The academic year 2018–2019 marked the third year of the Native American and Indigenous Studies Initiative (NAISI) at Brown University. Thanks to the investment of a wide variety of faculty, students, administrators, and staff, we continued on a path of expansion, building and collaboration, both within the Brown community and outside of it. The core energy of NAISI continues as an interdisciplinary initiative of faculty and students interested in teaching and research focused on exploring and increasing the understanding of cultural traditions and political experiences of Indigenous peoples (especially in the Western Hemisphere) through both historical and contemporary lenses. Approximately 30 faculty members and post-doctoral fellows across a number of disciplines offer NAIS courses and contribute to this dynamic and engaging initiative at Brown.

Highlights from this year include expanded programming, a continued presence of Native graduate students on campus, and the hiring of two local tribal staff members. We were pleased to sponsor or co-sponsor 20 events across campus this past year, including events related to Indigenous People's Day in October; the traveling "Our Story: 400 Years of Wampanoag History Exhibit" during April and May of 2019; the annual Brown Spring Powwow in April; and a full-day symposium in March 2019 on the preservation and protection of Mauna a Wākea. Brown University also hosted College Horizons, a college prep program for Native American students from across the country, in summer 2019, which brought more than 160 participants to the campus. Another key development on campus this past year was formalization by Residential Life of a Native student house, the House of Nínnuog (nuh-noo-ahg, House of the People). The space is open to our Native and Indigenous students beginning in fall 2019.

During summer 2019 Niyo Moraza-Keeswood '16, who served as Coordinator of NAISI at Brown for three years, left to pursue a masters degree in Policy, Organization and Leadership Studies at Stanford University. We were thrilled to welcome Dr. Rae Gould (Nipmuc) as the inaugural Associate Director of NAISI, with the goal of filling the Director position in the upcoming year to create a team that will work with the faculty Steering Committee as we continue building Native American and Indigenous Studies at Brown. The library staff expanded with the addition of another Nipmuc tribal member, Lydia Curliss, last April. As we transition into the 2019/2020 year, we are excited to welcome two new Native American/Indigenous Masters fellows in Public Humanities to Brown University, as well: Rae Kuruhara (Native Hawaiian), focusing on Native American and Indigenous Studies, and Breylan Martin (Tlingit, T'akdeintaan Clan), who begins a two-year program with The Center for the Study of Slavery and Justice (CSSJ).

Also beginning in summer 2019, Elizabeth Hoover (Mohawk and Mi'kmaq descent), Associate Professor of American Studies, began her tenure as Chair of the NAISI Steering Committee. An expanded and dedicated group of nine Brown University faculty and administrators now comprise the Steering Committee, as we look forward in 2019–2020 to developing an undergraduate concentration in Native American and Indigenous Studies. We reflect on everything accomplished in 2018–2019 while also looking forward to another year of growth! As we continue to expand our network and outreach we thank each one of you for your interest in and support of NAISI at Brown.

Sincerely,

Linford Fisher
Chair, NAISI Steering Committee
Native American and Indigenous Studies is an interdisciplinary initiative of faculty and students interested in teaching and research that explores, and increases the understanding of, the cultural traditions and political experiences of Indigenous Peoples (especially in the Western Hemisphere) through historical and contemporary lenses.

Courses offered by NAISI–affiliated faculty explore American Indian historic and contemporary lifeways; the history of contact between European and Native peoples; environmental health and research in Native communities; historic and contemporary peoples of Central and South America; Indigenous knowledge and the sciences; and Native American religion, literature and media.

STEERING COMMITTEE

Linford Fisher, Chair
Associate Professor, History

Paja Faudree
Associate Professor, Anthropology

Elizabeth Hoover
Assistant Professor, American Studies

Shankar Prasad
Deputy Provost for Global Engagement & Strategic Initiatives

Robert Preucel
Professor, Anthropology and Director, Haffenreffer Museum of Anthropology

Neil Safier
Associate Professor, History and Director, John Carter Brown Library

STAFF

Niyolpaqui Moraza–Keeswood
Coordinator, Native American and Indigenous Studies

To join our email list, learn about our initiative, or stay informed of upcoming events visit:

brown.edu/go/naisab
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THE NATIVE AMERICAN AND INDIGENOUS STUDIES INITIATIVE

Brown University
67 George Street
Providence, Rhode Island 02912
401–863–5972
nais@brown.edu

facebook.com/NAISatBrown
I am excited to now be part of an amazing and dynamic group of scholars and administrators committed to expanding Native American and Indigenous Studies at Brown! I joined the University over the summer and immediately jumped into a long list of exciting goals, including the completion of a proposal to the Andrew W. Mellon Foundation that will provide support for building the Native American and Indigenous Studies concentration (what other institutions often call a “major”).

