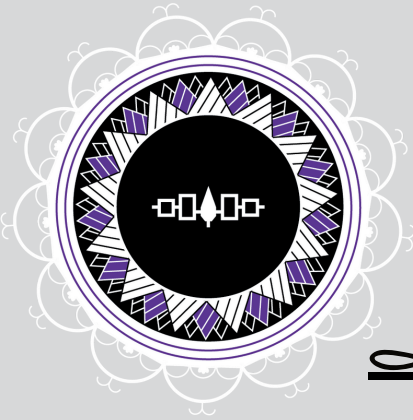
Ellen has a Bachelor of Fine Arts degree from Concordia University where she graduated in May 1990. She worked as an Illustrator/Curriculum developer for Tsi Ronteriwanónha ne Kanien’kéka/ Kanehsatà:ke Resource Center in Kanehsatà:ke and also worked as an Art teacher for the Mohawk Immersion School for grades 1–6. Ellen has also worked on videos illustrating legends of the Iroquois people and the local community stories. She is presently an active board member of Kontinón:stats – Mohawk Language Custodians Association and First Peoples Human Rights Coalition.

In 2004, Ellen Gabriel was elected president of the Quebec Native Women’s Association a position which she held for 6 ½ years, until December 2010.

In 2005 she received the Golden Eagle Award from the Native Women’s Association of Canada, and in 2008 she received the International Women’s Day Award from the Barreau du Québec/Québec Bar Association. In August 2008 she was the recipient of the Indigenous Women’s Initiative “Jigonsaseh Women of Peace Award” for her advocacy work.

She lives in Kanehsatà:ke and currently works for the Kanehsatà:ke Language and Cultural Center.





John Mohawk Legacy Speaker



Amber Meadow Adams

Amber Meadow Adams is a writer living on Six Nations at Grand River Territory. Her latest work appears in *Letter to a Stranger: Essays to the Ones Who Haunt Us* (Algonquin, 2022). Adams is Lower Mohawk of the Six Nations at Grand River; she holds a Ph.D. in Indigenous Studies from the University at Buffalo and a B.A. in Literature and Writing from Columbia University. Her short fiction and scholarship have been published in the UK, US, and Canada. She is currently reworking her doctoral research on the Haudenosaunee story of Creation into a novel. Her work forges creative writing and scholarship to illuminate the ethics of reciprocal relation across Haudenosaunee horticultural, familial, and intellectual practices.

Session I: 9:30 – 10:30 am

Power of Storymaking Media I

Screenwriting Indigenous Heritage: Crafting Narratives for Cinema - (Governor's)
- Marc Isaacs (Mohawk Bay of Quinte)

It is an exploration into the cinematic value of utilizing non-fiction Native stories in narrative storytelling, specifically shedding light on dramatizing true stories rather than relying on fictional ones when depicting Indigenous peoples. As an enrolled member of Tyendinaga Mohawk Territory with deep ties to Six Nations, and the parent of a University at Buffalo student in the Indigenous Studies program, I bring a unique perspective to this discussion. My presentation will draw from my experience as a screenwriter specializing in non-documentary true stories and biopics, focusing on narratives set in New York State. Being a SAG-AFTRA member, my commitment to authentic storytelling aligns with the industry's standards. Additionally, my past leadership role in Women in Film & Television Houston, advocating for women filmmakers, further emphasizes my dedication to diverse and genuine narratives. I will share insights into the cultural richness and cinematic potential of non-fiction Native stories, emphasizing the need for accurate representation and collaboration with Indigenous communities. Living in Chautauqua County adjacent to the Seneca Nation at Cattaraugus adds a personal dimension to my understanding of Native perspectives in New York State. Join me on a journey that transcends traditional storytelling, exploring the power of authenticity in narrative cinema and its transformative impact on our understanding of Indigenous cultures.

Indigenizing Media Through the Values of the Ohénton Karihwatéhkwén - (Governor's)
-Kahstoserakwathe Moore (Mohawk, The Aunties Dandelion)

How may we engage the Haudenosaunee/Rotinonhsyón:ni Thanksgiving Address to transform the way we make and view media? Kahstoserakwathe Paulette Moore (Kanyen'kehà:ka) is a York University PhD candidate, owner of The Aunties Dandelion media organization, and is a long time-filmmaker. In this presentation she outlines the transformation of her own media-making over the past decade using the values of gratitude to the natural world inherent in the Ohénton Karihwatéhkwén. Through a progression of her own film clips and scholarly references, Kahstoserakwathe tracks how and why she changed the approach and content of her work: from creating action and military films for Discovery Channel, National Geographic, and others - to her current focus lifting out the powerful stories of our Onkwehón:we (Original Peoples) communities.

Abstracts

Session I: 9:30 – 10:30 am

Story Medicine and the Great Peace – (Porter – Deveaux)
– Dean Seneca (Seneca, Seneca Scientific Solutions+),
Renda Dionne Madrigal (Turtle Mountain Chippewa) and
Ixchel Tōnantzin Xōchitlzihuatl (Uto-Aztecan/ Uto-Nahuatl)

The Great Law of Peace is one of the most important stories alive today and contains the vibrational technologies to help lead our planet to peace and sustainability. Three organizations are coming together across Indigenous communities to conserve, uplift and learn the wisdom of the Great Law of Peace. We are looking to the teachings of the Great Law to bring peace within Tribal Nations across the globe. Our team is working on a process that integrates indigenous arts based methods (Xōchitlzihuatl), with story medicine (Dionne Madrigal) guided by Haudenosaunee story teachings (Seneca et al). We will apply teachings from the Great Law of Peace to different community development and health challenges both within Haudenosaunee territories and beyond. We believe that story medicine has teachings that can help other indigenous communities and the world at large, find a vibrational pathway towards peace and the abolition of contemporary social, structural and physical violences (including addiction, colonial prison systems, earth extraction etc). Our program weaves together story medicine, performance, cultural preservation and innovative practices on data collection, ethnography and analysis. The impact for this work is regional, global, and intergenerational.

