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Native American and Indigenous Studies Association (NAISA) Annual Meetings

Claudia Salomon Tarquini

This commentary investigates the annual meetings of the Native American and Indigenous Studies Association (NAISA). The first section presents a brief account of the process that led to its creation, describing the difficulties within the field of indigenous studies and the efforts that led to the creation of NAISA. The second section analyzes the topics discussed at NAISA annual meetings, their variation, and the disciplinary and geographic backgrounds of the participants. Data and information supporting this analysis include plenary remarks at the 2007 meeting as well as data from the five complete programs of each annual meeting between 2007 and 2013.¹ Program data concerning the approximately 2,700 papers presented were entered into a database and processed using quantitative techniques. Papers were classified according to institutional, geographic, and disciplinary backgrounds of the presenters. Guided by the titles of the papers and their inclusion into certain symposia, items were also classified into subjects and subthemes. In cases where such information was not given in the program, it was sought on the Internet.

This paper is part of a wider project that seeks to analyze the extent to which the selection, formulation, and circulation of main lines of research relating to ethnohistory, anthropology, and history of indigenous peoples are influenced by configurations of national anthropologies and historiographies; the links that relate different research centers; the agendas of Native peoples' organizations; indigenous participation (or

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lack thereof) in academic research; and priorities in funding allocated by government agencies, private institutions, and NGOs. This research stands at the intersection of history and sociology of science, some of whose experts have stressed the importance of considering the conditions of production of scientific knowledge and its circulation and the incidence of factors external to the internal logic of each scientific field.² The different forms of institutionalization of scientific practices include the creation of research programs and professional associations, the granting of specific undergraduate and graduate degrees in universities, and the publication of specialized journals among other spaces.

Within the fields of Native American studies and American Indian studies, there have been discussions about the relationships between academic researchers and the demands of indigenous peoples, the difficulties for Natives for academic achievement in universities, and the way in which research agendas are established in this area, as will be discussed below.³ However, no studies have specifically addressed academic meetings promoted by its participants. Studies on identity and ethnic groups have experienced a significant increase in recent decades. Nevertheless, connections between researchers from different latitudes do not seem to have developed shared research agendas, and the variety of thematic choices in fields concerning indigenous people is remarkable. The study of instances such as international congresses constitute a key to understand the differences in the modes of institutionalization of disciplines, and a way to portray professional networks that make them possible.

NATIVE AMERICAN AND INDIGENOUS STUDIES

Native American and indigenous studies (NAIS) is a recent label that attempts to articulate several forms that indigenous studies have adopted in different contexts. The following section is a brief account of the context of the conditions that researchers faced at the time of creating NAISA.

American Indian studies (AIS) and later Native American studies (NAS) emerged in United States academia in the late 1960s and early 1970s, especially in those universities located west of the Mississippi and—according to Clara Sue Kidwell—as part of “the general social ferment of civil rights and anti-war activism in American society.”⁴ Thus, the first programs took place in institutions such as the University of California-Davis, the University of Arizona, San Francisco State University, and the University of Minnesota. Despite the problems that AIS/NAS has been facing, this field of study has been maintained by the effort of Native American students and teachers in universities, who have outlined its features with their research, discussions, and practices.⁵ Some of the most important journals in this area include this one, the *American Indian Culture and Research Journal* (since 1974, University of California-Los Angeles American Indian Studies Center Publications), the *American Indian Quarterly* (since 1974, University of Nebraska Press), and *Wicazo Sa Review* (since 1985, University of Minnesota Press), among others.

According to Shona Taner, the climate of political mobilization that existed in the universities in the 1960s led to the introduction of ethnic studies.⁶ While in the

United States they included Black studies and Chicano studies in addition to Native American studies, in Canadian universities the first two had less relevance and the main thrust of ethnic studies became one usually labeled “First Nations studies.” Some of the first universities to incorporate these programs were Trent University, the University of Regina, the University of Alberta, and the University of Northern British Columbia. Among the journals published in this field are *The Journal of Indigenous Studies/La Revue des Études Indigènes* (from 1989 through 1997, by the Gabriel Dumont Institute of Native Studies and Applied Research Inc. (affiliated with the University of Regina), *Canadian Journal of Native Studies* (since 1981, by Brandon University) *Native Studies Review* (since 1984, by the University of Saskatchewan), and *First Nations Perspectives* (since 2008, by the Manitoba First Nations Education Resource Centre Inc.).

