



CONFERENCE PROGRAM



SATURDAY, APRIL 5, 2025

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



Storytelling through Art, Language and Action

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

Welcome to the 15th 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 & Barry White worked tirelessly to support students throughout their academic careers. It is with great honor that we carry on their legacy by continuing to support students in their names. Registration fees and raffles at dinner go to student support in the name of John Mohawk & Barry White.





















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.


















Please use this color key to identify sessions you may be interested in

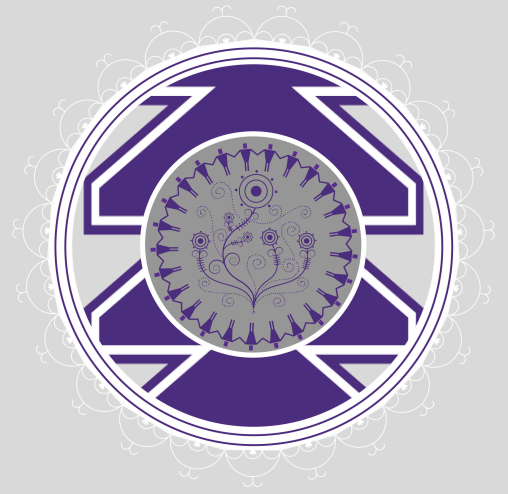
8:30 - 10:30 am	Breakfast (Foyer)	
9:00 - 9:20 am	Opening & Welcome (Cascades)	
9:30 - 10:30 am	Concurrent Session I:	
	Porter/ Deveaux	Language and Methodology - Paper Presentations <i>Papers:</i> <ul style="list-style-type: none"> Treaty-Based Translation: The Two Row Wampum as Methodology - Philippe Blouin (McGill University) Language Revitalization and Multilingualism in Haudenosaunee Communities - Montgomery Hill, PhD (Tuscarora, University at Buffalo) Are Anti-Platonic Conceptions of Relationships Soluble within Indigenous Worldview? An Attempt at Contributing to the Translatability Between Process Philosophy and Onkwe'onnehá Ontologies - René Lemieux (Concordia University) <i>Moderator:</i> Montgomery Hill, PhD (Tuscarora, University at Buffalo) 
	Whitney	The Kaswenta: Deepening our Understanding of the Three White Beads Between the Purple Rows - Panel Discussion <i>Panelists:</i> Bonnie Freeman, PhD (Algonquin/Mohawk, McMaster University) and Ellie Joseph (Mohawk, Six Nations) 
	Red Jacket	Family Stories - Paper Presentations <i>Papers:</i> <ul style="list-style-type: none"> On Death and Grief in the Time of COVID-19: A Diné Memoir - Jennifer Denetdale, PhD (Diné, University of New Mexico) Storytelling through the Lens - Rick Hill, HPhD (Tuscarora, Mohawk College) Free at Last: The Case for Leonard Peltier - Agnes Williams, HPhD (Seneca, Indigenous Women's Initiatives) <i>Moderator:</i> Mishuana Goeman, PhD (Tonawanda Seneca, University at Buffalo) 
	Olmsted	Health, Wellness and Cultural Knowledge - Paper Presentations <i>Papers:</i> <ul style="list-style-type: none"> <i>The Protector of Peace</i> Children's Book - Cindy Martin (Cayuga) Balance in Action - Nicole Thompson (Seneca, Community Member/Activist) <i>Moderator:</i> Jason Corwin, PhD (Seneca, University at Buffalo) 
	Cascades	Two Sides of the Waterway: Reflecting on the Erie Canal Bicentennial through an Indigenous Lens - Panel Discussion <i>Panelists:</i> Melissa Leonard (Buffalo History Museum), Paul Winnie (The Tonawanda Reservation Historical Society) and Brian Trzeciak (Buffalo Maritime Center) 

10:30 - 10:45 am	Health Break (Foyer)	
10:45 - 11:45 am	Concurrent Session II:	
	Governor's	The Burning of My Coldspring Home, A Meditation on Grief and Community Healing: Seneca Reflections on Forced Relocation for the Kinzua Dam Project <i>Presenter:</i> Caleb G. Abrams (Seneca, Coldspring Productions)  
	Porter/ Deveaux	Research Engagement - Paper Presentations <i>Papers:</i> <ul style="list-style-type: none"> The Turtle: Niagara Falls - Emma Wilson (Mohawk, Student Advocate for Friends of the Turtle) and Shaun Wilson (Mohawk, Friends of the Turtle) Designing a Center for the UB Department of Indigenous Studies - Nicholas Frantzeskos II (University at Buffalo) <i>Moderator:</i> Sarajane Gomlak-Green (Mohawk, University at Buffalo) 
	Whitney	Walking in Two Worlds: Creating a Safe Space for Our Relatives - Panel Discussion <i>Panelists:</i> Ja:no's Bowen (Seneca, Allegany Language Department) and Gahsëni'de' Hubbell (Cornell University) 
	Red Jacket	"This is not altruism... it's part of medicine": Trama-Informed Approaches to Equity, Diversity and Decolonization in a Healthcare System in Crisis - Panel Discussion <i>Panelists:</i> Sherri Vansickle (Onondaga, Brock University), Aliya Aragon and Margot Francis, PhD (Brock University) 
	Olmsted	Literary Actions for Worlds to Come - Paper Presentations <i>Papers:</i> <ul style="list-style-type: none"> Engaging Indigenous Literatures as Storywork for Anti-Colonial Praxis - Stephanie Waterman, PhD (Onondaga, University of Toronto) and Jennifer Brant, PhD (Mohawk, University of Toronto) Haudenosaunee Horror as an Apocalyptic Survival Guide - Emily Coon (Mohawk, University at Buffalo) The Breath of the Word: Honoring Story and Oral Telling Practices - Vera Palmer, PhD (Six Nations Tuscarora) <i>Moderator:</i> Laura Terrance, PhD (Mohawk, University at Buffalo) 
11:45 - 12:00 pm	Cascades	Seneca Antler Combs: Cultural Contexts and Bridging the Ancestral to Modernity - Panel Discussion <i>Panelists:</i> Hayden Haynes (Seneca, Onöhsagwë:de' Cultural Center/Seneca-Iroquois National Museum), Jamie Jacobs (Tonawanda Seneca, Curator for the Rock Foundation at the Rochester Museum and Science Center) and Maurice John Jr. (Oglala Lakota)   
	Health Break (Foyer)	
12:00 - 1:00 pm	Lunch (Cataract Room)	
12:00 - 1:00 pm	Cascades	John Mohawk Legacy Address: UB Haudenosaunee Archive, Resource and Knowledge (H.A.R.K.) Team Theresa McCarthy, PhD (Onondaga, Beaver Clan), Mishuana Goeman, PhD (Tonawanda Seneca), Mia McKie (Tuscarora, Turtle Clan) and Waylon Wilson (Tuscarora, Deer Clan)

1:15 - 2:30 pm	Keynote Address (Cascades)	
	More than Words: Seeing, Sensing and Sharing Stories Speaker: Jolene Rickard, PhD (Tuscarora, Turtle Clan), Artist and Associate Professor of Art History and Visual Studies, Cornell University	
2:30 - 2:45 pm	Health Break (Foyer)	
2:45 - 3:45 pm	Concurrent Session III:	
	Governor's	Empowering Voices: The Premiere of <i>She Carries It Forward</i> - Panel Discussion <i>Panelists:</i> Evin Schwartz (Beluga), Lottie Gill (Tuscarora, Gowanda Central), Lauren Huff (Seneca, Gowanda Central), Amanda Austin (Silver Creek) and Michael Drezek (Lakeshore)  
	Porter/Deveaux	Indigenous Knowledge in Action - Paper Presentations <i>Papers:</i> <ul style="list-style-type: none"> Indigenous Mathematics through Stories - Edward Doolittle, PhD (Kenyen'keha:ka, First Nations University of Canada) Learning through Play: Inquiry-Based Games and Haudenosaunee Language Revitalization - Sarajane Gomlak-Green (Mohawk, University at Buffalo) The Art of Language Learning - Damien Webster (Seneca, Honöta:öniH Hënödeyësdahgwa') <i>Moderator:</i> Shannon Seneca, PhD (Mohawk, University at Buffalo) 
	Whitney	Language and Land - Paper Presentations <i>Papers:</i> <ul style="list-style-type: none"> Reconnection to Land, Water, Fire and Air - Steven Ballantyne Sweet Berries for Good Thoughts: Language Revitalization and Ecological Knowledge through Indigenous Children's Literature - Dominique Daye Hunter <i>Moderator:</i> Jason Corwin, PhD (Seneca, University at Buffalo) 
	Red Jacket	Digital Rematriation: Uncovering Indigenous Voices in Twentieth-Century Ontario Newspapers - Panel Discussion <i>Panelists:</i> Feather Maracle (Six Nations Public Library), Brendan Edwards (Queen's University) and Jane Griffith, PhD (Toronto Metropolitan University) 
	Olmsted	Community-Centered Graduate Student Research: Qgyqhsraniyqhsdqh, Doodem and Gaayhlxid/Giihlagalgang - Paper Presentations <i>Papers:</i> <ul style="list-style-type: none"> Building Clan Awareness: A Community-Based Model for Revitalizing Doodem Governance on Walpole Island FN (Bkejwanong) -Tia Kennedy (McMaster University) Safeguarding Indigenous Autonomy: DRIPA's Role in Protecting Indigenous Rights in British Columbia - Kelsy Chan (McMaster University) Qgyqhsraniyqhsdqh: The Relationship Between Haudenosaunee Identity and Food Decisions - Kendal Garlow (McMaster University) <i>Moderator:</i> Robert Caldwell, PhD (Choctaw-Apache Community of Ebarb Louisiana, University at Buffalo)  
	Cascades	"the story will not be lost...": The Legacy of Deskaheh Levi General, 1873-1925 - Panel Discussion <i>Panelists:</i> Rick Hill, HPhD (Tuscarora, Mohawk College), Allan Downey, PhD (Dakelh, Nak'azdli Whut'en, McMaster University), Tekenikhon Doreen (Mohawk, McMaster) and Rick Monture, PhD (Mohawk, McMaster University)  

3:45 -4:00 pm	Health Break (Foyer)	
4:00 - 5:00 pm	Concurrent Session IV:	
	Governor's	Power of Storytelling - Paper Presentations <i>Papers:</i> <ul style="list-style-type: none"> Kahhori and the Marvel Studios: The Making of an Historical Epic - Doug George-Kanentiio (Mohawk) Exploring Displacement, Mixed Identity and Generational Trauma through Poetry and Traditional Coast Salish Storytelling - Isabel Fernando (Upper Skagit and Samish, University at Buffalo) "What are you?" Racial hybridity: Illustrating Dehumanizing Ideologies - Fileve Tlaloc (University of Pittsburgh-Bradford) <i>Moderator:</i> Shannon Seneca, PhD (Mohawk, University at Buffalo)  
	Porter/ Deveaux	Protect the Tract - Panel Discussion <i>Panelists:</i> Courtney Skye (Mohawk, PTT and University of Toronto) Carole Monture (Mohawk, Wolf Clan, Six Nations, and Serena Mendizabal (Cayuga, Wolf Clan/Panamanian, Six Nations)  
	Whitney	The Story of R.G. Miller: Tsi Non:we Entewaha'hara'ne (Our Path Forward) and Ionáktote Aetewatatia'tanónhstate' (There is Space Set Aside for Us to Make it Safe for Ourselves) - Panel Discussion <i>Panelists:</i> Neal Keating, PhD (SUNY Brockport) and Lauren Jimerson (Seneca) 
	Red Jacket	Screen Beading - Panel Discussion <i>Panelists:</i> Melissa Johns (Mohawk) and Asha Veeraswamy (Seneca) 
	Olmsted	Health Research Practices - Paper Presentations <i>Papers:</i> <ul style="list-style-type: none"> Changing Smoke - Kody Doxtater (Mohawk, Simon Fraser University) The Indigenous Interactive Trauma Reduction Model for Community Restoration: A Solution-focused Framework for Practitioners - Rebecca Rasnake (University at Buffalo) Reclaiming Health: Developing Tribal Epidemiology Departments - Dean Seneca (Seneca, Seneca Scientific Solutions+) and Nicholas Blatto (Seneca Scientific Solutions+) <i>Moderator:</i> Meredith Palmer, PhD (Six Nations Tuscarora, University at Buffalo) 
	Cascades	"the story will not be lost...": The Legacy of Deskaheh Levi General, 1873-1925 - Panel Discussion (continued) <i>Panelists:</i> Deskaheh Steve Jacobs (Cayuga, Bear Clan), Carol Jacobs (Clanmother, Cayuga, Bear Clan), Jolene Rickard, PhD (Tuscarora, Cornell University), Susan Hill, PhD (Mohawk, University of Toronto) and Rick Monture, PhD (Mohawk, McMaster University)  
5:00 - 5:15 pm	Health Break (Foyer)	