I come to Brown as a local tribal member with deep connections in the southern New England region, having grown up in the southern portion of Nipmuc homelands (in Northeast Connecticut), then living on the Connecticut coast for 20 years, and most recently residing in the Amherst, Massachusetts, area. While I am a member of the Nipmuc Nation, I also have Narragansett, Punkapoag and Mohegan ancestry through both of my grandparents. For many tribal people from this region, intertribal ties run deep, tracing back many generations, and we don’t necessarily recognize the divisions that 400 years of colonialism have impressed upon the landscape and our lives. We are all connected, all Nnimimissinouck.

As the year 2020 approaches, we’ll take the opportunity to rethink and remember the initial encounters in and around Plymouth, Massachusetts, that began the long journey to where we are today, and integrate this remembrance into NAISI at Brown.

My responsibilities as Associate Director focus on helping to develop and build the curriculum and academic program that will enable Brown to offer a concentration in Native American and Indigenous Studies. In addition, I oversee event programming, continuing the work of Niyo Moraza-Keeswood to provide public and student events that enrich our NAIS program and engage students, faculty and community members in thought-provoking and meaningful discussions. Another important area of focus for my position will be community engagement, both across the campus and with tribal communities in the area, plus facilitating communications and outreach across New England, the United States and internationally.

Expect to hear more from us through our social media platforms (“like” our Facebook page if you haven’t already: facebook.com/NAISatBrown)! I look forward to helping to bring another great year of amazing speakers, engaging events and critical conversations to our community in my new position at Brown and hope to see you at many of these!

Aquene,

Dr. Rae Gould
Associate Director
News

Associate Director Search Results in the Hiring of Rae Gould

Following a year-long search process, in Summer 2019 Brown University welcomed Dr. Rae Gould as the inaugural Associate Director of the Native American and Indigenous Studies Initiative (NAISI) at Brown. In this role, she is responsible for working with the NAISI faculty steering committee and overseeing operations, academic developments, communications and outreach, programming, and community engagement both within Brown and with local New England tribes, as well as nationally and internationally. She is a member of the Nipmuc Nation of Massachusetts.

Mellon Foundation Awards Grant for the Haffenreffer Museum’s Native American collections

The Haffenreffer Museum of Anthropology was awarded a four-year, $500,000 grant by the Andrew W. Mellon Foundation. The grant, entitled “Engaging the Americas: Reinvigorating the Native American Collections of the Haffenreffer Museum of Anthropology, Brown University,” is enabling museum staff to document, conserve, and reorganize the Native American ethnographic and archaeological collections. The goal is to make the collections more accessible to students, researchers, and Native American communities.
Lydia Curliss Joins the Brown Physical Sciences Library

The Brown Libraries welcomed Lydia Curliss, a member of the Nipmuc Nation, as the new Physical Sciences Librarian in April 2019. Lydia comes to Brown from Indiana University, where she graduated with a Masters of Library Science (MLS) and Masters of Information Science in May 2018. During her time at Indiana, she worked with several different archives, digitization projects, and as the graduate assistant to the First Nations Educational and Cultural Center (FN ECC), where she focused primarily on programming and outreach.

NAB House

Following a petition from Natives at Brown (NAB), Residential Life has formalized the creation of a Native student house. Recognized as being on Narragansett and Wampanoag lands and situated in Buxton House, the House of Ninnuog (nuh–noo–ahg, House of the People), is slated to open in Fall 2019 as a community space dedicated to providing a home for Indigenous students across the world to find comfort away from their homelands, tribes and communities. The house will provide a place to engage in discussions regarding the political, cultural, and social realms that affect Indigenous people transnationally and to host community events focused on learning and healing. The House of Ninnuog will also make the transition to college easier by providing a space to cook traditional foods, for medicinal & ceremonial practices, and for inter-tribal gatherings.

CLACS Sawyer Seminar on Race and Indigeneity in the Americas

The Center for Latin American and Caribbean Studies (CLACS) received a $225,000 award from The Andrew W. Mellon Foundation to support a Sawyer Seminar on the Comparative Study of Cultures for the 2018–19 academic year. With this funding, CLACS was host to over thirteen events, including one-day workshops, monthly seminars, musical performances, and art exhibits. The goal of the initiative was to radically shift how we think about racialization—the ascribing of ethnic or racial identities—in North and South America by examining it through an interdisciplinary comparative lens.
College Horizons

This June, Brown hosted College Horizons in a five-day long immersive college preparatory program for Native American students from across the country. President Christina Paxson gave a welcome address to nearly 160 participants and faculty members. The program offered a look into the experiences of Brown students while also providing individualized mentorship in applying to colleges and universities.

Our Story: 400 Years of Wampanoag History Exhibit

During the month of April and into May 2019, NAISI was host to the interactive traveling exhibit “Our” Story: 400 Years of Wampanoag History. The exhibit was on display in the Stephen Robert Campus Center and was open to all. Told in the Native voice, “Our” Story shines a light on historic events that had a significant impact on the Wampanoag tribe, their relationship with the Mayflower Pilgrims, and the founding of Plymouth Colony, cornerstone events that shaped America’s earliest beginnings.

