

Joe Sando Symposium for Pueblo Indian Studies
Thursday, October 25, 2012
Abstracts*

OPENING SESSION

Title: Joe S. Sando: Pueblo Historian from Jemez Pueblo

Presenters: Beverly R. Singer, Producer and Carnell T. Chosa, Co-Producer

A documentary about the life and work of Joe S. Sando: Pueblo Historian from Jemez Pueblo.
(2012:18min.)

COLLABORATIVE ARCHAEOLOGY

Title: Legacies of the Pueblo Revolt: Cochiti Archaeology and Cultural Heritage

Presenters: Robert W. Preucel and Joseph H. Suina

Robert W. Preucel, Sally and Alvin V. Shoemaker Professor and Chair of Anthropology Gregory Annenberg Weingarten Curator-in-charge of the American Section, Penn Museum Director of the Penn Center for Native American Studies, Department of Anthropology, University of Pennsylvania Museum

Since 1995, the University of Pennsylvania and Cochiti Pueblo have been collaborating on the archaeology of Cochiti's ancestral village known as Old Cochiti (or *Hanat Kotyiti*, in the Keres language). This mesatop village is a sacred place for the Cochiti people and was their home immediately following the famous Pueblo Revolt of 1680. Our research has focused on the multiple meanings of Hanat Kotyiti both in the past and for the present. We are interested in how Cochiti people conceptualized their world at the time of the Pueblo Revolt and how they reconstituted their community in its aftermath. We are also trying to strengthen contemporary Cochiti culture by incorporating Cochiti history into the language revitalization program and the high school curriculum.

Title: The Archaeology of the Pueblo Revolt: Rethinking Archaeology and the Reconquest of New Mexico

Presenter: Joseph R. Aguilar (San Ildefonso Pueblo), Department of Anthropology, University of Pennsylvania

In A.D. 1680, Pueblo People united in a revolt that drove Spanish colonists out of Pueblo lands for more than a decade. In the years following the Pueblo Revolt, a dramatic shift occurred in settlements in the northern Rio Grande region. During the Pueblo Revolt Era (1680 and 1696) sixteen mission pueblos were vacated, and a series of new communities were established on the high, defensible mesas of the rugged Jemez and Sangre de Cristo Mountains. The most important of these communities were the five strongholds nearest to Santa Fe: Tunyo (Black Mesa) in the Tewa district, Astialakwa and Boletsakwa in Jemez district, Cerro Colorado in the Zia district,

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and Kotyiti in the Cochiti district. When Don Diego deVargas “reconquered” New Mexico in 1692, these five strongholds posed a very real military threat to his authority and symbolized the resilience of Pueblo Peoples. When constructing a historical narrative of this period, the primary source of evidence has been ethnohistorical documents, namely those associated with New Mexico Governors Antonio de Otermín and de Vargas. But there are others way to look at the Revolt, and one important way is through archaeology. Collaborative archaeological research projects between archaeologists and Pueblo People at Tunyo, Kotyiti, Astialakwa and Boletsakwa, have brought new insights to this era that challenge the generally accepted historical narrative of the Revolt in general, and, in particular, the Reconquest as a peaceful and “bloodless” campaign with Pueblo People as either hapless victims, or to the contrary, as vengeful aggressors. A comparison of the archaeology and research at these sites allows us to gain a greater understanding of the Pueblo Revolt Era, the relevance and usefulness of archaeology to Pueblo communities, and more importantly, why Pueblo People persist to this day.

Title: Pa-a-k’u: What it was, What it is.

Presenters: Walter Cristobal¹, Julian T. Garcia¹, Linda S. Cordell²

¹ Tribal Historic Preservation Office, Pueblo of Santa Ana

² School for Advanced Research and Galisteo Basin Archaeological Sites Protection Act Committee

We describe our experience in reuniting the archaeological site of “Paa-ko” (LA 162) with its descendant community, the people of Tamaya (Santa Ana Pueblo). We have two goals. One is to show how Pa-a-k’u will serve to teach people of Tamaya core values of family, language and spirituality. A second goal is to present a model of reestablishing connections between ancestors and descendant communities that may be useful for others engaged in similar projects.

