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What happens when a school bans smartphones? A complete transformation

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2024 AAM Annual Meeting & MuseumExpo Scholarship Program



Janet Davis

Wondering who else saw this feather here in our Nixon sky this morning?!!

Photo credit- Karen Shaw mazing view for sure! 1.17.24

More: [What happened to the Native Americans in Texas?](#)

[What happens when a school bans smartphones? A complete transformation |](#)

https://www.theguardian.com/lifeandstyle/2024/jan/17/cellphone-smartphone-bans-schools?utm_source=pocket-newtab-en-us

[Inside the Last-Ditch Effort to Stop the Mountain Valley Pipeline](#)

Katie Myers, Grist

Myers writes: "As day broke over the small mountain town of Elliston, Virginia, one Monday in October, masked figures in thick coats emerged from the woods surrounding a construction site."

[READ MORE](#)

Field Museum Covers Native American Displays to Comply With New Regulations

The federal rules require museums to obtain consent from tribal leaders before displaying or researching cultural heritage items

Chicago's [Field Museum](#) has covered some of the Native American artifacts it had on view to comply with federal rules that took effect on Friday.

Staffers blocked off display cases in areas that focus on Indigenous communities of the Pacific Northwest and ancient civilizations of the Western Hemisphere, according to a [statement](#) from the museum.

The move comes amid [new regulations](#)—which the Interior Department [announced](#) in December—that require museums to “obtain free, prior and informed consent” from tribal leaders before displaying ancestral heritage items. Museums, universities, art institutions and similar venues will need to make necessary updates within the next five years.

The Field Museum “appears to be the first to publicly acknowledge its compliance with the new regulations,” writes [Artnet](#)'s Adam Schrader.

“Pending consultation with the represented communities, we have covered all cases that we believe contain cultural items that could be subject to these regulations,” according to the museum. Officials haven't yet indicated which artifacts are located in these display cases.

The regulations are an update to the [Native American Graves Protection and Repatriation Act](#) (NAGPRA), which was signed into law in the 1990s. They are part of the federal government's attempt to hasten the repatriation of Native American remains, funerary objects and sacred items, report the [New York Times](#)' Julia Jacobs and Zachary Small.

“Museums have had to decide whether to leave Native objects on display and risk violating the new rules, or to remove the objects while engaging in what might be a lengthy process of requesting tribal consent,” writes the *Times*.

Founded in 1894, the Field Museum has a long history of exhibiting Native American artifacts—and it’s become increasingly invested in grappling with that legacy. In its announcement, the museum insists it’s committed “not only to compliance with NAGPRA but to consultation and collaboration with affiliated communities whose heritage is represented in our galleries.”

In spring 2022, the Field Museum opened a [new permanent exhibition](#) created in collaboration with Native American community members from 105 tribes. Titled “[Native Truths: Our Voices, Our Stories](#),” the show replaced the museum’s longstanding Native American exhibition, which had been in place since the 1950s and was criticized as outdated and misrepresentative, per [WBEZ’s](#) Lauren Frost.

The original exhibition had traced Indigenous narratives primarily from a European perspective. Additionally, staffers had assembled it without input from Native American groups, which led to a number of mistakes—such as displaying garments and artifacts backwards or upside down.

“What was told in the old hall was facts of a kind,” Alaka Wali, the museum’s curator emeritus of North American anthropology, told WBEZ in 2022. “[It did not reflect] how Native peoples themselves understand their own story.”

The museum also opened a new exhibition earlier this year honoring the [long legacy of hula](#) in Chicago. Looking ahead, officials plan to review its records on the artifacts in the covered display cases and “contact affiliated tribes and [Native Hawaiian organizations] for their input.”