Native Hawaiian Gathering and Symposium

In collaboration with Hawai‘i at Brown, NAISI hosted a day-long symposium in March 2019 centered on both the preservation and protection of the sacred site that is Mauna a Wākea and fostering a Native Hawaiian community in the New England area and along the East Coast. The event featured an oli workshop and performance by Kanaka Mō利 singer, songwriter, and protector, Hāwane Rios, along with a series of public lectures by Kaleikoa Ka‘eo, Iokepa Casumbal-Salazar, J. Kēhaulani Kauanui, and Dean Itsuji Saranillio.
Fellows at Brown

Postdoctoral Fellows

Mary Tuti Baker
Mellon Postdoctoral Fellow in the Department of Political Science, 2018–19

Mary Tuti Baker’s work examines the relationship between Kanaka ‘Ōiwi values and practice and the politics of decolonization. The questions that drive her work include: How are Kanaka ‘Ōiwi stepping away from the trauma of colonialism and the toxic culture of neoliberal capitalism? How do we transform structures that work to eliminate the kinship relationships between people and the ‘āina (that which feeds us physically, spiritually and intellectually), relationships that have developed over millennia in Hawai’i? Dr. Baker is currently working on a book project that refines her thinking on Indigenous ideologies and is based on her dissertation “Ho‘oulu ‘Āina: Embodied Aloha ‘Āina Enacting ‘Ōiwi Futurities.” She argues that through resurgent practices Indigenous peoples develop ideologies that provide the springboard for enacting Indigenous futurities. Indigenous ideologies emerge out of discursive and material practices that are anchored in place and worldviews that honor the kinship relationship between humans and ‘āina.

Nitana Hicks Greendeer
Presidential Postdoctoral Fellow in American Studies and Native American and Indigenous Studies, 2018–20

Nitana Hicks Greendeer ’03, a citizen of the Mashpee Wampanoag Tribe, has returned to Brown as a Presidential Diversity Postdoctoral Fellow in American Studies and Native American and Indigenous Studies. She is also affiliated with the Center for the Study of Race and Ethnicity in America. Having completed her Ph.D. at the Lynch School of Education at Boston College in 2015, Nitana most recently worked for her tribe as the Education Department Director. She has also worked for the past 15 years with the Wôpanâak Language Reclamation Project as a teacher and researcher and serves as a Fluency Coach for teachers of the program’s Wôpanâak Language immersion school, Mukayuhsak Weekauw. Nitana’s research interests include culture-based education and culturally appropriate curricular models, language education, and Indian Education.

Theresa Warburton
Mellon Postdoctoral Fellow in American Studies and English, 2017–19

Teresa Warburton is an interdisciplinary literary scholar whose work focuses on the intersections of literature and radical social movements. She came to Brown from Lummi/Coast Salish territory in Bellingham, Washington, where she is an Assistant Professor of English and Affiliate Faculty in the Program of Women’s, Gender, and Sexuality Studies at Western Washington University. Focusing on
Native and Indigenous Literatures of North America and Oceania, her work explores both the historic and potential relationships between literary production and radical political intervention. Entitled “Th e Politics of Make Believe: Answering Native Women’s Writing in Contemporary Anarchist Movements,” her current book project explores how the political, aesthetic, and rhetorical interventions of contemporary Native women’s literatures can aid in addressing some of the limitations of current anti-authoritarian movements in North America. Along with Cowlitz writer Elissa Washuta, she is also the co-editor of “Exquisite Vessel: Shapes of Native Nonfiction,” a collection of nonfiction writing by contemporary Native authors. This scholarly work is informed and shaped by her community work supporting movements for Indigenous sovereignty and self-determination, prison abolition, and reproductive freedom. At Brown, Dr. Warburton taught Native and Indigenous Studies classes in both English and American Studies that focused on literature, gender and sexuality, and transnational activism and art.

Graduate Fellows

**Navajo Nation**

**Isabella Robbins**

*Public Humanities Masters Fellow in Native American and Indigenous Studies, 2017–19*

**Turtle Mountain Band of Anishinaabe**

**Taylor Payer**

*Public Humanities Masters Fellow in Native American and Indigenous Studies, 2018–20*

For the 2019–20 academic year, Brown welcomes two new Native and Indigenous scholars

**Native Hawaiian**

**Rae Kuruhara**

*Public Humanities Masters Fellow in Native American and Indigenous Studies, 2019–21*

**Tlingit (T’akdeintaan Clan)**

**Breylan Martin**

*Public Humanities Masters Fellow in The Center for the Study of Slavery and Justice, 2019–21*
Lectures and Discussions

Native American and Indigenous Studies Brown Bag featuring Professors Bathsheba Demuth and Andrew Scherer

Wednesday, September 26, 2018

“Knowledge of the Ice: Whales, Whalers, and Navigating Change in the Bering Strait”

Professor Bathsheba Demuth, Assistant Professor of History

Iñupiaq and Yupik whalers in the Western Arctic have a long history of using sea ice, as knowing how to navigate the changeable geography of the sea’s frozen surface was a critical part of finding, hunting, and communicating with whales. Bowheads also know and use ice in their migration. This presentation discussed how ice enabled this human–cetacean relationship, and how use of the ice changed after commercial whalers (some of them from Rhode Island) arrived in the 1850s.

