

NAISI

NATIVE AMERICAN AND INDIGENOUS STUDIES INITIATIVE

ANNUAL REPORT 2020-21



BROWN

About NAISI

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.

THE NATIVE AMERICAN AND
INDIGENOUS STUDIES INITIATIVE

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

brown.edu/go/naisab

2020-21 CORE STEERING COMMITTEE

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Assistant Professor, Theatre Arts and Performance Studies

Adrienne Keene, Co-Chair

Assistant Professor, American Studies

Joseph Meisel

Joukowsky Family University Librarian

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*Deputy Provost for Global Engagement
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NAISI STEERING COMMITTEE

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Felicia Bartley

*John Hay Library Fellow and
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Karen Craddock

Tribal Community Member in Residence

Rae Kuruhara

*Communications Coordinator and
2019-21 Public Humanities Fellow*

Makana Kushi

*Program Coordinator and
Ph.D. student, American Studies*

Sara Wintz

Administrative Coordinator

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Rae Kuruhara, Brody Yamada and Makana Kushi celebrate the Brown University graduation held in early May 2021.

Cover photo by Kodi Alvord. Brody Yamada and Leinani Roylo at the May 2021 graduation.

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Letter from the Steering Committee

Hello and welcome to 2021!

While we reflect on this challenging year, we are thankful for NAISI's ability to continue to serve our students and community *and* to expand as well. The 2020-21 academic year was the fifth year of the [Native American and Indigenous Studies Initiative](#) (founded in 2016) and was marked by more expansion in our office and across campus. The generous Andrew W. Mellon Foundation grant supporting the development of the Critical Native American and Indigenous studies concentration also provided support for the inaugural Tribal Community Member in Residence to join Brown this year: Dr. Karen Craddock, a member of the Wampanoag Tribe of Gay Head (Aquinnah). Her ability to quickly join our community and serve our students, staff and faculty during a pandemic year was impressive! See her contribution to this year's Annual Report below.

NAISI currently includes several administrative staff and 23 faculty members in Africana Studies; American Studies; Anthropology; Behavioral and Social Sciences; Cognitive, Linguistic and Psychological Sciences; Development Studies; Earth, Environmental and Planetary Sciences; Environmental Studies; Hispanic Studies; History; International and Public Affairs; Music; Neuroscience; Religious Studies; and Theater Arts and Performance Studies. Our faculty also have affiliations with campus institutions such as the Watson Institute for International and Public Affairs; the Haffenreffer Museum of Anthropology; the John Carter Brown Library; the Cogut Institute for the Humanities; the Institute at Brown for Environment and Society; and the University Library.

Another exciting development for NAISI this year was launching the search for a faculty director, who will work closely with our office and with recently

promoted Executive Director Rae Gould (who joined us as associate director in 2019). Other highlights of the 2020-21 year include a mini-residency by Leanne Betasamosake Simpson (Michi Saagiig Nishnaabeg) in March (a collaboration with the Sarah Doyle Center for Women and Gender) and a NAISI Presidential Lecture by Sarah Deer (Muscogee (Creek) Nation of Oklahoma) on "Sovereignty of the Soul: Confronting Gender-Based Violence in Native America" in February.

Sarah Deer's lunchtime talk focused on the history of violence against women and two-spirit (LGBTQ+) people in tribal communities and legal changes that will allow tribal nations to assert sovereignty over criminal and civil cases involving victims of crime. Drawing from her scholarly research and work as a tribal jurist, Deer highlighted the role of advocates engaging in law reform toward justice for marginalized communities, particularly Indigenous nations in the U.S. The talk sparked conversations about reconciling calls for more tribal prosecuting power with critiques of the carceral state coming out of the movement for Black Lives Matter, and about the impact of racist and sexist representations of Native women on gender-based violence in Native America. Questions raised during the Q&A focused on Indigenous cultural responses to harm beyond settler systems.

Leanne Simpson centers Nishnaabeg intellectual understandings and processes in her work as a leading Indigenous scholar, artist and activist. Her virtual presentation on March 4, "A Short History of the Blockade as an Act of Renewal," contextualized Nishnaabeg storytelling aesthetics, intellectual traditions and practices both as process and discourse for supporting resurgence in her community while simultaneously serving as intervention against pipeline

construction in her homelands. Her workshop on land-based pedagogies on March 5 highlighted her work at the [Dechinta Centre for Research and Learning](#) in Denendeh, where she teaches. Workshop participants were treated to readings and other collaborations from Dr. Simpson's latest work.

In addition to these two talks in the spring semester, NAISI kicked off the fall with a student research symposium that provided an opportunity for 10 students (undergraduate and graduate) to share projects they have been engaged with over the past year or so. Although we missed other annual events this year due to the COVID-19 pandemic, such as recognition of Indigenous Peoples' Day in October and the annual Spring Thaw Powwow in April, our ability to stay connected and engaged through weekly Open Hours, meet and greets and other events, and to continue quality academics and programming this past year, demonstrates how committed everyone at NAISI (and across campus) is to the development and expansion of Native American and Indigenous studies at Brown University.

Much of our ability to stay connected and engaged is to the credit of the NAISI staff and their commitment to keeping our community together despite our varied learning and working locations. We are grateful for the efforts of Felicia Bartley, Rae Kuruhara, Makana Kushi and Sara Wintz. Each and every member of NAISI's staff did amazing and highly effective work all year supporting the regular operations of NAISI and our students, some being students themselves! We are also grateful for Karen Craddock, our 2020-21 inaugural Tribal Community Member in Residence, who also supported NAISI programming and our students. We want to thank Dr. Craddock for her knowledge, presence, generosity and kindness she so freely shared



with our community. Lastly, we want to commend our students and express how proud we are of their commitment to their education, research and to our community, despite all the collective and individual challenges faced this past year. Your persistence, patience and perseverance is inspiring, and we see you.

Although NAISI is still in its early stages, we are encouraged by its ongoing growth and expanding impact across campus during a challenging year. And we very much look forward to returning to a regular academic year in fall 2021, while also reflecting on all that this past year has taught us individually and as a community.

Sincerely,

Sarah dAngelo
Adrienne Keene
Joseph Meisel
NAISI Steering Committee

Letter from the Executive Director

This past year I have learned to practice gratitude more than ever and have found myself grateful for the opportunity to contribute to the leadership of an amazing program and group of colleagues and staff. Although this year presented many challenges for everyone at Brown University, NAISI continued to be fully supported by the University, as well as by our colleagues across campus, as we continue to grow.

The office expanded over the 2020-21 year with the addition of Tiwa scholar and incoming Public Humanities/NAISI Fellow Felicia Bartley and with the inaugural Tribal Community Member in Residence Karen Craddock (see more below), in addition to our returning [staff](#) from the previous year. One of the highlights of my year was assisting with Brown University's 253rd Commencement the first weekend of May, which was in person. It was truly a joy to be part of this celebration and to watch our graduates walk through the Van Wickle Gates as they embarked on the next phase of their lives. One of those graduates was Rae Kuruhara, who has spent the past two years with us as our communications coordinator; we wish them well as they pursue their Ph.D. in English at UCLA beginning next fall.

Additionally, four [affiliated Native staff](#) housed predominantly in other institutions and centers across campus continued to contribute to and support all we are doing at NAISI. This past year our [affiliated graduate students](#) expanded from 11 to 18 across nine departments. And through funding from the Andrew W. Mellon Foundation grant, we were able to collaborate with several departments and a center to offer two new exciting courses this year by [visiting instructors](#): Indigenous Laws, Environmental Racism

and #LandBack (taught by Honor Keeler) and the year-long Nahuatl for Beginners (taught by Eduardo de la Cruz). We also welcomed back Brown alum Nitana Hicks Greendeer, who offered Introduction to American Indian Studies (through American Studies), and Marina Tyquiengco again taught the popular Indigenous Art, Issues and Concepts course (through History of Art and Architecture). The offerings of [NAIS-related courses](#) continue to expand each year (see the complete list at the end of this report).

