

(UN)SETTLING GENEALOGIES: A Forum on Pseudo Indians, Race-Shifting, Pretendians, and Self-Indigenization in Media, Arts, Politics and the Academy



MARCH 17 - APRIL 15 2022 VIRTUAL CONFERENCE

Zoom Registration: <https://bit.ly/3tRDgWV>

HOSTED BY MICHIGAN STATE UNIVERSITY | FIRST ANNUAL LESLIE CHAIR'S
CONFERENCE ON AMERICAN INDIAN LITERATURE, ART, AND SOCIAL JUSTICE



LESLIE CHAIR'S CONFERENCE ON AMERICAN INDIAN LITERATURE, ART, AND SOCIAL JUSTICE

The Leslie Chair's Conference on American Indian Literature, Arts and Social Justice is dedicated to writing, research, scholarly inquiry and public conversation on important issues of social justice and the ways those issues inform, intersect and impact the lives of American Indian people and our creative, literary, artistic work. While the initial conference will be held virtually at Michigan State University, the organizers for the conference, including the Leslie Chair, Professor Gordon Henry, are committed to extending the written spirit of the MSU land acknowledgement by holding the conference in tribal communities on tribal land, in coming years.

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The opinion, views, thoughts and experiences expressed by individual panelists should not be considered as the views of Michigan State University's Governing Board, Administration, Faculty, Staff and Students or conference organizers.

CONFERENCE ABSTRACT

In the Spring, 1993 Issue of the *Wicazo Sa Review*, Lakota Scholar Elizabeth Cook-Lynn summarized key concerns of American Indian and Alaska Native Professors, as voiced at their annual meeting in Phoenix, Arizona[1]. Among those concerns was ethnic fraud. As Cook-Lynn recounted,

“Dr Beatrice Medicine facilitated a discussion of “ethnic fraud,” which has to do with identity issues, the current abuse in the “self-identification” method used at American Universities and the claims by non-Indians to have had a Cherokee grandmother in order to receive educational and hiring benefits.”

From that discussion, the attendees at the Phoenix conference issued a collective statement.

We the Association of American Indians and Alaska Native professors, hereby establish and present our position on ethnic fraud and offer recommendations to ensure the accuracy of American Indian/Alaska Native identification in American colleges and universities. We think it is necessary to establish our position on ethnic fraud because of documented incidences of abuse. This statement is intended to assist universities in their efforts to develop culturally diverse campus communities. The implications of this statement are threefold: (1) to assist in the selection process that encourages diversity among students, staff, faculty and administration; (2) to uphold the integrity of institutions and enhance their credibility with American Indian/Alaska Native nations/tribes; and (3) to recognize the importance of American Indian/Alaska Native nations/tribes in upholding their sovereign and legal right as nations to determine citizenship.

With that statement the AIAN Professors also offered a clear path forward, with a set of recommendations for addressing ethnic fraud in American Indian Studies. Their statement read,

"to affirm and ensure American Indian/Alaska Native identity in the hiring process. We are asking that colleges and universities:

1. Require documentation of enrollment in a state or federally recognized nation/tribe with preference given to those who meet this criterion;
2. Establish a case-by-case review process for those unable to meet the first criterion;
3. Include American Indian/Alaska Native faculty in the selection process;
4. Require a statement from the applicant that demonstrates past and future commitment to American Indian/Alaska Native concerns;
5. Require higher education administrators to attend workshops on tribal sovereignty and meet with local tribal officials;
6. Advertise at all levels on a broad scale and in tribal publications."[2]

[1] Cook-Lynn, Elizabeth. *Wicazo Sa Review*, Vol. 9, No. 1 (Spring, 1993), pp. 57-59 Published by: University of Minnesota Press

[2] Ibid

CONFERENCE ABSTRACT

Not much has changed since Cook-Lynn's 1993 article appeared in *Wicazo Sa*. In fact, one might argue that the ethnic fraud American Indian Professors pushed back against then is worse now. With the rise of Indigeneity as a political, social, cultural means of self-representation, ethnic fraud is on the rise and remains, for the most part, unchecked in the academy and other performative sectors of contemporary culture. And now Cherokee grandmothers aren't the only tribal connections frauds latch on to gain traction in the academy and other performative contexts.

