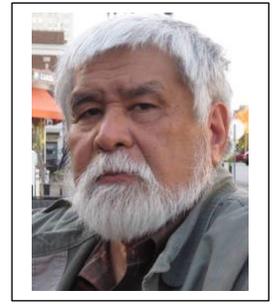




**Celebrate NATIVE AMERICAN HERITAGE MONTH
with three outstanding virtual presentations
by
MERVYN TANO, PRESIDENT,
International Institute for Indigenous Resource Mgmt.,
and Native American Studies Program
PEACE TREE GUEST OF HONOR**



ANNUAL PEACE TREE CEREMONY: TUESDAY, NOVEMBER 2, 1:00-2:15pm

Register for virtual event, request in-person seating: https://wvu.qualtrics.com/jfe/form/SV_3laQ0gkcQdGxt6S

THURSDAY, NOVEMBER 4, 11:30am-12:45pm

Dealing with Climate Change: *Everything is Connected*, Tribal Approaches to Adaptation

Register to receive this ZOOM link: https://wvu.qualtrics.com/jfe/form/SV_3VOKfrbYpjTHH5Y

“There are big problems that call for big solutions, but the fact is, as individuals and communities, it can be almost impossible to come up with those solutions. What is it we have to do? We need to work both sides of our brain. We need to have civic discourse to engage in the electoral process. We need legislators, policy makers, and scientists who can come up with the big solutions. There are things that we can do as individuals and as communities, including tribal nations, cities, and counties. How do we as individuals and communities identify local problems for which we have responsibility, resources, and mechanisms to effectuate solutions? How do we connect with similarly-situated communities so small solutions get bigger and local solutions become regional?”

MONDAY, NOVEMBER 8, 4:00-5:15pm

Reclaiming Our Spaces: Indigenizing the Museum of the Future

Register to receive this ZOOM link: https://wvu.qualtrics.com/jfe/form/SV_5aljmbhHdoaUp4q

“The U.N. Declaration on the Rights of Indigenous Peoples (UNDRIP) acknowledges their right to maintain, protect, and develop the past, present, and future manifestations of their culture. But how are such rights to be exercised when the manifestations of their culture are housed in museums that were established, in major part, to reflect nationalistic, hegemonic impulses that are incompatible with multiculturalism and tribal sovereignty? These impulses are most dramatically manifested when museum administrators seek to solve *their* diversity problem or decolonize *their* museums. This presentation takes the view that UNDRIP shifts the responsibility for fixing these “problems,” at least in part, from museum staff to Indigenous peoples and their institutions. We can advance the Indigenization of museums by thinking of museums not as storehouses and showcases of cultural objects, but as the homes of our family members; or seeing UNDRIP not only as an acknowledgement of rights, but of implied responsibilities as well; or refuting the presumption that “Indigenous” equates to limited stereotypical views of Indigenous interests and experiences rather than a more realistic, evolved, and expansive array of interests and concerns.”

MONDAY, NOVEMBER 29, 3:00-4:15pm

Boundary Organizations: Universities, Indigenous Organizations, & Native Scientists as Nation Builders

Register to receive this ZOOM link: https://wvu.qualtrics.com/jfe/form/SV_5h7FWngCNCIRxqu

“This presentation begins with a discussion of some of the values of Indigeneity, chief among them are respect, unity, and responsibility. This includes respect for each other and for the land. We’ll explore and model an Indigenous paradigm for nation building. In talking about boundary organizations, which sit between science and policy, we have an opportunity to come up with models that are not divisive, but are more conducive to unity, from the research design to communicating findings. We need the scientific community to work and report findings collaboratively so scientific enterprise is not something that stands apart from the community, but is instead part and parcel of the fabric of community.”

**Sponsored by the [Native American Studies Program](#) in Grateful Collaboration with:
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and the Eberly College of Arts & Sciences: [Department of Public Administration](#),
[Leadership Studies Program](#), [Public History Program](#), and [Department of Geology & Geography](#)**