I am extremely excited about NAISI's search for a faculty director who will join our office as a partner focused on helping us to continue development and expansion of the academics associated with NAISI. This search was launched at the end of this year and we anticipate the director will join us in August 2022. Look for more about this exciting development in the coming year!

Other developments this past year that NAISI has contributed to include helping to lead the Land Acknowledgement Working Group (led by the President's Office) and collaborating with the Center for the Study of Slavery and Justice on a Mellon Foundation-funded [project](#) "Reimagining New England Histories: Historical Injustice, Sovereignty and Freedom." Our office is working with CSSJ Director Tony Bagues and his staff, as well as colleagues from Williams College (including Christine DeLucia) and Mystic Seaport Museum (where I did my first professional internship in the early 1990s as an undergraduate student at Connecticut College). This project allows me to come full circle in a number of ways, as we engage with local tribes to reflect on Indigenous and Black histories of the region by using maritime history as a basis for studying the relationship between European colonization, dispossession of Native



American land and racial slavery. The project provides an opportunity to offer more accurate histories that are more fully informed by the knowledges of local tribal members, also an important goal for NAISI.

Another highlight of this past year was contributing to the Sarah Doyle Center's blog with a piece titled "Country Living During COVID-19," which allowed for some deep reflection on life during a stressful period for all of us. I was able to think of time at my home in rural Western Massachusetts not solely as "isolation," but as a chance to remain focused on opportunities for reflection, growth and rejuvenation. In the first few months of the pandemic I rekindled my love of cooking through healthy, home-cooked meals and

culinary explorations, combined with rediscovering the great outdoors, both welcome reprieves from the daily news and associated stresses of the pandemic.

We very much look forward to the 2021-22 year and to welcoming students, staff and faculty back to our space at 67 George Street on campus. And we hope to see you at a gathering, Open Hours, a workshop or other event hosted by NAISI; look for those opportunities on our [website](#) and in our monthly newsletter!

Aquene,
Dr. Rae Gould

News and Updates

Letter from the NAISI Staff



FELICIA BARTLEY

John Hay Library Fellow and 2020-22 Public Humanities Fellow

First and foremost, I want to extend my sincerest thanks and gratitude for the kindness, grace and support I have received from the Brown University Native community. Coming from the Southwest into the Northeast for Brown, I knew full well that I would experience a sort of culture shock; yet everyone I have worked with, exchanged ideas and simply existed with, are fantastic human beings who are deeply compassionate and committed to similar lifelong goals for our communities. Your warmth as a community has made this very cloudy place feel like home. The NAISI Open Hours, graduate workshops and guest lectures gave me a way to connect with people during this virtual time. This past year I was the John Hay Library Fellow and helped the Hay begin implementation of the Protocols for Native American Archival Materials. Serving at the Hay through NAISI has been both humbling and rewarding. The work at the Hay paves a path for the future concentration that ensures the library will be transformed into a safe learning space for Indigenous students, community members and faculty. Thank you for trusting me with this very important work. Her'kim.



RAE KURUHARA

Communications Coordinator and 2019-21 Public Humanities Fellow

As the ink still dries on the chapter of my academic epic that is my master's degree, I reflect back on these past two years at Brown with immense gratitude for the Native American and Indigenous Studies Initiative, without whose support my time here would not have been possible. It has been one of the great honors of my life to represent my community in this capacity while learning from the people of the Northeast and the incomparable plethora of Native scholars who have gathered here to strengthen and share their knowledge. To the family of NAISI undergraduate and graduate students who so generously enveloped me into the fold and shared this experience with me: thank you. My life has been irreversibly enriched because of you. While my two years here may not be reflective of a conventional graduate program — 2 1/2 of four semesters plus a summer internship being conducted remotely due to COVID-19 — the turbulences of isolation and social distancing were not enough to diminish the moments of fellowship and camaraderie that rests at the core of the NAISI community here at Brown. My happiest moments were spent behind my computer but in the company of friends in our weekly Open Hours, truly a godsend pocket of relaxation and fun that soothed the rigidity of Zoom meetings and solitary living. Additionally, my opportunity to grow with NAISI has provided encounters with brilliant individuals with whom I could never have imagined myself in conversation, from Adrienne Keene (who has selflessly guided me through this journey and provided me with space to explore my own crazy interests in the form of two independent studies) to the lovely subjects of my Local Tribal Community Outreach interview project, who so generously gifted me with their stories. Above all else, I am thankful for the time spent in the brilliance and loving company of Makana Kushi, this being just the latest installment of our lifelong adventure of friendship. The NAISI community at Brown will forever be family to me, and although my upcoming undertakings will take me far away from here, I will look back with pride in what we've built and gratitude for what has been gifted to me. Mahalo palena 'ole.



MAKANA KUSHI

Program Coordinator and Ph.D. student, American Studies

Despite the need to be physically distant from one another this year, NAISI has become an engaging, fun and flexible virtual space to stay grounded and connected. Along with our collaborators across campus, we hosted scholars and knowledge keepers who pointed to Indigenous ways of knowing and resisting to confront our most pressing issues as Native peoples and allies. To name a few: Harold and Phil Gatensby helped us look inward to community traditions and holistic healing to realize transformative justice, Sarah Deer advocated for Indigenous sovereignty to tackle gender violence in Native America, and Leanne Simpson taught us that blockades are at the same time strategies of Indigenous refusal and regeneration. I've even more thoroughly enjoyed collaborating with the rest of the NAISI staff to strengthen our bonds as a campus community and beyond. Chatting with Sara Wintz on how we can better reach our distinct communities on different communication platforms, brainstorming with Karen Craddock about how to address the needs of students, and highlighting Felicia Bartley's crucial work through the Hay Library Workshop on ethical stewardship of Indigenous materials are all highlights of the year. Finally, our students popped into the Open Hours Zoom room to find us doing anything from commiserating about workloads to playing trivia games to making cake pops to welcoming incoming students. My biggest highlight of the year was joining in the warmth of that space cultivated by the newly graduated Rae Kuruhara! Thanks to all the students, staff, faculty and community members who make NAISI such a special place; we'll see you all next year at 67 George.



SARA WINTZ

Administrative Coordinator

With all of the University's programming and communications taking place digitally this year, working remotely became the perfect opportunity to update NAISI's newsletters, listservs, social media and website. This was truly a team effort. Makana Kushi and I collaborated on our newsletter's transformation (among many other projects this year) and Karen Craddock and I worked together to create space for the Tribal Community Member in Residence in every issue of our newsletter. All of these efforts were further improved thanks to Felicia Bartley and Rae Kuruhara's feedback and participation. I've been most concerned with thinking journalistically about "our readers" and accurately representing our office in all communications. I like to take everyone's perspectives into account so that we are all "partial creators" of the product. I feel like I'm growing and learning as an administrator by working with everyone on our team. I'm grateful for the opportunity to learn from Rae Gould's leadership style: to see how she communicates, organizes and leads. That experience and exposure is helping to build my strengths. I love to collaborate, and I'm grateful for the opportunity to do that within our office. I feel extremely fortunate to be transitioning out of the year with an even more established role within NAISI. Thank you.

Sincerely,

Felicia, Rae, Makana, Sara

News and Updates continued



2020-21 Tribal Community Member in Residence Dr. Karen Craddock

Dr. Karen Craddock — Inaugural Tribal Community Member-in-Residence

My time as the Inaugural Tribal Community Member in Residence (TCMR) at Brown University has been a deeply rewarding experience. Despite the backdrop of the COVID-19 virus, vibrant opportunities to connect and create in this role were readily accessed and warmly received.