<https://www.smithsonianmag.com/smart-news/chicago-field-museum-covers-up-native-american-displays-federal-regulations-180983602/?spMailingID=49341897&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=2622154150&spReportId=MjYyMjE1NDE1MAS2>

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## **The Natural History Museum of Los Angeles County’s NHM Commons; Los Angeles**

### **NHM Commons' Judith Perlstein Welcome Center The Natural History Museum of Los Angeles County**

The largest natural and historical museum in the western United States is about to gain a whole new wing with the addition of [NHM Commons](#), a 75,000-square-foot welcoming portal that will serve as a museum expansion and a community hub. Situated on the southwest side of the [Natural History Museum of Los Angeles County](#) campus in Exposition Park, the new addition—slated to open later in 2024—combines 53,000 square feet of renovated space with 22,000 square feet of new construction, resulting in increased exhibition space for the museum’s vast collection of artifacts and specimens, as well as a new 400-seat multipurpose theater for hosting everything from live theatrical performances to lectures about fossil invertebrates. Two newly formed advisory groups, the **NHM Commons Native American Advisory Council** and the NHM Commons Advisory Coalition, are also a part of co-curating and developing community engagement within the wing.

NHM Commons’ glass facade provides a smooth transition between indoor and outdoor, and the space includes free-to-access areas such as the Judith Perlstein Welcome Center, where Gnatalie

—a colossal, green-hued skeletal mount of a long-neck dinosaur— greets visitors. The wing is also home to Chicana artist Barbara Carrasco’s mural [L.A. History: A Mexican Perspective](#). It portrays the city’s history through 51 vignettes, each of them emphasizing the experience of marginalized groups. For instance, one depicts Japanese American internment during World War II, while another highlights the [Zoot Suit Riots](#) of 1943. Each of them is “woven” into the hair of *la Reina de los Ángeles*, an ode to the city’s original name.

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A \$38 million investment by Bloomberg Philanthropies will [pair hospitals with high schools](#), giving public school students a direct route to guaranteed jobs with the Mass General Brigham health system.

According to a new WHO report, tobacco use rates around the world [are falling](#), with only about 22% of adults reporting that they use a tobacco product.

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Ocean Whales ·

**The Desert of Ghost Ships**

Only 30 years ago, this was home to our planet’s 4th largest inland water mass; an ancient sea so vast, even Alexander the Great wrote of his struggles to cross it; where fishing commerce boomed and holidaymakers once flocked to its seaside spa town.

Now, for the first time in 600 years, the Aral Sea is (almost) bone dry, and the fleet of giant, rusted ships left in its wake have become some of the only proof of the past.

The Aral Sea is (or was) so large, it spreads over two Eurasian countries that now straddle its dusty remains: Uzbekistan and Kazakhstan



**[About a half a ton of trash is regularly pulled from Lake Tahoe; nonprofit asks for help sorting it](#)**

Tahoe Daily Tribune, 1/22/2024 - Are you free on Friday, Jan. 26? Clean up the Lake is looking for volunteers to help sort litter they’ve collected from dives around Lake Tahoe. The sort takes place from 11 a.m. to 1 p.m.

## [How 3 Indigenous women are leading the way on climate change](#)



*Amelia Marchand, citizen of the Confederated Tribes of the Colville Reservation, poses for a portrait at NatureBridge in the Olympic National Park during the 2023 Tribal Climate Camp, Thursday, Aug. 17, 2023, near Port Angeles, Wash.*

[By B. ‘Toastie’ Oaster, Anna V. Smith and Joaquin Estus, High Country News](#)

Originally published by [The 19th](#)

All over the world, conversations about climate change and solutions to it are happening, at conferences, in documentaries, in offices, even over coffee. Climate scientists, government officials, tech entrepreneurs and others all have opinions about how humans should address the crisis, but many of them are leaving out something important: the experience and knowledge systems of the land’s original stewards — Indigenous peoples.

*High Country News’* Indigenous affairs team has compiled three short profiles that center Indigenous people and their knowledge in the climate realm. The profiles showcase the efforts and expertise of people who are working, in one capacity or another, to address climate concerns through data and knowledge sovereignty, promoting the act of close listening, and helping everyone involved understand the power and truth of Indigenous ways of knowing and experiencing landscapes.

They continue the work of their ancestors and remind us to take the time to really *listen* — not just to Indigenous stewards like them, but also to each other, and to the environment itself.