5:15 - 6:15 pm	Concurrent Session V:	
	Governor's	Dasgegahdôha'! - Panel Discussion <i>Panelists:</i> Ashley Maracle (Mohawk, Bawaadan Collective), Yuma Hester (Anishinaabe/Cree, Bawaadan Collective), Kaniehtenhawi Deer (Mohawk) and Ben Hill (Mohawk)   
	Porter/ Deveaux	Law Stories: Indigenous Laws from Stories - Panel Discussion <i>Panelists:</i> Hadley Friedland, PhD (University of Alberta, Wahkohtowin Law and Governance Lodge) and Koren Lightning KC (Legal Director of Wahkohtowin Law and Governance Lodge) 
	Whitney	Sharing Stories from the Grand River - Panel Discussion <i>Panelists:</i> Leslie Wexler (Métis Nation of Ontario, George Brown College), Raweno:kwas William Woodworth, PhD (Mohawk, University of Waterloo Elder in Residence) and Matt Borland, PhD (University of Waterloo) 
	Olmsted	Projects and Pedagogy - Paper Presentations <i>Papers:</i> <ul style="list-style-type: none"> The Seneca Combs Project: Re-storying Art and Archaeology - Dusti Bridges (Cornell University) Fostering Urban Sites of Resistance in the Native Slipstream - Jean-Luc Pierite (Tunica-Biloxi Tribe of Louisiana, University at Buffalo) The Art of Collaboration in Indigenous History Courses - Robert Caldwell, PhD (Choctaw-Apache Community of Ebarb Louisiana, University at Buffalo) <i>Moderator:</i> Meredith Palmer, PhD (Tuscarora, University at Buffalo) 
	Cascades	Decolonizing Sports - Paper Presentations <i>Papers:</i> <ul style="list-style-type: none"> "Healing through Hane' and Hoops in Rez Ball" - Renae Watchman, PhD (Diné/Tsalagi, McMaster University) Through a Decolonial Lens: A Photo Story of the Haudenosaunee Nationals and the Road to the LA28 Olympics - Brandon Joseph, PhD (Koyukon Athabaskan & Muskogee Creek, Decolonize Sports/Western Washington University) and David Tiger-Cortes (Muskogee Creek & Boricua, Decolonize Sports) Decolonizing Sports Imagery - Marc Isaacs (Mohawk) <i>Moderator:</i> Kevin Lujan Lee, PhD (Chamoru, University at Buffalo) 
6:15 - 6:30 pm	Coming Together	
6:30 - 8:00 pm	Buffet Dinner (Cataract Room)	

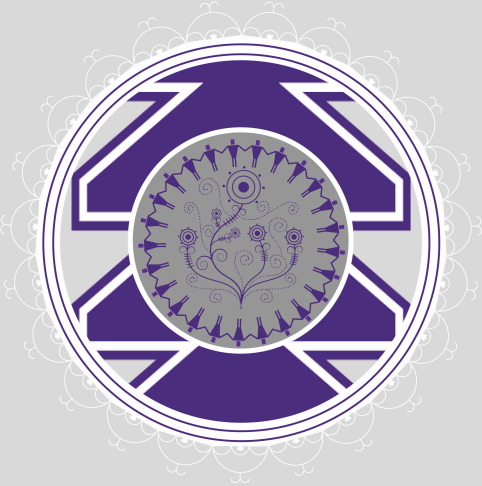


Keynote Address

Jolene Rickard



Dr. Jolene Rickard is an enrolled citizen of the Skarù-rę? - Tuscarora Nation, Turtle Clan, and associate professor of Indigenous Art in History of Art and Visual Culture at Cornell University where she also holds affiliations with American Studies, American Indian and Indigenous Studies, and Art and Performance and Media Studies. Recent contributions include an essay on Sovereignty and Futurity in *The Routledge Companion to Indigenous Art Histories in the United States and Canada*, 2023, and a curatorial intervention, *Deskaheh à Genève, 1923-2023 : Défendre la souveraineté des Haudenosaunee / Deskaheh in Geneva, 1923-2023 : Defending Haudenosaunee Sovereignty* (Geneva, Switzerland, 2023). Jolene is on the editorial board of *American Art*, a founding board member for the Otsego Institute for Native American Art and an advisor to GRASAC - The Great Lakes Alliance for the Study of Aboriginal Arts and Culture. She received a Ph.D. from the former American Studies Department at SUNY Buffalo.



John Mohawk Legacy Address



UB Haudenosaunee Archive, Resource and Knowledge (H.A.R.K.) Team

Theresa McCarthy, PhD (Onondaga, Beaver Clan), Mishuana Goeman, PhD (Tonawanda Seneca),
Mia McKie (Tuscarora, Turtle Clan) and Waylon Wilson (Tuscarora, Deer Clan)

This year's John Mohawk Legacy Address introduces the Haudenosaunee Archive, Resource, and Knowledge (HARK) Portal undertaken by a team of Indigenous researchers based at the University at Buffalo (UB). HARK is a project focused on digital archiving, digital infrastructure development, and resource collection. The inaugural collection commemorates over 50 years of Indigenous Studies, emphasizing UB's impact on the discipline, communities, and the development of programs and departments across universities. The HARK team also provides technical training and research support for archiving initiatives throughout Haudenosaunee territories. This presentation will highlight key priorities of the HARK project, including its approach to place-based, digital issues, and practices of care across institutions that cross borders.



Concurrent Session I: 9:30 - 10:30 am

Language and Methodology

Treaty-Based Translation: the Two Row Wampum as Methodology - (Porter/Deveaux) - Philippe Blouin (McGill University)

The translation of core Iroquoian concepts necessarily determines their reception within colonial society, with significant social and political repercussions. This presentation explores ways in which Haudenosaunee oral narratives pertaining to wampum and treaty relationships with settlers can inspire new approaches to translating Iroquoian words and worldviews. In particular, the Silver Covenant Chain and Two Row Wampum, which advocate a mutual respect of cultural differences, suggest preventing both assimilation and cultural appropriation in translation work. Minding the gap between cultural meanings involves highlighting differences between forms of life, a key issue in semiotics and anthropology diversely named “transmutation” (Carlos Severi), “transduction” (Micheal Silverstein) or “controlled equivocation” (Eduardo Viveiros de Castro). On the basis of discussions with Knowledge Keepers and native speakers, this presentation demonstrates how the Two Row Wampum challenges prevalent translations of important Kanien'kehá:ka concepts. The customary translation of Kaianerekó:wa into “Great law of peace” glosses over the syntagm Kaiána, rather referring to a “path” and “footprints”. The same problem applies to the translation of Roíá:ner into “Chief”, which also has a politically charged connotation specific to its European background. By contrast, translations using “path” and “footprints” ground these concepts within Onkwe’onwehnéha (Indigenous) ways of life, while still being equivalents which non-Native audiences can relate to and understand.

Language Revitalization and Multilingualism in Haudenosaunee Communities - (Porter/Deveaux)
- Montgomery Hill, PhD (Tuscarora, University at Buffalo)

Language revitalization efforts within Indigenous (Haudenosaunee) communities serve as a vital component of cultural resurgence, a counterforce to the historical legacy of colonialism, with the goal of upsetting colonial norms around language and reconstructing a thriving multilingual society. Indigenous languages have come to near extinction due to assimilationist and racist policies and actions towards users of Indigenous languages. This presentation will discuss how contemporary revitalization projects across Haudenosaunee territories are creating connected communities and actively leveraging strategies for revitalization which include multilingualism. This will be accomplished by discussing the author's experiences in language revitalization as a linguist as well as a community member. I will also address the moral and historical imperative for all individuals, Indigenous and non-Indigenous, to engage in language learning initiatives and participate in language and culture revitalization. By dismantling colonial mindsets that limit linguistic space to a single dominant language, society as a whole can embrace the empowerment and resilience that emerges from communal support of multiple languages. Ultimately, this work underscores how revitalizing Haudenosaunee languages bolsters cultural survival, and furthermore, advocates for an inclusive more multilingual future—one that recognizes the fundamental rights of Indigenous communities to speak and share their heritage history, and more importantly, enables them to do so.

Are anti-Platonic conceptions of relationships soluble within Indigenous worldview? An attempt at contributing to the translatability between process philosophy and Onkwe’onwehnéha ontologies - (Porter/Deveaux) - René Lemieux (Concordia University)

What I would like to propose is to compare, in an attempt at “translating,” the mode of Onkwe’onwehnéha languages, with a focus on relationships (in particular personal pronouns and possessive adjectives), and philosophies that I would describe as anti-Platonic (in particular Gilles Deleuze’s, which can be qualified as a “process philosophy”). These relatively marginal philosophies focus on “becoming” rather than essence (a feature of Platonic philosophy). Kanien’kéha (or Onkwe’onwehnéha), for example, is an Iroquoian language famous for its complex pronoun system. This system reflects a way of thinking that could be formulated as follows: relations precede essence – they are primal. In Kanien’kéha, we must announce how and with whom the relationship is formed. For example, the word “mother” isn’t first, it’s already part of a whole nexus of relationships. Anyone studying the language will learn the word “akenisténha” (“my mother”), which could also be translated as “she mothers me,” long before forming a hypothetical abstraction like “kanistén’sera” (the concept of “mother,” constructed with the 3rd person agent ka– and the nominalizer –’sera). Incidentally, Gilles Deleuze gives a similar example in *L’Abécédaire*, in which the abstract concept of “mother” (who would be neither the daughter nor the sister of anyone) is said to be the insignia of Platonic philosophy. Beyond a somehow futile intellectual exercise of comparison, my aim is to propose an attempt to better understand the translatability between ontologies, and sketch out a possible new development of this new understanding, especially for Canadian law.

Abstracts

Concurrent Session I: 9:30 - 10:30 am

The Kaswenta: Deepening our understanding of the Three White Beads Between the Purple Rows - (Whitney)
- Bonnie Freeman, PhD (Algonquin/Mohawk, McMaster University) and Ellie Joseph (Mohawk, Six Nations)

This presentation discusses how relationships are formed and deepening among the Haudenosaunee, allies, and neighboring communities along the landscape and waterway of the Grand River in Ontario, Canada, centered on the tenets of the Deyohahá:ge Kaswenta. The need for this annual grassroots community event known as the Two Row on the Grand River Canoe Paddle evolved from Six Nations community members and allies after paddling on the Hudson River in 2013 on the Two Row Renewal from Albany, N.Y. to N.Y.C. This presentation simultaneously explores how the Kaswenta, through a land/water-based experience over the past 9 years, has tapped into and mobilizes knowledge and understanding between the Haudenosaunee and their ally neighbors while traveling in a canoe/kayak along the Grand River.