The analogy that comes to mind is much like the braiding of many parts. As a wellness practitioner, writer, action researcher and DEI (diversity, equity and inclusion) consultant, I was able to gather and interlace each of these roles. Just as braiding involves the merging of inside and outside strands, it has been impactful to connect and extend this role in inward and outward facing ways.

Externally, I have been energized by cultivating links between my professional endeavors and platforms to my position here at Brown. The announcement of my inaugural role as TCMR reached a national and global network in the thousands and prompted announcements in publications throughout higher education and other sectors. As global forum co-developer for the 2021 Lift Every Voice event exploring social-emotional learning, equity and anti-racism and additionally at the BIWOC Women's Health Forum, I was by association able to reference and introduce NAISI at Brown University. And as a member of the Society of Indian Psychologists/ American Psychological Association it has been mutually informative to discuss and present ideas around Native student wellness and cross-racial/cultural relationships.

With an internal lens, I was able to host and hold a series of "listening sessions" with some members of the staff and leadership across Brown University to establish and strengthen connections to NAISI, share about my role and goals of the TCMR as well as my professional background and scopes of work, and to listen to and learn about historical and current concerns, interests, gaps and possibilities regarding our Native and Indigenous student population and community. Reflecting on these conversations, I created a summary of key findings and recommendations as potential next steps moving forward that would support our Native and Indigenous community and NAISI more broadly. Emerging from this summary were specific ideas and suggestions for how we may support Native and Indigenous student needs more specifically. With the needs and experiences of our students in mind, I created a Native student survey that centered on their experiences of wellness and explored preferences for outreach and engagement. Strikingly apparent have been identified needs around space and meaningful connection that align within and across culture and communities.

These among other themes echo within direct opportunities to engage our Native and Indigenous student community, and I continue to be inspired by their ability to pull upon personal and communal strengths. Through my established Open Hours and individual appointment times, I was able to meet with individuals and student groups to discuss personal, academic and project work as it related to their life at Brown. Along those lines, I met with and advised student leaders of the Decolonization at Brown group and offered reflections at an event focused on decolonizing STEM. These pathways to support and partnership continued across campus; of note is joining with the Brown Center for Students of Color to provide an opening reflection and land acknowledgement at the Third World Transition Program this year.

Especially rewarding has been creating the monthly blog post “Four Corners” in our NAISI newsletter. As a mental health professional, it has been exciting to offer these monthly reflections and tips designed and created around four aspects of psycho-social wellness (cognitive, behavioral, emotional, relational). Embedded throughout are Native/Indigenous cultural references and knowledges to connect modalities of wellness with all at Brown and as additional ways to support the NAISI office and goals. Lastly, the ongoing thought-partnership and advising alongside my colleagues at NAISI on programming, position development, campus relations and student support has been an honor and inspiration.

I am encouraged by and grateful for these ribbons that have woven new relationships, strengthened known ties, and created patterns for growth and possibilities. Revitalizing vision. Reclaiming voices.

Karen Craddock

Tribal Community Member in Residence, 2020-21

Mellon Foundation Grant supports development of Brown’s NAIS concentration

Over the past year progress has continued on the development of NAIS at Brown. A working group (developed last year) continued to meet virtually to draft what will be the Critical Native American and Indigenous studies concentration at the University. We anticipate the concentration to be available beginning in fall semester 2022, following revisions to the draft curriculum and review by the College Curriculum Committee.

The concentration being developed is truly a collaborative effort, with input from administrators, NAISI faculty and students, under the direction and guidance of the NAISI Steering Committee and Provost’s Office. The Working Group met several times this past year (including during summer 2020 during the heart of pandemic isolation) to engage in deep conversations about the intellectual, engaged and self-reflexive components of the NAIS concentration that we envision. With the addition of a faculty director in 2022, the concentration will develop even further as we incorporate their knowledge and expertise into NAISI.

The addition of several new courses this past year, funded by the Mellon Foundation grant, included one on the Nahuatl language and one on Indigenous Laws, Environmental Racism and #LandBack (taught by Brown alumna Honor Keeler). See the Course Highlights section at the end of this report for a complete list of all the NAIS course offerings at Brown this past year. We look forward to offering even more new and exciting courses in the coming years, thanks to funding from the Mellon Foundation for expansion in this important area.

News and Updates continued



NAISI Virtual Open Hours

Open Hours have always been such an important part of our work at NAISI, starting in the months prior to the onset of the pandemic with drop-in time twice a week at our office at 67 George St. In the comfort of the second-floor meeting room, Open Hours was established as an amorphous time and space where students could do whatever they felt was needed in the moment, be it homework help, a chance to see friends, or just a quiet place to relax in the gentle presence of others. When the pandemic overtook our ability to share space in person and sequestered us in the confines of our own homes, we knew it was imperative that Open Hours remain consistent as one of the few things that could

transition seamlessly to the virtual landscape. What we were pleasantly surprised to discover were the abundance of new opportunities for fun and fellowship that were afforded to us via the digital platform, and Open Hours quickly transformed into something we could not have predicted possible previous to the pandemic.

To overcome the typical anxieties that come with quiet Zoom room awkwardness, we reimagined Open Hours as a space for light, carefree programming. Game days were spent battling it out over trivia or frantically flying around our apartments on mini scavenger hunts looking for “something green, something smelly, something soft.” Cooking webinars were a favorite, whether a holiday provided us with the chance to make themed treats like Christmas sugar cookies or Valentine’s Day cake pops, or simply watching Makana and Rae talk through their cheap and easy weeknight dinner recipes. On a few special Mondays, we were able to invite guests to drop in and chat with students, one of the handful of conveniences made possible by Zoom. But most of all, Open Hours became a brief oasis in weeks jam-packed with virtual classes, lectures, meetings and the general exhaustions of being a student amidst a global pandemic. Makana and Rae would like to thank all of the students, faculty and friends that took time to fill our Open Hours Zoom room with their light and laughter, including our two unofficial “Open Hours MVPs,” Brody Yamada and Kelly O’Brien.

Collaborations with the Brown University Library

NAISI's close work with the Brown University Library continued this past year as a focused project with the John Hay Library (Special Collections) developed. First-year Public Humanities master's student Felicia Bartley served as the Hay Library Fellow as part of her fellowship with NAISI, helping to begin the process of implementing and adapting the Protocols for Native American Archival Materials for the Hay Library. This project is a strategic priority for the John Hay Library, particularly in relation to the [Guiding Principles for Collecting](#) that are outlined in its [Collection Policy](#) (published in 2021). The library will continue to build on this project so that its collections, policies and community engagement contribute to the academic and cocurricular goals of NAISI.

Over the course of the year, Felicia met regularly with the Hay's head of exhibitions and engagement and head of collection services and metadata to discuss how the library can structurally shift its practices to ethically steward Native American archival materials that are spread across over 100 collections. Discussion topics concerned intellectual property, tagging and metadata, deaccessioning, the Mukurtu software program, traditional knowledge (TK) labels, implementing a research moratorium, and acquisition of Indigenous archival materials. These working meetings culminated in the revision of two acquisition documents (Deed of Gift and Donor Questionnaire forms); one library staff educational workshop; one NAISI graduate student workshop on April 16, 2021; and a conference presentation at the American Alliance of Museums on May 24, 2021.



News and Updates continued

Stolen Relations: Recovering Stories of Indigenous Enslavement in the Americas (formerly the DISA Project)

Since fall 2019, the Stolen Relations project (formerly the Database of Indigenous Slavery in the Americas, or DISA) has been meeting almost every semester with representatives from approximately 13 tribes in southern New England. We were also happy to welcome Native consultants into our subcommittee meetings on programming/development and planning. Collectively, this tribal involvement has transformed the project in big and small ways, creating an environment of honest dialogue as well as ongoing re-evaluation of the sources and stories we are cataloging.