The project themes concern names, meanings, concepts and words that reveal mistakes made in the past that we hope to correct to help establish connections for today and for the future. The first mistake is archaeological and concerns the name Pa-a-k’u. Archaeologists call this place “Paa-ko,” and that spelling is also used by a nearby golf course and housing development. The name seems first to have been written in English by pioneer anthropologist Adolph F. Bandelier. In 1892, Bandelier wrote, “This pueblo is called by the Tanos Pa-a-ko.” By the next paragraph, Bandelier spells the name “Paako,” saying that his “Tanos informant at Santo Domingo, declared that it was a Tanos pueblo.” A later archaeological mistake was made in the 1930s when, based on her understanding of Rio Grande Ancestral Pueblo pottery and 17th century Spanish documents, Marjorie F. Lambert, working for the Museum of New Mexico, presented the idea that Pa-a-k’u was a village of the Southern Tiwa-speaking people. Lambert wrote the only comprehensive excavation report of Pa-a-k’u, so most anthropologists uncritically accept her linking the site to Tiwa-speakers.

In our study, we use spoken language to reveal connections between Pa-a-k’u and Keresan Tamaya. For example, the name Pa-a-k’u is a Keresan name. The people of Pa-a-k’u used lead ore (galena) from the Cerrillos hills as an ingredient in the paint they used to decorate their pottery. They also quarried malachite (copper ore). There is archaeological evidence that lead and perhaps copper were smelted at Pa-a-k’u. While there is debate among arachaeologists

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about whether or not copper was mined, hammered, or smelted in the Pueblo world before the Spaniards arrived, the words for copper, metal, bell and wire all have the same root in Keresan and that root is not a Spanish loan word. It is a Keresan word for metal.

Finally we share ideas from modern Tamaya—what people visiting Pa-a-k'u see, visualize and imagine in stories, drawings and ceremonies and how these emphasize teaching practices, language and core values for the future. We also sketch the US legal frameworks within which this project occurred—the establishment of Tribal Historic Preservation Offices, the Native American Graves Protection and Repatriation Act (NAGPRA) and its implementation through layers of Federal, Tribal, and State bureaucracies.

COMMUNICATION AND ETHICS

Title: Context and Decontextualization: Culture, knowledge, meaning and use, the implications for visual documentation, photography, film and video of the Pueblo People

Presenter: Elizabeth Chestnut

This paper seeks to reframe issues generated by disputes arising between museums, archives, libraries and other institutions and the Pueblo people of the New Mexico and Arizona areas, regarding visual documentation, including sketches, photographs, film and video. These types of visual images, old and newer, document both secular and religious facets of Pueblo life. This paper focuses on mainly those images of a specifically religious nature and content, those that present issues raised by Pueblo people regarding decontextualization that occurs when information, in this case, visual documentation, from or about one culture is removed, relocated, and redefined by the constructs and beliefs of another culture, here Anglo American. In this case, visual documentation taken in a specific time, of a specific environment, persons and artifacts and is removed to exist in another culture that has fundamentally different values about the meaning of the context depicted. Depending on the subject and content of a specific image, this decontextualization of time and space may create for the Pueblo people, an untenable situation of use.

Title: Pablita Velarde's Public Murals: The Herd Dance at the Indian Pueblo Cultural Center

Presenter: Margaret Archuleta, PhD student, Art and Art History Department, University of New Mexico

This paper is based on a chapter of my dissertation, "Against the Odds: The Career of 20th Century Santa Clara Pueblo Painter, Pablita Velarde/Tse Tsan (Golden Dawn) (b.1918 - d.2006)" and is a work-in-progress. This paper will further explore Velarde's public murals and specifically the mural she painted for the Indian Pueblo Cultural Center in the late 1970s.

Velarde was introduced to painting by her mentor and friend, Tonita Pena/Quah Ah (b.1839 - 1949) from San Ildefonso Pueblo. She began painting as a girl while attending the Santa Fe Indian School (SFIS) in New Mexico during the late 1920s/early 1930s. She worked with Pena on murals painted at the SFIS during this time. Through Pena's encouragement Velarde enrolled in the newly established easel art program known as The Studio under the direction of Dorothy Dunn in 1932. Velarde and her sister were the only female students to

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enroll in The Studio class. Velarde's sister soon left the class, leaving Pablita as the only girl in the class of all male students. She was fourteen years old. Velarde endured taunting and harassment from her fellow classmate. "Those boys were so mean to me. They would tell me that girls can't paint." (Heard Museum transcripts, 1989) She was not deterred by their bullying or comments. Velarde continued in the program and graduated from The Studio and Santa Fe Indian School in 1936, four years after starting the program.