Race shifters, Pretendians and pseudo-Indians are more schooled, more versed in the possibilities for claiming imagined ancestry. Pseudo-Indians oft-cherished, royal Cherokee ancestry is now rivaled by a multiplicity of such false claims. Pretendians are claiming, Anishinaabe, Lakota, Metis, Micmac, Shawnee, Choctaw, Mohawk, or any tribally named personal fiction that fits the forged positionality frauds have inscribed to move their careers and cultural influence further into the still seemingly immovable, monumental, psychic space of settler colonial fondness for Cosplaying Indians. Universities, save for recent calls for accountability in some Canadian Institutions, remain intractable, rooting with and for self-representing, performative frauds. Arts organizations and foundations continue to award major prizes and funds to Pseudo Indians, as publishing houses and media production companies continue to market, label and promote pretenders, with both ignorance and denial, powered by centuries of settler colonial appropriation of land, resources, culture, images and the terms and conceits of identity most conducive to silencing Natives whenever institutional and cultural needs of some important American status quo might clash with Natives who might actually hope to or want to advocate, as American Indian and Alaska Native Professors did in 1993, for a turn toward the interests of American Indians, as sovereign Nations and tribal citizens.

In *Playing Indian Constitutes a Structural Form of Cultural Theft, and it Must be Tackled*, Kim Tallbear writes:

Calculating the amount of fat a pretendian takes from Indigenous people is a critical structural analysis. (For those of you not in the know, the Dakota word "wasicu" for white person allegedly means "they who take the fat." That is the dominant translation, although my Dakota language instructor told me another less critical translation.) Such analyses are never comfortable, not for those implicating in the taking nor for their friends and colleagues. Sometimes too their families are pained and uncomfortable. What has been and continues to be taken? Indigenous lands and relations with nonhuman relatives; our governance structures; our children; resources beneath the land; our bones, blood, and DNA; and finally, our rights to define ourselves and say who belongs to us and who IS us. This in turn, leads to the appropriation of monies and resources allocated to/for Indigenous peoples, often through multi-generational, arduous struggle by Natives in community to advocate for their people who are disadvantaged by colonialism. (Unsettle, May 10, 2021)

CONFERENCE ABSTRACT

No doubt the cultural theft and appropriation Tallbear speaks to, remains a pressing, long standing social, political and cultural issue, relevant to the lived experience and economic livelihood of legitimate, tribally connected American Indian people who live and work alongside pretendians in a host of public and private sector venues nationally and internationally.

The inaugural Leslie Conference 2022 ***(Un)settling Genealogies*** will address Pseudo-Indians, Pretendians, Native Identity fraud, race-shifting and cultural appropriation through a series of panel discussions, followed by Q&A sessions. Except for the invited signature speaker session, the conference will be comprised of seven 1 ½ hour, panel discussions, of two-day per week sessions over the course of three weeks. Many panels, will include enrolled members of federally recognized tribes who have directly experienced, resisted, and exposed the cultural damage produced by individuals and organizations who falsely claim American Indian, First Nations, Aboriginal, Metis and Indigenous identity. Other panels are comprised of writers and scholars who have written extensively on Indigenous identity fraud and race-shifting.