Sovereignty Education – (Red Jacket) – Dan Longboat (Mohawk, Trent University)

For the past 50 years Indigenous Studies has struggled to find a place in post secondary education within Institutions of higher learning, on both sides of the Lake. The work has been long but rewarding, with many of the leading Indigenous scholars, Elders, community leaders and allies working tirelessly to make this a reality, not for themselves but for the coming generations of Indigenous learners and society in general. The process, practices and lessons have been many but the foundational message has been consistent throughout time, the necessity of rebuilding the sovereignty of Indigenous Nations. The experience of those academic Institutions who were bold enough to support the emergence of a new discipline of learning, knowing and being has been exemplary. The driving forces that helped the academe evolve by creating centres of learning excellence need to be recognized and the indefatigable spirit of Indigenous Communities have provided that direction.

Session I: 9:30 – 10:30 am

The vision of what education could be, in its service to Indigenous Nations, has always been at the forefront of Indigenous community planning and partnerships. Relying on the strength and integrity of Haudenosaunee leadership the evolution of Indigenous Studies took many different iterations over the past 50 years to aspire towards what it is today. But, there is still a long way forward and much work yet to be done. This presentation will strive to help articulate some of that vision and the markers of the road ahead, as we continue to work together across disciplines, institutions and cultures to strive to make a better world for the Coming Faces.

Addressing Land and Monuments

Reconciliation at Seneca Indian Park - (Cascades)

- Melissa Leonard (Seneca, 7th Gen Cultural Resources)

How did a cemetery become a city park? This is the story of Seneca Indian Park, located in South Buffalo. Not well known, this site is a burial grounds dating back to 1500. It is one of the last remnants of the Senecas who were displaced when the Buffalo Creek Treaty was signed, and I aim to raise awareness of this sacred site. The City of Buffalo purchased the parcel of land known as the Indian Church Cemetery from the infamous Larkin family in 1909 for \$1. The Larkins held a grand ceremony at this site while the Senecas in attendance protested. They did so because their ancestors were buried beneath the site, and when the Buffalo Creek Treaty was signed in 1842, newspapers from the time indicate that the Senecas were under the impression that the cemetery would always be theirs. Despite the protest, the land became a city park and in 1952, 18 more Seneca bodies were reinterred there. My goal is to have the park designated as a burial grounds, and initiate change so that the Indigenous remains interred on the land are respected. In this age of land acknowledgements, there is opportunity to sincerely acknowledge the displacement of the Haudenosaunee from Buffalo Creek and reconcile a longstanding historical wrong.

Reconnecting with the Land - (Cascades)

- Ann M. Seymour (Ojibway: Wikwemikong Unceded Territory, Carleton University)

We know the land heals. As a knowledge seeker, my research study uses community-based participatory research that seeks to understand how do Mohawks of Akwesasne experience the "land". Community leads worked alongside to make this a truly authentic experience. My main data collection consisted of interviews (n=26), 1 focus group (n=4), and two Sharing Circles (n=15). The interviews seek to explore the following questions 1) What does "land-based teachings and practices" mean and to whom? 2) How does the terminology affect youth motivation to become involved

Abstracts

Session I: 9:30 - 10:30 am

with land-based teachings and practices? 3) What does the land mean to you”? I used Clark and Braun's (2022) six phases of thematic analysis to uncover the knowledge discovery process. Three key themes that emerge include 1) land, 2) challenges and barriers, and 3) healing. Phase 5: Refining, defining, and naming themes I uncovered three additional themes in the data. What emerged included the Ohen:ton Karihwaterkwon (Words Before All Else) [Thanksgiving Address: Greetings to the Natural World], and the cycle of ceremony, and language.

Reimagining Haudenosaunee Stories' Resurgent and Regenerative Possibilities in the Face of Climate Change - (Cascades) - Kahente Horn-Miller (Mohawk, Carleton University)

Stories change the world. They are not simply artifices of the past or representations of how we experience the present. Instead, they represent a fundamental tool for social change. The work of rewriting, telling, performing, and painting our stories is about reconnecting us to our lands and cultures in a way that recognizes the knowledge of our ancestors and assists us in reimagining a better world in the face of climate change. Stories assist us in decolonizing our world. This work engages with H. Rosa's theory on Resonance. Rosa's theory outlines the full spectrum of methods in which we establish our relationship to the world from the act of breathing to the adoption of culturally distinct worldviews. This work will use Resonance to explore the transformative possibilities of our stories to transform the listener so that they can understand and adapt to another way of experiencing the world.

Session II: 10:45 - 11:45 am

Power of Storymaking Media II

Dreams Interrupted - (Governor's) - Ruchatneet Printup (Tuscarora, Syracuse University)

I intend to share a short sixteen-minute film I created while attaining my BFA in Film from Syracuse University with subsequent reflection and discussion. My intention while working on this film was to explore different generations through the relationships of a son, father, and grandfather. The name of the film I wrote and directed is "Dreams Interrupted." It is set around Jax, a Native lacrosse player, spiraling in school and is eventually suspended for two weeks and goes home to decide whether he wants to return to school or not. He has been challenged by the loss of his mother. His father and grandfather are also struggling with this loss. I was raised on the Tuscarora Nation. Growing up, I was raised primarily by women, my mother, aunts and grandmother. Both of my grandfathers passed away before I was born. It is important in Native country to have more male role models and healthy relationships. We are also working through a large amount of grief as a community. Native film has been underrepresented in Hollywood since its creation and largely invisible. The emergence of streaming platforms and the internet has helped to create more diversity in film and stories being told. It creates an opportunity for Native film to be produced. It is still hugely competitive but now is the best opportunity for Native films to be created. My vision as a filmmaker is to infuse my indigenous philosophies, values, and culture in my stories to inspire connectedness within humanity.