In addition to learning to paint with watercolors, casein, and oil paints Velarde and her classmates learned the process of dry fresco mural painting from local Santa Fe artist, Olive Rush. Together with Rush and eight Studio graduates, Velarde was commissioned in 1939 to paint the entrance area of Maisel's Indian Trading Post on Route 66 (Central Avenue in Albuquerque). Scenes of Pueblo life along with depictions of Navajo and Apache life ways were the subjects of the murals painted on the foyer of the trading post. Their murals can still be seen today.

In the late 1970s the Indian Pueblo Cultural Center began a major mural project. Funds raised by the FRIENDS of the Center were used as matching funds for a grant from the National Endowment of the Arts (NEA). Velarde was invited by the Indian Pueblo Cultural Center to paint a mural in the outside courtyard. A total of fourteen murals were completed through the mural project. Velarde was the first Pueblo woman painter asked to paint a mural. Her daughter, Helen was the only other Pueblo woman painter invited to paint a mural. Velarde's mural, the Herd Dance is typical of the images of Pueblo life and dances that she painted throughout her career. She states, "The basic purpose of all animal dances is to maintain harmony with the animals to be hunted and to honor them for the food and clothing they provide for the Pueblo people" (IPCC website/murals).

Velarde painted public murals throughout her career. Beginning with the murals at the Santa Fe Indian School painted with Tonita Pena prior to entering the Studio program at SFIS through the mural project at the Indian Pueblo Cultural Center, Velarde participated in a male dominated art form both in the western and Pueblo arenas. Velarde's ability to participate in this arena with such tenacity and passion will also be explored.

HISTORY

Title: Why is there a Tewa Village on Hopi's First Mesa?

Presenter: David H. Snow

The decision of Tano (Southern Tewa) people to migrate to Hopi country during the last years of the 17th century is recited in traditional stories collected from First Mesa Tewa Village. Although more than 14 versions of this orally-transmitted migration story have been recorded, the details in the various accounts, seemingly, remain mired in what Ekkehart Malotik termed "mytho-history." Spanish documents resulting from the 1696 Pueblo Rebellion appear to support some of these "mytho-" accounts of the Hopi's invitation to the Tanos as the motive for the Tano exodus. That two or more migrations might actually have occurred, as some accounts indicate, also are suggested.

Title: Forging Identity: Palowahtiwa and Frank Hamilton Cushing at Zuni, 1879-1884
Presenter: Ellen Cain, Ph.D., Instructor, History and General Honors, Central New Mexico Community College

Palowahtiwa was governor of Zuni pueblo in the late 1800s. Palowahtiwa was also a farmer, religious leader, and talented silversmith. When Palowahtiwa labored in his farming fields, he trusted that with work and patience the ground would yield rich sustenance. When he participated in sacred rites and ceremonies with his fellow Zunis, he had faith that his community would grow in spiritual strength. When he labored at his forge, the heat of his bellows mingling with the life-giving warmth of the Zuni sun, he took molten silver and transformed it into beautiful and intricate adornments that celebrated tribal identity. Palowahtiwa, then, was an artist in all he saw and did. Like many Zunis, he perceived the hidden possibilities in the seemingly ordinary objects of life. He knew about the creative power of transformation.

He knew, too, about the destructive power of transformation. Palowahtiwa was leader of Zuni pueblo during the time of great change: disease, loss of land, and loss of autonomy, upheavals all brought by Anglo incursion. Explorers, government officials, missionaries, and ethnographers--Palowahtiwa and his fellow Zunis faced all of them with the determination to protect their culture. They offered hospitality, yet persisted firmly with their own traditions. They did not open the door wide to outsiders. Smithsonian ethnographer Frank Hamilton Cushing, however, an exuberant, curious, and sensitive young man, revealed an appreciation for Zuni culture unmatched by any previous intruder. He even wished to live as a Zuni. Palowahtiwa befriended Cushing. Palowahtiwa mentored Cushing. Palowahtiwa trusted Cushing.

Title: Pueblo Indian Women's Lives
Presenters: Sue-Ellen Jacobs and Tessie Naranjo

Based on participant observation along with formal oral history interviews, writings in American Indian Studies, and other literatures, we explore continuity and change in the roles and statuses of select Pueblo Indian women's lives with emphasis on Tewa women. Our considerations begin with the present and work backward in an ethnohistorical fashion.