(UN)SETTLING GENEALOGIES CONFERENCE SCHEDULE



DAY 1

Thursday, March 17, 2022 @ 7:00 PM
(Eastern Anishinaabe Time)

UNMASKING PSEUDO INDIANS: OPENING REMARKS

Introduction

George Cornell

Sault Ste Marie Chippewa Tribal Member

Invited Panelists

Ben Barnes

Chief of Shawnee Tribe, headquartered in Oklahoma

Kim TallBear

Sisseton-Wahpeton Oyate, University of Alberta

DAY 2

Friday, March 18, 2022 @ 7:00 PM

THE ACADEMY AS SANCTUARY FACTORY FOR SELF- INDIGENIZATION: PSEUDO INDIANS IN UNIVERSITIES (BESHIG)

Invited Panelists

Trevino Brings Plenty

Enrolled member of the Cheyenne River Sioux Reservation

Heather Syrette

Oneida and enrolled member of Little Traverse Bay Band

DAY 3

Thursday, March 24, 2022 @ 7:00 PM

COMMODYING NATIVE NARRATIVES: PSEUDO INDIANS IN LITERATURE

Invited Panelists

Jacqueline Keeler

Diné/Dakota

Cedar Sherbert

Enrolled member of the Lipay Nation of Santa Ysabel, one of the communities that make up the Kumeyaay Nation of San Diego and Baja California

DAY 4

Friday, March 25, 2022 @ 7:00 PM

COMMODIFYING NATIVE IMAGES AND CULTURE: VISUAL ART, PSEUDO INDIANS, NATIVE IDENTITY FRAUD

Invited Panelists

Tahnee Growing Thunder (Ahtoneharjo-Growing Thunder) Enrolled member of the Kiowa Tribe from the Zoltone tribal community
America Meredith Enrolled member in the Cherokee Nation of Oklahoma

DAY 5

Thursday, March 31, 2022 @ 7:00 PM

DE-SOCIALIZING TRIBE, FAMILY AND KINSHIP: PRETENDIANS' MARGINALIZATION OF CITIZENS OF SOVEREIGN TRIBES

Invited Panelists

Lianna Costantino Citizen of Cherokee Nation from Oklahoma
Noel Altaha White Mountain Apache
Guy Lopez Citizen of the Crow Creek Sioux Tribe

DAY 6

Friday, April 1, 2022 @ 7:00 PM

THE ACADEMY AS SANCTUARY FACTORY FOR SELF-INDIGENIZATION: PSEUDO INDIANS IN UNIVERSITIES (NIIZH)

Invited Panelists

Joe Candillo Enrolled member of the federally recognized Pascua Yaqui Indian Tribe of Arizona
Sandi Wemigwase Member of the Little Traverse Bay Band of Ottawa

DAY 7

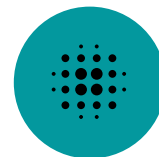
Friday, April 15, 2022 @ 3:00 PM

RACE SHIFTING, SELF-INDIGENIZATION: TRANSNATIONAL PERSPECTIVES

Invited Panelists

Victoria Grieve-Williams Warrimay from the midnorth coast of New South Wales, AUS
Darryl Leroux (French Canadian) Associate Professor in Social Justice & Community Studies at St Mary's Univ. in Halifax, Nova Scotia
Laura Junka-Aikio (Finnish) Marie Sklodowska-Curie fellow @ Arctic University Museum of Norway
Ricardo Saenz Citizen of Comanche Nation

SPEAKER BIOGRAPHIES



DAY 1

03/17/2022

GEORGE CORNELL

Introductory Speaker

Cornell is a member of the Sault Ste Marie Chippewa Tribe.

BEN BARNES

Shawnee Chief, headquartered in Oklahoma

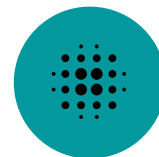
Chief Benjamin Barnes of the Shawnee Tribe was elected to his position in 2019. Prior to that, he served the Shawnee Tribe as Second Chief for seven years and was a leader in the Tribal gaming industry for over 20 years prior. Chief Barnes is a devoted scholar of Shawnee history, language, and culture and has been involved in preservation efforts for over a decade. Chief Barnes has published his scholarship widely, authoring articles appearing in journals like *Archaeologies* and *Ethnohistory*, contributing chapters to edited volumes, and co-editing the upcoming volume *Replanting Cultures: Community-Engaged Scholarship in Indian Country* through SUNY Press. Chief Barnes previously founded an interdisciplinary research group, the Ancestral Pottery Traditions of the Shawnee Project, an initiative that seeks to reclaim traditional Shawnee potting practices. Chief Barnes years of collaboration with universities, institutions, and state governments within Shawnee ancestral homelands has exposed a vast problem of claimants to indigenous identity and the usurpation of the voices of Tribal Nations.