Áts'áhoníyée Níthólóqódoo: (May the Force Be With You): Revitalizing Languages One Dub at a Time - (Governor's) - Renae Watchman (Diné / Tsalagi, McMaster University)

Heiltsuk and Mohawk filmmaker Zoe Leigh Hopkins (Karahkwenhawi) has directed short and feature-length films and several television episodes, including three episodes of the 2023 series Little Bird. In 2013, she made a short film Tsyori:wat IV- Yonhská:neks (Star Wars IV) for Onkwawenna Kentyohkwa (a Mohawk language immersion school on Six Nations). Afterwards, Hopkins won the #TIFFStarWars contest for her Mohawk language restorying of the Star Wars trash compactor scene. It is a humorous short film that she created in 2014 with a minimal budget, talented cast, handmade and carnival props, and was set in a garage. The focus of Hopkins' Mohawk Star Wars reduxes is kanien'kéha, the Mohawk language. Hopkins' vision for bringing Star Wars to life through Mohawk language and honour is aspirational as a method for revitalization. Currently, the Dakota Ojibwe Tribal Council, in collaboration with the University of Manitoba, Disney/Lucasfilm, and APTN, are going to dub Star Wars Episode IV: A New Hope into the Anishinaabemowin as Anangong

Abstracts

Session II: 10:45 - 11:45 am

Miigaading. This follows in the heels of a very successful Diné bizaad (Navajo language) dubbing of the same Lucas film. As a life-long learner and novice speaker of Diné bizaad, I was fascinated and bemused when Star Wars Episode IV: A New Hope was dubbed as Sq'tah Anaa': Siih Náhásdlii' in 2012. Turning to pop culture as opposed to uplifting our "own" stories (hane') offers nuanced and challenging ways to illuminate and strengthen the continuum of Indigenous languages, like kanién'kéha, Anishinaabemowin, and Diné bizaad as a living languages. I will not focus solely on language, as I am not a fluent speaker of these languages. My paper will explore how stories and popular culture intersect to create meaning for the worlding of Mohawk, Ojibwe, Diné and other Indigenous peoples beyond the Fifth. Based on the Diné fandom and lived experiences of dubbing Star Wars into Diné bizaad (and other major motion pictures), I will introduce how pop culture helps in the revitalization and restoration of languages, one dub at a time.

Land Justice, Environmental Protection and Allyship with the Tonawanda Seneca Nation
- (Porter-Deveaux) - Linda Logan (Tonawanda Seneca), Christine Abrams (Tonawanda Seneca), Kelsey Tucker (SUNY Brockport) and Christine Zinni (SUNY Brockport)

Why is the Tonawanda Seneca Nation (TSN) concerned about the environmental and social consequences of a Mega-Industrial project known as S.T.A.M.P. in Genesee/Orleans County? How would it affect the traditional ecological knowledge and health of the TSN? What is at risk for the animals and birds that inhabit the Iroquois Wildlife Refuge and the WATER that flows through Oak Orchard Watershed? Why has the TSN filed a lawsuit against the United States Fish and Wildlife Agency-- and Orleans County Legislature filed a lawsuit against S.T.A.M.P?

This collaborative group presentation focuses on these questions based on research and interviews with Linda Logan (Bear Clan Mother) and Christine Abrams (Beaver Clan/ TSN Office Administrator for the Council of Chiefs) conducted by students in Dr. Christine Zinni's Fall 2023 Environmental Knowledge and Women's Lives class at SUNY Brockport.

Resonating with the theme of UB's recent Humanities Conference, landed solidarities: seeking just futures, our presentation highlights some of the human rights, sovereignty and environmental issues involved in the S.T.A.M.P. project which, if completed would emit 6 million gallons of wastewater daily-- endangering plants, aquatic life and migratory birds in the Oak Orchard Watershed, a 20,000-acre wetland-grassland complex. Along Participants in this presentation include Linda Logan (Bear Clan Mother); Christine Abrams (Beaver Clan) and Dr. Christine

Session II: 10:45 – 11:45 am

Zinni, both graduates of the American Studies Department at UB who studied with Dr. John Mohawk, Barry White and Oren Lyons; SUNY/Brockport student(s) involved in the class project; and discussant: Sedonna Goeman-Shulsky (TSN) whose dissertation at UB addresses threats to land access for Haudenosaunee people, focused on, in part, confrontations with "green" energy companies.

Addressing Hurt, Reclaiming a Sovereign Self

Residential Schools: The Most Powerful Effect on 20th Century Haudenosaunee Life – (Red Jacket) – Douglas George-Kanentiio (Akwasasne Mohawk, Akwasasronon Sontatatenron: Residential School Survivors of Akwasasne)

As a Residential School Survivor of the Mohawk Institute I can attest to the profound personal and communal effects this place of incarceration and confinement has had on the individuals assigned to those places and the subsequent damage to the Akwasasne Mohawk people as well as other Haudenosaunee nations. The design by both US and Canada was to physically remove children from their homes and to exploit the resulting emotional trauma for specific ends. The intent was to eradicate the child's Native identity, to disrupt the flow of traditional knowledge, to force a breach within the family by suppressing Indigenous languages, to strip away the victim's self worth, destroy their spirit and effect a removal from their lands and culture. Once this was achieved the plans to terminate Indigenous nations as distinct societies would move forward. It was not by chance that the US-Canadian policies of termination and relocation stemmed directly from the residential schools. I will address this initiative as a survivor with intimate, first hand experience and to explain how some individuals responded by engaging in acts of defiance while showing how the rise of the "Red Power" movement was in response to institutionalization.