NARRATIVES OF CHANGE

Title: Changes in our Pueblo
Presenter: Joseph H. Suina

Major changes occurred in our Pueblo in a short span of 12 to 15 years in the 1950s and early 60s. All of them were outside influenced and were largely encouraged by us. They seemed harmless enough and all were intended to make life easier and to move us closer to parallel the world of the White people. In the end our way of life in our Pueblo was never the same again in a significant number of ways. In a short time we realized that some changes actually made life more difficult as we assumed new responsibilities we never had before. Some changes stole time

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from our old ways of doing and being in daily life and some took away from our physical well-being. Our core values were challenged and some were shaken to the point of no recovery. Some of the impacts such as language shift are just now catching up with us. This paper presentation with support from photos and personal anecdotes is about life as it was, and about the changes that came to us and our reaction to them. More importantly it is about the impacts to a way of life which the majority of our Pueblo people today never saw as I and those my age did. While this is about one Pueblo, it is about the rest as we all went through similar experiences at about the same point in time.

Title: NA'INBÍ P'ÔE'ÄÄ, Our Pathways – Modern Pueblo Leadership

Presenter: Matthew J. Martinez, Ph.D., Director of Northern Pueblos Institute & Assistant Professor of Pueblo Indian Studies, Northern New Mexico College

Traditional theories in the field of political science often center on questions of participation, representation, equality and effectiveness. Each component has something valuable to contribute to the general public's understanding of government systems. Tribal governments today across the United States are challenged with navigating mainstream federalism in ways that protect traditional values systems. Historically, Pueblo people were traditionally structured in ways by which everyone - children, women, men, elders and the surrounding ecological participants - had a role in the governance and well-being of a community. One of the most profound skills set among Pueblo people has been the ability to adapt to the influx of political and cultural regimes. This is evident in our current mosaic systems of tribal governments. Among the nineteen pueblo nations, there are currently thirteen traditional, theocratic government systems who appoint their governor and other tribal officers and six tribes who are set up by constitutions, ordinances and voting systems.

This paper will discuss one of the most germane questions affecting Pueblos today by drawing upon the concept of representation. Among the constitutional- based government systems, we see an increased representation of younger leaders and women elected officials *versus* the traditionally appointed governments where this has not been reflected. Through a survey of literature and interviews, this paper presents the challenges of modern tribal governments and its responsibility to adapt to and create new pathways that contribute to the well-being of Pueblo communities.

Title: A Cultural Bomb: The Effects of Los Alamos on the Tewa Pueblos in the 1940s

Presenter: Tito Naranjo, Santa Clara Pueblo

With the coming of World War II and the development of Los Alamos, 18 miles away from Santa Clara, the United States dropped a cultural bomb on the Tewa Pueblos, particularly the Pueblos of San Juan, Santa Clara and San Ildefonso. Social organization, language, economics, religion, tribal governments, law and order, and education through socialization was severely impacted by a massive infusion of people, money, science, and the atom bomb, a shock of epic proportions. This paper is the perspective of one Santa Clara Pueblo resident who lived through the changes for over 75 years.

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Title: Indigenous Planning: Change in the Next Pueblo Millennium

Presenter: Theodore (Ted) Jojola (Isleta Pueblo), Distinguished Professor, University of New Mexico

Pueblos are faced with many challenges, foremost of which are community planning and population growth. This paper will illustrate changes in population for the 20 Pueblos of New Mexico using US Census data. It will give examples of changes over several decades of age-sex and race composition as well as other basic demographic measures. It will examine the patterns and shifts that have occurred and discuss the community development context that are associated with these changes. It will end with a discussion of the latest demographic data in the 2010 US Census and outline some major issues that face the Pueblos as they plan for the future.

Theodore (Ted) Jojola is Distinguished Professor at the University of New Mexico and a member of the faculty of the Community and Regional Planning Program. From 2008-2010 he was Visiting Distinguished Professor at Arizona State University for the School Geographic Sciences and Planning, during which time he was in residence for the Spring semesters. He was the former Director of the UNM Native American Studies program (1980-1996). He is actively involved in major research projects on Indian education, tribal community development and contemporary indigenous architecture. He has published numerous articles and chapters on topics relating to indigenous planning, stereotyping and economic development. He was the past-Chair and cofounder of the Indigenous Planning Division, American Planning Association. He currently directs the Indigenous Design & Planning Institute, School of Architecture & Planning.

