University of Virginia and Indigenous Peoples: A White Paper on Indigenous Studies

Vision Statement

The University of Virginia faces a long-standing moral imperative to acknowledge its responsibilities and redress its historically problematic relationships to native peoples, particularly the Monacan people on whose land the University resides. It is heartening, therefore, that the University launched its bicentennial celebration with the introduction of Monacan elders and a Monacan prayer. At the anniversary commemoration of August 11, 2017, and again at President Ryan's inauguration address, the proceedings opened by recognizing the Monacan people as the custodians of this land. These promising developments moreover reflect that the university is now ideally positioned, and possesses the capacity, to establish a distinctively excellent Indigenous Studies program, locally grounded and global in scope. This would be a development commensurate with this bicentennial moment.

With 2018's historically unprecedented federal recognition of six Virginia tribes, the commonwealth now has seven federally recognized tribes. This is a hard-won achievement by Virginia tribes, which comes after decades of struggle. It is a historically-significant moment for the Commonwealth of Virginia. With this impetus, the University is called to support tribal initiatives, build collaborations, and produce sustainable outreach projects with Virginia tribes. These commitments would ground our existing collaborations in other parts of the United States, Latin America, Africa, and Oceania. We can work with the Kluge-Ruhe Aboriginal Art Collection (the largest outside of Australia) and the Fralin Art Museum through its Mellon Indigenous Arts program. We can also build on important strengths in Environmental Humanities, along with several related interdisciplinary initiatives and programs, including the Environmental Humanities Initiative, the Environmental Resilience Institute, Environmental Thought and Practice, and Global Studies. The university has moreover established a group of more than 20 faculty members in multiple disciplines who currently teach aspects of Native Studies in their courses. What it needs now are strategies to coordinate and augment several faculty hires (at this time there are no Native faculty teaching full time), the incorporation of student interns and graduate students, support of the Native American Student Union, liaise with the Americas Center and Global South initiatives, and added essential courses so that an effective cluster can be formed, creating a fully vibrant program in American Indian/Indigenous Studies. This program would be distinct in at least two areas: in its global scope and in its emphasis on the intersections of Indigenous art, expression, justice, and sustainability. It will draw students to its curriculum and expose them to Indigenous ways of thinking and being in the world, perspectives which few if any bring with them or currently leave with upon graduation.

What would be the Key Benefits to the University of Virginia?

The University of Virginia is one of the highest ranked public universities in the United States. It is also a flagship university of a state with 7 federally recognized tribes and 11 state recognized tribes. Peer public universities, in states with federally recognized tribes, by and large have worked to develop good relations with tribal communities, including the establishment of excellent Indigenous studies programs. Looking to the future, UVA has an important role to play in the nation-building work of Virginia tribes in their transition to federally recognized status in

the 21st century, while also building relationships to the four tribes that are only recognized by the state of Virginia. Realizing these roles will necessarily bring UVA into national conversations on tribal sovereignty, as well as international conversations connected to global Indigenous peoples' movements that include the United States and Virginia. These resonate with UVA's aspirations and work to be a Global University, including collaborations, partnerships and research with Indigenous communities. This global scope would be a distinctive element of UVA Indigenous studies, which could draw on and add to significant areas of strength in programming and faculty research (as outlined Leveraging Key Strengths below).

The Imperative of Continuing and Building Respectful Relationships

Future visions for UVA Indigenous studies concern questions that are essential to human flourishing in relation to other human beings and other-than-human beings. Human flourishing depends on diverse ways of knowing and being. This includes language diversity (as Indigenous languages are going extinct at an alarming rate) and epistemological diversity, including, but not limited to, ecological knowledge, medicinal knowledge, agricultural knowledge, and historical narratives. All these modes of knowledge are connected to Native ways of knowing and being in the world, and thus have profound implications for mainstream research and pedagogy. For instance, Indigenous arts have figured centrally in the collective knowledge and cultural self-determination of Australian aboriginal communities, promote intercultural communication, and offer alternative perspectives for human being and knowing in the world. It is important to note, however, that Indigenous knowledge and wisdom is not only for all of humanity but originates with specific communities, settings, and purposes. This is why building equitable and sustainable partnerships will be so crucial to this future.