Yukwatyatsets : Reclaiming Our Beauty – (Red Jacket) – Matt Ireland Kaliwahe (Oneida, Nimkee Nupigawagan Healing Centre)

I'm a fellow who has taken a near obsessive interest in his own people. I've taught the Oneida Language for 25 years, and served my departed Clan Mother as her Hereditary Chief of the Wolf Family Thohahkwentu for 10 years. Now, in my 50th year, I have a message that I need to share. Our people have been through an impressive and awesome turn of events beginning

Abstracts

Session II: 10:45 - 11:45 am

with our first contact with Captain De Champlain almost 500 years ago. It was an array of events too numerous to number, but one that saw heroic victories and great losses. My talk is titled “Yukwatya’tasets” – Reclaiming Our Beauty. In this era of shrinking boundaries and increasing accessibility to instantly contact any corner worldwide, we are set to meet the world in a way that is befitting of a people of peace. This talk is a plea for us to dress ourselves in what’s ours, and brush away and shake off the unnecessary things that we no longer need to hold onto. Join me on this root-tracing journey, as we use our language, ceremonies, and oral teachings to put our currently held notions of existence to the test. We will challenge previously unchallenged assertions, and re-assert nearly lost teachings that will make sense of the world in a way our ancestors had meant for us.

Balance: With a Native Spin - (Red Jacket) - Nicole Thompson (Seneca, Community Member/Activist)

I want our indigenous youth, and people to know that our indigenous knowledge and teachings contain everything that we need to maintain our health and wellness. We need to share this knowledge and our teachings to build up and maintain balance – within oneself within our family and within our community. To better understand ourselves, so that we can maintain balance. Balance with our physical, mental and spiritual well-being. If any of these four elements of well-being is offkilter, we need to recognize it, and identify where we are deficient. So we can tap into our indigenous knowledge to work back towards our own balance. The indigenous people of this continent have been here for thousands of years and that is proof the indigenous knowledge has worked As we have existed in harmony with the universe around us. Those teachings and knowledge he evolved over time and taught us to value balance. Share some of the knowledge that I have learned to help those that may feel off balance. When we wake up our ancestor, DNA Dash we can see the benefits of sharing native teachings by learning how to value and upkeep our own balance.

Session II: 10:45 - 11:45 am

Rekindling the Fire through Story

Building a Pedagogy of Peace: Decolonial Dreaming and Re-storying Our Practice - (Olmsted)
- Lindsay Brant (Mohawk, Queens University) and Liv Rondeau (Mohawk, Queens University)

Lindsay Brant, PhD(c.) and Liv Rondeau, PhD student, are both Kanyenkehaka educators working in the intersectional spaces and places of community and the academy. They will explore how they have used the developed educational framework, Pedagogy of Peace (Brant & Morcom, 2021) to facilitate the decolonial dreaming and re-storying of our practices as educators, both in institutional and community contexts. They will offer ideas for how this work has been a transformative exercise in relational accountability, grounded in responsibilities and kinship, but also an exercise in knowledge translation.

The Anishinaabe Story of the Great Fire of Manitoulin Island - (Olmsted)
- Joshua Manitowabi (Potawatomi, Brock University)

I became interested in researching the historiography of contact between the Anishinaabe people and settlers during the colonial period when I realized the contradictions between the accepted history of the “Great Fire” and the oral history told by Wikwemikong elders. The Great Fire was believed to have happened in the early 18th century, and consequently Manitoulin Island was abandoned for 100 years until resettlement in the 1830s. This presentation be contesting the accuracy of the accepted history of Manitoulin Island as being destroyed by fire and abandoned for 100 years because of evil spirits that caused mass death from disease and famine. This history is derived from Anishinaabe oral history. However, recent histories of the Odawa such as Newbigging and McDonnell’s depiction of this earliest period of contact have challenged this abandonment version of Manitoulin Island history by presenting evidence that the Anishinaabe had not been devastated by war and disease. The purpose of this presentation is to correct and better understand the historiography of contact between the Anishinaabe peoples of the Great Lakes region and European explorers during the colonial period. This research will also develop a record of past fire events in the Wikwemikong Unceded territory using macroscopic charcoal preserved in sediment records from the bottom of small lakes. The study will be conducted within an Indigenous studies’ methodological framework, to include Anishinaabe language, ways of knowing, mapping, and ways of transmitting knowledge. Methods will include revisiting past results from archival research and reconsidering their interpretations and conclusions.

Abstracts

Session II: 10:45 - 11:45 am

Ohneganos: Skyworld, the Stories of Our Waters - (Cascades)
- Dawn Martin-Hill (Mohawk, Ohneganos Lead Scientist),
Norma General (Cayuga, Ohneganos Grandmother's Council),
Makasa Looking Horse (Mohawk/Lakota, Ohneganos Youth Lead),
Rohini Patel (University of Toronto)

Ohneganos addresses the connections of well-being, water, and the land. Using traditional ecological knowledge and the co-creation of mixed-method tools, Ohneganos is applying a methodology that demonstrates Indigenous knowledge (IK) systems through story, technology, and application of IK in cocreation and production, interactive digital mapping, voice recording, and film. This allows for a deeper appreciation for spiritual and cultural connections to the water, land, and our stories. The highlighted projects include our virtual reality project, the Peacemaker's Journey, Cleaning of the Great Lakes, and youth-led movements that focus on protecting Six Nations waters. Our virtual reality team is creating a virtual reality project designed for school-age children to interact with the story of creation, the story of the Sky Woman, and the Sky World. Peacemaker's Journey is a project that worked closely with Faithkeeper and elder Norma Jacobs on her experiences when she followed the same path the Peacemaker took so many years ago and how the lessons she learned are applicable today. The Cleaning of the Great Lakes project focuses on understanding the history of settler-led projects that led to new scales of pollution in the watershed. In contrast, our youth-led Nestle project focuses on projecting Six Nations waters from corporations today.