Friday, October 26, 2012

LANGUAGE AND PLACE

Title: Visibility and (Sub)urban Pueblo Spaces

Presenter: Erin Debenport, Assistant Professor, Ethnology, Department of Anthropology, University of New Mexico

In scholarly and popular depictions, by both indigenous and non-indigenous people, the complexity inherent in Native American experiences and communities is often erased in favor of relying on sets of ossified assumptions and binary distinctions. Indigenous people are frequently described as being relatively “traditional” or “modern;” “urban Indians” or “rez Indians;” and “authentic” or “assimilated.” While these categories likely fail to accurately capture the lived experience of all Native North Americans, they are especially problematic when applied to the two communities at the center of this research project.

Ysleta del Sur Pueblo in El Paso, Texas is an indigenous community related historically and linguistically to the nineteen Pueblo tribes in New Mexico. However, unlike the New Mexico Pueblos, Ysleta del Sur only received federal recognition in 1986. Also, reservation lands are noncontiguous, and many sections of the community are located less than a mile from the US/Mexico border fence. While numerous New Mexico Pueblos are near Albuquerque and Santa Fe, Ysleta del Sur Pueblo is contained within the El Paso Metro area. At Tiwa language classes, questions are asked in English and Spanish. Participants break for a lunch of *comida*

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corridos at a neighborhood *loncheria* and stay alert during the lessons with lattes from the nearby Starbucks. As such, this community stands as a counterexample to the prototypical depiction of Pueblo and other indigenous spaces as anti-modern, bounded, monolingual places.

Rio Rancho, New Mexico is a thriving suburb of Albuquerque located beyond the city's growing west side. It is also, in a sense, a suburb of Santa Ana, Zia, Sandia, and other nearby Pueblos. Housing shortages on reservations, affordability, and disenrollment practices have led more and more indigenous New Mexicans to move to Rio Rancho. If you go to the Walmart Supercenter, especially around ceremonial feast days, you will see Pueblo families shopping for fabric to make ribbon shirts and food to feed hundreds of people. Puebloans are aware of their aggregated presence there, and jokingly refer to the store as "Indian heaven" or "the gathering of nations." Again, popular conceptions of authentically Native practices are confounded by the existence of Wal-Mart as an indigenous space within an increasingly indigenous community.

In this project I explore the intersection of Pueblo identity, space, and visibility. By conducting research at Ysleta del Sur Pueblo, TX and in Rio Rancho, NM, I will concentrate on the following research questions: 1) In what ways has changing visibility—political, linguistic and economic—enabled or constrained expressions of Pueblo identity in the US/Mexico border region? How does this compare to the experiences of New Mexico Pueblo tribes? 2) How do changing residential and consumption patterns among New Mexico Pueblos and the non-contiguous, (sub)urban Ysleta del Sur reservation complicate notions of indigeneity? I theorize political visibility in terms of federal and state recognition and enrollment policies; linguistic visibility in terms of the circulation of indigenous language materials and ways of speaking; and economic visibility in terms of settlement and consumption practices. All three of these factors have the potential to render populations and individuals as distinctly indigenous, erase this distinction, or complicate the picture altogether.

Title: Santo Domingo Pueblo Oral Storytelling: Revitalizing the Keres Language through Visual Anthropology

Presenter: Christopher Chavez (Santo Domingo Pueblo), University of New Mexico

This project will focus on a relationship between an anthropological visual intervention and Native American oral history storytelling to determine the Keres language loss within the Santo Domingo Pueblo community. This research will illustrate the vital importance of the language revitalization through the video taping of the children in the Santo Domingo Public School system. This language loss has not been given much attention by Santo Domingo Pueblo until recent literature detailed the loss creating incentive for the pueblo to attempt a reversal of this critical problem. In this research analysis, the most common denominator is the degree of Keres language loss among the elementary school children. This research sets a baseline information for future research. The governing boards of elders, council men and the community need to learn about the extent of language loss so they can aggressively address this utmost critical problem. With language loss, there is already a serious impact on traditional culture, ceremonies and living in general, therefore there must be serious implementation to revitalize this unique language. This is not unique to Santo Domingo Pueblo as other Pueblos and Native American Nations are also raising the alarm of the rampant loss of indigenous languages.