Such partnerships cannot happen overnight. They require a period of trust-building and, often, redress for past wrongs. Indigenous peoples have, in many different voices and forums, told us how we can build respectful, trustworthy relations. We can begin by acknowledging where we have not acted as a good relation in the past, from seizing or abusing lands, waters and other living things, to extracting knowledge and intellectual labor, to misrepresenting Indigenous ways of being and doing, often helping to build policies, programs and legal structures around the misrepresentations. For those Indigenous peoples who wish to build stronger relations with UVA after such acknowledgements, we can then start to discuss what work we want to do with one another, and how we will do it. In this process, we must negotiate in good faith. That means respecting the most fundamental values and norms of the Indigenous peoples with whom we work, even some that are uncomfortable for us. It means engaging Indigenous peoples as equals - if contributing in different roles - in every aspect of our work: identifying and defining problems, generating knowledge about the problems, developing plans of action for addressing problems, and evaluating and sharing lessons learned. Good faith requires us to commit to a continuous process of shared reflection and learning about and from one another, keeping our relations dynamic without violating core principles. Good faith means assuring that Indigenous partners enjoy the capacity to act through relations of equality and mutual respect. We are not there yet in most cases, and supporting those capacities identified as important by Indigenous peoples is central to the redress for past wrongs. Support may be required in the form of intellectual resources and shared networks, but may also take the form of employment,

infrastructure and ongoing initiatives. Finally, good relations are nurtured when UVA demonstrates a willingness to adapt how it does its business on Grounds. When Indigenous groups feel as though they have meaningful input into how learning is organized and how resources are allocated, they will have greater reason to invest in our relationships.

Commemorating the Last 200 Years and Imagining the Next 200 Years

Envisioning and realizing these futures begins with more holistic and equitable engagements with histories of colonialism and racism and their continuing legacies in the present. First, there is the deeper history of Indigenous communities in this part of the North American Continent prior to the arrival of Europeans. These histories matter to the everyday lives of contemporary native peoples, as well as to the diverse society of the Virginia commonwealth. They are consistently concealed and overshadowed by celebratory histories of the Jamestown Colony, told mostly from European perspectives. Pervasive imaginaries of Pocahontas, as enshrined in a popular Disney film, remain as a problematic legacy of these histories. Closely related are the impacts of early State making projects, such as the military expeditions of George Rogers Clark, the Louisiana Purchase, and the Lewis and Clark Expedition. It will also be important to engage native experiences of more recent forms of racial segregation, and especially the role of Eugenics, and its problematic history at UVA. As a result of these histories, there are native people in Virginia who cannot claim membership in any officially recognized tribe, there are tribes whose ancestral territory included Virginia now living in other parts of the U.S., and many contemporary Indigenous communities are historically impacted by expeditions launched from Virginia.

These histories are an important reminder that UVA and contemporary native communities in Virginia are profoundly shaped, and indeed the result of, global processes and relationships. They are thus an important reminder of the imperatives for tending to global aspects of local experiences, understanding other local experiences as comparable and connected to our own, and of cultivating inter-local collaborations for the purposes of mutual learning, along with social and political transformations. It is also important to note that Indigenous studies, which takes into account these kinds of perspectives and paradigms, has significant transformative potential for intellectual life at UVA and beyond. This is clearly visible in existing strengths and initiatives on which the proposed programs and initiatives would build.

As with the legacy of slavery, so too with the legacy of Indigenous people's displacement. We need to acknowledge and to take steps to redress such moral wrongs. Such acknowledging and redressing will offer worthy opportunities for public relations, recruitment, and intellectual advancement. This should be conceptualized not so much as repaid debt nor even as reinforcement of ranked sensibilities, but rather in terms of purposeful and acknowledged inclusion of Indigenous ways of knowing and being on this planet long occupied by Native Peoples. For "Diversity" to be sincere and seriously accomplished, the University must create, support, and advance the spaces needed for such inclusion.

Leveraging Key Strengths and Initiatives

An interdisciplinary indigenous studies program at UVA would be able to leverage a number of ongoing initiatives, bringing them together and enhancing their complementarity.

Mellon Indigenous Arts Initiative//Indigenous Studies
The Mellon Indigenous Arts Program is a broad multi-year initiative funded by the Andrew W. Mellon Foundation in partnership with the College and Graduate School of Arts & Sciences and the Office of the Provost that seeks to establish UVA as a research center of excellence for the study of the Indigenous arts of Australia and the Americas. This program includes the appointment of curators specializing in Indigenous art at the Kluge-Ruhe Aboriginal Art Collection and The Fralin Museum of Art, support for faculty fellows to undertake research and develop new classes using museum collections, and funding to bring Indigenous artists and knowledge holders to UVA as visiting fellows. Paid student internships and a Summer Curatorial Research Project have opened pathways to curatorial work for students from a broad range of backgrounds and disciplines. One of the many successful outcomes of this program has been the creation and nurturing of a highly engaged and growing community of faculty, curators, artists, graduate and undergraduate students, postdocs and community members focused on the study of Indigenous arts and cultures at UVA.