Family Stories

On Death & Grief in the Time of COVID-19: A Diné Memoir - (Red Jacket)
- Jennifer Denetdale, PhD (Diné, University of New Mexico)

This presentation will focus on my memoir in progress in which the death of my mother from cancer is central to my story. COVID-19 brought much grief to our Indigenous communities and for the Diné, it was also an especially traumatic time as we mourned the loss of so many of our relatives, including our elders, of which fifty died from COVID in a bordertown nursing home near the Navajo Nation. The appearance of COVID in our Diné communities happened as my mother succumbed to cancer after a three-month struggle to recover. In this session, I will share my memoir, to reflect on my research into Diné thought and practices on death and care-taking. This topic is difficult to broach and yet, as I have learned, it is time to remember our former practices as Indigenous peoples and Diné, for our stories include the end of life, death, and how our relatives drew on ancient teachings during a time of loss and grief. My stories include my work as the former chair of the Navajo Nation Human Rights Commission and how we addressed the bordertown funeral homes and mortuaries that have taken control of our end-of-life practices and my support, a community based research, of one of our esteemed traditional practitioners who was awarded a Luce Indigenous Knowledge Fellowship to learn more about our Diné end-of-life teachings.

Storytelling through the Lens - (Red Jacket) - Rick Hill, HPhD (Tuscarora, Mohawk College)

Stories drive my personal art. Some stories I heard from relatives. Others, I heard from Longhouse people, and even more I read from a variety of sources. Some stories are created in my head that are made real through my photography and painting. Ernest Smith, Tonawanda Seneca, introduced me to visual storytelling through his work to illustrate old stories. I then collected stories from community-based storytellers in the 1970s and created a series of works to reflect what I had heard or witnessed on my journey to understand myself as a Haudenosaunee. At the same time, I interviewed a number of traditional artists, learned of their ideas about creativity, and used my camera to create visual stories about them and their work. I turned my lens towards my family, ironworkers, lacrosse players, and other Haudenosaunee people to expand the storytelling of our real lives. My paintings reflected that which the camera could not capture, rounding out my running commentary of how we present ourselves to the world. This presentation will share what I learned in the 55 years of making images and allow us to consider how art can be a collective memory shared across the generations.

Abstracts

Concurrent Session I: 9:30 - 10:30 am

Free at Last: the case for Leonard Peltier - (Red Jacket) - Agnes Williams, HPhD (Seneca, Indigenous Women's Initiatives)

This presentation delves into the story of Leonard Peltier, placing his story within the broader context of Pine Ridge Reservation and its history as a site of resistance and exploitation. It explores the intersecting struggles of Indigenous communities, systemic injustice, and environmental destruction. Pine Ridge Reservation, already burdened by poverty and marginalization, became a flashpoint during the 1970s. It was designated a "national sacrifice area," where uranium mining operations devastated the land and exposed its people to dangerous radioactive waste. One area on the reservation was specifically designated for uranium waste disposal, epitomizing the federal government's disregard for Indigenous lives in the pursuit of profit. During this time, Pine Ridge also became a violent battleground, with federal agents surveilling and intimidating activists, leading to heightened tensions between Indigenous peoples and the U.S. government. It was in this fraught environment that Leonard Peltier, a member of the Turtle Mountain Band of Chippewa Indians and a key figure in the American Indian Movement (AIM), was accused and controversially convicted of the 1975 shooting of two FBI agents. His imprisonment has since become a symbol of injustice, highlighting the broader struggles of Indigenous peoples against systemic oppression. This session examines the history of Pine Ridge, the injustices surrounding Peltier's case, and the ongoing fight for his freedom, urging reflection on the cost of federal policies and the resilience of Indigenous people.

Health, Wellness and Cultural Knowledge

The Protector of Peace Children's Book - (Olmsted) - Cindy Martin (Cayuga)

I write as Eahwahewi and my books are *Recover Rebuild Reclaim Self*, *The Protector of Peace* and *If My Paddle Could Sing*. These books utilize our cultural knowledge to teach about wellbeing and help prevent or cope with unhappiness.

Balance in Action - (Olmsted) - Nicole Thompson (Seneca, Community Member/Activist)

I will share ancestral knowledge about our mental, emotional, physical and spiritual balance. I will share teachings that our ancestors used to stay in balance and how we can utilize that knowledge today. We may recognize how our actions keep us in balance in today's world and tap into our ancestral ways to help us achieve balance in our own lives.

Two Sides of the Waterway: Reflecting on the Erie Canal Bicentennial Through an Indigenous Lens - (Cascades) - Melissa Leonard (Buffalo History Museum), Paul Winnie (The Tonawanda Reservation Historical Society) and Brian Trzeciak (Buffalo Maritime Center)

As communities celebrate the bicentennial of the Erie Canal, this panel shines a light on its lesser-known legacy—the devastating impact on Indigenous peoples and the environment. While the Erie Canal symbolizes innovation and economic growth, its construction and expansion came at a tremendous cost. For the Haudenosaunee, including the Seneca and other Indigenous nations, the canal led to extensive land loss, forced removals, and the erosion of traditional ways of life. Sacred lands were flooded, burial sites desecrated, and treaties violated, leaving an indelible mark on Native communities. The environmental consequences were equally devastating, as ecosystems were irreparably altered and waterways polluted in the name of industrial advancement. This panel addresses the urgent need to confront this history and elevate the suppressed narratives of those displaced by the canal's construction. Panelists will explore how commemorations of the Erie Canal's legacy can integrate honest reflections on its consequences and discuss efforts to restore justice to Indigenous communities impacted by its creation. The session will conclude with a call to action for attendees: to push for meaningful acknowledgment of this history, ensure inclusive storytelling in future commemorations, and advocate for restorative measures to address the cultural and environmental harm caused by this monumental project. By doing so, we can confront the dual legacy of the Erie Canal and work toward a more just and equitable future.

Abstracts

Concurrent Session II: 10:45 - 11:45 am

The Burning of My Coldspring Home, A Meditation on Grief, Community and Healing: Seneca Reflections on Forced Relocation for the Kinzua Dam Project - (Governor's) - Caleb G. Abrams (Seneca, Coldsprings Productions)

The construction of the Kinzua Dam in the mid-1960s resulted in the forced relocation of hundreds of Seneca people and the inundation of over 10,000 acres of treaty-protected Seneca lands on their Allegany Territory. The destruction involved the clear-cutting of lowlands along the Allegheny River, the desecration of Seneca burial grounds, and the burning of family homes, schools, stores, churches, and the longhouse in Jonegano:h (Coldspring), one of several Seneca communities in the path of the reservoir and flood plain. This devastated the Allegany community's connection to ancestral land-based practices, subsistence lifestyles, and language transmission for generations.

Stephen Gordon (Seneca, Turtle Clan) was twelve years old when he and his family were removed from their home in Jonegano:h. In his 2019 memoir, "The Burning of My Coldspring Home" Gordon reflects on the experience and the decades of grief, and eventual healing, that followed. Filmmaker Caleb G. Abrams (Seneca, Wolf Clan), whose family was also forcibly relocated from Jonegano:h, brings this story to life in his short film also titled, *The Burning of My Coldspring Home*, weaving together Gordon's poignant narrative, archival footage, and original cinematography.

This session invites attendees to engage with the film as both a historical document and an artistic expression of survival from a distinctly Seneca perspective and to reflect on the role of cinema in amplifying Indigenous voices in contemporary discourse. It invites attendees to reckon with the ongoing settler-colonial projects that continue to affect Indigenous communities locally and globally and to reckon with the generational impacts of such machinations.

Research Engagement

The Turtle: Niagara Falls - (Porter/Deveaux) - Emma Wilson (Mohawk, Student Advocate for Friends of the Turtle)

This presentation is about the efforts of the Friends of the Turtle (Native American Cultural Center for the Living Arts) group in getting support from the Western New York area. Our mission is to save The Turtle in Niagara Falls and have it updated and re-purposed as a year-round community asset for residents and as a tourist destination for learning.

Designing a Center for the UB Department of Indigenous Studies - (Porter/Deveaux) - Nicholas Frantzeskos II (University at Buffalo)

Working with the Department of Indigenous Studies (IDS), this thesis examines the overlapping relationships between Indigenous Design Philosophy and Western Design Philosophy to create a new form of design called "Haudenosaunee Design". What are the ideas and opportunities for discussion that can evolve from that third space that can benefit both parties? How can both fields bridge the gap to create a new way of representation that can establish a common ground for everyone, allowing for an evolution of architecture where both fields interact. This builds on IDS' longstanding legacy as a key location for Haudenosaunee and Indigenous studies. With all the research gathered this thesis will conclude with the design of a building or a space, examining how architecture can be a catalyst to promote Indigenous Culture on UB North Campus through design, construction systems, and materials. The goal is a building that is inclusive towards local and global Indigeneity while being a space that engages non-Indigenous students as well. All of my design work -- including models and drawings will be donated to the IDS department, which can be used for awareness-building, community engagement, fundraising, and more. All of my research and analysis of sites on North Campus will be made available to the IDS department for future use. I hope my research and design project will help the IDS community envision future possibilities.

Abstracts

Concurrent Session II: 10:45 - 11:45 am

Walking in Two Worlds: Creating a Safe Space for Our Relatives - (Whitney) - Ja:no's Bowen (Seneca, Allegany Language Department) and Gahsëni'de' Hubbell (Cornell University)

Our traditional teachings equip us with all of the knowledge we need in order to walk about the Earth with a good mind. By grounding ourselves in these teachings, we can both set a good path for ourselves while simultaneously helping those still finding theirs. In our case, walking in two worlds has been difficult, and having a good mind has often been difficult while trying to navigate this hardship. Instead of giving up on this journey, both of us have found our ways to walk about the Earth with the tools we need to stay on a good path. In this presentation, we will discuss our academic work (including both Haudenosaunee and Western academia); ways in which we have merged this work together; the passing down of knowledge from generation to generation; and tools we have equipped ourselves with on this journey.

"This is not altruism... it's part of medicine": Trauma-informed Approaches to Equity, Diversity and Decolonization in a Healthcare System in Crisis - (Red Jacket) - Sherri Vansickle (Onondaga Brock University), Aliya Aragon and Margot Francis, PhD (Brock University)

Our research is focusing on the experiences of Health Care Professionals who are leaders in the field of Equity, Diversity and Inclusion. We foreground their critical and candid insights reflecting on the systemic challenges faced by HCP and health system users and their efforts to develop meaningful interventions despite this context. We focus on the research question: How do health care leaders take up decolonization, equity, diversity, and inclusion (DEDI) education and policy initiatives when systemic underfunding, staff shortages, cognitive overload and the aftermath of the COVID 19 pandemic all undermine the day-to-day functioning of the health system?

Literary Actions for Worlds to Come

Engaging Indigenous Literatures as Storywork for Anti-colonial Praxis - (Olmsted) - Stephanie Waterman, PhD (Onondaga, University at Toronto) and Jennifer Brant, PhD (Mohawk, University of Toronto)

In this session, we share our work with Indigenous literatures (Brant, 2024) and Storywork (Archibald, 2008) by intentionally centering them as anti-colonial praxis in teacher education and higher education courses. Understood as theoretical encounters, stories can be shared and received in ways that engage the heart, mind, body, and spirit. Storywork is about the power of stories, and the power of working with stories, as they help students see themselves in relation to the kind of anti-colonial work that we need and see how they can take that into practice. Storywork also helps students locate knowledge in themselves, something not often recognized by Western colonial systems. To demonstrate how we engage with Indigenous literatures, Brant will share how she extends Lee Maracle's *Ravensong* (2002) to inspire a vision of Matriarchal Worlding as a process that is rooted in the community knowledges, specifically matriarchal worldviews, that have existed since time immemorial and are rooted in relations to our human and non-human kin. By sharing stories in master's level student affairs courses, Waterman intentionally centers story for students to "see" theory, and for students to locate the knowledges, emotions, that they bring into the academy and their work with students. Collectively, we both extend intersectional analyses to our anti-colonial engagements with Storywork and share how we both engage with Black feminist scholars. As we delve deeper into Black and Indigenous feminist literatures, we learn about the camaraderie and friendships that shape our understandings of the necessity of intersectional solidarities within anti-colonial praxis.