“Archaeology of the Ancient Maya on the Mexican–Guatemalan Border”

Professor Andrew Scherer, Associate Professor of Anthropology and Archaeology

In this brief lecture, Dr. Scherer presented the results of recent studies of the ancient Maya kingdoms of Piedras Negras and Yaxchilan conducted by his research team, the Proyecto Paisaje Piedras Negras–Yaxchilan. He also discussed the politics of conducting that research across an international border, where stakeholders include the governments of two nation-states, local NGOs, cattle ranchers, and a diverse range of ladino and Indigenous communities.

Friday, October 5, 2018

Seventh Generation Rising: A Discussion with Native Youth Activists

This panel kicked off Indigenous People’s Day weekend with remarks by youth activists integral to protests at Standing Rock, Bears Ears, and Brown University. Panelists included Kara Roanhorse, Bobbi Jean Tree Legs, and Byron Shorty, and the event was moderated by Mary Tuti Baker.

The panel was supported by Native American and Indigenous Studies at Brown and Friends of the Haffenreffer Museum of Anthropology.

Saturday, October 6, 2018

2018 Indigenous People’s Day Celebration

Three years ago a coalition of Native students and faculty members successfully lobbied the Brown University faculty to change the name of Fall Weekend to Indigenous People’s Day, a day devoted to thanking and honoring the traditional and ancestral guardians of this land and celebrating our rich and diverse Native cultures together!

The 2018 Indigenous People’s Day Celebration featured Ladies of Native Comedy, three of the funniest Native American female comedians! The celebration also featured catering by the Mashpee Wampanoag chef Sherry Pocknett.
Mary Tuti Baker discusses Indigenous futurities during a Brown Bag talk.

Native American and Indigenous Studies Brown Bag featuring Professor Scott AnderBois and Mary Tuti Baker

Wednesday, October 10, 2018

“Ho‘oulu ‘Āina: Embodied Aloha ‘Āina Enacting ‘Ōiwi Futurities.”

Dr. Mary Tuti Baker, Mellon Postdoctoral Fellow in Political Science

Mary Tuti Baker is a ‘Ōiwi (Native Hawaiian) scholar committed to promoting ‘Ōiwi praxis in the present that engenders life sustaining preferred futures that are anchored in ancestral knowledge and values. She is currently working on a book project based on her dissertation “Ho‘oulu ‘Āina: Embodied Aloha ‘Āina Enacting ‘Ōiwi Futurities” that refines her thinking on Indigenous ideologies. She argues that through resurgent practices Indigenous peoples develop Indigenous ideologies that provide the springboard for enacting Indigenous futurities. Indigenous ideologies emerge out of discursive and material practices that are anchored in place and worldviews that honor the kinship relationship between humans and ‘āina. Her most recent publication is a chapter in The Routledge Handbook on Postcolonial Politics entitled “Waiwai (Abundance) and Indigenous Futures” in which she tells the story of two communities in Hawai‘i that are a part of a global network of native spaces whose diverse practices coalesce around the organizing principles of anarcha-indigenism, a worldview grounded in Indigenous land-based practice and knowledge systems that articulate with anarchist principles of fluid leadership and horizontal power structures.

“Documenting reported speech and perspective taking in A‘ingae narratives”

Professor Scott AnderBois, Assistant Professor in the Department of Cognitive, Linguistic, and Psychological Sciences

Languages possess a wide variety of different means of conveying information acquired from another person, including direct quotation, indirect speech reports, parenthetical indirect reports, free-indirect discourse, and reportative evidentials. The use of these various forms along with context also often helps convey speakers’ own stances towards the reported content. This short talk reported on an ongoing project in collaboration...
Native Americans at Brown
Native American and Indigenous Studies Brown Bag featuring Professor Robert Preucel and Gregory Hitch

tuesday, october 23, 2018

“Decolonizing the Anthropocene: Developing an Alternative to Colonial Capitalism Amid the Climate Crisis”

Gregory Hitch, Doctoral Student, American Studies

For Indigenous peoples, the start of the Anthropocene could be placed at the onset of settler colonialism. Invading European powers employed a multipronged method of conquest that devastated Indigenous communities, including: scorched-earth warfare, forced relocation onto reservations, vicious acculturation activities, and terraforming the landscape (i.e., clearcutting forests, plowing the prairies, damming rivers and introducing exotic species). As Kyle Whyte recently wrote, “some Indigenous peoples already inhabit what our ancestors would have likely characterized as a dystopian future.” Drawing from his work with the Menominee community, Greg explored how through sustainable forestry, regenerative agriculture, and renewable energy, the community is actively building an alternative to colonial capitalism. Moreover, by simultaneously addressing climate change and fostering livelihoods, the Menominee are developing an ecologically responsive, holistic, and durable economy that ensures the well-being of both the human and other-than-human world.