In Australia, aboriginal studies as a multidisciplinary field started with the creation of the Australian Institute of Aboriginal Studies (AIAS) in 1961, with a twenty-two member academic council, none of them indigenous. This situation slowly changed beginning in the 1970s and the institute later included Torres Strait Islanders. Currently called Australian Institute of Aboriginal and Torres Strait Islanders Studies (AIATSIS), its membership grew from 100 at its founding to 580 researchers in the present.⁷ Lately, the term *indigenous studies* has been used to include Aboriginal studies and/or Torres Strait Islander studies, in addition to comparative work in an international indigenous context.⁸ Some of the most important publications in this area include the *Journal of Australian Indigenous Issues* (since 1998, by the Centre for Australian Indigenous Studies, Monash University) and *Australian Aboriginal Studies* (since 1983, by AIATSIS), and the *Journal of Critical Indigenous Studies* (since 2008, by Queensland University of Technology, Australia).

In the Pacific universities, mainly Hawaii, New Zealand, and Guam, indigenous studies had been part of a wider field called Pacific studies, encompassing multiple forms of Native studies. Recently, discussions concerning the relationship of Native studies with the former have led to the proposal of the term *Native Pacific cultural studies*. Some of the most important publications in this area include *The Contemporary Pacific* (since 1989, University of Hawai‘i, which since the late 1990s has shown a clear focus on Native content); *Ōiwi: A Native Hawaiian Journal* (since 1998, Kuleana Ōiwi Press, Hawai‘i); *Hūlili: Multidisciplinary Research on Hawaiian Well-Being* (since 2004, Kamehameha Schools, Hawai‘i); and *AlterNative* (since 2005, University of Auckland, New Zealand). Although Hawai‘i is a state within the United States, participation of scholars from Pacific universities are considered separately precisely because of NAISA’s intent to articulate different traditions.

The development of NAS/AIS as an academic field has faced many difficulties. One is insufficient funding for tribal colleges and for universities, not only in the United States but also in Canada.⁹ A second, noted by several scholars, is the slow conceptual progress towards defining NAS/AIS as a separate discipline, an obstacle that can partially be attributed to the fact that most social sciences use a variety of mainstream conceptualizations that fail to understand and analyze American Indian experiences. Further, multidisciplinary programs are focused on ethnic and

multicultural studies. As Kidwell noted, during the 1990s, in acknowledging important Asian and Hispanic immigrant populations, “policy makers began to embrace the idea of diversity as enriching American culture” and fostered studies that can also analyze Hispanic, Black, Asian, and other groups, thus missing the specific features and interests of Native American nations.¹⁰ In contrast, it seems Canadian scholarship took a different path: while multicultural studies as a specific field had been born in the United States with black protests, which increased during the 1990s to include other minorities, in Canada “the ethnic make-up of the population meant that Black Studies and Chicano Studies were of less relevance than in the United States, and thus in response to the protest movement, Canadian universities chose to pursue the implementation of Native Studies.”¹¹

According to Duane Champagne, theoretical orientations in multicultural studies that, among other purposes, aim at critique of American society, cannot be the main focus of NAS/AIS because theories of colonialism can only partially explain aspects of indigenous experience. Instead, he claims, “understanding and explaining the patterns of individual and collective choices within tribal communities should be a main focus for American Indian studies” and “primary emphasis should be on research theory and policy that affects Native communities.”¹² It should be noted, however, that relationships between area studies and Native studies are more complex and impacts differ depending upon the context. In the Pacific, for instance, there have been explorations of these relations between Pacific studies, Native studies, and cultural studies, and according to one of the discussants, the term “Native Pacific Cultural Studies describes precisely what some of us have been producing without knowing what to call it.”¹³

A third difficulty is lack of an institutional space to foster debates that contribute to the growth of NAS/AIS as an academic discipline. Some improvements have been pointed out, notably by Kidwell, such as: the emergence of an epistemological framework that attempts to be truly interdisciplinary but based in history, culture, sovereignty, and commitment to Native communities, as well as specific research methodologies; three well-established journals; and more recently, a professional association such as NAISA.¹⁴

However, the difficulties that I have highlighted did not predominate in forming the organization that would become NAISA. Actually, most participants in its founding stress the enthusiasm and joy that came with their volunteer work. As readers will see in the next section, the very hard work of scholars to create NAISA included conscious and concrete planning and careful negotiations with existing trends together with a strong optimism in the possibilities that such a space would open. According to Jace Weaver, from the beginning NAS/AIS was a comparative and interdisciplinary space that comprised studies in history, anthropology, law, literature, and archaeology with particular regard to the indigenous perspective—as opposed to a frontier history that addressed the study of social relations in border areas from the point of view of white settlers.¹⁵

Precisely for that reason, the topics chosen were those of interest to indigenous peoples, such as land-rights issues, sovereignty, the role of the peace treaties in negotiations for land, and indigenous worldviews. This approach was reflected in a strong

commitment of researchers to Native communities. Also, a strong interest in a comparative approach and the building of a borderless discourse encompassing all indigenous peoples in the hemisphere, as Weaver put it, allowed this field to include studies from around the world, particularly Canada, Australia, and New Zealand, and lately, Latin America. This orientation was present from the onset of NAISA's organization.