Abstracts

Concurrent Session II: 10:45 - 11:45 am

Haudenosaunee Horror as an Apocalyptic Survival Guide - (Olmsted) - Emily Coon (Mohawk, University at Buffalo)

The Haudenosaunee Creation Story begins with Sky Woman's fall—an apocalyptic event that transformed disruption into a collaborative act of world-building. Sky Woman moves through fear and loss to create this world, embedding a pedagogy of relationality, reciprocity, and sovereignty into the land itself. This cyclical process of confronting horror to navigate destruction and dream of new worlds is echoed in many Haudenosaunee (scary) stories. These narratives are not just remnants of the past but living frameworks for addressing contemporary apocalyptic realities. They teach us that radically different futures can emerge through collective effort, relational accountability, and care, offering a practical survival guide for how to navigate immense grief, apocalyptic destruction, and systemic collapse. Seemingly, not much has changed and this work remains deeply relevant. We live in a world shaped by settler colonial violences, global pandemics, catastrophic forest fires, invasive microplastics, and Indigenous communities that still don't have clean drinking water; we are living in our ancestors' dystopian future. This presentation explores the concept of apocalyptic land-based pedagogy, drawing on Haudenosaunee horror to show how confronting grief, terror, and rage is necessary for (re)building more relational and transformational futures.

The Breath of the Word: Honoring Story and Oral Telling Practices - (Olmsted) - Vera Palmer, PhD (Six Nations Tuscarora)

The value and meaning in the spoken word include intention and reciprocity--the interaction of speaking and listening. These are powerful cohesives in any community. But as Indigenous Peoples, we're constantly challenged today with the paradox of reclaiming and upholding the sacredness of our speaking practices, and at the same time working with, (often against) the high privilege assigned to the words of written documents...treaties, Papal Bulls, legal writs, academic texts, etc. So, let's (re)consider together the nature of orality: its situation in the body, issues of truth and authenticity, and the possible limitations of any representational system -- of language itself.

Seneca Antler Combs: Cultural Contexts and Bridging the Ancestral to Modernity - (Cascades)

- Hayden Haynes (Seneca, Onöhsagwë:de Cultural Center/Seneca-Iroquois National Museum), Jamie Jacobs (Tonawanda Seneca, Curator for the Rock Foundation at the Rochester Museum and Science Center), Maurice John Jr. (Oglala Lakota)

The practice of antler carving in Hodínöhsö:ni:h communities was severely interrupted by settler-colonialism in the late-1700's. A key reason for this disruption was the Sullivan-Clinton campaign. Efforts were made via the Indian Arts Project (1935-1941) to retrace knowledge, and reconnect to the importance of the ancestor-made combs. Then, in the latter half of the 20th century artists such as Stan Hill Sr. continued these efforts. Today, it's estimated that there are 8 regularly practicing Hodínöhsö:ni:h antler carvers. The majority of (what very little) has been studied and written on these ancestor-made antler combs has been done by non-Natives. Therefore, our Hodínöhsö:ni:h perspective has been omitted. With our lived memory reaching back only a couple generations, the need to tell these stories, learn, and take action is paramount. As we navigate the 21st century conversations must be had to remember, interpret, and in some cases reimagine the uses, meanings, and importance of these combs, which are still used today. Our 3-part, non-traditional presentation will touch upon the 3 conference themes: art, language, and action. Jamie will provide cultural, linguistic, and oral story contexts related to antler combs. Hayden will discuss his ongoing efforts in the revitalization of the art of antler carving in Seneca communities. Maurice will show his short film (5 mins. 43 sec.) that documents a recent project where Hayden finished an ancestor antler comb "blank" that was recovered from Ganondagan, and has been held in the Rochester Museum & Science Center.

Abstracts

Concurrent Session III: 2:45 - 3:45 pm

Empowering Voices: The Premiere of She Carries It Forward - (Governor's) - Evin Schwartz (Beluga), Lottie Gill (Tuscarora, Gowanda Central), Lauren Huff (Seneca, Gowanda Central), Amanda Austin (Silver Creek), and Michael Drezek (Lake Shore)

Join us for an inspiring session of film and discussion centered around the documentary *She Carries It Forward*, a powerful story following Lottie Gill, a Haudenosaunee Native woman, and educator at Gowanda Middle School, as well as the girls' lacrosse coach. Lottie's journey as a global lacrosse competitor and cultural leader embodies the resilience of Indigenous women. This film highlights the enduring legacy of lacrosse, cultural pride, and the strength required to balance roles in both education and sports. Presented by the regional tri-district initiative, "Ögwe'ö:weh Perspectives," in collaboration with Gowanda Central, Lake Shore Central, Silver Creek Central, and Belouga, this event will bring together community members to engage in meaningful discussions about Native American culture, education, and the importance of providing students with opportunities to learn from these unique perspectives.

Indigenous Knowledge in Action

Indigenous Mathematics through Stories - (Porter/Deveaux) - Edward Doolittle, PhD (Kenyen'keha:ka, First Nations University of Canada)

Mathematics is generally presented from a colonial perspective, say as the mathematics learned in residential school, which is largely the same mathematics still taught in colonized school systems today. However, there are Indigenous mathematics, suppressed as Indigenous languages and spiritualities have been, which date from the earliest moments of Creation and are ours. In this talk, mathematician Edward Doolittle (Kenyen'kehake, Ohsweken) will explore some Rotinohsonni stories and the mathematics conveyed by them, in particular counting numbers and the design of the Peach Stone Bowl Game.

Learning Through Play: Inquiry-Based Games and Haudenosaunee Language Revitalization - (Porter/Deveaux) - Sarajane Gomlak-Green (Mohawk, University at Buffalo)

Language serves as a fundamental medium for the transmission of culture, history, and identity. However, Haudenosaunee languages are critically endangered, with no emerging or fluent speakers reported within the Buffalo, NY school district. To address this crisis, Native American Community Services (NACS) implemented the SEEDLINGS program. Funded by the Administration of Native Americans (ANA), SEEDLINGS delivers Haudenosaunee language instruction at the Native American Magnet School, targeting students during after-school hours during the academic year and six weeks in the summer. The initiative also emphasizes reinforcing cultural identity and engaging the broader community in language revitalization efforts. The Indigenous community in Buffalo, NY reflects cultural and linguistic diversity, with students demonstrating a strong desire to reconnect with their ancestral languages. To support this, the SEEDLINGS program employs inquiry-based pedagogical strategies prioritizing active learner engagement and critical thinking. One particularly effective method involves gamification, exemplified by an escape room-inspired activity designed to cultivate linguistic analysis, pattern recognition, and creative problem-solving. This approach shifts the focus from rote memorization to fostering cognitive connections, highlighting the dynamic and relational nature of language. Through actively engaging in one of these games, attendees will examine the theoretical and practical implications of inquiry-based methodologies and gamification in language revitalization. These strategies can enhance learner motivation, illuminate linguistic commonalities among Haudenosaunee languages, and contribute to their sustainability. By centering innovative pedagogical frameworks, this work advances efforts to ensure the resilience and perpetuation of Indigenous languages for future generations.

The Art of Language Learning - (Porter/Deveaux) - Damian Webster (Seneca, Honöta:öniH Hënödeyësdahgwa')

My presentation will talk about the similarities that exist between art and language learning. Just like an artist must develop a relationship with their media of choice, a language learner and teacher must also do the same. Advanced methods require more experience and experimentation. This carries over to language. As a learner, user, educator, and curriculum developer, I am constantly refining my techniques to be better at what I do.

Abstracts

Concurrent Session III: 2:45 - 3:45 pm

Language and Land

Reconnection to Land, Water, Fire and Air - (Whitney) - Steven Ballantyne (Woodland and Plains Cree)

I would like to propose a language class for anyone willing to understand not only their language, but others' too. Since September 2023, I found out I was able to understand Ojibway language although I am not Ojibway. I am Woodland and Plains Cree from Saskatchewan. I spoke to one of my close friends in Montana as he is Blackfoot, and I understood him too as he was shocked and so was I. Language comes from our heart, and our minds are meant for learning. To find understanding of your own language even if you do not know it, is to overcome your worst fear. My adopted father is Jimmy Ochiese who encouraged me to overcome my fear. Jimmy would constantly trigger me with words that were upsetting but understood why once I looked at the feeling. Once I became friends with my fear, I was able to understand others. To help people find understanding can be taught once people talk about their fears. So far, I have only taught a handful of people and found that some are not ready to face their fears. Anyone willing to face their fear are ready to find understanding. The problem many people have because of fear is anxiety. People with anxiety tend to have no brother to encourage them which explains the lack of air or, panic attacks. We are made from the land, born through water and if you are female you represent fire and if male you represent air. Someone who used to be in your life that was male or have hurt you, then anxiety happens. Our true family comes from another family which is why many lose closeness to their own siblings. Once our heart is opened then we can understand animals too that speak to us. When we touch a tree, we can hear it speak to us too. It is time I let the world know what they are capable of. To find understanding is also to connect to the land, water, fire, and air that we are all made from and is part of us. At one time, we communicated with loved ones through our environment, and because of fear and doubt, we lost it and became sad. Many people miss their loved ones who we used to be connected with through the environment, and once I show people how, they will find understanding of everything all around them.

Sweet Berries for Good Thoughts: Language Revitalization and Ecological Knowledge through Indigenous Children's Literature - (Whitney)
- Dominique Daye Hunter

Indigenous youth are 28 times more likely to commit suicide than the national average, largely due to negative media representation and a lack of cultural visibility. However, "Native communities with 50% or more fluent language speakers experience lower rates of mental health issues" (Elliott, 2019). Positive representation and language revitalization can increase resilience, particularly among Native children. This presentation will explore how Indigenous children's literature can support language revitalization, mental health, and traditional ecological knowledge. It will focus on the impact of my upcoming children's book, *Hasí Čhigō:yq* (Sweet Berry), which addresses intergenerational trauma from disconnection from the land and loss of plant knowledge, particularly in Afro-Indigenous communities with intersecting Black and Indigenous lived experiences. The book, written in Yesá:sahi with English subtitles, will be published on February 14, 2025. Shortly after, I will conduct two community readings—one in-person, one virtual—and gather pre- and post-assessments from southeastern Native families. These assessments will measure changes in youth language literacy, plant knowledge, food sovereignty, and overall wellness (i.e., physical, mental, emotional, and spiritual). The findings, available closer to the conference, will explore the book's impact on self-esteem, language revitalization, and the restoration of traditional ecological knowledge, with an emphasis on reconnecting youth to the land and their cultural heritage. This research will demonstrate how culturally relevant children's literature can foster resilience, support language revitalization, and encourage sustainable cultural practices, especially among Indigenous youth reconnecting to their traditional ways.