“Decolonizing Southwestern Archaeology: The Continuous Path Project”

Professor Robert Preucel, James Manning Professor of Anthropology, Director of Haffenreffer Museum

Southwestern archaeology is typically defined as the study of the prehistory of the Indigenous peoples of the American Southwest. This framing relegates the archaeology of the historical period to secondary status. In his presentation, Professor Preucel critiqued this divide and discussed some of the ways in which we might begin a decolonization process. He drew attention to the importance of the archaeology of the Pueblo Revolt as an expression of cultural survivance and sovereignty. He then turned to a discussion of the Continuous Path Project—a collaboration between Pueblo and non-Pueblo archaeologists, anthropologists, historians, and Tribal Historical Preservation Officers (THPOs)—that takes seriously Pueblo concepts of movement and privileges concepts of being and becoming in the interpretation of anthropological data. What results is an emphasis on historical continuities and an appreciation that the same concepts of movement that guided the actions of Pueblo people in the past continue to do so in the present and into the future.
Native American and Indigenous Studies Brown Bag featuring Nitana Hicks Greendeer

Tuesday, November 6, 2018

“Mukayuhsak Weekuw: Language and Culture Immersion for Wampanoag Children”

Nitana Hicks Greendeer, Postdoctoral Fellow, American Studies and Native American and Indigenous Studies

Mukayuhsak Weekuw is a Wôpanâak Language Immersion School that currently serves children in Wampanoag households between the ages of 2.5–6. The school is the work of the devoted Wôpanâak Language Reclamation Project language teachers, speakers, and families. This discussion focused on how the school has come to this point and the ways the school incorporates culture, education and Montessori pedagogy in a Wôpanâak language immersion environment.

Saturday, March 2, 2019

Chante Tin’sa Kinanzi Po (People Stand with a Strong Heart): Still Standing Up for Standing Rock

This panel featured a discussion with Bobbi Jean Tree Legs and Indigenous Water Protectors about the continuing protection of sites against DAPL following the Standing Rock protests. The discussion was followed by screenings of Black Snake, a 360° virtual reality short film experience featuring citizens of Standing Rock by Philip Sanchez, ’05.

The event was co-sponsored by Native American and Indigenous Studies at Brown, Native American Brown Alumni (NABA), and the Haffenreffer Museum of Anthropology.

Saturday, March 9, 2019

Perspectives on Mauna a Wâkea

This day-long symposium highlighted scholarly and activist perspectives on the fight of Kânaka Mâoli and their allies to protect M auna a Wâkea, a sacred and ecologically delicate mountain on the island of Hawai‘i. Iokepa Casumbal–Salazar, Kaleikoa Kâeo, J. Kêhaulani Kauanui, Hawane Rios and Dean Saranillio, weighed in on debates about the “non-invasive” Western science of astronomy and the self-determination of Hawai‘i’s first people and nation. Following the discussion, singer and activist Hawane Rios performed a medley of songs to conclude the day.

Featured Presentations included:

“Aloha ʻĀina ‘Oʻiaʻiʻo” by Kaleikoa Kâeo, University of Hawaiʻi Maui College

“Ka Piko Kaulana o ka ʻĀina: Mauna Kea as Relation and Anti–Colonial Critique” by Iokepa Casumbal–Salazar, Ithaca College

“Slow Resistance and the Fail–Forward Logic of Settler Colonialism” by Dean Saranillio, New York University

Panel Discussion with Iokepa Casumbal–Salazar, Kaleikoa Kâeo, J. Kêhaulani Kauanui, Hawane Rios, and Dean Saranillio
Manulani Aluli Meyer hosted a conversation on the intersection of Indigenous epistemologies and pedagogies within modern-day academia, reflecting on the future of Native and Indigenous Studies and the perspective of “decolonizing academia”. She is the fifth daughter of Emma Aluli and Harry Meyer, who grew up on the sands of Mokapu and Kailua beach on the island of O‘ahu. The Aluli ‘ohana is a large and diverse group of scholar-activists dedicated to Hawaiian education, justice, land reclamation, law, health, cultural revitalization, arts education, prison reform, food sovereignty, transformational economics, and music. Dr. Aluli Meyer works in the field of Indigenous epistemology and its role in world-wide awakening. Her background is in wilderness education, coaching, and experiential learning and she has been an Outward Bound instructor, Special Olympics coach, and cheerleader for the Hawaiian Charter School movement. She has also served as Associate Professor of Education at University of Hawai‘i at Hilo and spent five years in New Zealand as the lead designer/teacher for He Waka Hiringa, an innovative Masters in Applied Indigenous Knowledge degree at Te Wānanga o Aotearoa, the largest Māori university (with 30,000+ students).