Out of those meetings came a few concrete action items. The first was a name change for the project: Stolen Relations: Recovering Stories of Indigenous Enslavement in the Americas. The website is still the same: indigenousslavery.org. We collectively felt that “stolen relations” better reflected tribal perspectives that enslavement, forced labor and captivity were a stealing away of individuals in ways that did lasting damage to families, communities, kinships and relationships — all in ways that are still felt to this day. The second concrete action item was to find ways to simultaneously indigenize and decolonize the information and stories we were collecting. This is still very much a work in progress, but we are talking about how we might decolonize the information provided by colonial documents by providing an alternate set of terms or vocabularies, or providing a tribal interpretation of documents, etc. The third concrete action item was to provide a venue for intergenerational training and conversations about

the history of Indigenous enslavement (with a side of digital humanities training thrown in). We are partnering with the Center for the Study of Slavery and Justice at Brown to provide small summer institutes over the next few years for tribal members on these topics, with the goal of increasing conversations among all parties and providing training on the database and how to use the experimental search interface.

Meanwhile, over the past academic year we have had 10 research assistants working part time on the project, finding and entering New England-relevant materials. We currently have approximately 3,100 individuals in the database (enslaved and enslavers) drawn from over 1,100 records. Alongside this work, we now have an experimental search interface for use by our tribal partners and our research team. In an attempt to re-humanize the “data,” our programmer wrote a little script that produces a biographical sentence for each person in the database. This has transformed our own experience of working with these materials, and we hope it will provide a more meaningful experience for future users. Finally, we are embarking on a more intentional and sustained relationship with the Center for the Study of Slavery and Justice. We will still be robustly supported by the Center for Digital Scholarship at the Brown University Library, and we would not be where we are without that staffing and support (props to program manager Ashley Champagne). But this new partnership represents an important expansion on campus, and we’re immensely grateful to CSSJ director Tony Bagues for taking interest in this project and lending it the support of the center. Relatedly, Stolen Relations is part of a large [Mellon Foundation grant](#) secured by the CSSJ in conjunction with Williams



Sara Wintz's home office set up during our year of remote work.

College and Mystic Seaport Museum and Research Center. This three-year project will put *Stolen Relations* in conversation with a larger effort to contribute public knowledge about the histories and legacies of settler colonialism, dispossession and enslavement

in New England. We are grateful and delighted to be involved and to continue to be part of the widening constellation of NAIS-related activity and involvement at Brown and in the regional Native community.

Graduate Fellows and Visiting Instructors at Brown

2020-21 Adjunct Instructors



Marina Tyquiengco



Honor Keeler



Nitana Hicks
Greendeer

This past year the Mellon Foundation grant provided funding for four NAISI-related courses by diverse and experienced educators across several disciplines, including two Brown University alumni. Thanks to the grant, we were able to support Marina Tyquiengco (a CHamoru scholar) teaching Indigenous Art, Issues and Concepts and Eduardo de la Cruz offering Nahuatl for Beginners both semesters (in collaboration with Brown's [Center for Language Studies](#)).

Additionally, Brown alumni Honor Keeler (Cherokee) and Nitana Hicks Greendeer (Mashpee Wampanoag) offered courses on Indigenous Laws, Environmental Racism, and #LandBack and Introduction to American Indian Studies through the American Studies department. We were fortunate to have these alumni contribute to our community by teaching remotely during a challenging year and offering these successful and creative courses. See the complete list of the 2020-21 course offerings associated with NAISI at the end of this report.

For Honor Keeler, her course was about the history of Indigenous peoples and the western laws that come into conflict with the laws of Indigenous peoples. It brought students on a journey through time to the present day to engage with these histories of Indigenous land theft and the extension of western law-based jurisdiction onto Indigenous peoples and the land to understand present-day Indigenous rights and efforts to protect sacred places.

Students had the opportunity to meet Indigenous experts working in their communities and others working in repatriation, sacred places protection and national and international forums.

Graduate Fellows at Brown

NATIVE HAWAIIAN

Rae Kuruhara

Public Humanities Master's Fellow in Native American and Indigenous Studies, 2019-21



TLINGIT (T'AKDEINTAAN CLAN)

Breylan Martin

Public Humanities Master's Fellow in the Center for the Study of Slavery and Justice, 2019-21

TIWA (PUEBLO OF ISLETA)

Felicia Bartley

Public Humanities Master's Fellow in Native American and Indigenous Studies and John Hay Library Fellow, 2020-22



DINÉ (NAVAJO NATION)

Larissa Nez

Public Humanities Master's Curatorial Fellow at the Office of Institutional Equity and Diversity, 2020-22

NAISI Faculty Updates

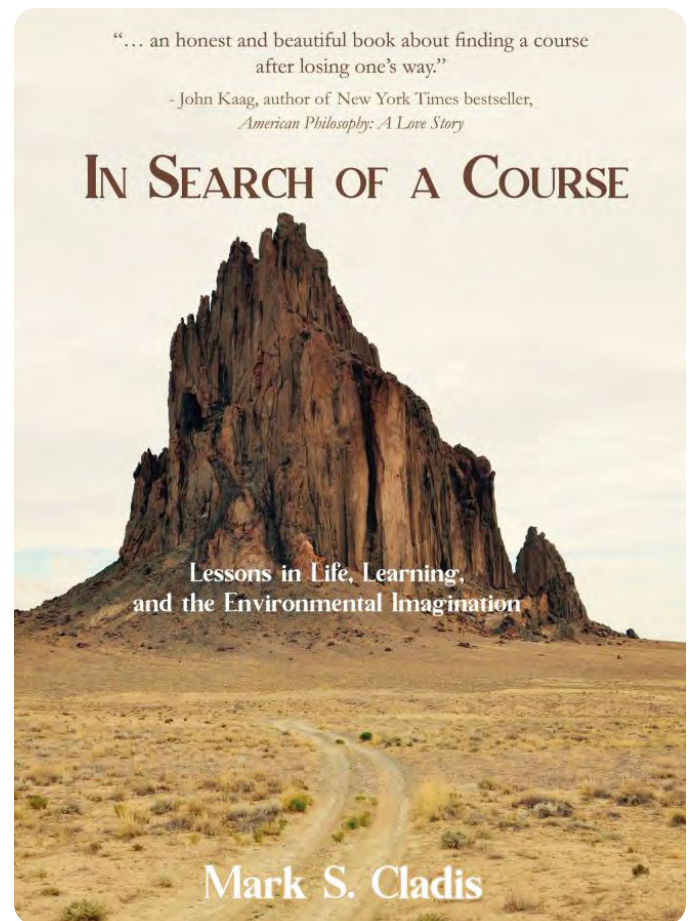
Over this past year NAISI-affiliated faculty have been engaged with tribal and Indigenous communities and in research projects connected to Native American and Indigenous studies. Here are some highlights of their accomplishments and recent publications.

Geri Augusto

International and Public Affairs, Africana Studies, Development Studies

Geri Augusto's fall 2020 course Development's Visual Imaginaries, which received a course development grant from NAISI, resulted in the development and publication of the exhibit "Out of Frame: Visual Counter-Narratives Reframing Development Studies." Students and Professor Augusto asked: What would happen if we took an important sweep of U.S. history as a crucial foundation for the field of development as ideas, policy practice and discourse? The exhibit explores how publics were persuaded to support or oppose policies constructed around notions such as progress, technology, modernization, sovereignty, land/human/water relations, hierarchies of human difference, borders and immigration, citizenship and selfhood as much by their visual framing as by spoken and written words. This student-and-professor co-curated exhibit shares their own visual work as a way of inquiry, questioning and storytelling, to fill in some of the lacunae in the history of development studies, and especially to imagine narratives that were silenced, distorted or occluded.

The artworks and statements offered by 13 students in this exhibit are an invitation to join them as they imagine narratives there were left out of the frame. Enter the exhibit here: sites.google.com/brown.edu/out-of-frame/home.