Abstracts

Concurrent Session III: 2:45 - 3:45 pm

Digital Rematriation: Uncovering Indigenous Voices in Twentieth-Century Ontario Newspapers - (Red Jacket) - Feather Maracle (Six Nations Public Library), Brendan Edwards (Queen's University) and Jane Griffith, PhD (Toronto Metropolitan University)

We will tell the story of a new action-oriented digital rematriation project. The Royal Ontario Museum currently houses 20,000+ clippings—news articles spanning 1964 to 1974—from Ontario newspapers. This largely unknown and publicly inaccessible collection, showing its wear after over 50 years of dust, tape, and glue, is a product of the ROM's commissioning of a newspaper clipping service, a common way in the twentieth century for institutions to stay informed on a topic. The clippings all centered on one keyword supplied to the clipping agency: "Indian." By hand, staff at the clipping service for ten years clipped any article with this term from more than 100 settler Ontario newspapers, from over 90 communities—a wide-ranging roster of newspapers, many of which have ceased to exist for decades and/or have never been indexed, microfilmed, or digitized. The clippings would originally have been a working resource for creating ethnology exhibits, in particular by both white settler curator Edward S. Rogers (1923-1988) and Anishinnaabe curator Basil H. Johnston (1929-2015), but now serve as an important artifact in their own right. Indigenous writers contributed to these newspapers as authors, and their writing is further represented in letters-to-the-editor and as quoted sources, offering direct and indirect perspectives during this historically significant period of activism and change. This presentation will focus specifically on examples of Haudenosaunee Voices in these newspapers and the stories being shared, as well as the project to connect these storytellers back to the Indigenous communities represented.

Community-Centered Graduate Student Research: Qgyohsraniyohsdoh, Doodem and Gaayhlxid/Gíihlagalgang.

Building Clan Awareness: A Community-Based Model for Revitalizing Doodem Governance on Walpole Island FN (Bkejwanong) - (Olmsted) - Tia Kennedy (McMaster University)

Traditional governance systems are a concept that asserts Indigenous sovereignty and allows for communal-based decision-making. For the Storytellers conference, I will discuss my Masters Community-based Research Project which weaves these two concepts of scholarly research and community engagement. I am developing a community-engaged model to raise awareness and understanding of the Clan (Doodem) system among the Walpole Island First Nation (Bkejwanong). The creation of this model will be shaped by interviews with social workers, educators, band councillors, Elders, knowledge keepers and young people. This model will evoke self-determination, cultural revitalization, and community-centered leadership that will thrive far into the future. My approach is critical because it models Decolonized research methodology to restore Doodem governance. Using social media platforms, particularly Facebook, has proven to be transparent, community-focused and led, inclusive, efficient, and capacity building. Actively listening to community members is key to understanding if and how Clan governance plays a role today, and how it could be better integrated into modern governance practice. As a first-year graduate student, I hope to show how my ongoing research will result in a community-based research project and framework that promotes cultural resurgence, self-determination, and community-centered governance. These will help First Nations to transition from Indian Act governance to Clan-based, Doodem governance systems, which is emblematic of Indigenous sovereignty.

Abstracts

Concurrent Session III: 2:45 - 3:45 pm

Safeguarding Indigenous Autonomy: DRIPA's Role in Protecting Indigenous Rights in British Columbia - (Olmsted)

- Kelsy Chan (McMaster University)

The British Columbia provincial government's implementation of the Declaration on the Rights of Indigenous Peoples Act (DRIPA), an adoption of UNDRIP, has been a crucial step toward aligning laws, policies, and sovereignty as a form of reconciliation with Indigenous nations. In the October 2024 provincial election, the Conservative leader of British Columbia openly declared his opposition to DRIPA, and the party continued to gain support from the public. This persistent threat to repeal important legal protection measures that preserve title and rights, to ensure Indigenous Peoples' survival and well-being has shaken the achievements that Indigenous Peoples have been striving for and accomplished. For the 2025 Storytellers Conference, I will present my graduate major research paper topic wherein I analyze will the negotiation processes in the historic provincial agreements, specifically the Gaayhllxid/Giihlagalgang "Rising Tide" Haida Title Lands Agreement, using secondary research to examine the success and barriers that have arisen since the establishment of DRIPA. This research highlights how DRIPA enabled negotiations between the Haida Nation and the British Columbia government, and assesses the fate of other current negotiations between other nations and the British Columbia government if DRIPA is revoked. Maintaining DRIPA is critical for ensuring sovereign rights and fostering relationships between the government and Indigenous peoples. Pursuing my research is novel as there is a scarcity of scholarship on successful Indigenous legislation. Implementing legislation like DRIPA establishes the framework and serves as a model for other Canadian provinces to emulate, which facilitates their responsibilities of reconciliation with Indigenous Peoples.

Qgyqhsranyíqhsdqh: The Relationship Between Haudenosaunee Identity and Food Decisions - (Olmsted) - Kendal Garlow (McMaster University)

Currently, Haudenosaunee food is understood as a non-comprehensive and itemized list of ingredients, with its connection to Haudenosaunee identity excluded from its definition. Expanding on the "Healthy Roots" food study, this research explores how food choices serve as expressions of identity within the Haudenosaunee community, with the goals of revitalizing traditional culinary practices and promoting cultural resilience. This study aims to deepen the understanding of the relationship between food and identity and inform nutrition programming to integrate culturally significant foods, recognizing them as Qgyqhsranyíqhsdqh—a Cayuga language word meaning "the life or air that sustains us." In partnership with the Six Nations Department of Well-Being, my graduate community-based research project interviews former "Healthy Roots" study participants, local knowledge keepers, and community members. I plan to explore how food decisions help shape their identity. Ultimately, this work encourages community members to consider their relationship with food and identity and prompts healthcare specialists within the Six Nations Department of Well-Being to improve existing food programming. Food choices are an expression of identity and acknowledging this is a critical step toward food sovereignty within the Six Nations community. My project seeks to deepen the community's understanding and relationships with food and identity, empowering them to incorporate Haudenosaunee culinary practices into their routine and recognizing their connections to food and identity.

Abstracts

Concurrent Session III & IV: 2:45 - 5:00 pm

“the story will not be lost...”: The Legacy of Deskaheh Levi General, 1873-1925 - (Cascades) - Deskaheh Steve Jacobs (Cayuga, Bear Clan), Carol Jacobs (Clanmother, Cayuga, Bear Clan), Jolene Rickard, PhD (Tuscarora, Cornell University), Susan Hill, PhD (Mohawk, University of Toronto), Rick Hill, HPhD (Tuscarora, Mohawk College), Allan Downey, PhD (Dakelh, Nak'azdli Whut'en, McMaster University), Tekenikhon Doreen (Mohawk, McMaster University) and Rick Monture, PhD (Mohawk, McMaster University)

This year marks the 100th anniversary of the passing of Levi General, better known as Deskaheh, Cayuga Small Bear Clan chief of the Haudenosaunee Confederacy Council at Grand River. His story of resistance is well known among the Haudenosaunee, and his visits to the UK and League of Nations in Geneva, Switzerland from 1921-1925 laid the foundation for Indigenous rights at the United Nations today. This panel will reflect upon Deskaheh's legacy and provide an overview of the Confederacy Council at Grand River's resistance to Canadian imperialism following the First World War, Deskaheh's journeys overseas, and his message to an international audience on the permanence of our political sovereignty. Rick Hill (Tuscarora) will discuss the historical and political climate of the period leading up to Chief Deskaheh's travels to the League of Nations. Dr. Susan Hill (Mohawk) will explore the social history of the Grand River community in the early 20th century, and Dr. Rick Monture (Mohawk) will examine Deskaheh's famous speech that was broadcast over a Rochester radio station in March 1925. Dr. Allen Downey (Nak'azdli Whut'en) will present his recent animated short film on Deskaheh, along with Tekenikhon Doreen (Mohawk) an undergraduate student who narrates the film. Dr. Jolene Rickard (Tuscarora) will discuss her work on the largescale outdoor exhibition on Deskaheh's legacy that was shown at the United Nations in Geneva last summer, as well as the ongoing significance of this exhibit in 2025.

Abstracts

Concurrent Session IV: 4:00 - 5:00 pm

Power of Storytelling

Kahhori and the Marvel Studios: The Making of An Historical Epic - (Governor's) - Doug George-Kanentiio (Mohawk)

Throughout the years my wife, the late Joanne Shenandoah, and I have made many presentations through her music and my lectures. Our stories made an impression on the late David Coryell, a professor in the film department at Syracuse University's Newhouse School. He shared our stories about Haudenosaunee life and history with his class with one student, Ryan Little, carrying this to his position as a producer at Marvel Studios, the most influential movie company in the world. He brought an idea to Joanne and I five years ago to make an animated show about a Native hero. We began formal consultation resulting in the historic "Kahhori" episodes on the Marvel series "What If.." Season Two Episode 6. From original concept to completed production we were actively involved in a show in which the dialogue is 90% Mohawk and consistent with our culture. The presentation will feature the Kahhori episode and a lecture as to how we realized the making of an historic film in the world's most powerful medium while setting a standard which forever changes how people perceive the Haudenosaunee..

Exploring Displacement, Mixed Identity, and Generational Trauma through Poetry and Traditional Coast Salish Storytelling - (Governor's) - Isabel Fernando - (Upper Skagit and Samish, University at Buffalo)

In this presentation I will read a few pieces of work that I have written over the past few years. These pieces will include three poems, as well as one short story written in traditional Coast Salish form. The poems as well as the story explore the overarching theme of being an Indigenous person who was not born on and has never been able to live in their traditional homeland. These pieces will also explore various aspects of Indigenous identity that go along with the overarching theme of displacement. Including "not choosing between one's grandparents", when having a mixed identity. This is a teaching in Coast Salish traditional culture which is explored through finding synergy and "home" within multiple cultures, despite feelings of not being fully a part of any of them. Additionally, themes of generational trauma are explored using traditional motifs, such as a Salish war club that is given to a child when they are far too young. Through traditional themes, healing is also discussed. Particularly, healing through cultural reconnection and not dividing oneself up, accepting change as a spiritual, necessary part of life, and separating oneself from the need of outside approval. While most of the pieces are in English, the short story and one of the poems use the northern Lushootseed language periodically. The bilingual approach is meant to further illustrate the themes of being displaced, between two worlds, as well as reconnection. A brief background and explanations of each piece will be given before each reading.

"What are you?" Racial hybridity: Illustrating Dehumanizing Ideologies - (Governor's) - Fileve Tlaloc (University of Pittsburgh-Bradford)

My presentation will focus on a series of vessels and figurative ceramics that "publish" a portion of my anthropology dissertation "Through a Coloured Lens..." Additionally I will expand upon my prior ceramic series Coloured Pots: Izinkhamba kwamaKaladi. Transferring my dissertation on to ceramics challenges the "publish or perish" paradigm in the academic world. My goal is to broaden people's understanding of literacy and remind people of the importance of art throughout time in communicating philosophical, historical, and emotional subjects, especially among indigenous people. The work is at the crossroads between craft, social science, biography, and social justice. It is a call to action; to bring forth the injustices of classifications and legal structures that segregate and oppress human beings. The work aims to dismantle white supremacy, show that history and language matter, and that multivocality is essential to humanize all people in the face of exploitation. The work, furthermore, addresses the global phenomena of colonization and miscegenation between settlers and natives to produce an ambiguous displaced "other." Through this work I am to reach a broader audience and to contribute to a more nuanced discussion of indigeneity, race-based histories, and sharing between the USA and South Africa. The audience for academic books and research is often limited to an elite group of specialized academics and students or inaccessible based on age and language style. This project opens accessibility to the research and concepts presented in this work thereby democratizing the information to inspire thought, conversation, and relationship building.

Abstracts

Concurrent Session IV: 4:00 - 5:00 pm

Protect the Tract - (Porter/Deveaux) - Courtney Skye (Mohawk, PTT and University at Toronto) and Guests

Protect the Tract is a Haudenosaunee-led initiative that promotes a moratorium on development put in place by the Haudenosaunee Confederacy Chiefs Council along the Haldimand Tract. Our group of volunteers does research, public education, and community engagement that promotes Haudenosaunee land stewardship.

We have been exploring the impact of the Sullivan Campaign on our contemporary communities. Our presentation would introduce participants to Protect the Tract and lead a conversation on our ancestors intention of establishing Oswego in a post-Sullivan Campaign reality. Does this intention resonate with our communities today? How will Haudenosaunee support one another across colonial borders in today's political climate?