Kluge-Ruhe Aboriginal Art Collection of the University of Virginia
The Kluge-Ruhe Collection expands knowledge and understanding of Indigenous Australian art and culture to cultivate greater appreciation of human diversity and creativity. It is the only museum outside Australia dedicated to the exhibition and study of Aboriginal and Torres Strait Islander art. With nearly 2000 objects in the collection and robust exhibition and artist residency programs, Kluge-Ruhe is an important teaching resource and an active learning center for students and the public. Kluge-Ruhe is deeply involved in collaborative projects with Indigenous artists and researchers from source communities. Whenever possible, the museum strives to connect Indigenous visitors from Australia with Native Americans who share their interests and promote cross-cultural dialogues.

Virginia Humanities' Virginia Indian Programs
For more than twenty years, the University of Virginia has worked indirectly through Virginia Humanities to connect with Virginia Indian tribes, most of which until recently were not federally recognized. We first funded a conference at which all of the tribes were represented. During the 400th anniversary of the Jamestown Colony in 2007, funds were allocated by the General Assembly to establish Virginia Indian Programs at Virginia Humanities, which is both the state humanities council as well as affiliated with the University. These programs maintain contacts with all 11 state-recognized tribes and work collaboratively with Virginia Tech’s Native Studies program. For 15 years we held summits at Tech and UVA alternatively, at which tribal representatives met to further two objectives: increasing the number of Native students in higher education in Virginia and improving course content in Native Studies at participating universities.

Virginia Humanities' Virginia Indian Programs help to redress centuries of historical omission, exclusion, and misrepresentation. They create opportunities for Virginians of all ages, as well as visitors to the state, to learn about the history and cultures of Virginia Indian people and

communities, past and present. Virginia Indian Programs maintain the Virginia Indian Archive, a collection of more than 500 images, documents, and audiovisual resources representing the history and cultural experiences of Virginia Indians since colonial times. These programs have been integral in revising the state standards of learning in social studies across all grade levels and revising textbooks, explaining and honoring the presence of Native peoples throughout the region from 18,000 years ago until today.

As part of a pan-University, interdisciplinary cluster hire in Race and Inequality at UVA, American Studies with Anthropology and Religious Studies are currently searching for a scholar of Contemporary Native North American Studies. A step in the right direction, it is heartening to see support for this hire, though just a single faculty member would leave Indigenous studies in a position of precarity, both from the perspective of retention, and for distributing service. The best chance of success for the current hire would be the further commitment for a cluster of hires within global Indigenous and American Indian studies coupled with an initiative to hire and retain Indigenous scholars. This would respond at a scale parallel to the historic moment of the convergence of the University's bicentennial and the Federal recognition of Virginia tribes. Multiple hires, perhaps including targets of opportunity within the current application pool, would ensure a critical mass of new faculty to support each other in Indigenous studies and ensure a momentum that could be sustained beyond the individual career path of a single scholar.

The Americas Center/Centro de las Américas promotes the interdisciplinary study of the arts, cultures, histories, and societies of the Americas at UVA, American studies, Latin American studies, and Latinx studies. Faculty working in these and related areas are housed in nearly a dozen departments and programs across the University. This center holds international conferences and lecture series, hosts visiting scholars, provides support for undergraduate and graduate student research, and supports curricular development. The Americas Center was a sponsor of the *Native American Studies Symposium: Place/Policy & Culture/Capitalism* (April 5th & 6th 2018) organized by Kasey Keeler when hosted by UVA as a postdoctoral scholar (2016-2018).
http://Indigenousarts.as.virginia.edu/native-american-studies-symposium

Anthropology//Collaborations (Virginia, Guyana, Tanzania, Oaxaca, Guatemala, New Guinea)//Indigenous Worlds Concentration

Though recently retired, Professor Jeff Hantman left a legacy of collaborative research with the Monacan Nation that spanned over 30 years. His recent book *Monacan Millennium: A Collaborative Archaeology and History of a Virginia Indian People* was published in 2018 with royalties to benefit the Monacan Nation. Professor Hantman' collaborative archaeology has helped bring Monacan perspectives on their history to public light, redressing the erasure produced in the commonplace telling of history of Virginia from colonizer perspective, having value for current and future generations of Monacans and inspiring UVA faculty to live up to his example of collaborative local engagements with Virginia Indians.