**Amelia Marchand (Colville)**     *by B. “Toastie” Oaster*

“Indigenous people have so much to give, if people would just stop taking it,” said Amelia Marchand, senior tribal climate resilience liaison at the Affiliated Tribes of Northwest Indians (ATNI) and a citizen of the Confederated Tribes of the Colville Reservation. “For so long, our knowledge has been extracted.” Science and academia, she explained, have a history of taking intellectual property from communities that do not benefit from its use.

Through her work at ATNI, Marchand guides climate scientists in conducting research equitably — by, for example, making data sovereignty or intellectual property agreements with Native communities before making use of Indigenous knowledge. Ethically engaging with tribes, she said, requires ensuring that scientific research aligns with the priorities of tribal communities. Too often, state and federal agencies treat tribes as ordinary members of the general public. “Tribal nations are not a stakeholder group,” she explained, noting their status as governments. “Tribes are rights holders, not an interested party.”



Having recently relocated from the Colville Reservation to Kānaka Maoli lands on O’ahu, Hawai’i, Marchand now conducts trainings with tribes, universities, nonprofits and government agencies like the U.S. Geological Survey, working to develop climate strategies that include Indigenous priorities. “It’s advocating and educating at the same time,” she said.

Marchand said that while it may be possible to survive climate change without Indigenous leadership, that scenario is not a good one for the future. “It’s business as usual, with more of the same terrible history that’s led us here,” she said. A better future will require a focus on equity. “It’s interesting, the place where humanity finds itself, because we have all the tools — the technology, the wealth, the brainpower — to initiate those changes,” Marchand said. “What we lack is the political will.”

And Native leaders know how to implement traditional practices in a good way. As an example, she noted that in September, Interior Secretary Deb Haaland (Laguna Pueblo) [revised four climate-related Interior Department policies](#), all of which now refer to Indigenous knowledge. Marchand credits “Auntie Deb” with implementing this knowledge at a federal level in a way that’s not extractive. “We, as a whole, would not be as far without her,” Marchand said.

Through ATNI, Marchand has had a hand in crafting policy resolutions that might influence states like Washington and Idaho, or perhaps pass up the chain to the National Congress of American Indians and on to the U.S. Congress. Concerning more boots-on-the-ground changes, Marchand has also cofounded the L.I.G.H.T. Foundation, a nonprofit that supports native plant conservation and gathering traditions for Pacific Northwest tribes. Working with climate sustainability students from Western Washington University, she’s used lessons about the protection of native plants and pollinators to talk to students about sovereignty, drawing attention to the braided nature of climate, conservation and Indigenous rights.

**Lydia Jennings (Pascua Yaqui and Huichol)** by Anna V. Smith

The global shift toward renewable energy is fueling growing demand for copper, lithium and manganese, minerals that are often found near tribal reservations or on sacred ancestral lands. At the same time, Indigenous knowledge is increasingly sought by governments and scientists to inform land management and climate research.

Lydia Jennings’ research sits at the nexus of these two tensions: She’s a soil microbiologist studying mining and natural gas sites near tribal communities. Jennings, who is Huichol and a citizen of the Pascua Yaqui Tribe, splits her time between the very different biomes of Phoenix and Durham, North Carolina, as a postdoctoral researcher at Arizona State University’s School of Sustainability and a research fellow at the Nicholas School of Environment at Duke University. In both roles, she’s deeply interested in how federal agencies and policies include tribal nations’ priorities and concerns. “We value Indigenous knowledge when it comes to healing the ecosystem, but don’t really value Indigenous knowledge when it comes to the proposal of a new mining site,” said Jennings.

Jennings was first drawn to the stories that soils tell when she worked as an environmental toxicologist at UC Davis. Traveling from the Tijuana River to the California-Oregon border, she

noticed that soil pollution varied widely. Her research focused on a major source of environmental harm: hardrock mines and the tailings they leave behind.