KIM TALLBEAR

Sisseton-Wahpeton Oyate

She holds a Canada Research Chair in Indigenous Peoples, Technoscience & Environment at the University of Alberta. In 2005 she completed a Ph.D. at the University of California, Santa Cruz in History of Consciousness. She is currently involved in work with the the Indigenous Science Technology Society and Relab, Re-story, Research and Reclaim a collaborative, specific, place-based research-creation space located at the University of Alberta, and close to surrounding Indigenous communities in Treaty 6 territory and Métis territory. RELAB brings especially Indigenous analytical frameworks to our projects, for example, the Cree law, *wahkohtowin*, that acknowledges the interdependence of all relationships, which informs and is informed by a series of movements and practices in the everyday.

SPEAKER BIOGRAPHIES



DAY 2

03/18/2022

TREVINO BRINGS PLENTY

Cheyenne River Sioux Reservation

He holds an MFA from the Institute of American Indian Arts. Brings Plenty is a filmmaker, musician, and poet. His work has appeared in Yellow Medicine Review, Red Ink Magazine, World Literature Today, Plume, Prairie Schooner, North American Review, Waxwing, Poetry, New Poets of Native Nations. Brings Plenty's books are Wakpá Wanáǵi Ghost River (2015) and Real Indian Junk Jewelry (2012).

HEATHER SYRETTE

Oneida First Nation and Little Traverse Bay Band of Odawa Indians

Heather received her Bachelor's in Social Work from Central Michigan University and is currently working on her Master's in Social Work at the University of Michigan. She recently accepted a position with the Saginaw Chippewa Academy as an Elementary School Counselor. Heather has a background working in both urban and reservation Tribal communities in Child Welfare, Substance Abuse counseling, and Domestic Violence.

DAY 3

03/24/2022

JACQUELINE KEELER

Diné/Dakota

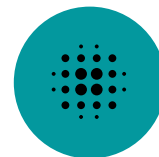
Keeler is a writer living in Portland, Oregon. She is the author of the recently released "Standing Rock, the Bundy Movement, and the American Story of Sacred Lands," and editor of "Edge of Morning: Native Voices Speak for the Bears Ears." She is a citizen of the Navajo Nation and of Yankton Dakota descent.

CEDAR SHERBERT

lipay Nation of Santa Ysabel, community of Kumeyaay Nation of San Diego and Baja California

He is a writer, teacher and features programmer for Tribeca and AFIFest, and has had work screen at Sundance, MoMA among other venues.

SPEAKER BIOGRAPHIES



DAY 4

03/25/2022

TAHNEE AHTONE (AHTONEJARJO-GROWINGTHUNDER)

Kiowa Tribe from the Zoltone tribal community

She is the director for the Kiowa Tribal Museum, where she serves many roles in the arts as a policy advisor, writer, curator, and artist. Her work produces projects that encourage conversations between scholarly and non-scholarly audiences and present current artistic practices as a communal experience of art rather than inaccessible objects. Tahnee strives to bridge the gaps in arts and humanities by presenting new narratives from tribal perspectives and sovereignty. Her contribution to the arts serves institutions and philanthropy in the U.S., Canada, and Europe.