Session III: 2:45 – 3:45 pm

Reinvisioning Healthcare Practices

Decolonizing Data Throughout New York State – (Governor’s)
– Dean Seneca (Seneca, Seneca Scientific Solutions+)

The COVID-19 pandemic has perpetrated overwhelming setbacks in the pursuit of Indigenous health equity. It not only created a new and greater disparities for Indigenous populations, but also underscored the deleterious effects of known inequities. Indigenous data genocide is one such prominent, yet under-focused western practice that systematically excludes Indigenous peoples from health surveillance. More than half of the U.S. participates in this practice through mechanisms such as excluding American Indians as a racial category and preventing our Tribal Nations from accessing their own population health data. Together, these facts warrant a multi-faceted, community-derived intervention to decolonize Indigenous data among Haudenosaunee territories. Qualitative results from our “Decolonizing Data Project throughout New York State (NYS)” in July, 2022, revealed several critical thematic issues with Indigenous data management. Examples include, data classification into the “other” race category, racial misclassification in healthcare and medical certifications of death, and frustrations with variations in collected Indigenous health data. Following these discussions, we developed five actionable measures to decolonize Indigenous health data throughout NYS’s health system. These include: raising awareness of Indigenous data genocide for state health and medical authorities, disaggregating racial data by Tribal Nation, tracking Indigenous data through the federal and state health systems, developing Indigenous data use consent agreements at the intrapersonal and organizational level, and educating appropriate statistical methods for analyzing disaggregated Tribal data. Implementation of these measures will further dissect Indigenous health disparities utilizing a culturally-appropriate approach as well as provide epidemiological evidence for community interventions.

Baby Steps – Community Partnerships in Health Care Research – (Governor’s)
– Sherri Vansickle (Onondaga, Brock University) and
Jennifer Dockstader (Oneida, Executive Director of Fort Erie Native Friendship Center)

Jennifer and Sherri will be discussing their collaboration on a new research project while navigating the world of Academia. This project explores discrimination in the Niagara Health care system. Lessons in research ethics, community building and being grounded in ancestral teachings. Breaking ground using participatory theatre to make meaningful change for Indigenous People's in the Niagara area.

Abstracts

Session III: 2:45 - 3:45 pm

Decolonizing Material Arts and Cultural Practices

Salish Art and Cultural practice- A Guide for Decolonization and Survival - (Porter-Deveaux)
- Isabel Fernando (Upper Skagit and Samish Nation, University at Buffalo)

In this presentation, the concept of living art and tradition is presented in the Coast Salish context, which is indigenous to the Pacific Northwest. Multiple Salish concepts of cultural practice and creation are presented through the proposed cultural values of liminality, becoming one with those before us, and the spirit of creation itself. In Salish cultural practice, art is not narrowly defined as beautiful objects separated from life. Instead, it is traditional to involve art in every aspect of our lives. In essence, a life lived traditionally becomes art in itself, and any objects that are produced from it are an expression of a connection to the ancestors, to stories, and to spirit. This concept of art as living tradition becomes an act of decolonization because it fights a colonizing definition of art as something hierarchical and narrowly defined by its appearance. Salish art objects and their connection to other concepts of traditional life dare the piece to be looked at within a context, and any other kind of looking without this context becomes incomplete. This creates a narrative where the objects must be defined by the Indigenous culture they come from in order not to be misunderstood. Salish art is a form of communication made to be shared, however this need for communication allows it to resist theft due to the incomplete nature of the piece without its story.

Poetry and Pack Baskets: A Collective Exploration of Duty to Self, Clan and Nation - (Porter-Deveaux)
- Kahsenniyo Kick (Mohawk, Six Nations Artist)

Kahsenniyo's art work focuses on combining poetry, art and activism together to tell modern stories that are rooted in Haudenosaunee worldview and traditions. Her art has four key purposes that include: healing, education, empowerment and engagement. Kahsenniyo has been using art as a mechanism for social change, healing, education and empowerment by providing workshops that center her spoken word as the foundation to open the door to education, self reflection and healing. With nearly 20 years of doing this work she will present selected poems to provide a passionate and powerful performance. The second half of this presentation includes using Haudenosaunee pack baskets to explore inter generational trauma and the effects of colonization. This is an interactive presentation where we will collectively look at what role we play as in creating the future we want for our nations. This presentation is based on creating a deep understanding of individual responsibility and how that impacts our clans and builds out into our nations as a whole.

Session III: 2:45 – 3:45 pm

The Right to Destroy Cultural Property – (Porter-Deveaux)
– Delaney McNulty (Cherokee Nation, University at Buffalo)

This submission explores a distinctive aspect of Native American cultural sovereignty embedded in the Native American Graves Protection and Repatriation Act (NAGPRA). I contend that NAGPRA implicitly acknowledges the right of Native Americans to destroy cultural property, a right encompassing the well-established property rights of exclusion, use, and alienation. While preservation has been a prevailing ethos shaping international and domestic policies on cultural and historical artifacts, this paper challenges the status quo by examining the unexplored terrain of the right to destroy. Analyzing both domestic and international perspectives on the destruction and preservation of cultural property, I draw three critical conclusions. First, the Western-centric ethos of preservation often overlooks the potential for destruction to serve as a powerful, expressive, and cathartic act, offering practical benefits unrealizable through preservation alone. Second, acts of destruction, such as burial and intentional omission from preservation, represent Native Americans' ultimate assertion of control over their cultural property. Lastly, the understanding and recognition of the right to destroy property, particularly under NAGPRA, are imperative for Native Nations to strategically leverage this right in international repatriation efforts. I challenge conventional narratives surrounding cultural property rights, urging a reevaluation of preservation-centric approaches in favor of acknowledging and respecting Native American agency through the right to destroy. Through this exploration, I contribute to the ongoing discourse on cultural sovereignty, repatriation efforts, and the broader commitment to supporting Indigenous peoples everywhere.