Part of her dissertation at the University of Arizona dealt with the Rosemont Mine in the Sonoran Desert, a proposed copper mine southeast of Tucson, on a site that overlaps the ancestral lands of Jennings' own tribe, as well as the Tohono O'odham Nation, the Hopi Tribe and others. If approved, it would be the third-largest copper mine in the U.S. Jennings' work underlined the importance of Indigenous rights in consultation and land management. That work catalyzed her interest in data sovereignty and the way Indigenous knowledge and information is shared. "We're talking about all these ideas and concepts around climate change and integrating more Indigenous knowledge, and that's a beautiful idea," Jennings said. "We need to also know that there are rights that communities have to protect that data, to be able to steward that data in the same way that they steward their ecosystems."

That philosophy extends to climate research and tribal consent. In her current research with the Lumbee Tribe in North Carolina, Jennings is working with Ryan Emanuel, an assistant professor at Duke University and a citizen of the Lumbee Tribe, on environmental health concerns over methane gas emissions near the community. The important thing, she said, is that "it's work that upholds the questions and concerns a tribal nation has," instead of being driven entirely by researchers from outside the community. "It's all really being led from community members themselves, and those who have a much longer understanding of both problems — the challenges — but also community dynamics and community-based solutions," Jennings said.

When facing large-scale problems like climate change or influencing federal policy, Jennings looks to the past for strength to figure out solutions. "We're in a place where you have to make a lot of tough decisions, but it's not the first time Native nations have had to make those decisions, and it won't be the last," she said. Jennings often thinks about the decisions prior tribal leaders had to make when confronting world-upending changes like colonization. "For better or for worse," she said, "it's a continuation of those responsibilities."

**Roberta Tuurraq Glenn-Borade (Iñupiaq)** by Joaqlin Estus

Iñupiaq Roberta Tuurraq Glenn-Borade's passion for bringing Iñupiat knowledge to Western science stems from her childhood in Utqiagvik, formerly known as Barrow, Alaska. "My dad was a whaling captain and a sea ice scientist, and sometimes he would take me out to where the scientists in Barrow were deploying their instruments. But I noticed while I was growing up that there is a little bit of a cultural barrier between the scientists that were coming in and our Iñupiat people," she said.

The researchers would describe things that were already obvious to the people: "For example, explaining to us what permafrost is when we already have an understanding of what that is," Glenn-Borade said.

She said scientists used to disregard Indigenous knowledge. In the 1970s, the federal government imposed a harvest quota of zero bowhead whales, a crucial food source for the Iñupiat, due to low population estimates. The Iñupiat knew that the population counts were wrong, because they didn't include whales traveling under the ice. After the Iñupiat took over the count, "the quotas

were updated to reflect a strong bowhead whale population, and the U.S. government began to take the voices of Indigenous folks in Alaska more seriously,” Glenn-Borade said.

In college, Glenn-Borade trained as a geoscientist and learned about research in other parts of Alaska: “I felt like I had a perspective I could share that could help bridge these two worlds.”

In January 2022, for her master’s thesis at the University of Alaska Fairbanks, Glenn-Borade published a [story map](#) — a digital map and narrative — that showcased the photos, data and voices of local observers across the state along with Western scientific information. Entries about stormy weather, for example, appeared with a chart on the multi-year trend of increasingly wet summers, as well as a vignette from Iñupiaq Bobby Schaeffer of Qikiqtaġruk (Kotzebue) from September 2021:

“We had two storms go by back-to-back, producing gobs of rain and howling winds. ... Rising river and creek waters will cause more erosion. South winds will bring in storm surge and huge ocean waves will batter the beaches and cause more erosion on permafrost hills. ... Hunting efforts have been hampered by a lot of wind and rain.”

Now, Glenn-Borade is the project coordinator and community liaison for the [Alaska Arctic Observatory and Knowledge Hub](#) (A-OK), a partnership of communities in Arctic Alaska. The hub gives observers in several villages a platform to share their observations, knowledge and expertise on Arctic environmental change with each other as well as with other scientists.

In addition to warmer temperatures, locals are seeing changes in the sea ice and in the wind, along with increased coastal storms. “Yes, we have changes that are going on,” Glenn-Borade said. “Yes, there are struggles. However, we are still able to harvest healthy animals. We’re still able to go out and practice our cultural traditions, our subsistence activities. We’re still here, and we’re going to continue to be here.