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Title: Life as Movement: A Personal View about Tewa Pueblo Storytelling

Presenter: Tessie Naranjo, Santa Clara Pueblo

I remember when I was a child, my family would make weekly treks in the early evening down to my great grandmother's house in the center of the Pueblo. We would sit for long evenings of storytelling. Sometimes the stories were about what had just happened to someone in the pueblo; other times there were stories about lessons; other times there were very serious stories about "*oh way waehae bah*", the long ago past. The stories which impressed me most were those containing anything about "witches" and "witchcraft." On a night of witchey stories, when my family and I would be walking back home in the dark, on a night with no moon, I would feel tingles in my entire back and I was certain that some witch was trying to grab me...I really believed it was happening. The storytellers held us in their otherworldly "aura" created by their words and gestures transporting children and adults to other worlds. The environment in which the stories were told impressed upon us the importance of the stories told, no matter which kind of story was being told in an evening. Which of all the possible stories are the ones told to us with an expectation that we children will, as adults, remember and pass them on to our own children? Perhaps all, because elements of our heritage are blended into all stories in order to situate them within our Tewa homeland, the landscape and the skylines of our daily experiences.

"Life as movement" is the title of my paper. Storytelling is a core value in our culture, it is part of the mythology and ethnohistory of the Tewa World. Storytelling is a deliberate attempt to place in your mind the ways whereby Tewa people tell the stories of their past and present, how they tie meaning of everyday events to instructions for the children, cautions for adults, information about the importance of the place names in our landscape and so much more. My hope in presenting enigmatic or puzzling stories is that I might come to understand the true meaning of "Life as movement." Each story reinforces the reality of migration and movement, always described metaphorically in traditional stories. There is movement in stories just as there is movement in our everyday lives.

Title: Pueblo Perspectives on Mother Tongue Survival: Looking Beyond the Last 100 Years

Presenter: Dr. Christine Sims, Assistant Professor, Department of Language Literacy & Sociocultural Studies, College of Education, University of New Mexico

This presentation will focus on the legacy of Pueblo language survival through major historic eras of first contact and government policies under three successive foreign governments that have impacted New Mexico's indigenous Pueblo languages. The presentation examines the foundations and perspectives that Native speakers hold about the maintenance of these languages, their aspirations and hopes for the continued survival of the mother tongue into the next century. Key policies that have influenced the changing landscape of how Pueblo languages are treated in light of contemporary state education policies will be discussed. In addition, current and emergent community-based initiatives that focus on a return to key principles of intergenerational engagement in the learning of language and culture and the implications for developing new generations of speakers will be discussed.

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EDUCATION

Title: Cultural Integrity and Curriculum: Implications for Social Studies Educators

Presenter: Glenabah Martinez, Ph.D.

At the present time social studies educators across the state of New Mexico are faced with multiple challenges to teaching counter-narratives of New Mexico history. Some of the challenges include high stakes tests like Standards Based Assessment (SBA) and curricular “reform” like the current push toward “Common Core Standards.” Given the limited time that social studies teachers have to work with their students, it is often difficult to provide them with pedagogical opportunities to critically analyze the sociopolitical construction of historical knowledge. This presentation will provide an overview of two major curriculum projects that I facilitated: The *American Indian New Mexico History Project* and the *Indian Pueblo Cultural Center’s 100 Years of State and Federal Policy*. I will present an overview of the frameworks for each project and present two lesson plans that I developed for the IPCC project. The presentation will conclude with a discussion of the critical role of educators in developing historical thinking in the context of Pueblo History Studies for all youth in New Mexico but especially for Indigenous youth in K-12 schools.

Title: Renegotiating Assimilation: Pueblos Leaders, Federal Superintendents, and the Unexpected Act of Covenant Renewal at Albuquerque and Santa Fe Indian Schools, 1886-1928

Presenter: John R. Gram, Ph.D. Candidate (May 2012), Southern Methodist University

When Albuquerque and Santa Fe Indian Schools opened, they were desperate for patronage from the nearby Pueblo communities. Because of this desperation, the original superintendents made certain concessions in order to secure Pueblo students – concessions initially not extended to members of other tribes at the same schools. Superintendents understood that these concessions, though necessary for a time, threatened the schools’ ability to carry out their mission of assimilation and acculturation. Consequently, most new superintendents fought to reverse these concessions when they arrived at AIS or SFIS.