Manulani Aluli Meyer visited Brown University to share knowledge on Indigenous epistemology and pedagogy.

wednesday, april 10, 2019

Indigenous Epistemology, Pedagogy and the Transformation of the Academy

Manulani Aluli Meyer

Manulani Aluli Meyer hosted a conversation on the intersection of Indigenous epistemologies and pedagogies within modern-day academia, reflecting on the future
Events Supported by NAISI

HOW INDIGENOUS PEOPLES OF GUATEMALA NAVIGATE THE POLITICAL AND ECONOMIC CRISIS OF GLOBALIZATION

Rigoberto Queme Chay
Maya-K’iche’ intellectual from Guatemala

Introduced by Cogut Visiting Professor Irma Velásquez Nimatuj

june 22 – 28, 2019
College Horizons

saturday, may 25, 2019
Native Americans at Brown Commencement Dinner

Presented by Native American Brown Alumni

saturday, april 20, 2019
18th Annual Spring Thaw Powwow

Presented by Native American Heritage Series, Brown Center for Students of Color

tuesday, april 9, 2019
How Indigenous peoples of Guatemala navigate the political and economic crises of globalization featuring Rigoberto Queme Chay

Presented by the Center for Latin American and Caribbean Studies

thursday, april 4, 2019
Presentation of the short film Entretejido featuring Patricia Alvarez Astacio

Presented by the Center for Latin American and Caribbean Studies

march 14 – 15, 2019
Indigeneity and Diaspora: Global Legal and Linguistic Activism

Presented by the Center for Latin American and Caribbean Studies

monday, february 25, 2019
Screening of Shash Jaa’ with Angelo Baca

Presented by the Haffenreffer Museum of Anthropology
**February 22–23, 2019**

**Peripheries: The Politics of Space and Place**  
*Presented by Department of History Graduate Students Association*

**January 28, 2019**

**Indigenous London: Native Travellers at the Heart of Empire featuring Coll Thrush**  
*Presented by the John Carter Brown Library*

**Monday, October 22, 2018**

**Native Brazilian Literatures and Ecocriticism featuring Pedro Mandagará**  
*Presented by the Center for Latin American and Caribbean Studies*

**Thursday, October 4, 2018**

**In Defense of Ancestral Lands: Afro–Colombian Women Resist U.S. Militarization and the War on Drugs featuring Nidiria Ruiz Medina**  
*Presented by Witness for Peace and the Center for Latin American and Caribbean Studies*

**Thursday, October 4th, 2018**

**Teaching Quechua: Winning Spaces for Indigenous Languages in Academia featuring Américo Mendoza–Mori**  
*Presented by the Center for Latin American and Caribbean Studies*
NAISI 2018–19 Faculty Publications

Indigenous Food Sovereignty in the United States: Restoring Cultural Knowledge, Protecting Environments, and Regaining Health
Devon Mihesuah and Elizabeth Hoover, editors
Foreword by Winona LaDuke
*University of Oklahoma Press, 2019*

This volume explores the meaning and importance of food sovereignty for Native peoples in the United States, and asks whether and how it might be achieved and sustained. Unprecedented in its focus and scope, this collection addresses nearly every aspect of Indigenous food sovereignty, from revitalizing ancestral gardens and traditional ways of hunting, gathering, and seed saving to the difficult realities of racism, treaty abrogation, tribal sociopolitical factionalism, and the entrenched beliefs that processed foods are superior to traditional tribal fare.

The Continuous Path: Pueblo Movement and the Archaeology of Becoming
Samuel Duwe and Robert Preucel, editors
*University of Arizona Press, 2019*

This edited volume reexamines Southwestern archaeology from the perspective of Pueblo Indian beliefs and values, with 10 chapters authored by or coauthored with Pueblo people. Within these histories are stories of the movements of people, materials, and ideas, as well as the interconnectedness of all as the Pueblo people find, leave, and return to their middle places. What results is an emphasis on historical continuities and the understanding that the same concepts of movement that guided the actions of Pueblo people in the past continue to do so into the present and the future.
Native American and Indigenous Organizations on Campus

Native American and Indigenous Studies Initiative (NAASI)

The Native American and Indigenous Studies Initiative is an interdisciplinary initiative of faculty and students interested in teaching and research that explores, and increases the understanding of, the cultural traditions and political experiences of Indigenous Peoples (especially in the Western Hemisphere) through historical and contemporary lenses.

Native Americans at Brown (NAB)

Native Americans at Brown is a student originated, led and run organization. It is committed to building the local Native community, and increasing awareness about Native issues. NAB aims to create a space for Indigenous students to express and explore their identity, to create a means for individuals to relate to one another across various Indigenous backgrounds, and to provide social and cultural support for Native American students. This organization welcomes people from all backgrounds to participate.