AMERICA MEREDITH

Cherokee Nation based in Norman, Oklahoma

As an artist, she explores the intersections between language and image, between Native and non-Native cultures, and between humans and other living beings. Meredith earned her MFA in painting from the San Francisco Art Institute and her BFA from the University of Oklahoma. She has exhibited throughout the United States and in Canada, Europe, and Asia. She has won numerous awards at Native art markets and shows. She was the 2018 Sequoyah Fellow at Northeastern State University, won the 2018 Cherokee National Historical Society Contemporary Achievement Award, was a 2009 Artist Fellow of the National Museum of the American Indian, won the 2007 IAIA Distinguished Alumni Award for Excellence in Contemporary Native American Arts, and was voted *San Francisco Weekly's* 2006 Painter of the Year.

DAY 5

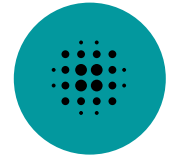
03/31/2022

LIANNA COSTANTINO

Cherokee Nation

She is a Grandmother and a Cherokee Nation citizen from Oklahoma. She is the former Chair of Cherokee Healing & Wellness Coalition and former chair for the Center for Native Health. Lianna has served as a police officer, paramedic & midwife. She is co-founder of TAAF, the Tribal Alliance Against Fraud. She is a Cherokee storyteller and artist, as well as a language instructor. Lianna spent the winter of 2016 at Standing Rock as a paramedic and midwife.

SPEAKER BIOGRAPHIES



NOEL ALTAHA

White Mountain Apache Tribe

Noel Altaha is an enrolled citizen of the White Mountain Apache tribe located in present day Arizona. Based in Phoenix, she is a licensed social worker providing counseling services. Noel started her small business, The Apache Language Project to preserve her tribe's Apache language in the wake of the global pandemic. Noel is an adult child survivor of Missing and Murdered Indigenous Women (MMIW). Noel raised her two younger sisters as their legal guardian and later graduated from Columbia University with a Masters in Social Work and a Bachelors in Psychology from Fort Lewis College. She wants to speak her Apache language to her future kids and grandkids.

GUY LOPEZ

Crow Creek Sioux Tribe Citizen

Co-Founder, Native American & Indigenous Studies Center Initiative at the University of Virginia, Lopez is the former Coordinator of the Mt. Graham Coalition and the National Sacred Lands Protection Coalition. He holds a B.A. Sociology from Colorado College and a M.A. in Anthropology from the University of Virginia. In the past 12 years he has been working for a small federal agency that oversees federal agency compliance with the historic and cultural preservation laws of the USA.

DAY 6

04/1/2022

JOE CANDILLO

Pascua Yaqui Indian Tribe of Arizona (federally recognized)

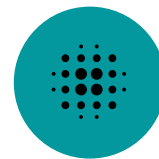
He holds a Ph.D. in American Studies with a concentration on Indigenous Studies, from the University at Buffalo, an MA in American Indian Studies from the University of Arizona and an undergraduate degree in Anthropology from Appalachian State. Dr. Candillo's research background focuses on Native American spirituality, aboriginal North American environmental adaptation and material culture traditions. In addition Dr. Candillo owns and operates a Native American art business that buys and sells high end authentic Native American made traditional arts and crafts called Authentic Native American Traditional Arts by Joe Candillo, LLC.

SANDI WEMIGWASE

Little Traverse Bay Band of Odawa Indians

Sandi is the pre-doctoral fellow in American Indian and Indigenous Studies at Michigan State University as well as a doctoral candidate at the University of Toronto in Social Justice Education. Her research seeks to explore Indigenous-led ways to identify Indigenous students during the admissions process in higher education.

SPEAKER BIOGRAPHIES



DAY 7

04/15/2022

VICTORIA GRIEVE WILLIAMS

Warrimaay from the midnorth coast of NSW, Australia

She is an historian working in interdisciplinary ways to progress Indigenous knowledge in the academy. Her research interests include Aboriginal spirituality/ philosophy, race, sexuality, activism and approaches to decolonisation. Victoria seeks to make the phenomenon of Indigenous identity fraud in Australia a viable and accepted area of research. Currently resident in NY state USA she is an Adjunct Professor at the RMIT University in Melbourne, Australia.