Mark Cladis

Religious Studies

Mark Cladis's recent publications include:

In Search of a Course (Raleigh, N.C.: Pact Press, 2021), which among other things, chronicles his work with two Indigenous teachers: Loraine Fox Davis (Blackfeet) and Ben Barney (Diné).

"Du Bois and a Wild, Dark Hope for an Age of Environmental and Political Catastrophes," *European Journal of Literature, Culture*

NAISI Faculty Updates continued

and Environment 11:2 (2020): 216-224. doi.org/10.37536/ECOZONA.2020.11.2.3500

“Wordsworth’s Radical Aesthetics,” *Philosophical Readings* 12:3 (2020) 358-363.

Bathsheba Demuth

History, Environment and Society

Bathsheba Demuth spent all of 2020 in Providence, mostly in her tiny book-crammed upstairs office. Thankfully Zoom let her continue to teach, and working with Brown and NAISI undergrads and grad students proved an absolute joy in this strange year. She’s also been able to work remotely on her Carnegie Fellowship, which is funding her work on a history of ideas of rights, sovereignty and environmental change along the Yukon Watershed in what is now Canada and Alaska. She is working with Deenaalee Hodgdon (Deg Xit’an Dene and Supiaq, Class of 2019), along with other community members in the north as the project unfolds over the next several years, and really looks forward to getting back to Alaska and Yukon when on leave in 2022. Until then, she’s spending the summer teaching a global environmental history course and working with two amazing undergraduate research assistants, Yara Doumani and Zanagee Artis.

Linford Fisher

History

Linford Fisher devoted much of this past year to his duties as director of graduate studies in history — including welcoming two new NAIS-affiliated Ph.D. students to the program (Kimonee Burke and Phoebe Labat). His other primary investment timewise was in *Stolen Relations* (formerly the Database of Indigenous Slavery in the Americas; indigenousslavery.org), a community-centered project that seeks to recover

and interpret the stories of Indigenous enslavement in collaboration with regional Native nations. The project hosted two online meetings with regional tribal collaborators over the past year and employed over a dozen undergraduate and graduate research assistants to conduct research and enter information into the growing database. Fisher gave talks in various (mostly online) venues this past year and also continued to work on his book manuscript on indigenous enslavement in English colonies and the U.S.

Iris Montero

Hispanic Studies

In March 2021, Iris Montero’s article “The Disguise of the Hummingbird: On the Natural History of Huitzilopochtli in the *Florentine Codex*,” *Ethnohistory* 67, no. 3 (2020): 429-53, received an honorable mention for the Best Essay Prize in Colonial Latin American and Caribbean Studies by a Young Scholar, from the Latin American Studies Association. In this essay, Professor Montero brings together the historiographies of Mesoamerican studies and the history of science, and unveils how the first generations of Indigenous intellectuals acculturated in Western thought in 1570s Mexico used the genre of natural history and their knowledge of Pliny to record their ancestral ideas about seasonality and ritual associated with the tribal god Huitzilopochtli.

In fall 2021, Professor Montero will be a member at the Institute for Advanced Study in Princeton starting a new project on the rhetoric and praxis of extraction in the region of the Nahua Chichimeca peoples in the Bajío region and Northeastern Mexico during the colonial period, c. 1550-1790.

In 2020-21, Professor Montero coordinated the new Nahuatl program at Brown, starting with two beginning Nahuatl courses taught by Eduardo de

la Cruz (NAHU 0100 in the fall and 0200 in the spring). The program, supported by NAISI and the Center for Language Studies, represents the first time an Indigenous language is formally taught at Brown. Next year, an expanded program will feature two additional courses at the intermediate level (NAHU 0300 and NAHU 0400) to serve a growing community of students interested in Nahuatl learning.



Robert Preucel

Anthropology

“The Continuous Path: Pueblo Movement and the Archaeology of Becoming” ([Arizona](#), 2019), edited by Samuel Duwe and Robert Preucel, received the [Gaspar Perez de Villagra Award](#) by the New Mexico Historical Society. Almost all of the chapters were written as collaborations between Native and non-Native archaeologists and traditional knowledge keepers.

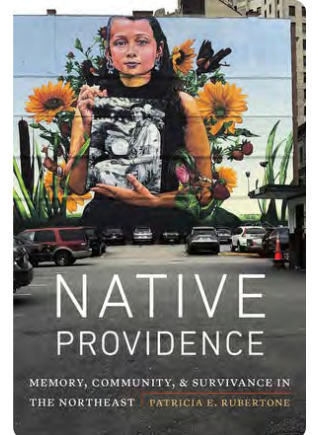
Patricia Rubertone

Anthropology

Patricia Rubertone’s book, “[Native Providence: Memory, Community, and Survivance in the Northeast](#),” was published by the University of Nebraska Press in

December 2020. Drawing on written, material and oral evidence from multiple archives, the book undermines myths that modern cities do not have recent Indigenous pasts and that Northeast Native people had vanished. Her work re-envision the history of Providence, a modest sized, settler-colonial city with third-largest Native American population by the first decade of the 20th century, by focusing on the place-based experiences of Indigenous people in this urban landscape.

Besides putting the final touches on the index and an appendix listing Native residents and their Providence homelands, Professor Rubertone spent her fall sabbatical completing a project on the afterlives of William Wood’s “New England Prospect,” an often cited and little scrutinized 17th-century book (inclusive of a map) on the Massachusetts Bay Colony. The research examines the book’s complicated colonial entanglements and reimagines the shared and vacant spaces on its map as persistent Indigenous homelands. In January, Professor Rubertone joined an invited panel discussion on “History in Crisis: Monuments” hosted by the University of Edinburgh in which she was asked to reflect on the symbolic and political meanings of Indigenous monuments in relation to racial and social justice movements. During the spring semester, she was back teaching on Zoom. Her course *Indians, Colonists and Africans in New England* explored the diverse spaces of intertwined colonial histories through the frameworks of settler colonialism and survivance.



Lectures, Discussions and Events

Although the 2020-21 year was very different from previous years and all-virtual, NAISI and other offices across campus were successful in offering quality programming related to Native American and Indigenous studies throughout the year. Below are some highlights from this year's events.

NAISI Events

FALL 2020 SEMESTER

NAISI Graduate Students Meet and Greet

Wednesday, August 26, 2020

We shared information about the NAISI Graduate Workshop Series and other opportunities for graduate students available through NAISI. Current and incoming graduate students had the opportunity to get to know each other, and made space for incoming students to learn more about the NAISI graduate community and being a graduate student at Brown more generally.

NAISI Open House

Monday, September 7, 2020

We hosted a virtual open house for all to learn more about the Native American and Indigenous Studies Initiative. We shared NAISI goals, reviewed course offerings and gave updates about the concentration curriculum in progress.

NAISI Student Research Symposium

*Friday, September 18 through
Saturday, September 19, 2020*

Undergraduate and graduate students presented summer research related to Native American and Indigenous

Studies in three panels: one on Native health and environment today, one on decolonizing educational institutions, and one on Native history and social sciences. Students presented an exciting range of research and public-facing work including seminar papers, internships serving Indigenous youth, data collection on Native community needs during COVID-19 and dissertation chapters on repatriation and decolonization. The symposium also cultivated mentorship and engaged academic discussion among the different parts of NAISI (undergraduates, graduate students, faculty and staff) with each student receiving feedback from two assigned faculty or graduate student commenters.