Native American Brown Alumni (NABA)

The mission of Native American Brown Alumni is:

► To increase Native American matriculation to, retention at, and graduation from, Brown University
► To support and foster community between local Native American tribes and the institution of Brown University
► To raise the awareness of Brown University communities about Native American issues.

Native American Heritage Series (NAHS)

The Native American Heritage Series events focus on the politics and culture of Native American and Indigenous Peoples. Two programmer positions, employed through the Brown Center for Students of Color, work in collaboration with staff to coordinate six events each year. Signature events of the series include the Native American Frybread Social and the annual Spring Taw Pow Wow held each April.
2018–19 NAISI Course Highlights

amst 0190m

**Ecological (De)colonization: North American Environmental History, Justice, and Sovereignty**

Gregory Hitch

This course investigates how historical and contemporary issues of resource capitalism, environmental justice, and settler colonization in the North American context are entangled. Students will come to understand that Indigenous sovereignty, and thus decolonization, is fundamentally concerned with land and water (i.e. the other-than-human environment). Students will receive an introduction to environmental history, learn to use primary sources, develop a theoretical toolkit to approach topics concerning settler colonialism and environmental/climate justice, and explore political and environmental solutions to the problems discussed.

amst 1902s

**Dawnland Voices: Exploring Native New England**

Theresa Warburton

In this course, we'll explore New England as many stories. In particular, we'll engage the connections and dissonances between the multiple stories that live with the land and its people and the central role that New England plays in the storying of the United States itself. Drawing on a range of texts including academic monographs, primary documents, poetry, and film, we will explore the stories that continue to live with New England as both a physical and incorporeal location. In doing so, we will also explore the complicated relationship that Native Studies has to the field of American Studies.

amst 1950

**Pursuit of Happiness: Environmental Justice and Indigenous Rights**

Ron Potvin

Co-instructors Ron Potvin and Lorén Spears will lead exploration of Indigenous cultural survival in the midst of ecological exploitation by the colonizers of Rhode Island and North America. They will address these issues with tours to native heritage sites; meetings with native experts and advocates; historical scholarship; and fiction, poetry, and song. Students will communicate their understanding of course content through writing, creative expression, and multimedia. The class will contribute content to a travelling exhibition organized by the Humanities Action Lab for its 2019 Initiative on Migration, Climate Justice, and Environmental Justice.

anth 2500a

**Problems in Archaeology: Archaeology of Colonialism**

Patricia Rubertone

Explores the theoretical discourses shaping anthropological approaches and defining archaeological projects on culture contact and colonialism. Attention will be given to examining colonial encounters between Europeans and Indigenous peoples as ongoing processes rather than particular historical moments, and to looking at recent efforts at decolonizing archaeological practice.
ethn 1890h

Introduction to American Indian Studies

Nitana Hicks Greendeer

Introduces students to both historical and contemporary issues in North America. Issues of identity, sovereignty, representation and self-representation are key components. Because this course is interdisciplinary, we will use texts from anthropology, cultural studies, history, film and literature as tools to understand and appreciate the ways in which American Indian cultures survive, flourish and shape the United States. No special background is required. All students are welcome. Enrollment limited to 30.

hist 0270b

From the Columbian Exchange to Climate Change: Modern Global Environmental History

Bathsheba Demuth

Environmental stories are constantly in the news, from weird weather to viral outbreaks to concerns about extinction and fracking. In this course, we put current events in the context of the past 500 years, exploring how climate, plants, animals, and microorganisms—not just humans—acted as agents in history. From imperialism to the industrial revolution and from global capitalism to environmental activism, we will examine how nature and culture intermingled to create the modern world. This course introduces historical methods and environmental history through reading, writing, discussion, and interpreting artifacts.

hist 0576a

The Arctic: Global History from the Dog Sled to the Oil Rig

Bathsheba Demuth

The Arctic is regularly in the media, thanks to climate change. This course examines the long history of human thinking about and habitation in the far north before and during the era of global warming. Focusing on how people valued, survived, and made the arctic home, topics range from whaling, the importance of dogs, cultural imaginaries and colonialism to capitalist and communist arctics, the meaning of sea ice, Indigenous rights, and climate change. This course introduces historical methods and environmental history through reading, writing, discussion, and interpreting artifacts.

hist 1970g

Captive Voices: Atlantic Slavery in the Digital Age

Linford Fisher

The digital revolution is transforming the study of history. But is it allowing us to better recover the voices and lived experiences of people in the past? This course considers the possibilities and pitfalls of using digital tools to understand the lives of enslaved men and women in the Americas between 1500 and 1800. Each session considers a different digital humanities project, supplemented by primary sources and recent books. For their final project, students will contribute to the Database of Indigenous Slavery in the Americas, which is hosted here at Brown. There are no prerequisites for this course.
Course Highlights continued

**laca 1503m**

**Indigenous Resistance and Contradictions in Latin America**  
*Irma Velasquez Nimatuj*

This seminar examines Indigenous People’s knowledge through community resistance and social movements to consider the multiple ways in which globalization impacts their lives. The objective of the course is to achieve an in-depth appreciation of Indigenous resistance through the experiences of specific countries in Latin America, and learning how those practices vary according to each region and circumstance. Across the semester, we will develop critical perspectives on diverse academic approaches. Students will read and analyze path breaking documents that marked several Indigenous peoples’ histories and that at times come from voices historically marginalized.