DARRYL LEROUX

French Canadian

He is Associate Professor in the Department of Social Justice and Community Studies at Saint Mary's University in Kijipuktuk, in Mi'kmaw territory (Halifax, Nova Scotia). His book, *Distorted Descent: White Claims to Indigenous Identity* (University of Manitoba Press, 2019), examines the rise of false claims to Indigenous identities by French Canadians since the mid-2000s.

LAURA JUNKA-AIKIO

Finnish

She is a Marie Sklodowska-Curie fellow at the Arctic University Museum of Norway and the project leader for the Research Council of Norway-funded research project New Sámi Renaissance: Nordic Colonialism, Social Change and Indigenous Cultural Policy (NESAR). Junka-Aikio's research focuses especially on political self-Indigenization in Finland, and on its impact on Sámi self-determination. Her recent publications include a co-edited volume (with Jukka Nyssönen and Veli-Pekka Lehtola) *Sámi Research in Transition: Knowledge, politics and social change* (2021, Routledge).

RICARDO SAENZ

Comanche Nation

He graduated from the University of Oklahoma with a masters in Indigenous people's law. He was a panelist on a 2021 NAISA panel about race-shifting within Chicanismo called "The (Recent) Settler Turn to Indigeneity: Indigenous Self-Determination and the Challenge of 'Race-Shifting,'" and has been speaking about the settler colonial characteristics within Mexican & Chicano nationalism for 15+ years.

ACKNOWLEDGEMENTS

Land Acknowledgement

We acknowledge that Michigan State University occupies the ancestral, traditional, and contemporary Lands of the Anishinaabeg – the Three Fires Confederacy of Ojibwe, Odawa, and Potawatomi peoples. The University resides on Land ceded in the 1819 Treaty of Saginaw. We recognize that settler and Indigenous signatories understood the terms of the treaties in starkly different terms. According to a map within the University archive, Anishinaabeg maintained an ‘Indian Encampment’ south of the Red Cedar River when classes were first held at the University (then known as Michigan Agricultural College) on May 13, 1857.

As one of the first Land Grant colleges, Michigan State University is a beneficiary of Land allotted through the passing of the Morrill Act in 1862. The University finds pride in calling itself ‘The Nation’s Pioneer Land Grant College,’ a term we find highly problematic and recommend that it no longer be used. The Morrill Act, which enabled the Land Grant system, was passed in the same year as both the Homestead Act—granting 160 acres to individual settlers who ‘improved’ and farmed land in the West—and the largest mass hanging in the history of the United States, the state-sanctioned murder of thirty-eight Dakota. We understand that there is an indelible relationship between the creation of Land Grant institutions, the simultaneous and ongoing expropriation of Indigenous Lands, and the governmentally-coordinated genocide against Indigenous peoples. By recognizing the ways that settler-colonial institutions benefit from these interconnected histories, we work to hold the University accountable.

In American Indian and Indigenous Studies, we recognize, support, and advocate for the sovereignty of Michigan’s twelve federally-recognized Indian nations (Bay Mills Indian Community, Grand Traverse Band of Ottawa and Chippewa Indians, Hannahville Indian Community, Keweenaw Bay Indian Community, Lac Vieux Desert Band of Lake Superior Chippewa Indians, Little River Band of Ottawa Indians, Little Traverse Bay Bands of Odawa Indians, Match-e-be-nash-she-wish Band of Pottawatomi Indians, Nottawaseppi Huron Band of the Potawatomi, Pokagon Band of Potawatomi Indians, Saginaw Chippewa Indian Tribe, and Sault Ste. Marie Tribe of Chippewa Indians), as well as other Indigenous people and historic tribes in Michigan (Burt Lake Band of Ottawa and Chippewa Indians, Grand River Bands of Ottawa Indians, Mackinac Band of Chippewa and Ottawa Indians, and Swan Creek Black River Confederated Ojibwa Tribes), across Turtle Island, and throughout the Fourth World.