THE FOUNDING OF NAISA

The founding of NAISA was partly related to the abovementioned difficulties, especially what was experienced as a lack of adequate frames for discussion at other professional associations, such as the American Society for Ethnohistory (ASE), the Modern Language Association (MLA), or the American Studies Association (ASA).¹⁶ This was made clear in a 2003 debate in *American Quarterly* with interventions written by Philip J. Deloria, Jean O'Brien, and Robert Warrior.¹⁷ Warrior pointed out the "intellectual homelessness" of NAIS scholars:

We have scholars scattered among a number of academic associations, including this one [ASA], Western History, American Anthropology, the Modern Language Association, and the American Society for Ethnohistory. . . . And it's usually also true that, within these various academic associations where people are doing Native studies, non-Native scholars doing Native studies far outnumber Native scholars, meaning those of us who are Native scholars expend energy navigating whatever the identity politics of the organization happen to be. . . . While some people come from programs and departments that provide an intellectual home, for the majority of Native scholars it's as though we make temporary shelter in various academic spaces but don't really belong anywhere."¹⁸

In May 2005, three experts from different universities gathered with the purpose of discussing the need for an academic association: Jean O'Brien (White Earth Ojibwe Nation, University of Minnesota), Jace Weaver (Cherokee Nation, University of Georgia) and Robert Warrior (Osage Nation, then at the University of Oklahoma and currently at University of Illinois at Urbana-Champaign), who agreed that these three universities could commit themselves to ensure annual meetings.

According to some of its founding members, "once we [Warrior, Weaver, and O'Brien] secured the commitment of our campus colleagues at Oklahoma, Georgia and Minnesota, then the three of us had a discussion about who were the people that we needed in order to succeed at including the broadest range of people who we considered to be in the field."¹⁹ For such purpose, they invited Kehaulani Kauanui (nation Kanaka Maoli, Native Hawaiian, Wesleyan University) because of her knowledge of Pacific Native Studies.²⁰ Through Jean O'Brien, they also invited Tsianina Lomawaima (Muskogee Nation, University of Arizona) because "she was the chair or the director of American Indian Studies at the University of Arizona, which was a PhD-granting institution in the field, and also [because] she was a very seasoned administrator and scholar in the field of AIS."²¹ A third member joining this effort was Inés Hernández Avila (Nez Perce, University of California-Davis), who was

recognized for her involvement with hemispheric studies.²² Together with Emilio del Valle Escalante, Stefano Varese, and Luis Carcamo-Huechante, she created the Abya Yala Working Group. This working group emerged early within NAISA to foster the participation of scholars living in Central and South America in the association meetings and leadership. They raise funds to facilitate travel, logistics, and translations for Abya Yala scholars and are establishing relations that may ensure that in the future, one of NAISA's meetings will be held in Abya Yala.

Eddie Brown and Michael Yellow Bird were also invited to be part of the initial steering committee because "we wanted to recognize their contribution to the work that we were doing to include them in the leadership of this new effort."²³ Both were members of the American Indian Studies Consortium, and Yellow Bird also served in the Association of American Indian and Alaska Native Professors. These two previous organizational efforts, however, were restricted to Native scholars, while NAISA was intended to have a wider scope that included non-Native members. In the end, Brown and Bird decided not to participate, so what had been planned as a steering committee of eight members finally had six: Warrior, O'Brien, Weaver, Lomawaima, Kauanui, and Hernandez-Avila. According to Lomawaima's plenary remarks during the 2007 meeting,

We came together because we each felt a need, and we perceived a need beyond our individual wishes, for a professional gathering place for Native studies scholars to share and exchange our work, our passion, and our hopes for the future. We came together, frankly, because we have lost patience with gatherings predicated on a narrow and exclusive definition of who ought to be "certified" as allegedly authentic Native Studies scholars. We have lost patience with evaluations of our peers that seem more based in reified notions of race than in assessments of personal integrity or scholarly excellence."²⁴