The arrival of a new superintendent was sometimes marked by a mass exodus from the schools of Pueblo students from a handful of communities. Other historians have suggested that these mass exoduses can be understood as protests by Pueblo communities. However, given the fact that these mass exoduses almost always marked the beginning or end of a superintendent’s time at AIS or SFIS, and given the fact that students invariably returned to the schools, these mass exoduses are better understood as intentional acts of covenant renewal on the part of Pueblo communities. In order to secure the concessions they had gained from the schools, Pueblo communities “renegotiated” with successive superintendents, eventually bringing each in line with the unspoken contract they created with the schools at their founding. Pueblo communities did not see the arrival of new superintendents as an opportunity to try to break their relationship with the schools, but rather as an important moment in which to insure that the relationship continued along terms favorable to them. By the time the schools were no longer as desperate for Pueblo children, the concessions were already secure as important elements of boarding school education as the Pueblos experienced it.

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Most superintendents fought hard against these concessions, but to no avail. Eventually almost all of them conceded that the concessions would continue, and the students returned. The ability of the Pueblos to bring successive superintendents into line without the benefit of any sort of formal agreement with the schools hints at the unexpected power they could wield when interacting with these agents of assimilation. The ability of various Pueblo communities to withdraw or reenroll their children en masse speaks to the continuing power that traditional leadership structure maintained in their communities.

Title: A Bountiful Harvest: Pueblo of Laguna College Graduates Assessment of Tribal Utilization of Subsidized Academic Capital

Presenter: Joe L. Graham, Ph.D. (Pueblo of Laguna), Indian Resource Development Program, New Mexico State University

The Pueblo of Laguna in New Mexico maintains a tribal scholarship program to assist students in their pursuit of higher education. This research was initiated to assess from the graduates' perspective how effectively the tribe utilizes its subsidized academic capital. The purpose of the study was to identify obstacles, incentives, distractions, or alternative opportunities that Laguna college graduates encountered on their academic paths that influenced their perceptions about working for the tribe. The significance of the research was that several challenges were identified that if addressed, could profoundly benefit the tribe by increasing the retention of tribal graduates for the professional roles for which they were academically trained.

A mixed methods research design was employed to examine why graduates educated with considerable assistance from their tribe were not working for their tribe in the capacity for which they earned degrees. Within this study, both quantitative and qualitative approaches were used to gather, report, and interpret the data. The combined use of a survey as the quantitative method and interviews as the qualitative method provided a balanced view of the perceptions of the Laguna graduates.

The analysis of quantitative and qualitative data together indicated that significant rifts existed between the arenas of tribal professional employment opportunities, college level academic attainment, and the existing secondary school system. On the other hand, notions of tribal student loyalty and an intense desire to contribute to community were confirmed. Based on the findings, it was recommended that several critical decisions regarding the future of the Pueblo's higher education priorities be made. Further, it was recommended that the tribe increase their efforts to capitalize on the intrinsic community connectedness demonstrated by the Laguna graduates.

PANELS

Title: *100 Years of State & Federal Policy: The Impact on Pueblo Nations: Creating a Collaborative Indigenous Exhibition*

Chair: Felipe J. Estudillo Colón, Laguna Pueblo, Primitive Edge Gallery Coordinator, Museum Studies Department, The Institute of American Indian Arts

Panelists: Mr. Ronald J. Solimon (moderator), Mr. Travis Suazo, Ms. Marth Beckett, Mr. Gregg Analla, Ms. Amy Johnson, Mr. Cliff Fragua

This panel presentation consists of members of the Indian Pueblo Cultural Center museum staff and members of the *100 Years of State And Federal Policy: The Impact on Pueblo Nations* exhibition development teams. Each staff and team member will present the methodologies, motivations and outcomes of their work, which collectively resulted in the creation of a collaborative indigenous exhibition dedicated to the presentation of the lives, accomplishments and evolving history of the Pueblo Nations. This presentation will elucidate contemporary methodologies piloted in the creation of the *100 Years of State & Federal Policy: The Impact on Pueblo Nations* exhibition which will inform a process model for future exhibitions at the Indian Pueblo Cultural Center and may serve as a model for other tribes, museum, cultural centers and institutions.