The Story of R.G. Miller: Tsi Non:we Entewaha'hara'ne (Our Path Forward) and Ionáktote Aetewatatia'tanónhstate' (there is space set aside for us to make it safe for ourselves) - (Whitney) - Neal Keating, PhD (SUNY Brockport) and Lauren Jimerson (Seneca)

This abstract deals with residential schools and historical trauma. During 2024, settler-curator Neal Keating and Indigenous artist-therapist Lauren Jimerson collaborated with the Rochester Contemporary Art Center to produce a revisioned exhibit of R. G. Miller's art about his 11 years experience as a child-inmate in the Mush Hole (a.k.a. the Mohawk Institute Indian Residential School in Brantford, Ontario). Miller created this art during 2003-2008, and Keating has been curating and showing the art since 2007. One of the main challenges in showing this work is that it is highly visceral, emotional, and disturbing. It tells the truth about residential schools in a visual way that is different from the spoken or written word. It can stir up very strong emotional reactions in viewers, or alternately cause viewers to dissociate from its intensity. It does not shy away from expressing the damage done to Miller in that place. Some viewers have said they felt assaulted by the work. By 2023 it became apparent that its exhibition has to be accompanied by a plan for visitor care. Lauren Jimerson developed such a plan for the exhibit in Rochester, featuring a designed space set aside for visitors to find health supports, process the art, engage in a variety of art-therapy interactives, and/or just to pause and breathe. This provided a kind of balance between centering damage, and fostering resilience, care, and growth. The results were good. In this session Jimerson and Keating will reflect on their experience, and how they draw on that experience for the next exhibit installation.

Screen Beading - (Red Jacket) - Melissa Johns (Mohawk) and Asha Veeraswamy (Seneca)

Screen Beading explores intersections of traditional Haudenosaunee crafts and new media interventions by focusing on first nations beadwork as an early expression of pixel art. Beadwork is a significant cultural practice among many Indigenous communities, embodying communication, storytelling, and healing through making. With a focus on Haudenosaunee visual culture, this research charts the evolution of Turtle Island beadwork via adaptations of colonial tools. In parallel, we review the history of waves, computations, and pixels as foundations of modern digital art. Through these shared weavings, we present a counterhistory of the pixel that acknowledges the vibrancy of traditional crafts, screen-based translations, and born-digital works by contemporary Indigenous artists. Co-writing as Haudenosaunee creatives, this research shares our Indigenous ways of knowing through lived methodologies of literature review, autoethnography, case studies, and interactive knowledge production. By focusing on the past, this approach looks towards the future in seeking new avenues for our communities to engage in Indigenous futurism. We aim to simultaneously celebrate our traditional practices and our place as pioneers in the digital realm through culturally grounded methods. Screen Beading challenges current written histories of new media by presenting a holistic viewpoint of Native American beadwork as a precursor to the western pixel. Drawing on Indigenous perspectives, we aim to create critical and cultural dialogue through modes that honor our digital sovereignty.

Concurrent Session IV: 4:00 - 5:00 pm

Health Research Practices

Changing Smoke - (Olmsted) - Kody Doxtater (Mohawk, Simon Fraser University)

My work centers Indigenous culture and knowledge as the focus in creating policy to address the health disparities created by colonialism. I assert that an effective and culturally appropriate strategy must seek reconciliation through the resurgence of traditional Indigenous culture, knowledge, and practices. My work aims to accomplish two primary goals. First, as Indigenous people we must come to a place of understanding that will enable us to reject tobacco in all of its forms. Tobacco is a symbol of the desecration of Indigenous laws, culture, lands, knowledge and practices. By empowering Indigenous people to reject tobacco we can shape policy that will reduce commercial tobacco use amongst Indigenous populations in Canada. The potential health impacts of this process are immense. The second goal is to reintroduce the plant, from which tobacco is derived, back into the hands of Indigenous people as an agent of health and well-being as it was intended by Creator. In the Mohawk language the word for this plant is oyenkwa'ón:we. Oyenka'ón:we is a sacred and powerful medicine that has both physical and spiritual applications. It was used by the Haudenosaunee to strengthen every aspect of society from the social, political, ecological, medicinal and spiritual. The process of reconnecting with oyenkwa'ón:we provides Indigenous people a means to create effective new policy, and a platform to map out a new policy making approach. This process can be applied to other sectors of Indigenous health. The potential health benefits of reconnecting with oyenkwa'ón:we as a medicine are limitless.

The Indigenous Interactive Trauma Reduction Model for Community Restoration: A Solution-focused Framework for Practitioners - (Olmsted) - Rebecca Rasnake - (University at Buffalo)

Rooted in The Great Law of Peace principles, the Indigenous Interactive Model is informed by Indigenous knowledge, first-hand practitioner experiences, theoretical concepts, and existing evidence-based programming. Although anyone can utilize the model, its primary purpose is to provide practitioners with a culturally relevant and trauma-responsive tool to guide interactions with Indigenous peoples. The model has two elements: a multi-dimensional framework and a six-step interaction guide. The conceptual framework centers on interconnectedness and outlines how to think and assess from an Indigenous relational perspective. The six-step interaction guide is designed to reduce the impact of trauma and navigate obstacles that diminish capacity while respecting Indigenous sovereignty. It outlines a practical process that can facilitate productive engagement with Indigenous "social units"- individuals, families, clans, tribes, and the settler state- through creating a safe space, neutralizing trauma, cultivating agency, centering strengths and solutions, restoring community, and sustaining self-determination. In this presentation, I will reconceptualize "healing" and "resilience" in action-oriented ways that contribute to trauma-related discourse. I will discuss the physiological impacts of trauma on the individual, what this means for Indigenous society, and its implications for the future of Indigenous wellness.

Reclaiming Health: Developing Tribal Epidemiology Departments - (Olmsted) - Dean Seneca (Seneca, Seneca Scientific Solutions+) and Nicholas Blatto (Seneca Scientific Solutions+)

Indigenous populations face unique health challenges due to an extensive history of trauma and genocide at the hands of westernization. Indigenous health disparities are directly and indirectly linked to colonization practices, including forced land removal and the cultural genocide of Indian boarding schools. To address the root causes of these disparities, our Tribal communities must utilize the principles of epidemiology, a public health discipline dedicated to understanding the causes, risk factors, and burden of diseases. This information is then used to inform health prevention efforts at the community population level. Regrettably, Tribal Nations are excluded from NYS public health datasets and have little ability to access Tribal data from local, state, and federal health agencies. Given these challenges, Tribes must develop their own Epidemiology Departments in order to create culturally relevant, evidence-based practices that combat health inequities and encourage well-being across Indian Country. This presentation will summarize our methodologies for developing and implementing Epidemiology Departments at the Tribal level, focusing on the core functions necessary for operation. Per the Council of State and Territorial Epidemiologists and the Indian Health Care Improvement Act, these include community health assessments, disease surveillance, data analysis, health education, risk communication, health equity, disease control protocols, and workforce development. The expansion of Tribal Epidemiology Departments will lead to a substantial improvement in the overall health and well-being of Tribal communities, paving the way for Tribes to lead efforts in disease prevention, illness management, and health equity.

Abstracts

Concurrent Session V: 5:15 - 6:15 pm

Dasgegahdôha'! - (Governor's) - Ashley Maracle (Mohawk, Bawaadan Collective), Yuma Hester (Anishinaabe/Cree, Bawaadan Collective), Kaniehtenhawi Deer (Mohawk) and Ben Hill (Mohawk)

Our presentation will be a film screening and panel discussion of *Dasgegahdôha'!* featuring three contemporary retellings of Hodinöhsö:ni' stories told in the Gayogóhó:nq' (Cayuga) language: Corn Husk Doll, How the Medicine Came to the People, and Hato:'. This short film series is told completely in the Cayuga language and does not include subtitles or English translations. Developed through community collaboration with Gayogóhó:nq' speakers and learners from Six Nations of the Grand River, these films are designed as accessible and engaging language resources, fostering community storytelling practices. The panel discussion will include members of the Bawaadan Collective and Six Nations community members involved in production, and will cover the importance of telling our own stories through video production and the process of bringing these works to life.

Law Stories: Indigenous Laws from Stories - (Porter/Deveaux) - Hadley Friedland, PhD (University of Alberta, Wahkohtowin Law and Governance Lodge) and Koren Lightning KC (Legal Director of Wahkohtowin Law and Governance Lodge)

Stories are tools for thinking. They pass on strengths and make space for spirit and emotion. Stories can also be viewed as resources for teaching, learning and applying Indigenous laws today. In this panel, we share how we actively listen to stories, then respectfully analyze them using adapted legal methods, in order to identify and articulate legal principles for Nations' law development goals. The Wahkohtowin Law and Governance Lodge Team have been drawing out law from stories as one method to support revitalizing and rebuilding Indigenous laws. Starting with stories is an effective way to draw out key principles and engage community from a strength-based perspective. Drawing out principles from stories can help ensure that written laws are grounded in the community's wisdom and way of life. Working through stories can also create space for sharing a diversity of views and depersonalizing painful or difficult issues. In this interactive panel, our Wahkohtowin Lodge team share ways we have worked with stories in community, and illustrate by inviting participants to engage with a story with them.

Projects and Pedagogy

The Seneca Combs Project: Re-storying Art and Archaeology - (Olmsted) - Dusti Bridges (Cornell University)

The Seneca Combs Project aims to provide Hodinöhsö:ni' community members with access to ancestral carved combs held within the collections of museums and other settler institutions. In this presentation, I will discuss how the project came about, how we are approaching and protecting sensitive cultural materials, our goals, and how these combs can shed light on stories buried through the restriction of art and archaeological material from their communities. Begun as a collaboration between an Onöndowa'ga:' antler carver and a settler archaeologist, the project employs an online digital collection (currently under construction at senecacombs.org) to make available information for each comb, as well as contextualizing archaeological and historical information. Mindful of the need to protect cultural heritage and respect sensitive materials, the website currently employs a structure of public and private content, with the ability to restrict photographs and information to approved registered viewers. Currently focusing on Onöndowa'ga:' combs held within the Rochester Museum and Science Center, we hope to expand the project to provide access to combs from other Hodinöhsö:ni' nations and museums. In addition to the contributions these ancestral designs are making to contemporary artwork, they also provide a means of re-storying parts of the Onöndowa'ga:' past and confronting harmful colonial narratives.

Abstracts

Concurrent Session V: 5:15 - 6:15 pm

Fostering Urban Sites of Resistance in the Native Slipstream - (Olmsted) - Jean-Luc Pierite (Tunica-Biloxi Tribe of Louisiana, University at Buffalo)

Rejecting settler colonial logics of the totality of dispossession, Black and Indigenous peoples foster sites of resistance to effect alternative narratives (Mays 2022). One possible method for recognizing such sites as well as pathways is Indigenous planning, an ideological context which centers traditional and Indigenous knowledge of place (Jojola 2008). By applying insights from Native Slipstream which demonstrates nonlinear temporalities (Dillon 2012), sites of resistance can be an important tool towards reclamation of space and fostering self-determination. This paper will explore examples of sites of resistance within the Northeast and the Gulf South towards the proposal of a design process within a convergence of these concepts.

The art of collaboration in Indigenous history courses - (Olmsted) - Robert Caldwell, PhD (Choctaw-Apache Community of Ebarb Louisiana, University at Buffalo)

This presentation will include a visualization and overview of collaborative learning assignments from actual UB IDS courses. Examples include a Time Spiral, Jackson speaks: both sides of the mouth translation, and TL; DR: a collaborative book review.