In collaboration with the Makushi people of southern Guyana and the University of Mary Washington, the department of anthropology at the University of Virginia has for over ten years offered a summer course on “ethnographic field research.” A course for undergraduates, it has had students who have gone on to achieve success as Assistant to the President of Ecuador and doctorates in anthropology from some of the most prestigious universities in the world. Exposure to the Indigenous world of the Makushi people was the one attribute of the course all of its alumni offered as explanation for their later success.

UVA anthropology also been involved in collaborative research with Maasai people in Tanzania since the early 1990s. In the course of his dissertation research, Jim Igoe worked closely with Maasai NGOs and co-authored a document on Pastoral Land Tenure and Community Conservation that was adopted by these organizations for their land rights training. His book, Conservation and Globalization, provides and accessible account of this work that has been adopted in classrooms around the world. More recently he is working with Ujamaa Community Resource Team on possibilities for collaborative research related to community-initiated land titling and resource management planning. At UVA this work has been part of last spring’s Collaborative Engagements Workshop and Indigenous Ecologies Symposium.

Faculty in Linguistic Anthropology and the Interdepartmental Program in Linguistics have a history of collaborative engagements with Indigenous peoples in projects centered around language documentation and conservation and language revitalization and reclamation. UVA is currently hosting an NSF EAGER collaborative grant between Anthropology faculty and a partner at Sisseton Wahpeton College on the Lake Traverse Reservation of South Dakota. This project is helping the college build a language learning and teacher training program at SWC that is producing new speakers of Dakota in interaction with Dakota elders. The work also extends to consulting on the establishment of a tribal college language archive. On this federally sponsored project Anthropology hosted eleven teachers, tribal college administrators and students learning Dakota language visited UVA in Fall of 2017 to meet faculty, students, and interact with Virginia Natives. Throughout 2018 UVA anthropology faculty and a graduate student have worked at the tribal college across 2018.

Linguistic and anthropological engagements of global indigeneity are seen in ongoing faculty collaborations with communities and academic institutions in the USA and abroad. These range from supervising Indigenous students in the Indo-American Linguistics MA and PhD programs at Center for the Study of Social Anthropology (CIESAS), in Mexico City, participatory research with Zapotec speakers of Oaxaca, and fieldwork with Mayan speakers of Guatemala, Mexico, and Belize, and Arapesh of Papua New Guinea. In 2015-16 linguistics faculty hosted an Arapesh elder who collaborated with students as a linguistic informant for Linguistic Field Methods class.

Global Studies (esp. GDS)//Indigenous Epistemologies//Collaborations (Dakotas and South Africa) These projects attempt to work at the interface of dominant Western ways of knowing and Indigenous ways of the knowing to assist the Sisseton-Wahpeton Oyate in decolonizing their built spaces, landscapes, and relations with the other-than-human through the co-design of

a Dakota-inspired arts center and assisting with the restoration of buffalo pastures. Additional work focuses on healing from historical trauma through a variety of youth-focused initiatives. Work in South Africa, in collaboration with the Music Department and Global Public Health at UVA, the University of Cape Town, the International Library of African Music, and several grassroots organizations, addresses post-Apartheid initiatives to build just and flourishing communities. Activities support arts-based community development, the reduction of youth violence in townships, and women's organizations that provide social support for chronic disease self-care.

UVA's existing infrastructure in Richmond to reach eastern tribes. The University maintains a facility in Richmond that would be ideal for meetings with tribal leaders and requires only the involvement of key administrators to demonstrate its commitment to building and maintaining collaborative relationships with the tribes.

Two years in the making, the UVA Equity Initiative has developed a funding proposal for a permanent Equity Institute. The Institute's purpose is to redress historical and contemporary inequities, particularly those related to UVA's presence in and impact on northern Virginia. The Institute would include within its scope of work the redress of inequities related to the Monacan and other Virginia tribal nations.