NAISA's founding principles were thus clearly established:

- Is scholarly
- Is interdisciplinary
- Is governed by the membership
- Has annual meetings that rotate among institutional hosts or other locations
- Is open to anyone who does work in Indigenous/Native/American Indian studies
- Has a Program Committee that takes primary responsibility for sending out an open call for papers and setting the agenda for annual meetings.²⁵

The first meeting in 2007 took place at the University of Oklahoma, the second in 2008 at the University of Georgia, and the third in 2009 at the University of Minnesota. NAISA was formed during the 2008 meeting, and the steering committee served as temporary officers until the first election took place during the spring of 2009, when Robert Warrior was elected president.²⁶

Although this initial steering committee was formed by scholars from United States universities, NAISA's leadership increasingly included scholars from other countries and disciplines (fig. 1).

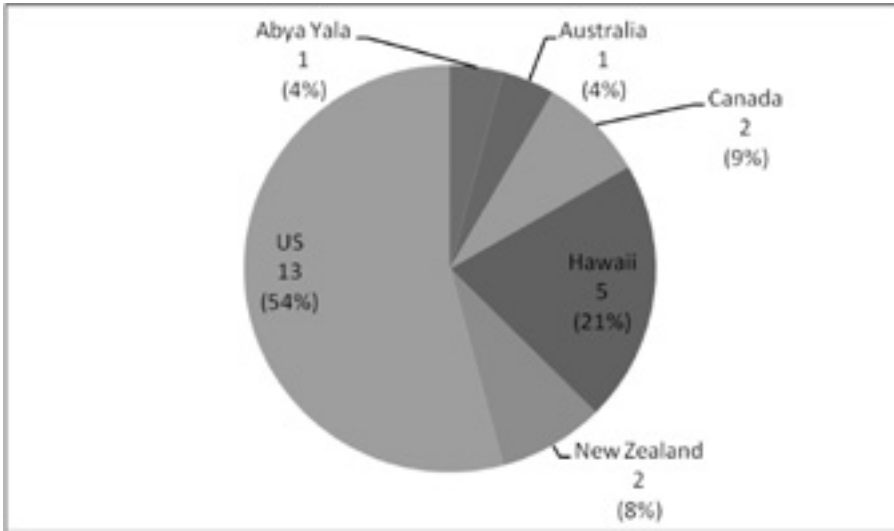


FIGURE 1: Leadership in NAISA council.
 Source: author compilation based on <http://www.naisa.org/naisa-council.html>.

The importance of Pacific and Canadian scholars in leading NAISA has been growing constantly and this participation is reflected in the programs of annual meetings. Hence, if on the basis of the principles of the association an entity such as NAISA can be identified as a single academic field, this field is certainly different from the specific form of NAS/AIS as practiced in the United States. In comparison, the field that NAISA membership defines and practices could be considered wider in scope.

NAISA’S ANNUAL MEETINGS

As previously noted, the first three meetings (2007–2009) were organized by six steering committee scholars. Since 2010, each instance was organized by local committees of the respective institutions, in accordance with the authorities of the NAISA. Since the first meeting in 2007, the number of papers presented has been constantly growing (fig. 2). According to the program information, contributions have also been organized in symposia and round tables of particular interest to organizers. These can be proposed by coordinators and also organized by the NAISA committee, which appoints appropriate chairs for its coordination.

An analysis of the issues these symposia papers address reveals a wide variety of subjects, which are not restricted to anthropological and historical studies but reflect the multiple dimensions that involve NAISA and its inter- and multidisciplinary. Indeed, although more than 20 percent of the papers concern history, there is also a significant amount of literary analysis (10 percent). Approaches to gender, language, indigenous knowledge systems, art, discussions on autonomy and sovereignty, education, and the relationship between academia and communities each comprise 5 percent.