Decolonizing Sports

"Healing through Hane' and Hoops in Rez Ball" - (Cascades) - Renae Watchman, PhD (Diné/Tsalagi, McMaster University)

The Diné bizaad (Navajo language) word for story, narrative, and wisdom is hane'. The concept hane'tonomy fuses Diné bizaad with the English-language word autonomy. Hane'tonomy, or narrative autonomy, weaves wisdom, theory, and analysis to demonstrate how contemporary Diné creatives and writers build worlds that center Elder and youth wellness, kinship, love, happiness, language revitalization, and #land / #waterback. Hane'tonomy also responds to threats to healthy Indigenous livelihoods. This paper will focus on one section of a larger, long-term, four-part project. I carefully and critically examine youth suicide, contemporary reservation life, and healthy outlets through a close analysis of a very recent Diné film. I turn to Diné filmmaker Sydney Freeland's *Rez Ball* (2024), which offers a vision of hope against many odds. Set in my hometown of Shiprock, New Mexico, *Rez Ball* captures hane'tonomy through communal love and heartbreak. South of the Medicine Line (the Canada / US border), Native American suicides are reportedly five times higher than other populations, while north of the Medicine Line, rates are nine times higher. Freeland's film confronts this violent reality, offering an accessible way to model healing and restoration, or hózhó, which means coming to a state of peace, beauty, wellness, harmony, and balance. Hózhó is at the core of Diné epistemologies, and as I will argue, critical for vibrant Indigenous tomorrows.

Through a Decolonial Lens: A Photo Story of the Haudenosaunee Nationals and the Road to the LA28 Olympics - (Cascades) - Brandon Joseph, PhD (Koyukon Athabascan & Muscogee Creek, Decolonize Sports/Western Washington University) and David Tiger-Cortes (Muscogee Creek & Boricua, Decolonize Sports)

Decolonize Sports is a multimedia project dedicated to sharing stories in sports and culture from a Native perspective. Inspired by The Medicine Game, we embarked on the adventure of following the Haudenosaunee Nationals to World Lacrosse competitions to share their stories in pursuit of a World Championship. Founded in 2022, we have been to five straight World Lacrosse Championships across various levels; the 2022 U-21 Men's Championship in Limerick, Ireland, the 2023 Men's Championship in San Diego, the 2024 U-20 Women's Championship in Hong Kong, and the 2024 Men's and Women's Box Championships in Utica. These trips have included milestones such as the first world championship post-COVID, the first time the Haudenosaunee Nationals have used their passports to compete on Asian soil, and the first ever women's box lacrosse world championship, where the Haudenosaunee finished with a bronze medal. Furthermore, we are the only all-Native media team at these world championships, which is an act of decolonization in itself. We see this as an opportunity to tell Native stories and archive history in the only way we know how, from our Native perspective, something that every other media outlet at these world championships is lacking. The ultimate goal is to continue to be present at every upcoming World Lacrosse event until the Los Angeles Olympics in 2028. This session will use photos to tell the story of the Haudenosaunee Nationals in their most recent pursuits of a World Championship and future inclusion at the LA28 Olympic Games.

Abstracts

Concurrent Session V: 5:15 - 6:15 pm

Decolonizing Sports Imagery - (Cascades) - Marc Isaacs (Mohawk)

With ancestry tied to Tyendinaga Mohawk Territory and Six Nations, and as a grandchild of residential school survivors from Mohawk Institute, I bring a deeply personal perspective to the ongoing struggle for Indigenous representation and equity. Last year, I shared my Native reconnection story at this conference. This year, I will expand that conversation into the realm of sports with a presentation titled "Decolonizing Sports Imagery." Through my research and writing on early to mid-20th-century sports, I've uncovered how Native-related nicknames and mascots became prevalent, reinforcing harmful stereotypes about Indigenous cultures. Teams such as the Cleveland Indians and Washington Redskins have long perpetuated such imagery, but recent years have shown progress, including name changes and policies addressing these issues. In New York State, for example, a 2023 regulation banned Indigenous team names, mascots, and logos in public schools. This presentation will explore the critical role of: Indigenous Art: Reclaiming cultural representation through authentic and respectful imagery. Oral Traditions: Challenging stereotypes and fostering education through storytelling. Media and Technology: Amplifying Indigenous voices and driving change via film and digital platforms. Health and Wellness: Addressing the emotional toll of misrepresentation on Indigenous communities. By integrating these approaches, this session will highlight how Indigenous knowledge and creativity can transform sports imagery, fostering respect, accuracy, and decolonization.

Announcements

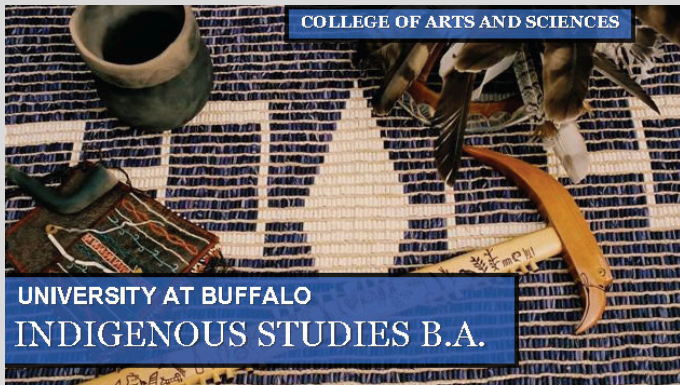


Tianna Porter

We would like to welcome aboard our newest staff member. Tianna (Mohawk, Wolf Clan) is the new Associate Director of Indigenous Academic Engagement at the Department of Indigenous Studies. Born and raised in Buffalo, NY, she is a University at Buffalo alumna and former President of the Indigenous Student Organization. Tianna's journey as a student deeply shaped her commitment to supporting Indigenous students in higher education.

With over a decade of experience in workforce development and student advising, Tianna has worked with Buffalo and NYC-based nonprofits, including Native American Community Services and the New York Indian Council, developing programs that promote career readiness and self-sufficiency. In her current role, she provides culturally responsive academic support, recruitment guidance, and advocacy for Indigenous students while collaborating with native education departments and university partners.

Tianna serves as the Secretary of the Native American Indian Education Association of New York (NAIEA/NY) and is pursuing a Master of Public Administration at Buffalo State University. She is honored to do this work and is passionate about mentorship and creating a supportive space for Indigenous students to thrive.



UNIVERSITY AT BUFFALO INDIGENOUS STUDIES B.A.

WHY INDIGENOUS STUDIES AT UB?

UB's Indigenous Studies fosters excellence in multidisciplinary Indigenous-centered research and teaching that is accountable and beneficial to Indigenous nations, communities, and organizations in local, national and global contexts. The Department of Indigenous Studies promotes research, educational and outreach initiatives aligned with community priorities to ensure the continuity of Indigenous knowledge and languages, and the health and sustainability of Indigenous people, land and water.

CLASSES INCLUDE

- IDS 101 - Introduction to Indigenous Studies
- IDS 103 - Introduction to Haudenosaunee Languages and Culture
- IDS 204 - Indigenous Environmental Justice
- IDS 207 - Indigenous Resistance and Resurgence
- IDS 270 - Indigenous Film Studies
- IDS 344 - Indigenous Health and the Environment
- SCN 101 - Introduction to Seneca Language
- TUS 101 - Introduction to Tuscarora Language
- MOH 101 - Introduction to Mohawk Language
- and more...

3 FOCUS AREAS INCLUDE:

- Critical Indigenous Studies
- Haudenosaunee Languages
- Land-Based Learning



FIND OUT MORE AT
arts-sciences.buffalo.edu/indigenous-studies

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Minor in Indigenous Studies

Indigenous studies is an interdisciplinary field of study that centers the knowledge, priorities, aspirations and lived experiences of Indigenous peoples—locally, nationally, and internationally.

The minor is 18 credits and offers a wide array of electives

Minor Focus Areas

- * General Indigenous Studies
- * Land-based Learning
- * Haudenosaunee Languages

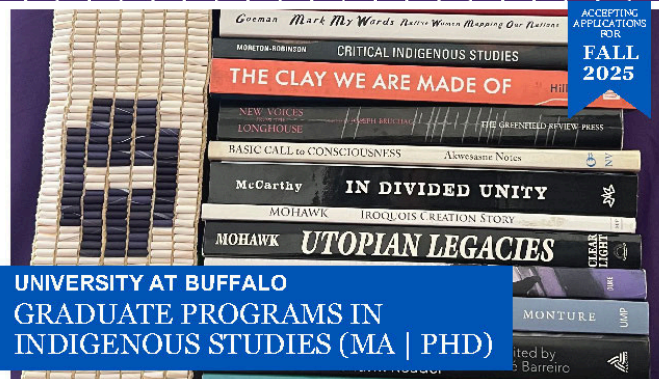
Why add an Indigenous Studies Minor?

- ° Learn more about Indigenous language, politics, communities, rights and culture
- ° Study United States history from Indigenous perspectives
- ° Support environmental sustainability
- ° Learn more about contemporary issues in Indigenous communities
- ° Learn from Indigenous Professors

To learn more about or to add the minor
to your academic plan, please contact:
Tianna Porter: tpporter@buffalo.edu

Department of Indigenous Studies

Scan QR code
for classes
offered and
requirements



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

WHY INDIGENOUS STUDIES AT UB?

UB's Indigenous Studies MA & PhD fosters excellence in multidisciplinary Indigenous-centered research and teaching that is accountable and beneficial to Indigenous nations, communities, and organizations in local, national and global contexts. The Department of Indigenous Studies promotes research, educational and outreach initiatives aligned with community priorities to ensure the continuity of Indigenous knowledge and languages, and the health and sustainability of Indigenous people, land and water.

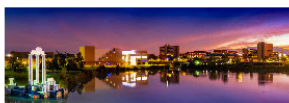
ABOUT THE PROGRAM?

- Apply Online (Please apply using the American Studies graduate application & check box for Indigenous Studies)
- PhD requires 72 credit hours
- Potential funding for up to 5 years (or more) toward PhD
- Emphasis on mentoring graduate students in research, teaching and community engagement
- 10 faculty in areas of critical Indigenous studies, Indigenous geographies, Haudenosaunee languages, land and politics, Indigenous feminisms, and environment.

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

ADMISSIONS REQUIREMENTS

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



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EXPLORE CAREERS IN Indigenous Studies

Indigenous Studies is an interdisciplinary field of study that centers the knowledges, priorities, aspirations and lived experiences of Indigenous peoples locally, nationally and internationally to provide examinations of the world's most pressing issues and unique interventions and innovative solutions. Indigenous Studies highlights the importance of an Indigenous-centered undergraduate education for individuals aspiring to work careers that may involve engagement with Indigenous nations and communities in various capacities.

Government & Law

- Lawyer
- Tribal Land Litigator
- US Department of Interior jobs
- US Bureau of Indian Affairs jobs
- Tribal Government Liaison
- Policy consultant
- and more...



Health

- Public Health Specialist
- Physician
- Community Engagement Liaison
- Health Equity Initiatives
- Medical Research Assistant
- and more...



Environment

- Natural Resource Management
- Environmental Researcher
- Indigenous Issues Consultant
- Preservation and Conservation Researcher
- and more...



Nonprofit and Advocacy

- Community-Based Organization Program Coordinator
- Human Rights Advocate
- Cultural Case Manager
- Self-Determination Specialist
- Social worker / Indigenous Children's Right Advocate
- Archivist
- and more...



Education

- NYS Dept of Education - Culture Indigenous Studies Certificate
- Teacher
- College Professor
- School Counselor
- Indigenous Language Specialist
- Community Outreach Coordinator
- Tribal Historian
- and more...