Language in Action

Language is Medicine – (Red Jacket)
– Lori Davis Hill (Oneida, Six Nations/Royal Roads/McMaster University)

Haudenosaunee languages embed the teachings and relationships between all of creation in their structure. The benefits of connection to language and culture are foundational for Haudenosaunee wellness. Haudenosaunee identity is found in the braiding together of language, culture, and context and is impacted by the ability or inability to speak the language. This is a journey to understanding the pathways to language, as medicine that heals the spirit and connects us to who we truly are. The deliberate denial of language, language shift and residential school impacts, have led to generations of us who are disconnected from our language and its link to our cultural teachings. We have been raised hearing, speaking, and thinking in English, and rely upon it as our

Abstracts

Session III: 2:45 - 3:45 pm

dominant way of communicating. While concerted efforts are underway to revitalize and retain the languages, grief, shame, and fear emerge as people consider reclaiming those languages. This presentation describes the “Language is Medicine” research project that explores the current context, and asks: How has our identity as Haudenosaunee been impacted by our access to language? This work will inform language revitalization efforts about the personal and emotional impact of gaps in access to language and support efforts to improve health and well-being. This deeper understanding acknowledges those who yearn for their ancestral language and can contribute to new ways to create access for future language learners. Our languages have been taken away and through this project, I intend to contribute ways to get them back.

Language Preservation for Suicide Prevention - (Red Jacket)
- Teyekahliyos Edwards (Oneida, Institute of American Indian Arts)

Indigenous Languages have been the target for genocide through boarding schools and still, many people cannot see the correlation between suicides in Indigenous communities and lack of language speakers. In healing the traumatic aftermath of genocidal assimilation, language revitalization is the key to restoring cultures and identities, necessary for suicide prevention. We need more than modern health care centers to address suicide in Indigenous communities with a rights-based approach to be successful in delivering help to Indigenous communities. If we do not have a rights-based approach to suicide then institutions like the health care system can cause more harm than help as they cannot always see the underlying problematic aftereffects of inter-generational trauma and the trauma Indigenous Peoples may face every day, therefore targeting the wrong culprits causing false diagnosis and forcing medications in place of healing. Many of our communities face high rates of suicide and it has been found that language revitalization has high rates of suicide prevention. Indigenous Languages and Indigenous culture are threatened to extinction by the colonial world and the fast pace of living in an industrial society of today. Indigenous Languages create identity and relationships with the natural world in a cultural context that cannot be achieved any other way. Our ceremonies are our livelihood and center around our relationships with the natural world. When we restore our ceremonial ways, it creates a balanced lifestyle and opportunities for healing intergenerational trauma from the history of genocidal assimilation.

Session III: 2:45 - 3:45 pm

Seneca Language Call to Action - (Red Jacket)

- Damian Webster (Tonawanda Seneca, Honota:onih Henodeyesdahgwa')

This presentation will be in part about the Seneca Language programming that's been going on in Tonawanda for the past seven years, and the realization of other efforts that need to be developed if we are going to truly make our language rise again. I bring the experience of directing a pre-k through third grade program, as well as overseeing and teaching a full time adult language program. Various strides have been made in the administration as well as the classroom, and I will speak to the power of networking with other nations to help in our programming. We need more language students, and we need language students to help produce materials for the current and future generations. We need to develop an actual speaking community that serves as an example for anyone wanting to converse, or expose their children, to a Seneca-only environment. I hope you will consider my presentation and that I'm able to share my message with a broader audience.

Storytelling and Memory Work

Stories From The Elders - (Olmsted) - Vance "Wengie" Wyder (Tonawanda Seneca) and Melissa Smith (Tonawanda Seneca, Tonawanda Historical Society)

Vance will relate stories of his own and those passed on to him by his elders including his Aunt Betsy Carpenter, Beeman Logan, Warren Skye, Corbett Sundown, Mad Bear Anderson, Ted Williams and many others. Many stories take place on the Tonawanda Seneca territories from the 1940s and 50s but some stories are much older. The stories involve daily life on the reservation along with tales of the supernatural. Vance lived on the reservation as a youth and was raised in the traditional longhouse ways and has knowledge of medicine. He comes from a farming family and has traveled the world as part of his military service. His first language was Seneca which he learned from his mother and grandparents. He had lost much of the language due to the assimilation process and shaming while attending public school. He has retaught himself the language by talking with other Seneca speakers and through audio recordings and books. Vance has always been willing to help others learn through his storytelling. Vance would like to share the knowledge and stories that have not been accessible to the future generations.

Abstracts

Session III: 2:45 – 3:45 pm

Decolonizing Time – (Olmsted) – Corey McKibbin (Carleton University)

I question how Eurocentric ideas of time have been detrimental to Indigenous conceptions of time. To navigate this inquiry, I look at the idea of White time, as presented by Charles Mills. White time refers to how Indigenous persons, Africans, and other colonized persons did not use the time that they had pre-colonization adequately to exploit resources on their lands. Exploitation, within a White time framework, is seen by colonizers as a legitimate exercise since they properly used the land for material purposes like building trade routes and more infrastructure. White time is embedded within global justice literature as it often centers conversations that consist of normative claims about development from a Western standpoint (Hunfeld, 2022). Global development literature often assumes the universality of Western temporal realities and maps those realities onto other cultures it engages with. What this reveals is that not only do we have to make efforts to decolonize space, but we also need to effectively decolonize time. To argue this, I expand on what I mean by the colonization of time. I then provide a brief explanation of Taicho cosmology as elucidated by Virginia Gibson. I conclude that, by tracing arguments about White time onto the Northern Canadian context, it is revealed how Europeans colonized both time and space and that decolonization efforts must be focused on both domains. The implication of this is that a decolonization effort that does not consider the interplay of time and space will be incomplete.