The Transformative Justice Initiative, Global Brown Center for International Students, Brown Center for Students of Color's Native American Heritage Series, and the Native American & Indigenous Studies Initiative presents

CLEARING A PATH TO PEACE: REMEMBERING WHO WE ARE

a conversation with
Harold and Phil Gatensby
moderated by Ashlyn Lovato '23, BCSC
Native Heritage Series programmer

November 19, 2020
Webinar: 6:30 PM - 8:00 PM ET
Native discussion space: 8:15 PM - 9:00 PM ET*
register at <http://bit.ly/Path2PeaceReg>

Come learn with Harold and Phil Gatensby, brothers of the Tlingit nation, who have engaged in land-based healing and community justice work around the world for over 30 years. As original teachers to share Circle process and its teachings with non-native communities, Harold and Phil bring their personal and ancestral stories and wisdom with openness and generosity. This webinar will be an opportunity to listen, reflect, and ask questions; it is an invitation to rediscover what it means to be human together.
*Harold and Phil will hold space to talk and connect just with Native students and Native community members for forty-five minutes following the webinar.





“Clearing a Path to Peace (Remember Who We Are)” by Harold and Phil Gatensby

MODERATED BY ASHLYN LOVATO,
CLASS OF 2023

Thursday, November 19, 2020

NAISI collaborated with Brown's Transformative Justice Initiative, the Global Brown Center for International Students and the Brown Center for Students of Color's

Native American Heritage Series to host a webinar on Indigenous transformative justice with Harold and Phil Gatensby, brothers of the Tlingit Nation, who have engaged in land-based healing and community justice work around the world for over 30 years. As some of the original teachers to share circle process and its teachings with non-Native communities in the Northeast (and in many other parts of the country), the Gatensby brothers brought their personal and ancestral stories and wisdom with openness and generosity during this event.

SPRING 2021 SEMESTER

NAISI Open House and Meet and Greet with TCMR

Thursday, January 14, 2021

NAISI welcomed the Class of 2024, which matriculated in the spring due to COVID-19 limitations, at this virtual meet and greet. We discussed Native studies programming, classes and resources at Brown and highlighted the role of the inaugural Tribal Community Member in Residence Karen Craddock.

Sarah Deer Presidential Lecture: Sovereignty of the Soul: Confronting Gender-Based Violence in Native America

Thursday, February 18, 2021

Sarah Deer (Muscogee (Creek) Nation of Oklahoma) discussed the history of violence against women and two-spirit (LGBTQ+) people in tribal communities and legal changes that will allow tribal nations to assert

Lectures, Discussions and Events continued



sovereignty over criminal and civil cases involving victims of crime. The keynote highlighted the role of advocates in engaging in law reform with an aim for justice for marginalized communities. Deer drew on her 25 years of working with survivors as an

advocate in addition to her legal training.

Native Community Art Night

Thursday, February 25, 2021

NAISI and the Brown Center for Students of Color's Native American Heritage Series hosted a community art night. Participants created art around a collaboratively decided theme. Those living on campus had the opportunity to swap pieces.

Leanne Betasamosake

Simpson Lecture

Thursday, March 4 to Friday, March 5, 2021

NAISI collaborated with the Sarah Doyle Center for Women and Gender for this four-part Women's History Month event with Leanne Betasamosake Simpson (Michi Saagiig Nishnaabeg), who discussed her new book "A Short History of the Blockade," her short film "Biidaaban (The Dawn Comes)," Indigenous feminist pedagogy, her career as an independent academic and more. Beginning with a keynote lecture, Simpson used Nishnaabe story, theory and intellectual practices to consider the role

of the blockade in regeneration from beaver dams to anti-pipeline protests. Blockades, she argued, are not just spaces of conflict or of stoppage; behind Indigenous blockades one finds ethics of care for land and family, political leaders chosen through Indigenous practices, intergenerational cultural practioning, and more. As we learn from beavers, which she calls "the first hydrologists," blockades are also spaces of generation.

Simpson then visited two classes combined (Adrienne Keene's ETHN 1200I History and Resistance in Representations of Native Peoples and Makana Kushi's ETHN 0190H Indigenous Resurgence: Roots, Reclamations and Relations) and answered student questions about the week's theme of Indigenous feminisms. What is consent from an Indigenous, land-based perspective? How do we "mend the holes" when oppressive dynamics leak into Indigenous resurgence spaces?

The next day, Simpson led a workshop exploring Indigenous land-based pedagogies with attentiveness to gender inside and outside of the classroom open to Brown graduate students, faculty, staff and Rhode Island educators. Simpson talked about her work with Dechinta, the only fully land-based university accredited program in the world, and a program explicitly mandated to serve Indigenous people. In her language, the word for education means "the land shows us the way."

Finally, NAISI purchased two of Simpson's books (one copy of "A Short History of the Blockade" and one book of choice) for each member of the graduate working group, supported by the Mellon Foundation grant for building the Native American and Indigenous studies concentration at Brown. As we identified Simpson as a key thinker in Indigenous

studies methods, we hope to support continued engagement with her work via a reading group

Riverside Indian School Ivy League Days

Thursday, April 15, 2021

As representatives of NAISI and Brown admissions respectively, Makana Kushi and Tiffiney George joined admissions officers and student services administrators from Cornell, Dartmouth, Penn, Princeton and Yale to speak with high school students and counselors in Oklahoma. This virtual session covered information about preparing for and applying to college at an Ivy League institution, in addition to what to expect at each school in terms of resources for Native students. The event ended with a student panel discussion, in which Raelee Fourkiller represented the Natives at Brown undergraduate group.

NAISI + Library Collaboration (Mellon-Funded Workshop Series)

Friday, April 16, 2021

This workshop focused on sharing the John Hay Library's work to implement new structural changes that affect the process of archival research relating to Indigenous peoples, including limiting access to certain materials. Those who use archival methods in their research were encouraged to attend to learn about ethical research and archive protocols at Brown and beyond.

The work at the Hay Library led by Felicia Bartley, Tiffini Bowers and Karen Eberhart (and under the guidance of Amanda Strauss and Joe Meisel) is very connected to everything NAISI has been engaged in: developing a concentration focused on critical engagement with NAIS,



re-evaluating our roles as researchers and academics, and tribal engagement in several areas across the University.

Welcoming Class of 2025 Open House

Monday, April 26, 2021

NAISI welcomed the incoming Class of 2025 at this virtual meet and greet. Students, NAISI staff, Native staff on campus and faculty discussed Native studies programming, classes and resources at Brown with a handful of students deciding between Brown and other colleges. Students in the Natives at Brown undergraduate group warmly reminisced about time spent together as a tight-knit community.

Other On-Campus Events Related to NAISI

Fall 2020 Semester

Cornhusk Doll Workshop with Leah Hopkins

Wednesday, September 23, 2020

Haffenreffer Museum of Anthropology's Community Engagement Specialist Leah Hopkins (Narragansett) taught participants how to make cornhusk figures with materials kits sent by the Haffenreffer Museum of Anthropology provided by the museum. Cornhusk figures are made by Northeastern Native parents and relatives for their children to play with, and have become a popular gift and art form that is typically seen during the autumn season.

Spring 2021 Semester

Public Humanities Event

The Endowed Authority of Indigenous Curation with Jim Enote

Tuesday, March 23, 2021

Jim Enote is a Zuni tribal member, CEO of the Colorado Plateau Foundation and chair of the Board of the Grand Canyon Trust. In 2010 while serving as the director of the A:shiwi A:wana Museum, Enote was awarded the first Ames Prize for Innovative Museum Anthropology during the American Anthropological Association's annual conference. In 2013 he received the Guardian of Culture and Lifeways Award from the Association of Tribal Archives, Libraries and Museums, and in 2016 he received the Hewett Award for leadership and

service to the New Mexico museum community and achievements in the museum field. Enote spoke of collaboration as a movement, in which museums are beginning to recognize Indigenous source communities as authorities toward their materials. He advocated for tribal communities to set the record straight about their objects that have been inappropriately interpreted and researched by providing strategies for visiting museums and reviewing Indigenous collections.