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SUNY UNIVERSITY AT BUFFALO UNDERGRADUATE MAJORS

- Accounting BS
- Aerospace Engineering BS
- African-American Studies BA
- American Studies BA
- Anthropology BA
- Architecture BS
- Art History BA
- Asian Studies BA
- Biochemistry BS
- Bioinformatics & Computational Biology BS
- Biological Sciences BA
- Biological Sciences BS
- Biomedical Engineering BS
- Biomedical Sciences BS
- Biotechnology BS
- Business Administration BS
- Chemical Engineering BS
- Chemistry BA
- Chemistry BS
- Civil Engineering BS
- Classics BA
- Cognitive Science BA
- Communication BA
- Computational Linguistics BS
- Computational Physics BS
- Computer Engineering BS
- Computer Science BA
- Computer Science BS
- Criminology BA
- Dance BA
- Dance BFA
- Economics BA
- Economics BS
- Electrical Engineering BS
- Engineering Physics BS
- Engineering Science BS
- English BA
- Environmental Design BA
- Environmental Engineering BS
- Environmental Science BS
- Environmental Studies BS
- Exercise Science BS
- Film Studies BA
- Fine Arts BFA
- French BA
- Geographic Information Science BS
- Geography BA
- Geological Sciences BA
- Geological Sciences BS
- German BA
- Global Affairs BA
- Global Gender Studies BA
- Health and Human Services BA
- Industrial Engineering BS
- Information Technology & Management BS
- International Studies BA
- International Trade BA
- Indigenous Studies BA
- Italian BA
- Jewish Studies BA
- Law BA
- Legal Studies BA
- Linguistics BA
- Material Science and Engineering BS
- Mathematical Physics BS
- Mathematics BA
- Mathematics-Economics BA
- Mechanical Engineering BS
- Media Study BA
- Medical Laboratory Science BS
- Medicinal Chemistry BS
- Music BA
- Music Performance Mus. B.
- Music Theatre BFA
- Neuroscience BS
- Nuclear Medicine Technology BS
- Nursing BS
- Nutrition Science BS
- Pharmaceutical Sciences BS
- Pharmacology and Toxicology BS
- Pharmacy PharmD
- Philosophy BA
- Philosophy, Politics and Economics BA
- Physics BA
- Physics BS
- Political Science BA
- Psychology BA
- Psychology BS
- Public Health BS
- Sociology BA
- Spanish BA
- Special Studies BA
- Special Studies BS
- Speech and Hearing Science BA
- Statistics BA
- Studio Art BA
- Theatre BA
- Theatre BFA
- Urban and Public Policy Studies BA

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SAGOYEWATHA

An Indigenous Culture Living Learning Community

What's an LLC?

Build personal connections by living with peers who have similar academic interests.

Boost academic success

through frequent educational and social activities. Join our LLC in Goodyear Hall!

What Is Sagoyewatha?

Community and cultural connection is available for all students who are interested in learning more about Indigenous peoples, knowledge, languages, histories and contemporary realities. "Sagoyewatha" is Red Jacket's Seneca name, which loosely translates to "he keeps them awake."

How Do I Apply?

1. Fill out the UB housing application.
2. Choose **Living Learning Community** preferences and follow the prompts.
3. Complete the additional questions and housing preferences.

WHAT ARE THE BENEFITS OF JOINING THIS COMMUNITY?

You will have important opportunities to participate in activities with local Indigenous communities.

Along with access to the academic, personal, culturally competent support provided by the UB Indigenous Studies Department and the UB Hub for Indigenous Inclusion.



University at Buffalo
Campus Living
Student Life



ONGWE'ONWE/INDIGENOUS STUDENT SCHOLARSHIP

ELIGIBILITY CRITERIA AND REQUIRED DOCUMENTATION

To be eligible for the University at Buffalo Ongwe'onne/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.
 - Master's Level – up to 6 terms to complete the first master's degree.
 - PhD Level – up to 12 terms to complete the first PhD.
9. Complete and submit a General Application along with the University at Buffalo Ongwe'onne/Indigenous Student Scholarship Application at the UB Scholarship Portal.

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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TRANSFER TO UNIVERSITY AT BUFFALO

WHY TRANSFER TO UB?

As New York's flagship and one of the nation's leading public research universities, UB is a compelling choice for transfer students from institutions around the world. UB's academic offerings are exceptional, our community is diverse and welcoming, and our degree offers the distinction you're seeking.

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- Indigenous Student Space
- Indigenous Student Organizations and Community
- Indigenous Faculty and Staff
- Indigenous Academic Programs and Classes
- Cultural Programming and Events

For information on campus visits, information sessions and connecting with faculty and staff, please contact us at indigenous-studies@buffalo.edu or (716) 645-7923

STEPS TO APPLY

1. Submit your application at transfer.buffalo.edu
2. Forward your transcripts from each institution you previously attended.

- Ask the registrar's office at your previous college(s) to send an official transcript to:

ub-admissions@buffalo.edu or to:
Office of Admissions
12 Capen Hall
Buffalo, NY 14260-1880

APPLICATION DEADLINES:

- Fall Admission: May 1*
- Spring Admission: Dec. 1*
- UB begins offering admission to transfer students in February for the fall semester and in October for the spring semester.

*Admissions consideration is on a space-available basis thereafter.



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Enroll at University at Buffalo for the Pre-Law Program with Indigenous Studies B.A.

Courses Includes:

- IDS 101 - Introduction to Indigenous Studies
- IDS 103 - Intro to Haudenosaunee Languages & Culture
- IDS 207 - Indigenous Resistance and Resurgence
- IDS 204 - Indigenous Environmental Justice
- IDS 332 - Indigenous Perspective on US History
- IDS 350 - Indigenous Political Thought
- IDS 312 - Six Nations Peoples in Contemporary Times
- IDS 434 - Indigenous Workers: Native Proletarians under Capitalism
- IDS 436 - Not Recognized: Struggle for Indigenous Rights, Land, and Acknowledgement
- and more ...



Why attend UB for the Pre-Law Program with Indigenous Studies B.A.

- Opportunities for internships, directed studies, research opportunities, & practica available.
- Indigenous Studies provides students with an interdisciplinary academic background that prepares students with strong analytical thinking, reasoning & writing skills, which law schools look for.
- The University at Buffalo School of Law is situated on the flagship campus of a world-class research-intensive public university, the largest in the northeastern United States.
- UB offers a Direct Admissions Program that gives high-performing University at Buffalo undergraduate students admission to the School of Law without the usual requirement of the Law School Admission Test (LSAT) or Graduate Record Examination (GRE).
- UB School of Law offers students the *Discover Law Undergraduate Scholars Program* which provides an immersive experience for undergraduates that exposes students to critical thinking & helps them develop reading & analytical skills.



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Interested in a career working with coding, artificial intelligence, robotics or other STEM fields?

Looking to bring together indigenous studies, language revitalization and computing? Are you wondering how your computer skills could address needs within indigenous communities?

Looking for a university that provides a research with Indigenous faculty, student support, advisors, and experiential learning?

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4-year undergraduate bachelors that combines 'coding and community'

Courses to include topics on:

- Critical Indigenous Studies
- Discrete Structures
- Data Structures
- Algorithms and Complexity
- Indigenous Data Sovereignty
- Decolonial Participatory Action Research
- Indigenous Language, Artificial Intelligence, & Relationality
- and more...



Dallas Garlow, Josh Hill and Frank Wolfe participate in the 2023 AISES Hackathon

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Enroll at University at Buffalo for the Pre-Medicine program with Indigenous Studies B.A.

Why attend UB for the Pre-Med program with Indigenous Studies BA?

- The University at Buffalo offers programs such as The Early Opportunity Program in Medicine (EOPIIM), which is an early assurance program that if successfully completed will lead to entry into medical school at the Jacobs School of Medicine and Biomedical Sciences at the University at Buffalo.
- UB provides students opportunities to participate in experiential learning and research with Indigenous faculty, as well as culturally responsive student support, advising, and campus community.
- American Association of Medical Colleges (AAMC) indicated that applicants With humanities majors had an acceptance rate into medical school at a higher rate than any other category of applicant, including Physical Sciences, Math and Statistics, Social Sciences, and Biological Sciences

Courses Includes:

- IDS 101 - Introduction to Indigenous Studies
- CHE 101/102 - General Chemistry I & II
- CHE 201/202 - Organic Chemistry I & II
- BIO 200/201 - Evolutionary and Cell Biology
- BCI-I 403 - Biochemical Principles
- IDS 340 - Public Health and Indigenous Wellbeing
- IDS 344 - Indigenous I-health and the Environment
- IDS 362 - Indigenous Data Sovereignty
- and more...



Jordan Johnson (Tuscarora Nation) presents her honors thesis research

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HARK

HAUDENOSAUNEE ARCHIVE, RESOURCE, AND KNOWLEDGE PORTAL



What is HARK?

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. 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.



Welcome to the...

UB Haudenosaunee HUB

The UB Haudenosaunee HUB is a newly established office designed to facilitate work on digital projects both at the university and throughout Haudenosaunee territories. The HUB consists of designated archival staff whose purpose is to help increase capacity for digital archiving work and to help build networks involving Haudenosaunee projects and materials. The HUB staff are available to provide technical training, archive and research assistance and other services pertaining to digital archive collection and curation. Our HUB personnel are available to offer free consultation, trainings, and project support either in community settings or on our campus. Our newly renovated Haudenosaunee HUB Digital Lab will be completed October 2023. It will offer state of the art technology within a collaborative environment in support of digital project work and will be open to Haudenosaunee community members.

What's Next?

The first UB-based collection to be featured on the HARK Portal will be a digital collection commemorating the first 50 years of Native American Studies at UB. This collection will chronicle the history of this renowned program and its contributions to the field of Indigenous Studies. It will feature materials related to former Distinguished Professors and Alumni, and will celebrate the intellectual, national and international contributions associated with the work and people that built the legacy of this program.

To access Haudenosaunee HUB support or if you have any information or insights you wish to share about the 50 Years of Native American Studies at UB, contact:

✉ hark@buffalo.edu

🌐 hark.cas.buffalo.edu



If you are sixty years of age or older, you may enroll as an auditor at no cost in a UB course on a space-available basis. Sixty-and-over auditors should not register through the regular registration procedures (the HUB student center). Complete the form below and obtain the instructor's signature for the course(s) you wish to audit. Once your registration has been processed, you will receive information on parking, your UB identification card, and accessing UB's IT systems. Refer to the Electronic Class Schedule at www.registrar.buffalo.edu/schedules/index.php to view a listing of classes.

The information collected below will be used to create or update your student record, or to contact you for questions related to your application.

Last Name: First Name: Middle Initial:

Address:

City: State: Zip or Postal Code: Gender: ☐ Male ☐ Female

Phone Number: Date of Birth: E-mail:

UB Person Number: (If previously attended) Citizenship: Immigration type(if applicable):

SSN (Optional): Are you a New York State resident?: ☐ Yes ☐ No

County: Length of Residency:

Emergency Contact

Name: Relationship to Student: Phone Number:

Address:

In order to audit graduate level courses, possession of a bachelor's degree (or international equivalent) is generally required. Do you possess a bachelor's degree (or international equivalent?) ☐ Yes ☐ No

What institution and the year the degree was awarded:

Institution: Year:

Semester registering for:

Department, Course Number, Section e.g. UGC111A	Class Number	Credit Hours	Days	Building/Room Number
<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>

Authorization (*Please include a copy of photo identification that includes your birth date, such as a drivers license)

Student Signature: Date:

Instructor Signature: Date:

Note to Instructor: The individual named below wishes to audit classes on a space-available basis under a special program established by the State Legislature and administered at the University at Buffalo by the Office of the Registrar. Auditors age sixty and over are not to be charged tuition or fees, not to receive academic credit, not to be graded, and not required to complete academic requirements. Some courses requiring special, limited facilities, such as labs, may not be open to auditors.

Mail or drop off completed form to: University at Buffalo, Registrar at 1Capen, Capen Hall, Buffalo, NY 14260

3/2020



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College of Arts at Sciences Associate Dean Sean Bennett

The UB Office of Alumni Engagement

Department of Indigenous Studies Faculty & Staff

Former Leadership of the Native Graduate Association

Former Organizers of the Storytellers Conference

Niagara Falls Convention Center

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Please help us get better by filling out a short survey..
Scan the QR code to complete our evaluation form.