**laca 1503n**

**Race, Racism, and Indigeneity in the Americas**  
*Daina Sanchez*

This upper division seminar focuses on the history and cultures of Latin America’s Indigenous peoples, emphasizing the impact of colonial rule, capitalism, and twentieth- and twenty-first century transformations on Indigenous communities. Students will trace the effects of European conquest and colonization through Latin American history ending with the displacement and emigration of Indigenous people from their communities as a result of social upheaval and neoliberal policies.

Students will frame the experiences of Indigenous immigrants through a transnational lens, analyzing how Indigenous peoples navigate racial and social institutions in both the U.S. and Latin America.

**musc 1923**

**Music in the Andean Countries: From Cumbia to Carnavalito**  
*Joshua Tucker*

This course provides an introduction to the music of South America’s Andean countries. Through texts, listenings, and hands-on instruction, students will explore the social histories and stylistic principles of genres like Colombian and Peruvian cumbia, Afro-Peruvian festejo and landó, Chilean nueva canción, and the sikuri and huayno music of South Andean Quechua and Aymara peoples. Class sessions balance cultural analysis with opportunities to play, and students are expected to develop some facility with key songs and rhythms. No experience is necessary, though inexperienced musicians can expect to focus on instrumental or vocal parts that present a lower bar to participation.

**pols 0920b**

**Introduction to Indigenous Politics with Pacific Islander Focus**  
*Mary Tuti Baker*

This introductory course in Indigenous political thought engages with critical Indigenous thinkers in order to understand Indigenous political praxis, resurgence and decolonization. Because Indigenous study is place-based
and kinship relationships to land and all existents of that land are fundamental to understanding Indigenous political thought. Indigenous politics must be studied in the context of particular Indigenous peoples. To that end this course focuses on political movements of contemporary Kanaka Maoli (Native Hawaiian). In addition to developing a fuller understanding of Indigenous political thought, this class also explores what it means to move beyond colonial relationships with the State.

**Afri 1040**

**Decolonized Bodies, Spirit Bodies: Tracing the Indigenous Knowledge of Africans**

*Jelili Atiku*

This course is a comprehensive study of the Indigenous bodies of knowledge of rituals as they permeate the wholeness of the existence of African people referencing Yoruba nation of West Africa. It will integrate visual art methods with Rites and Reason Theatre's Research-to-Performance Method, where students will explore and trace the hidden legacies of the Indigenous people of Africa in visual arts, music, dance, fashion, poetry, story-telling as a way of understanding the impacts of slavery, colonialism and decolonization of Indigenous knowledge. Students will have the opportunity to study selected enduring Indigenous festivals, organize and stage performance as knowledge production.

**Anth 1624**

**Indians, Colonists, and Africans in New England**

*Patricia Rubertone*

The course explores the colonial and capitalist transformation of New England's social and cultural landscapes following European contact. Using archaeology as critical evidence, we will examine claims about conquest, Indian Extinction, and class, gender and race relations by studying the daily lives and interactions of the area's diverse Native American, African American, and European peoples.

**Engl 1711j**

**Art for an Undivided Earth / Transnational Approaches to Indigenous Art and Activism**

*Theresa Wharburton*

The tension between Indigenous literary nationalism and methodologies of cosmopolitanism and transnationalism have animated contemporary Native literary studies. At stake is the very meaning of indigeneity itself—how does indigeneity function on a global scale? How do hemispheric approaches to indigeneity transform our understanding of histories of colonialism? How have artists made connections across space without flattening the specificity of their locations?
Current debates surrounding immigration and immigrants in U.S. society focus largely on the recent past, while simultaneously reiterating long-standing ideas and narratives. This course will equip students to better understand the genesis of such debates, including ideological, economic, and social factors, by exploring the history of immigration to what is now the United States. Sources from popular culture will aid students’ insight into the ways in which American Exceptionalism, national identity, and constructions of “otherness” are woven into discourses regarding immigration, and further considers the ways in which “immigrant” is constructed as distinct from histories of colonialism, enslavement, and refuge.

Because kinship relationships to land and all existents of that land are fundamental to Indigenous Peoples, resurgence and decolonization must be studied in the context of specific Indigenous Peoples and the ways they resist colonial violence and build resurgent practices. This course then focuses on these issues with respect to Kanaka Maoli (Native Hawaiians). We will read works from Kanaka Maoli scholar/activists in order to understand the genealogy of Kanaka Maoli resistance and resurgent practices. We also engage with critical Indigenous thinkers in order to understand Indigenous political praxis that is shared across difference and those that are not.