“I find hope in the strength of Iñupiat culture,” Glenn-Borade said. “That’s where I know we’re still able to have a positive attitude about things, because we still do... We’re living it.”

As far as solutions to climate change go, she said, “I have opinions about whose guidance and perspectives we should seek. For me, that’s the people who are living with these changes every day.”

*Note: This article has been updated to fix a misspelling of Huichol. This article was originally published by [High Country News](#).*

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## **2023-24 National Cohort: Western States Arts Federation**

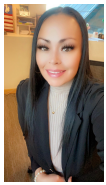


**Sandra Flores, Tumon, Guam**

A Chamoru born and raised on Guam, Sandra Flores’ work is inspired by the Chamoru cultural resurgence she has witnessed and the resulting explosion of indigenous expression across all art



forms. She earned a bachelor's degree in anthropology at Northwestern University. She spent many years owning her own businesses in art and in healthcare. When she moved to San Diego, California in 2011, those business skills were valuable in helping her to establish and support organizations such as the Uno Hit cultural education program and the House of Chamorros from 2012 to 2020. Her reflections on this work were the subject of her weekly column in Guam's Pacific Daily News from 2012-2016. She earned a master's in Peace Studies at the University of San Diego in 2021. All of these experiences led her to the position of director of the Guam Arts Agency from 2021 to 2023. She continues her work independently, writing and working with the Guam arts community both on Guam and in the diasporic populations across the continental United States. She sees art as a powerful tool for self-expression, outreach, and community building, giving voice and driving change for greater understanding and greater equity.



**Debra Littlesun, Laramie, Wyoming, Assistant Director, University of Wyoming Art Museum** since 2018, previously associate director of scholarships & program coordinator for diversity initiatives in the Office of Scholarships & Financial Aid. Littlesun was appointed by the University President to administer and serve as ex-officio for the Northern Arapaho Endowment and Chief Washakie Memorial Scholarship Programs. Prior to coming to UW, Littlesun was director of scholarship for the American Indian College Fund in Denver, Colorado. Littlesun earned an associate of applied science degree in business administration from Chief Dull Knife College, bachelor of science degree in business administration Cum laude, from Rocky Mountain College and a certificate in arts management, from University of California, Irvine. Littlesun is an enrolled member of the Crow Tribe and a direct descendant of the Northern Cheyenne Tribe. She is responsible for the financial management of museum activities but most enjoys it when she is called on by curators for historical information related to objects from Native American Tribes. She has developed a deep appreciation for museums as a medium for teaching while continuing to explore ways to use objects to educate and inform individuals to view culture through a different lens, and to encourage growth and collaboration.

**Kristofer Pfeiffer, Logan, Utah** Born to the Ye'ii Diné Táchii'nii clan. Born for Béésh bich'aii clan. Always a bit out there, but never boring; Kris Pfeiffer is a dedicated musician, leader, artist and linguist who is passionate about a wide array of fields. First getting his taste and love of all things life has to offer as a child on the Navajo Nation, he accredits his grandmother and mother for igniting that passion of all things Diné. Basketry, culinary arts, music, language, he was never shy of setting his aspirations high and consistently was encouraged to seek a higher education, climb the ladder of success, seeking out knowledge to questions he had. He loves to draw with chalk pastels, play the piano, cook, and share his Navajo (Diné) language and culture with everyone. He is an accomplished hoop dancer and current student at Utah State University in Logan, Utah.

For more: <https://artslead.org/leaders/2023nationalfellows/2023westafnational/>



## Meet Elma, a Woolly Mammoth Who Roamed Far and Wide More Than 14,000 Years Ago

By analyzing a fossilized tusk, scientists have pieced together the animal's movements

Extract: Elma is short for Élmayuuje'yeh, which means “hella lookin” in the Mendas Cha'ag tribe's Dené language, reports [LiveScience](#)'s Sascha Pare. (It's also an “affectionate nickname for things that look funny,” says study co-author Evelyn Combs, an archaeologist and tribal member, to [Science](#)'s Michael Price.) Scientists know about Elma because they found her fossilized remains, including one of her complete tusks, in 2009 in east-central Alaska at an archaeological site called Swan Point.