Brown Center for Students of Color Stole and Gift Ceremony

Thursday, April 29, 2021

Every year, Native graduates receive a special stole handmade by Nitana Hicks Greendeer (Mashpee Wampanoag, Class of 2003) and sponsored by the Native American Brown Alumni group. This year, the students received the handmade stole in addition to a stole from the Brown Center for Students of Color, welcoming them to the Native alumni community and thanking them for their contributions to a diverse community at Brown. Due to pandemic restrictions, instead of the usual celebratory gatherings, graduates stopped by the South Walk and picked up their stoles, a meal and a variety of other memorabilia from the BCSC.



Gather. Make. Sustain.

Haffenreffer Museum of Anthropology

Wednesday, March 3 through Wednesday, April 14, 2021

The Haffenreffer Museum of Anthropology hosted a series of workshops, artist talks and demonstrations featuring Indigenous artists who work in a variety of mediums for Gather. Make. Sustain. Artists who create environmentally and culturally sustainable artwork, as well as maintain traditional knowledge systems through the act of gathering materials and stories, delivered artist talks, gave demonstrations and even taught viewers how to create art themselves via Zoom workshops and materials kits sent out by the museum. Recordings of each are available on the museum's [YouTube channel](#).

The weekly series included the “Maple Madness” maple sugaring demonstration by Leah Hopkins; an artist talk

on mixed media and found object “treasure boxes” by Jannette Vanderhoop (Wampanoag Tribe of Gay Head (Aquinnah)); a fingerweaving workshop by Wampanoag textile artist Elizabeth James Perry (Wampanoag Tribe of Gay Head (Aquinnah)); an artist talk on baskets as symbols of sustainability, resistance and survival by Geo Neptune (Wabanaki); an artist talk on digital art as a way to relate and sustain ancient traditions into a new age by Marlena Myles (Spirit Lake Dakota/Mohegan/Muscogee Creek); and, finally, a yarn lei-making workshop by NAISI staff Makana Kushi and Rae Kuruhara.

Native American and Indigenous Organizations on Campus



Native American and Indigenous Studies Initiative (NAISI)

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 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 improve the connections and networking among Native American students at Brown University and Native American Brown alumni
- ▶ To better the learning, living and social experience of Native American students at Brown through support of NAB and NAISI
- ▶ 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 (at the Brown Center for Students of Color) events focus on the politics and culture of Native American and Indigenous peoples. Two programmer positions, employed through the BCSC, 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 Thaw Powwow held each April.

NAISI 2020-21 Course Highlights

Fall 2020

LANG 0100

Nahuatl for Beginners

Eduardo de la Cruz

Once the lingua franca of the Aztec Empire, today Nahuatl is the most widely spoken Indigenous language in Mexico and North America. Join the growing community of Nahuatl speakers through this immersive course and develop your cultural sensibility and competence. Instruction is fully in modern Nahuatl (Huasteca Veracruzana variant) with some explanations in Spanish.

ANTH 1901

Anthropology in/of the Museum

Robert Preucel

This course provides an introduction to museums from an anthropological perspective. Topics include politics of representation and the construction of the “Other”; objects, identity and meaning; collecting and cultural property; and collaboration, community engagement and Indigenous self-representation. Assignments involve work with the Haffenreffer Museum of Anthropology’s exhibitions and collections. The course focuses on museums dedicated to natural and cultural history but establishes theoretical and practical grounding for thinking about and working in other disciplines and other kinds of display institutions. It is suitable for both undergraduate and graduate students. There are no prerequisites, but familiarity with anthropology is presumed.

ETHN 1200B

Contemporary Indigenous Education in North America

Adrienne Keene

In the past, formalized schooling in Indigenous communities was a tool of colonization and cultural genocide, forcing Native peoples to assimilate to western norms, values and knowledge. However, contemporary Indigenous communities have managed to reclaim and reshape education for Native youth, utilizing innovative methods and technologies, as well as drawing upon generations of traditional and Indigenous knowledges to create environments that promote academic achievement alongside culture. This course focuses on the ways Native communities are asserting their educational sovereignty, through culturally relevant/responsive curriculums, language immersion schools, Indigenous charter schools, traditional ecological and scientific knowledges and more.

IAPA 1403

Development’s Visual Imaginaries: Still and Moving Images That Shaped the Field

Geri Augusto

A junior seminar in development studies, this course explores the visual imaginaries that were created and circulated between the 18th and early 20th centuries in the colonial and later independent Americas, which underpinned the most prominent 19th century and early 20th century development theories and shaped public perception regarding the resultant policies. Think Monroe Doctrine, Manifest Destiny, Removal and Allotment, Black Codes, Reconstruction and Lost

Course Highlights continued

Cause, Exclusion and National Origin Acts, all the way to Truman's inauguration of "aid to underdeveloped countries" and the notions of progress, modernity, production, land use, technology, nature, sovereignty and hierarchies of the human which underlie all these. (The course argues whether or not the two sets of policies — at home and abroad — drew from similar ideas and practices.) We juxtapose to the U.S. instances some development policies constructed in Brazil — a similarly large, racially and ethnically diverse American society founded on appropriation of Indigenous lands, colonization and slavery, and notions of limitless expansion — as well as some utilized by multilateral development projects in southern Africa. Visuals include paintings, advertisements, brochures, films and early television shows. This course includes experiential sessions in collaboration with the John Hay Library. Registrants from other concentrations are welcome. DIAP and WRIT-designated.

H I A A 1 8 8 2

Indigenous Art, Issues and Concepts

Marina Tyquiengco

This seminar maps out the field of Indigenous art, with an emphasis on artworks from English-speaking settler colonial countries, concentrating on Native North American and Aboriginal Australian artists. We approach Indigenous art theoretically, outlining major issues and concepts of this global topic. Units include defining indigeneity and Indigenous art terms, anthropology in relation to art, and curatorial practice. We begin by addressing the concept of indigeneity through legal and sociopolitical frameworks, continuing with museological display of Indigenous art across time, and seeing how museums are working to better contextualize their anthropological collections.

T A P S 1 2 8 0 W

Native American Indigenous Theatre Performance

Sarah dAngelo

This course examines the dynamic history, range and styles of cutting edge contemporary Native American/Indigenous plays. Native plays have transformed the American theater by disrupting stereotypes and representing the social, political and cultural concerns of Native American/Indigenous peoples. The course interrogates Native theater/Indigenous performance and storytelling structures through the lenses of Indigenous praxis and methodologies, ways of being and knowing. These approaches resist hierarchical models and align with broader intersectional and overlapping systems of knowledge production and creative processes. Students gain direct experiences from guest artist lectures, embodied work, place- and object-based learning that reinforce, explore or extend the themes found in the plays studied throughout the course.

Spring 2021

L A N G 0 2 0 0

Nahuatl for Beginners

Eduardo de la Cruz

Once the lingua franca of the Aztec Empire, today Nahuatl is the most widely spoken Indigenous language in Mexico and North America. Join the growing community of Nahuatl speakers through this immersive course and develop your cultural sensibility and competence. Instruction is fully in modern Nahuatl (Huasteca Veracruzana variant) with some explanations in Spanish.



Rae Kuruhara and Breylan Martin celebrated completion of their MA degrees May 2021, as fellows with NAISI and CSSJ.

A M S T 0192F

Whose Land? Tracing History and Memory in the Native Northeast

Ally LaForge

This course explores local histories of the Native Northeast to introduce relationships between land, indigeneity and settler colonialism. Students learn about the Native peoples of present-day New England through readings of origin stories, historical documents, material culture, documentaries, poetry, mapping projects and academic texts. We consider the ways history is produced and reiterated in historical writing, popular narratives and the land itself. Students gain proficiency in decolonizing historical research methods and learn strategies for interpreting primary and secondary source documents in multiple short writing assignments, with opportunities for revision throughout the semester. This course is online, with several optional in-person walking tours of Providence

and surrounding areas during class time throughout the semester. These sessions are accessible via livestream or recording to those studying remotely.

