

TheFeministArtProject

TFAP@CAA DAY OF PANELS

Crossroads: Art + Native Feminisms

College Art Association Annual Conference 2017
Saturday, February 18, 2017, 10:15am-6:00pm
Museum of Arts and Design

Compiled by Jaune Quick-to-See Smith

(Salish member of the Confederated Salish and Kootenai Nation, Montana)

Native Reading List of American Indian Women Authors

Allen, Paula Gunn (Laguna). *The Sacred Hoop: Recovering the Feminine in American Indian Traditions*. Beacon Press: 1992.

An oldie but goodie, plus her other books.

Erdrich, Louise (Turtle Mountain). *The Blue Jay's Dance: A Memoir of Early Motherhood*. Harper: 2010.

One of my many favorites of Louise's books. She is a finalist for a Pulitzer among many awards. She is one of our premier Native writers.

Fear-Segal, Jacqueline, Rebecca Tillett. *Indigenous Bodies: Reviewing, Relocating, Reclaiming*. SUNY Press: 2013.

Harjo, Joy (Mvsoke/Creek) Tanaya Winder. *Soul Talk, Song Language. Conversations with Joy*. Wesleyan University Press: 2011.

Any other book by Joy is wonderful, she's a winner.

Hogan, Linda (Chickasaw). *Dwellings: A Spiritual History of the Living World*. W.W. Norton: 2007.

One of my favorites among many others of her books. Another of our noted Natives.

Kastner, Carolyn. *Jaune Quick-to-See Smith, An American Modernist*. (Salish) UNM Press, Albuquerque: 2013.

King, Thomas (Cherokee). *The Inconvenient Indian: A Curious Account of Native People in North America*. Anchor, Canada: 2013.

The only male on this list, but his book is an important account of Native history in the U.S. and Canada too. Should be in every classroom.

LaDuke, Winona (Anishinaabeg). *All Our Relations: Native Struggles for Land and Life*. 1999. *Winona is one of our outstanding political figures, even ran for Veep with Ralph Nader and his Green Party in 1996.*

Lonetree, Amy (Ho-Chunk). *Decolonizing Museums: Representing Native America in National and Tribal Museums*. University of North Carolina Press: 2012.
One of our young important scholars with a political voice.

MacKinnon, Doris Jeanne. *The Identities of Marie Rose Delorme Smith: Portrait of a Metis Woman 1861-1960*. University of Regina: 2012.
The incredible story of my (JQTSS) great grandmother.

Mankiller, Wilma (Cherokee). Intro by Gloria Steinem. *Every Day is a Good Day: Reflections by Contemporary Indigenous Women*. Fulcrum Press: 2004.
Wilma Mankiller, Chief of the Cherokees, a role model for us all.

Moraga, Cherrie L. and Gloria E. Anzaldua (Indigenous, Tejana Chicana). *This Bridge Called My Back: Writings by Radical Women of Color*. Third Woman Press: 2002.
Called "U.S. Third World Feminism."

Tapahonso, Luci (Navajo). *Blue Horses Rush In*. University of Arizona Press: 1997.
One of our premier poets and storytellers. See her other books.

Smith, Linda Tuhiwai (Maori). *Decolonizing Methodologies: Research and Indigenous Peoples*. Zed Books Ltd: 1999.
Researchers of color are using this book as a guide for understanding imperialism and hegemony.

Wong, Hertha D. Sweet, Editor. *Reckonings: Contemporary Short Fiction by Native American Women*. Oxford University Press: 2008.
15 noted Native women writers.

A Short Native American History from a Native point of view

Native American/Indigenous/American Indian culture is a very complicated life in America due to the complex and brutal relationship with the U.S. Government. The initial policies of the government in the Great Invasion were to get rid of the "Indian problem," as the government called it, by any means possible:

Genocide: hunting Indians by shooting from horseback; lining up families beside open graves and shooting them in rows, roasting Indians in ovens.

Slavery: hundreds of thousands taken in ships to Europe; sold at auctions to work for brothels or royal families.

World's First Germ warfare: government program to smear small pox on blankets given to Indians; lace poison in food rations or trade goods.

Cultural Destruction from mid 1800's to the present, separating by force children from their parents and sending them to government and church boarding schools with punishments such as not allowing them to see their families, beating, raping, starving, leaving children to die in attics. Denied religious freedom until 1934, Indians could not drum, sing, dance or hold ceremonies.

Treaties were one way to steal Indian land among many other ways, from 1850 to 1890's, millions of acres were stolen. Government today usurping treaty land rights i.e. Standing Rock.