<https://www.smithsonianmag.com/smart-news/meet-elma-a-woolly-mammoth-who-roamed-far-and-wide-more-than-14000-years-ago-180983616/?spMailingID=49341897&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=2622154150&spReportId=MjYyMjEINDE1MAS2>



> **Engineers fold DNA** into the equivalent of a tiny electrical motor; first-of-its-kind structure is powered by liquid flowing through pores roughly one-billionth of a meter in size ([More](#))

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Unlocking The Secrets Did Ancient Humans Encounter An Advanced Civilization Long Ago  
<https://www.nationalgeographic.com/culture/article/solving-india-ancient-mysteries-citizen-archaeologists>



**Ancient Mayan Rocks Show That They Seemed To Have Known About Electronic Computers Very Early**

<https://news156media.com/ancient-mayan-rocks-show-that-they-seemed-to-have-known-about-electronic-computers-very-early/>

**Indigenous authors rack up Youth Media Awards**

<https://www.msn.com/en-us/news/us/indigenous-authors-rack-up-youth-media-awards/ar-BB1h6dCo?ocid=socialshare&cvid=68f5d94e367647c8b07b2eae9826ebf6&ei=26kml,./>

**2024 AAM Annual Meeting & MuseumExpo Scholarship Program**

This professional development opportunity provides financial support for museum professionals and US-based students to attend the AAM Annual Meeting & MuseumExpo who are **first-time attendees** of the in-person annual meeting. The program is designed to nurture greater inclusivity — for the benefit of museums, museum professionals, and the diverse audiences they serve — by supporting the professional development of individuals from underrepresented groups.

**[Submit your application](#)**

**Eligibility**

Scholarship applications are open to **first-time attendees of the in-person AAM Annual Meeting & MuseumExpo**. Applications are encouraged from museum professionals and students (members or non-members) at various stages of their careers who can not attend the conference without financial assistance. The program is designed to nurture inclusive and equitable best practices by providing an opportunity to attend the AAM Annual Meeting & MuseumExpo for those who have never attended previously.

Preference may be given to applicants who:

- Are based in North America
- Are early or mid-career professionals (within 10 years of starting their museum career)
- Are leaders of small institutions with 10 or fewer staff

**If you are selected to receive an AAM Annual Meeting Scholarship, you will receive:**

- Complimentary registration to AAM 2024 (up to \$925 value)
- One year of AAM Individual Professional membership (up to \$90 value)\*
- Tickets to select networking events
- Lodging at one of the Annual Meeting hotels
- \$600 travel stipend\*\*

\* Current AAM Individual Professional Members will receive a one-year complimentary renewal on their current membership

\*\* The stipend is intended to help offset the cost of travel; depending on your location the stipend may not cover your entire cost of attendance.

**AAM 2024 Scholarship Recipients will be required to:**

- Participate in pre-conference calls
- Attend each day of the Annual Meeting & MuseumExpo in Baltimore May 16-19
- Participate in educational and networking activities at AAM 2024
- Submit a post-conference survey (to take no longer than 30 minutes to complete)

Scholarship recipients are expected to follow any AAM 2024 guidelines provided by AAM before and throughout the conference.

**How to Apply**

Applications are open, and must be submitted by February 2nd to be considered eligible. Applicants will be notified of decisions by February 16.

Applicants submit their applications via an online form. Individuals are encouraged to compile their application materials before starting the online process. Applicants will not be able to save and return to complete their applications later. Incomplete applications will not be accepted.

To be considered for a scholarship, you must submit the following information with your application:

**A single essay (no longer than 500 words) addressing the following questions:**

- How has your work/experiences shaped your interest in the conference theme of health and wellbeing?
- How will your participation at the conference contribute to your professional growth?
- How will you plan to share knowledge from the conference in your work or academic studies?

**Your resume/curriculum vitae (2 page limit)**

Questions? We're happy to help! Contact us Kristin DeNovellis at [kherlihy\[at\]aam-us.org](mailto:kherlihy[at]aam-us.org).

**Submit your application**

**AAM 2024 preliminary program**