A N T H 1505

Vertical Civilization: South American Archaeology from Monte Verde to the Inkas

Parker VanValkenburgh

This course offers an introduction to the archaeology of Indigenous South American civilizations, from the peopling of the continent around 13,000 years ago to the Spanish invasion of the 16th century C.E. Throughout, we seek to understand the often unique solutions that South America Indigenous peoples developed to deal with risk and to make sense of the world around them. Course lectures and discussions focus on recent research and major debates. Weekly sections draw on viewings of artifacts and manuscripts from the Haffenreffer Museum and the John Carter Brown Library.

A N T H 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 examine claims about conquest, Indian extinction and class, gender and race relations by studying the daily lives and

Course Highlights continued

interactions of the area's diverse Native American, African American and European peoples.

ANTH 1650

Ancient Maya Writing

Stephen D. Houston

Nature and content of Mayan hieroglyphic writing, from 100 to 1600 C.E. Methods of decipherment, introduction to textual study and application to interpretations of Mayan language, imagery, world view and society. Literacy and Mesoamerican background of script.

CLPS 1392

Modern Mayan Languages

Scott H. AnderBois

This course examines in detail the Mayan languages, a family of approximately 30 languages spoken by millions across Mexico, Guatemala and in diasporic communities across the U.S. and elsewhere. While many may associate the Maya with ancient ruins and hieroglyphs, the focus of this course is on understanding and appreciating the modern Mayan languages in all their richness. The course's primary focus is on understanding the complexities of the grammars of Mayan languages, though we also explore the sociocultural contexts in which these languages are spoken, their history and the ways they've changed over time, as well as investigate the implications that their grammatical properties may have for our understanding of human language and the ways in which languages may vary.

COLT 0610E

Crisis and Identity in Mexico, 1519-1968

Stephanie Merrim

Examines four moments of crisis/critical moments for the forging of Mexican identity: the "Conquest" as viewed from both sides; the hegemonic 17th century; the Mexican Revolution as represented by diverse stakeholders; and the "Mex-hippies" of the 1960s. This course especially explores how key literary, historical and essayistic writings have dealt with Mexico's past and present, with trauma and transformation. Readings include works by Carlos Fuentes, Sor Juana Inés de la Cruz, Octavio Paz, Juan Rulfo and the Indigenous Nican Mopohua on the Virgin of Guadalupe. All in English. No prerequisites.

COLT 0710I

New Worlds: Reading Spaces and Places in Colonial Latin America

Stephanie Merrim

An interdisciplinary journey combining history, literature, art, film, architecture and cartography through representations of the many worlds that comprised the colonial Hispanic New World, this course traverses the paradisiacal Antilles, the U.S. Southwest, Tenochtitlan/Mexico City, Lima and Potosí. We read European, Indigenous and Creole writers, including: Columbus, Las Casas, Bernal Díaz, Aztec poets, Guaman Poma and Sor Juana. In English. Excellent preparation for study abroad in Latin America. Enrollment limited to 19 first-year students.

ETHN 0190H

Indigenous Resurgence: Roots, Reclamations and Relations

Makana Kushi

This interdisciplinary survey course in Native American and Indigenous studies prepares students to identify, contextualize and complicate contemporary Indigenous movements for justice. Three organizing sections of readings and writing assignments — roots, reclamations and relations — make up the thematic trajectory of the course. Students think through Indigenous projects to recover lost knowledges and ways of being (roots), reclaim self-determination from settler institutions (reclamations), and reorient social movements in solidarity with other struggles for justice (relations). This course is designed for first- and second-year students.

ETHN 1200I

History and Resistance in Representations of Native Peoples

Adrienne Keene

Throughout history, Native peoples have been portrayed through a stock set of stereotypes such as savage warriors, Indian princesses or mystical shamans. These images surround us in advertising, news media, Hollywood, sports mascots and Halloween costumes. This course examines the foundations of these representations and their connections to colonization, with a focus on contemporary and ongoing examples, from Johnny Depp's Tonto, Urban Outfitters' "Navajo" products, to J.K. Rowling's "History of Magic in North America," with a focus on the ways Native peoples are taking

back and reshaping Native representations through activism, social media, art, design, film and more.

ETHN 1200K

Introduction to American Indian Studies

Nitana Hicks Greendeer

This class examines the politics, cultures, histories, representations and study of the Native peoples of North America, with a primary focus on the U.S. Although broad in cultural and geographic scope, the course does not attempt to summarize the diverse cultures of the several hundred Native groups of the continent. Instead, we will focus on several key issues in the lives of, and scholarship about, American Indian/Native American/First Nations/Indigenous peoples in the U.S. The course will consist of lectures on Monday and Wednesday, and once-a-week section meetings for discussion.



Course Highlights continued



The NAISI staff during one of the year's many Zoom meetings.

ETHN 1751A

Indigenous Laws, Environmental Racism and #LandBack

Honor Keeler

This is an introductory course about the laws that affect Indigenous peoples (federal, state, tribal, traditional, and international). It centers around historic and current cases involving the extension of jurisdiction into Indigenous lands, property, and ways of life, and further discusses the normalization of environmental racism and environmental injustice against Indigenous peoples. The class is in regular communication with Indigenous peoples around the U.S., Canada, Australia

and New Zealand about Indigenous movements to protect sacred lands, obtain #LandBack, and assert cultural, individual and civil rights.

HIST 0577B

The U.S.-Mexico Border and Borderlands

Evelyn Hu-Dehart

This First-Year Seminar examines the historical formation, contemporary reality and popular representation of the U.S.-Mexico border from bilingual (English-Spanish), multicultural (U.S., Mexican, Mexican-American, Indigenous and Asian

immigrant) and transnational perspectives within the framework of globalization, and pays particular attention to the movement of peoples — workers, families, women and children — in both directions.

HIST 1960H

Colonization and Southern Africa's First Peoples

Nancy J. Jacobs

This seminar focuses on the Cape Colony's subjugation of the Khoe-San people of southern Africa, once known pejoratively as "Bushmen" and "Hottentots," as an early and extreme example of the devastations of settler colonialism. Conquest, coupled with environmental, economic and epidemiological trauma, undercut Indigenous lifeways. Virulent racism justified inhumane treatment. Survival was possible beyond the frontier, but 18th century genocide decimated the Khoe-San. Cape society assimilated their remnants into the Creole "Coloured" underclass, who were relatively privileged under apartheid. The seminar concludes by considering assertions of indigeneity among contemporary descendants of the Khoe-San, asserting their belonging in decolonizing South Africa.

HIST 2971T

Colonial Latin America

Jeremy R. Mumford

This seminar focuses on the historiography of colonial Latin America since the 1960s. Topics include the explosive growth of Indigenous-language sources for Mesoamerican history, the histories of childhood

and sexuality, the spatial turn and GIS, connections between Latin America and Asia, and the impact of anthropology's ontological turn on environmental history and the history of animals. Requirements include short essays and a literature review.

RELS 1610

Sacred Sites: Law, Politics, Religion

Nathaniel A. Berman

Sacred sites have long been flashpoints for inter-communal conflict the world over, as well as posing challenges to sovereign state authority. Such sites range from natural landscapes to architectural masterpieces. They often come to symbolize the perennial clash between the religious and the secular, the sacred and the political, tradition and modernity. We discuss a diverse array of specific disputes and ask whether one may even speak of "sacred sites" cross-culturally. Can legal frameworks embrace different notions of the sacred? We also examine the historical contexts that provoke such disputes, particularly the aftermath of colonialism.

HISP 1371O

Mexican and Peruvian Modern Narratives

Julio Ortega

This course traces the interactions of tradition and modernity in Mexico and Peru, based on the modern and new representations shaped by major and younger literary authors exploring issues of migration, women rights, violence and historical memory and new writing and visions. In Spanish.

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