Indian Citizenship Indians were not considered citizens of the U.S. until 1924, they attained the vote after women and African Americans. Jim Crow applies to Native Americans too, even today with suppression of the vote.

Relocation Policy was a government program mid 1940's to mid 1950's that bused reservation Indians in great numbers to major cities for work in factories. They wound up in impoverished barrios where 70% of our Indian population lives today.

Termination Policy from mid 1943 to 1968, 109 tribes were terminated, their land confiscated by government and sold to whites. This policy was meant to eradicate all Indians by assimilation. These are words used in written policy.

U.S. Census for Native Americans: The U.S. government reports there are over four million Native Americans today. But there are millions more who are uncounted. The government's bogus and inept counting system is part of genocide and "getting rid of the Indian problem," a government phrase.

Murder and Rape of Native Women: 1 in 3 Native women will be raped; 6 in 10 will be physically assaulted. The murder rate for Native women is 10 times the national average. 88% of these crimes are committed by White men. Drawing worldwide attention, experts in the U.N. have issued recommendations yet the U.S. government has done nothing.

Suicide: Native Americans have higher rates of suicide than any other ethnicity. 40% of those who die by suicide are between the ages of 15 and 24.

American Indian languages: Depending on the source, scholars say there were 1,000 to 3,000 languages throughout the Americas. The U.S. Government forbid most tribes to speak tribal language. Today there are many tribal immersion programs. Perhaps 250 tribal languages are left in the U.S. today and many are in danger of extinction

Federally recognized tribes vs. non-recognized: The U.S. Government and Congress control which tribes or groups of Native Americans will be allowed to identify themselves as Indian, one rule is they must know their language (see previous paragraph.) They have a list of rules that white people have made up for who is culturally relevant and who is not. There are 567 federally recognized tribes, several hundred state recognized and hundreds of tribes asking for recognition. It's a very complicated system and is not about common sense, race or culture. It's about genocide

The BIA: Bureau of Indian Affairs: Native Americans in the U.S. do not receive their health and educational services from the Department of Health, Education and Welfare as do all other citizens, but rather from the Department of the Interior with the Parks and wild animals.

Public Law 101-644, The Indian Arts and Crafts Act purports that any Indian person selling art must have an enrollment number and be Federally recognized or the gallery/museum can be fined \$500,000 by the U.S. government. A number of noted Native artist's careers tanked when this law came into being in 1989. They became untouchables.

Length of time Indigenous tribes have been in the Americas or the Bering Strait

“alternative fact”: Academia uses various sources citing 6,000 years to 80,000 years. Tribes say they've been here since the Creation Time. Samuel Haven a weekend pot hunter in Boston made up the Bering Strait story in 1856 though he had never been West of the Mississippi. The U.S. Government latched onto this “alternative fact” to prove that Indians didn't own the land since they only came 10,000 years before whites. Jaune Quick-to-See Smith has her own theory that Native Peoples would have brought their horses with them from Asia if they had crossed the ice covered Bering Strait.

<https://indiancountrymedianetwork.com/history/genealogy/the-death-of-the-bering-strait-theory/>

Tribal Sovereignty: Supposedly given to Natives in the treaties that proclaim Nation to Nation, which means a sovereign tribal government stands eye to eye with the U.S. government, however it doesn't work like that. Standing Rock has a treaty that is being ignored, they are being abused and treated as a colonial ward of the government. Standing Rock is giving the world a glimpse of how resilient American Indians are; how they've had to and still do face adversity, greed and bullying by the U.S. Government.

Colonial language i.e., New World vs. Old World: a colonial term used by U.S. institutions, anthropologists, historians, writers and educators. New world vs. old world signifies who is the oppressor and who are the oppressed. There were larger cities in Meso-America than London, France or Rome in the same time period. It was war faring Euro-Americans who came with guns, canons, armor and horses, that drove war, not Native Americans with bows and arrows who were only trying to protect homelands. Manifest Destiny is a term used to cover all kinds of sins This story is still not told in our history books, few Americans know this history.

Vocabulary, common vernacular used by and about Indian peoples

American Indians, Indians, Native Americans, Native, Indigenous, Original People, First Peoples and specific tribal names such as Salish, Navajo or Chumash: These are names for tribal peoples within the borders of the U.S.

First Nations: A term recognized by the Canadian Government for indigenous tribes along with Aboriginal Peoples.

Indigenous: implies the original peoples, usually tribal or ethnic, of any location around the world.

Race and Culture: are two separate identity issues. Culture is a learned aspect of personality, it's how someone is raised; DNA, race, looks or bloodlines do not reveal culture. Just because someone looks ethnic or may not look ethnic at all, one cannot recognize a culture from facial features until someone tells or you get acquainted with them.