10 year Anniversary of Nekanęhsakt – (Cascades)

– Agnes Williams (Seneca, Indigenous Women's Initiative),
Alyssa Warrior (Seneca, University at Buffalo), Nate Buckley (Nekanęhsakt),
Joe Hill (Seneca, Nekanęhsakt), Kelly Maracle (Mohawk/Seneca, Nekanęhsakt)

After 10 Years, Our mission has not changed, Nekanęhsakt: Friends of Țkwehęwę: a collection of Western New Yorkers committed to supporting the efforts of Țkwehęwę living on and off territory as well as nearby Țkwehęwę nations. We collaborate with Native nations, communities, and individuals to promote justice, reconciliation and healing. We believe that we, and the wider community, can learn from Țkwehęwę nations about living more peacefully with one another and more harmoniously with the Earth. This will be a panel discussion about current issues including Stop STAMP, Witness to Injustice, land acknowledgements and supporting the Seneca struggle with NYS over the gaming compact. We will also speak about the process of continuing education, allyship and the Two Row Wampum. We seek to present on the successes, struggles and the future of our organization. Though we do not initiate most of our projects, we have roles dedicated to support and promotion. Our work spans different issues including confronting and changing local misogynist and racist names of parks, supporting water protectors traveling to Standing Rock and Line 3 and organizing and promoting presentations on Haudenosaunee history and education. As global impact of climate change and greed for resources from Native land continues what is the best direction forward for an ally group. How can we continue build from our successes and play the most powerful role as we can as an ally group?

Session IV: 4:00 – 5:00 pm

Haudenosaunee Archive Research and Knowledge Portal - (Governor's)

- Waylon Wilson (Tuscarora, University at Buffalo),

Mia McKie (Tuscarora, University at Buffalo),

Theresa McCarthy (Onondaga, University at Buffalo),

Mishuana Goeman (Tonawanda Seneca, University at Buffalo), and

Sedonna Goeman-Shulsky (Tonawanda Seneca descent, UCLA)

The HARK (Haudenosaunee Archive, Research and Knowledge) Portal is a public facing digital platform officially launching this academic year. The HARK Portal is currently under development by a team from the Department of Indigenous Studies lead by faculty members Theresa McCarthy, Mia McKie and Mishuana Goeman, with Digital Archivist: Waylon Wilson, Sedonna Goeman-Shulsky as Project Manager. The HARK Portal will function as an aggregator of digital content featuring projects, websites, content management systems, cultural heritage materials, and archive and resource collections developed by and for Haudenosaunee people and communities.

Foregrounding the work of authentic Indigenous experts, the HARK Portal is designed to facilitate accessibility to and engagement with a broad array of community-based digital projects that are meaningful to Haudenosaunee people.

Wholistic Education

Creating A Wholistic Haudenosaunee And Waldorf Inspired Program - (Red Jacket)

- Stacy Hill (Mohawk, HAWI)

Our model has a strong focus on the adults caring for children. We forward a deeper consciousness of what is brought to the children through ourselves; what we say, what we do, how we do it, as well as being conscious of surrounding the children with beauty and goodness right down to the colour of the walls. It's being mindful not to overstimulate the senses while still nourishing them (and understanding what is really meant by that). We encourage a true home-like environment where the children feel more like they're going to spend the day with a Totah or an auntie as opposed to program faculty. It's Sonhatsiwa - Knowing your true self. It's the difference between a schedule and a Rhythm. It's protecting childhood - under the husk. It's limiting screens, media, and electronic devices and understanding why. It's Haudenosaunee Social Consciousness. It's storytelling vs story reading. It's caregiver education for families. ...And more!

Abstracts

Session IV: 4:00 – 5:00 pm

Mnemonic Devices As a Means of Indigenous Language Transmission
– Skahendowaneh Swamp (Mohawk, Trent University)

Pictograph writing, wampum belts, and canes are used as mnemonic devices to aid in the memory of stories, traditions, ceremonial protocol and significant events. The Condolence Cane and wampum belts are examples of mnemonic devices that have been used as a means of knowledge and language transmission for centuries among the Haudenosaunee. Each image of the object is like a page in the book, and each section is like a chapter. When utilized in a language setting, this story can be read utilizing the language of your choice. Mohawk is a language of pictures, and the context of what is being spoken about helps with its translation. As a language teaching guide, it helps a student to speak orally using the pictures to aid in memory recall. Using mnemonic devices such as the Condolence Cane and various wampum belts, participants will see how these objects can effectively transmit complex cultural knowledges and teachings, as well as language acquisition through the usage of “objects” as opposed to the written word.

Towards a Transformative Pedagogy: Learning through Etuaptmunk of Indigenous and Western Knowledges – Jennifer Tewathaha:kwa Maracle (Mohawk, Loyalist College)

This research uses the Two Row wampum agreement as a conceptual framework for investigating Western and Indigenous education theories. Utilizing the Etuaptmunk (Two-Eyed Seeing) approach developed by Mi'kmaw Elder Albert Marshall, the study aims to weave together the best of Indigenous and Western knowledge systems, to inform the development of a new education pedagogy that nurtures the holistic development of the whole child. The research methodology involves engaging in sharing circles with basketholders and faithkeepers from the Mohawks of the Bay of Quinte located in Kehnte:ke Tyendinaga Mohawk Territory and integrating their understandings of the Three Sisters teaching and how that informs child development with Western research on education and child development. By braiding together these diverse ways of knowing, the study seeks to identify commonalities, ethical considerations, and transformative possibilities to create a new education model that addresses the multifaceted needs of learners within the contemporary educational landscape. This research contributes to the broader discourse on culturally responsive pedagogy, emphasizing the importance of collaborative and reciprocal approaches to education.