Mellon Environmental Humanities//Indigenous Epistemologies//Observatories//Conservatories -- *Indigenous Ecologies Symposium: Interdisciplinary Conversations on Sovereignty, Justice, Indigenous Knowledge, Collaborative Research, and Community Care* (April 12th – 14th 2018) http://Indigenousarts.as.virginia.edu/Indigenous-ecologies-symposium

UVA Resilience Institute//Coastal Futures//Humanities Lab

Conclusion

In conclusion, the existing strengths and initiatives outlined above provide the foundation for UVA to build an excellent program in Global Indigenous Studies.

Key aspects of this program should include:

A dedicated center, ideally situated in geographic proximity to improved facilities for the Kluge Ruhe Collection and Fralin Museum. This center would provide much needed space for community building for indigenous faculty and students. This space would also be home to the intellectual life of indigenous studies at UVA, from everyday interactions, to international conferences, to scholars and elders in residence. It would also be home to programming outreach to indigenous communities, including a full-time outreach person.

A cluster hire for Native faculty and enhanced recruitment and support for Native students.

These and related activities should be included in UVA's capital campaign

An external advisory board with community members and faculty with diverse experience in building Native and Indigenous Studies Programs

Among other things, this board will help to identify best practices and successes at other institutions that may be worth emulating at the University of Virginia.

[4] For details see Hantman, Jeffrey (2004) Monacan Mediation: Regional and Individual Archeology in the Contemporary Politics of Indian Heritage," In: P. Shackel and E. Chamber (eds.) *Places in Mind: Public Archeology and Applied Anthropology,* New York: Routledge.

https://www.virginiahumanities.org/2018/02/recognizing-virginia-indians/

APPENDIX 1: FACULTY ENGAGED IN TEACHING, RESEARCH AND COLLABORATIVE WORK WITH INDIGENOUS PEOPLES

1. Douglas Fordham, Art History
2. Margo Smith, founding director of the Kluge-Ruhe Aboriginal Art Collection, has worked with Indigenous Australian art for 24 years. She built Kluge-Ruhe's artist residency program and has engaged hundreds of Indigenous Australian artists, curators and scholars to develop an array of offerings for UVA and the public including exhibitions, publications, courses, special events and unique learning opportunities for UVA students.
3. Karenne Wood directs Virginia Indian Programs at Virginia Humanities, which is part of the University of Virginia and where she has served for 11 years. For more than 20 years, she has worked to expand what people know about Virginia Indians in particular and American Indians in general. She has worked at the National Museum of the American Indian, the Association on American Indian Affairs, chaired the Virginia Council on Indians (including the 2007 Bicentennial commemoration of Jamestown, and for 20 years has advised Virginia Tech's Native Studies program. In 2008 she assisted with revising Virginia's Standards of Learning in Social Studies. She coordinated the opening blessing and dance performance for UVA's recent Bicentennial Gala and continues to advocate for the recruitment and inclusion of indigenous students and faculty.
4. Lucie Stylianopoulos, Indigenous Studies Librarian
5. Federico Cuatlacuatl, Studio Art

6. Henry Skerritt, is the Curator of the Kluge-Ruhe Aboriginal Art Collection through the Mellon Indigenous Arts Initiative and teaches using the collection and integrating visiting artists in his classes. Skerritt is working with Yolngu people in northeast Arnhem Land on a major research project and exhibition, and has initiated collaborative projects with UVA students and Indigenous artists and knowledge holders in Peppimenarti and Milingimbi.
7. Giulia Paoletti, Art History
8. Max Edelson, History
9. Allison Bigelow, Spanish
10. Adriana Greci Green, PhD, is Curator of Indigenous Arts of the Americas at the Fralin Art Museum, University of Virginia, and is a Research Collaborator in the Department of Anthropology at the National Museum of Natural History, Smithsonian Institution. She has been privileged to work within Lakota and Anishinaabe communities exploring the contexts in which material culture, art, dress, and cultural performance are produced and circulated, both historically and today.
11. Hanni Nabahe, Library
12. Worthy Martin, Computer Science/IATH
13. Mark Sicoli, Linguistic Anthropology, Participatory ethnography with indigenous Zapotec, Chatino, and Chinantec peoples of Oaxaca, Mexico, collaboration with *Voices of Our Ancestors* Dakota language immersion program and the tribal archive of Sisseton Wahpeton College on the Lake Traverse Reservation of South Dakota. Historical linguistics of Indigenous Americas.
14. Jim Igoe, Anthropology, is a co-convener of the department's proposed Indigenous Worlds concentration. His research engages intersections of conservation and indigenous lifeworlds. His book, Conservation and Globalization, provides and accessible account of his research on conflicts between nature parks and local people in East Africa and South Dakota. He is currently working with Ujamaa Community Resource Team in Tanzania on possibilities for collaborative research related to community-initiated land titling and resource management planning. This collaboration was part of last spring's Collaborative Engagements Workshop in the African Urbanism Humanities Lab and the Indigenous Ecologies Symposium.
15. Noel Lobley, Music, Sound curator, ethnomusicologist and artist, Noel has been collaborating with the International Library of African Music (ILAM) – the world's largest archive of music from sub-Saharan Africa – in Grahamstown/ Makhanda in the Eastern Cape of South Africa since 2008. Collaborative projects explore ways for sound archives to connect with local indigenous communities through musical and educational initiatives such as Around hip hop Live Café, Sakhuluntu Cultural Group, the Access Music Project (AMP!) in Grahamstown/ Makhanda, the Intlantsi Creative Development project, as well as the Ntinga Ntaba kaNdoda Development Centre.
16. Fred Damon, Anthropology