Full Blood, half blood, half breed, blood quantum, ¼ blood: The U.S. government places economic value on blood quantum in deciding who receives land rights or who can call themselves Native American. It's a fascist system.

Metis: French word for Mixed Blood, generally French and Indian. Pronounced May-tee in the U.S. and Met-tis in Canada. Metis people refer to themselves in their language as Michif and Métis.

Mixed Blood: A Native person of mixed race; a Metis person (generally French and Indian but can also be other European); a Mestizo person, generally Mexican and white; Mulatto is Black and White may have Native blood too; or Cajun which is Native, French and Black.

Indian Country and Turtle Island: The Indian way to call the entire U.S. which was stolen. All tribes use both nicknames. Turtle raised it's back and saved the people, the Iroquois creation story.

Seven Generations: A metaphor used by Iroquois and other tribes philosophically and religiously that refers to the impact of today's decisions on seven generations from now. It's the opposite thinking of most Euro-American corporate short-term profiteers. Standing Rock is an example of this difference in thinking.

Descendants are the children, grandchildren and great grandchildren of tribal members who have not met the government or a tribe's rules for membership. They might be 98% Native American but from multiple tribes so cannot qualify for 1/4 blood quantum for any one tribe.

Tribal Colleges: There are 36 tribal colleges, mostly residing on tribal lands in mid and western U.S., most offer a BA. Usually their curricula supports relevant jobs on the reservation and emphasizes cultural concerns in each subject.

Indian Mascots: there are 2,100 cartoon mascots of Native Americans for sports teams in high schools and universities in the U.S. California is the first state to recently ban the use of Native Americans as mascots.

Casino Indians: Out of 567 Federally Recognized Tribes, 240 have some kind of gaming to support the tribe, this might be simply gaming bingo or slots, not a casino.

Redskins: Tribes use red ochre in ceremonial ways, from painting a red stripe in the part of the hair, to face and body painting. Native peoples are light skinned to dark brown, short and tall, thin to heavy and varying eye shapes, but no one has red skin that's a colonial misnomer or an "alternative fact."

Bloods, Sweats, Skins: slang names that tribal peoples use amongst themselves.

Snag or Snagging: a Native slang term for getting a date, a romance.

Snag Bag: A condom

HUD House: Reservations and tribal communities share HUD houses in common, from Florida to Alaska and all around the U.S. the government builds small rectangular wood houses for impoverished Native Americans with roofs that leak, plumbing that often does not work and faulty electrical systems. It's known that sometimes Navajos build a hogan nearby to live in and put their sheep in the HUD house.

Reservation Indians, Urban Indians: Reservation lands often were chosen by the government. White farmers or ranchers wanted the best land. Now today the government and corporations want to invade tribal lands again for the resources, such as mining, oil, forestry, fisheries, recreation, water and hunting.

Pow Wow: A secular gathering of Native Americans who perform and compete for prizes in traditional dance regalia. It usually starts in the spring and goes through Fall. The Pow Wow used to be mostly Plains Indians but now has spread across America and Canada. It's believed that the largest gathering of Native Americans on the planet is the April *Gathering of Nations* in Albuquerque.

Pan Indian means inter-tribalism and now throughout the Americas.

Regalia is clothing worn for ceremony or pow wow, never called costumes.

Giveaway, Potlatch is SW, Plains and Pacific Northwest ceremonial way of giving away wealth, the opposite of Euro-American hoarding. In the Native world the person who gives the most, has everyone in their debt and they are the most respected. In the Euro-American way, hoarding benefits only the rich and people envy them.

Native art modernism, Contemporary Native arts, post-modern Native arts:

African American and Latino artists have cultural critics from their communities who write and interpret their work which is shown in the contemporary area of museums. They also have wealthy African American and Latino collectors. Contemporary Natives are still written about by white anthropologists and are shown in the antiquities section of museums. In the early 1900's, the government sent church teachers, anthropologists, rich white women and traders to Indian communities to teach and purchase crafts because it was thought Indians didn't have the intelligence to be educated. This triad has a stranglehold on Native American art and make the decisions about what is collected, what is seen and exhibited and what is authenticated. This is a colonial system of the finest kind. Despite these difficult odds, more young Native Americans are attending universities and are slowly being recognized. Many are making inventive and creative cutting-edge art mixing performance, installation, video, music and yes painting and printmaking. Their work has much to say to the world and I foresee a future where they will be recognized and accepted as part of the mainstream art world.