Session IV: 4:00 – 5:00 pm

Original Instructions

The Haudenosaunee Creation Story - (Cascades)

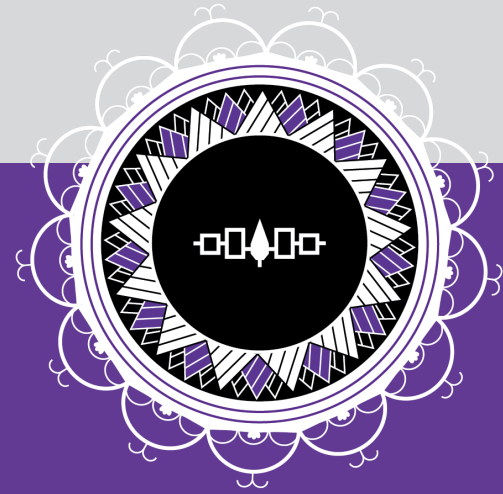
- Leeora White (Seneca, Onöhsagwëde' Cultural Center)

My late Grandfather Duwayne "Duce" Bowen, a well-known Seneca Storyteller, inspired me to continue his legacy of storytelling. In hearing our stories throughout my life and thinking in our traditional Seneca language, I have become the person I am today. Throughout my journey, I learned that our women were traditionally the storytellers in our communities. As I have embraced storytelling, I have made connections and inspired other women. I would like to present at the conference at UB to share my rendition of the Haudenosaunee Creation Story for those who have not heard it but to also inspire others to continue revitalizing our traditions. As I grow my knowledge of our beliefs, customs, and traditions, I yearn to share what I learn with others the same as our Tree of Peace extends its white roots. I have visited local K-12 schools to participate in culture sharing activities and I would like to expand my audience. It is important for our communities to understand and discuss our traditional teachings; this conference provides the space to do this. Once I share my experience and rendition of the Creation Story, I will support a discussion with attendees so we may all flourish together.

Roots & Feathers - (Cascades) - Aëdza:'niyo Seneca (Seneca)

Our traditional teachings tell us that the answers to all of life's questions can be found in Ganö:nyok, Our Thanksgiving Address. And still, it seems too simple. Join me, as we redefine our relationship/connection to the Universe through Ganö:nyök to find our peace. Learn how gratitude helps foster happiness and acceptance. Experience the rhythm/cadence of Ganö:nyök, and the calm & comfort it can bring. Walk away from the experience with a few new tools to help start your healing journey.

Nya: Weh



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Upcoming Activities and Information



UNIVERSITY AT BUFFALO GRADUATE PROGRAMS IN INDIGENOUS STUDIES (MA | PHD)

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*arts-sciences.buffalo.edu/indigenous-studies/faculty/faculty-directory.html



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- Curriculum Vitae (Resume)
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- Academic Writing Sample
- Two Letters of Recommendation
- Transcript(s)
- GRE score report is optional
- 3.0 GPA Required



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Haudenosaunee Social Dance & Lunch

Saturday, May 4, 2024

1:00 PM to 5:00 PM

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ONGWE'ONWE/INDIGENOUS STUDENT SCHOLARSHIP

ELIGIBILITY CRITERIA AND REQUIRED DOCUMENTATION

To be eligible for the University at Buffalo Ongwe'onwe/Indigenous Student Scholarship you must meet the following criteria and provide required documentation:

1. Must be currently enrolled or newly admitted to the University at Buffalo.
2. Must be enrolled full-time in an Undergraduate, Graduate or Professional Degree Granting Program.
3. Must be in good academic standing with at least a 2.00 UB GPA.
4. Must be deemed and charged tuition as an out-of-state resident.
5. Must be one of the following:
 - A certified/enrolled citizen of a U.S. federally recognized nation or tribe.
 - A child or grandchild of an enrolled U.S. federally recognized NYS Six Nations/Haudenosaunee Nation (Cayuga, Oneida, Onondaga, Seneca Allegany, Seneca Cattaraugus, St. Regis Mohawk, Tuscarora, Tonawanda Band of Seneca) citizen, that resides in the USA, outside of NYS.
 - Have a Canadian Indian status for one of the Haudenosaunee nations (Mohawk, Oneida, Onondaga, Cayuga, Seneca, or Tuscarora).
6. If eligible, file a Free Application for Federal Student Aid (FAFSA).
7. Must provide documentation of tribal/nation enrollment, either:
 - Canadian Indian Status Card.
 - Certificate or letter of tribal/nation enrollment on tribal letterhead.
 - Copy of student's tribal/nation enrollment card.
 - Copy of parents' or grandparents' tribal enrollment certificate or card, along with birth certificate with name proving relationship of parent and/or grandparent.
8. Maximum term award eligibility is based upon the term you started your academic career and is listed below (or until funds have been exhausted):
 - Undergraduate level – up to 10 terms to complete the first bachelor's degree.
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The University at Buffalo, In-State Tuition Scholarship/Grant, is designed to reduce out-of-state tuition to the cost of in-state tuition for any student that is a certified/enrolled citizen in any U.S. Federally recognized tribes and nations. The award is named in recognition of the Haudenosaunee/Six Nations Confederacy, and their land where UB is grateful to reside and operate.



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Amanda Casali
Kanien'kehà:ka (Akwesasne/St. Regis Mohawk)
Associate Director of Indigenous Academic Engagement

Aaron VanEvery
Six Nations, Cayuga, Wolf Clan
Community Outreach and Cultural Programming
Coordinator

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