Title: Re(de)fining Hopi Scholarship: Towards a Values Based Model of Engaged Research

Chair: Angela Gonzales, Ph.D., Department of Development Sociology and American Indian Studies, Cornell University

Panelists:

Matthew Sakiestewa Gilbert, Ph.D., Department of History and American Indian Studies, University of Illinois-Urbana Champaign

Trevor Reed, Ph.D. candidate, Department of Music, Columbia University

Darold Joseph, Ph.D. candidate, Department of Education, University of Arizona

Lomayumtewa Ishii, Ph.D., Department of History and Applied Indigenous Studies, Northern Arizona University

Sheilah Nicholas, Ph.D., Assistant Professor, Department of Teaching, Learning, and Sociocultural Studies, University of Arizona.

Over the past two decades, Hopi scholarship has experienced a considerable shift with a growing cadre of Western trained and credentialed Hopi scholars from diverse disciplinary backgrounds engaged in research on and about Hopi. At the same time, reforms instituted by the Hopi Tribe to manage the types of research conducted on Hopi people has led to new, traditionally informed modes of inquiry. This has given rise to a growing need to revisit our shared intellectual histories, dialog over new methods for conducting research, and present new contributions to Hopi knowledge in collaboration with Hopi clans, villages, and the Tribe, in order to achieve a more accurate and useful Hopi scholarship. As Hopi and academic communities today

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increasingly overlap in multiple and complex ways and through a diverse array of media, Hopi scholars are faced with new opportunities and challenges for communicating research and making it relevant to multiple audiences. This panel brings together Hopi scholars to openly engage in a dialogue about how we can create a space for a more engaged model of research that invites multiple conversations, engagements, interventions, and critiques. We ask, how are Hopi people and places represented in scholarship today, and how might we rethink our modes of representation to better reflect our unique position as Hopi scholars? How do we, as Hopis and western trained scholars, contribute to research that embodies Hopi values of *kyavtsi* (respect), *sumi'nangwa* (reciprocity), *hita'nangwa* (responsibility), and *nami'nangwa* (mutual aid)? Finally, how might we work together to bring Hopi research home and contextualize it, allowing our community to work with it, apply it to local contexts, and/or critique it?

Title: The Indian Pueblo Cultural Center's 100 Years of State and Federal Policy Curriculum Project

Chair: Glenabah Martinez, Ph.D.

Panelists: Shelly Valdez, Jodi Burshia, Abby Arquero, Rosemarie Lujan, Nola Romero Miller, Marie Martinez, Azella Humetewa, Valerie Siow, Natalie Martinez, and Christine Sims

The curriculum developed for the *Indian Pueblo Cultural Center's 100 Years of State and Federal Policy* project was created to provide educators with thoughtful unit plans on the complex political, social, cultural, and economic history of the Pueblo Nations of New Mexico between 1912 and 2012. The curriculum serves as a counternarrative to the official presentation of the history of New Mexico presented in schools today. At the center of the curriculum are concepts and core values that have operated as vehicles for resistance, emancipation, and transformation for Pueblo People as they maintain their cultural integrity and exercise sovereignty in the face of colonizing measures taken by Spain, Mexico, and the United States.

The presentation will consist of a panel of Pueblo teachers who wrote the curriculum. The format of the session will begin with an overview of the project followed by three small group sessions organized by grade level: elementary, middle, and high school. The teachers will facilitate a mini workshop on how to utilize the unit plans.

Elementary Curriculum Writers:

- Rosemary Lujan (Taos – Taos Day School)
- Marie Martinez (Ohkay Owingeh – Taos Day School)
- Nola Romero Miller (Taos – Taos Day School)

Middle School Curriculum Writers:

- Jodi Burshia (Laguna – University of New Mexico): Language Arts
- Azella Humetewa (Kewa and Acoma – Native American Community Academy): Social Studies
- Valerie Siow (Laguna – Native American Community Academy): Language Arts

High School Curriculum Writers:

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- Abby Arquero (Cochiti – Santa Fe Indian School): Social Studies
- Jodi Burshia (Laguna – University of New Mexico): Language Arts
- Glenabah Martinez (Taos and Diné–University of New Mexico): Social Studies
- Natalie Martinez (Laguna – Laguna Middle School): Social Studies
- Shelly Valdez (Laguna – Native Pathways, Excellence in Quality Educational Resources): Science and Math

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