17. David Edmunds, Global Studies, works with the Nis'to, a Native Non-profit on the Lake Traverse Reservation, and the Sisseton Wahpeton College, a two-year college of the Sisseton Wahpeton Oyate, on a variety of action research projects related to Native youth, environmental restoration, indigenous place-making. David incorporates indigenous scholarship into all of his classes.
18. Will Rourk, Library
19. Amanda Wagstaff, Mellon Indigenous Arts
20. Howie Epstein, Environmental Science, is engaged in action research with the Sisseton Wahpeton Oyate's Buffalo Program and an individual Dakota buffalo rancher on the Lake Traverse Reservation to test the impact of buffalo grazing on native plant species important to Dakota people
21. Phoebe Crisman, A School, is engaged in the collaborative design of arts and language spaces with Nis'to and the Sisseton Wahpeton College. She has organized two A-School classes around the design process, which have included visits by students to the reservation and visits by representatives of Nis'to and the College to UVA.
22. Michael Gerard Mason, OAAA, has worked with Nis'to, a Native Non-profit on the Lake Traverse Reservation, and the Sisseton Wahpeton College, a two-year college of the Sisseton Wahpeton Oyate, and the Sisseton Wahpeton Oyate's Youth Program on trauma-informed approaches to youth mentoring
23. Laura Goldblatt, Global Studies, has worked with Nis'to,a Native Non-profit on the Lake Traverse Reservation, on approaches to youth organizing among Dakota youth, and teaches on how settler colonialism intersects with indigenous studies
24. Ira Bashkow, Anthropology, is a cultural anthropologist, explores how indigenous people perceive to the involvement of Euro-Americans in their lives. Some of this work focuses on how anthropologists have been viewed by the people they study, who observe them in turn as well. Some is more broadly about how indigenous people experience race and how their understandings of race become entangled with their responses to western modernity, development, and globalization. Bashkow has an active, ongoing, decades-long, multi-stranded involvement with two indigenous communities, the Orokaiva and the Arapesh, in Papua New Guinea. But he has also does ethnohistorical research about Indigenous peoples of Micronesia and the Northwest Coast of North America, and he has a longstanding teaching interest in the ethnohistory of Innu people of contemporary Quebec.
25. Lise Dobrin, Anthropology,conducts linguistic, ethnographic, and ethnohistorical research on Arapesh language and culture in Papua New Guinea. She has a special interest in the cultural aspects of language preservation, including how and why local communities shift their allegiance from their local vernacular to a language of wider communication; the technical and ethical dimensions of language documentation, description, and archiving with minor and indigenous language communities; and the

epistemologies and politics of community-based and collaborative initiatives in linguistic research and revitalization. Among her current projects is an effort to digitally curate Arapesh cultural and linguistic materials in a way that respects the source community's traditional oral protocols for knowledge transmission.

26. George Mentore, Anthropology: committed to ethnographic research with the indigenous Waiwai, Wapishana, as well as Makushi peoples of Southern Guyana and to the anthropology of Amazonian.

27. Eve Danziger, Anthropology, draws on long-term fieldwork-based research into the language and culture of the Mopan (Mayan) people of Eastern Central America, to investigate the role of language in the construction of indigenous knowledge. At the broadest intellectual level, she asks how the categories of individual thought are shaped by those of socially shared but culturally particular convention and culture.

28. Michael Doran, is a Professor who teaches Native American Law at the Law School.