ACKNOWLEDGEMENTS

We acknowledge the real ways that the State of Michigan, Michigan State University, and residents of this Land have benefitted from the forced and systematic removal of Anishinaabeg and other Indigenous peoples from Michigan, particularly during the Indian Removal period of the nineteenth century. We affirm and acknowledge the Burt Lake Band, who were literally burned from their houses in 1900. We also acknowledge the Métis community who were forced from their community on Bootaaganini-minis (Drummond Island), when the border was drawn between the US and Canada. Likewise, we recognize that parts of what is now Michigan includes Land within the traditional Homelands of the Miami, Meskwaki, Sauk, Kickapoo, Menominee, and other Indigenous nations.

We collectively understand that offering Land Acknowledgements or Land Recognitions do not absolve settler-colonial privilege or diminish colonial structures of violence, at either the individual or institutional level. We recognize that Land Acknowledgements must be preceded and followed with ongoing and unwavering commitments to American Indian and Indigenous communities. In AALS, we push Michigan State University to recruit, retain, and support American Indian and Indigenous students, faculty, and staff. Moreover, we affirm that Michigan State University must support Indigenous communities and nations in Michigan, as well as throughout Turtle Island, and across the Fourth World. We recognize, support, and advocate for the sovereignty of Michigan's twelve federally-recognized Indian nations, for historic Indigenous communities in Michigan, for Indigenous individuals and communities who live here now, and for those who were forcibly removed from their Homelands. We affirm Indigenous sovereignty and hold Michigan State University accountable to the needs of American Indian and Indigenous peoples.

ACKNOWLEDGEMENTS

Conference Organizers

Dr. Gordon Henry: is an enrolled member of the White Earth Anishinaabe Nation in Minnesota. He is also a Professor in the English Department at Michigan State University, where he teaches American Indian Literature, Creative Writing and the Creative Process, in Integrative Arts and Humanities.

He serves as Senior Editor of the American Indian Studies Series (and the series sub-imprint Mukwa Enewed) at Michigan State University Press. Under his editorship the AISS has published research and creative work by an array of scholars, working in a variety of disciplines, related to the larger field of American Indian Studies.

Gordon is also a published poet and fiction writer. In 1995 he received an American Book Award for his novel *the Light People* and his poetry, fiction and essays have been published extensively, in the U.S. and Europe. In 2004, he co-published an educational reader on Ojibwe people with George Cornell. In 2007, Henry published a mixed-genre collection, titled *The Failure of Certain Charms*, with Salt Publishing, out of the U.K. He also co-edited a collection of essays on American Indian Literature, titled *Stories through Theory <->Theory through Stories* in 2009. In 2018 he published a co-edited volume of graphic literature, titled *Not (Just) (An)other*. Also, in 2018, his collection *The Failure of Charms* was translated into Catalan, as *El Fracas de Certs Encanteris*, for Balandra Ediciones, in Valencia, Spain. In Fall 2019 the University of New England Press released *Afterlives of Indigenous Archives*, co-edited by Gordon and Dartmouth Professor Ivy Schweitzer. Gordon's poetry, fiction and critical writing has been published extensively internationally.

Professor Henry is also co-Pi on a strategic planning grant dedicated to a Center for Anishinaabe Languages, Literature and Storytelling. He is also serving as Community Coordinator on an MSU Mellon grant geared to producing, language programs, activities and curriculum in Anishinaabe communities.

Taylor Mills: is a non-Native graduate student research assistant pursuing a dual degree PhD in Philosophy and a JD at MSU's College of Law. Her areas of specialization are Engaged Philosophy of Law & Policy, Social and Political Epistemology, Indigenous and Anti/Decolonial Theory, Critical Race Theory, and American Indian & Indigenous Law. She is an active choral member of MSU's Chorale and Mosaic, with a background in Digital Humanities, Spanish, psychology, and philosophy.