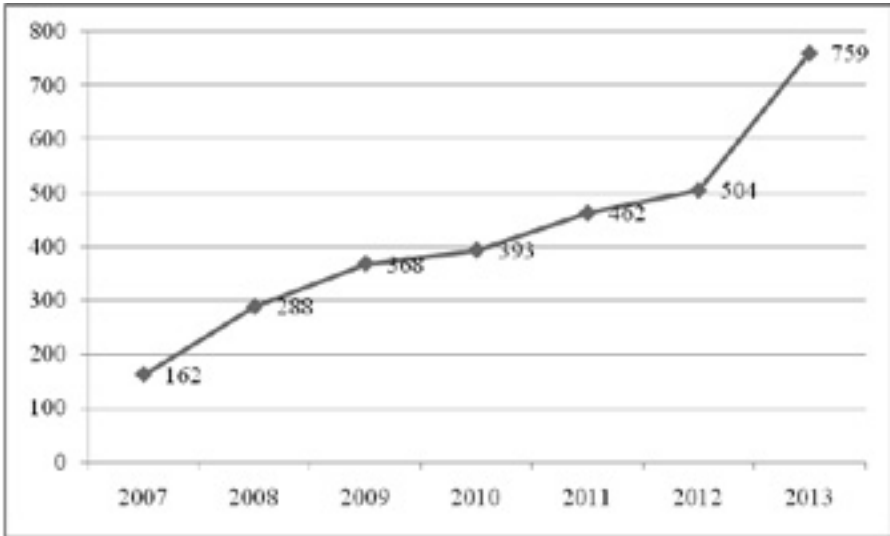


FIGURE 2: Number of papers presented during 2007–2013 annual meetings.
 Source: author compilation based on NAISA's annual meeting programs

Figure 3 depicts the most prominent of the other subjects (also see table for a more detailed list).

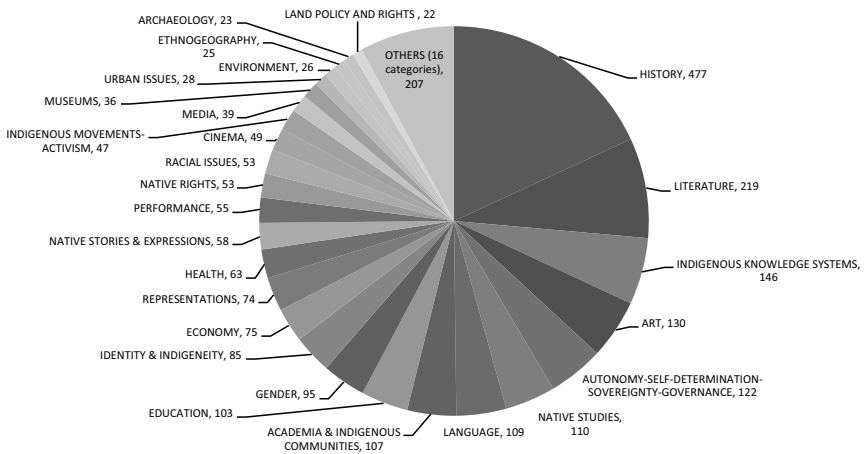


FIGURE 3: Papers presented at NAISA annual meetings 2007–2013, classified by subject.
 Source: author compilation based on NAISA's annual meeting programs

TABLE
PAPERS PRESENTED AT NAISA ANNUAL MEETINGS 2007–2013,
CLASSIFIED BY SUBJECT

SUBJECT	Number of papers
ACADEMIA & INDIGENOUS COMMUNITIES	107
ARCHAEOLOGY	23
ARCHIVES & NATIVE HISTORIOGRAPHY	14
ART	130
AUTONOMY-SELF-DETERMINATION-SOVEREIGNTY-GOVERNANCE	122
CINEMA	49
CITIZENSHIP	5
CRAFTS	9
CULTURAL PRESERVATION	5
ECONOMY	75
EDUCATION	103
ENVIRONMENT	26
ETHNOGEOGRAPHY	25
GENDER	95
HEALTH	63
HISTORY	477
IDENTITY & INDIGENEITY	85
INDIGENOUS KNOWLEDGE SYSTEMS	146
INDIGENOUS MOVEMENTS-ACTIVISM	47
INDIGENOUS RESISTANCE	10
INDIGENOUS SCHOLARSHIP	15
KINSHIP	19
LAND POLICY AND RIGHTS	22
LANGUAGE	109
LAW & JUSTICE	15
LITERATURE	219
MEDIA	39
MEMORY POLICIES & TRAUMA	16
MUSEUMS	36
NATIONHOOD	15
NATIVE INTELLECTUALS	19
NATIVE NARRATIVES	8
NATIVE RIGHTS	53
NATIVE STORIES & EXPRESSIONS	58
NATIVE STUDIES	110
PERFORMANCE	55
POLITICS	19
PUBLIC POLICIES	18
RACIAL ISSUES	53
REPRESENTATIONS	74
SPORT	15
URBAN ISSUES	28
YOUTH	5
TOTAL	2636

Source: author compilation based on NAISA's annual meeting programs

The variety of issues *within* major subjects is also remarkable (fig. 3). “Art papers” concern music, painting, visual arts, performance, and documentary films, among other practices. “Historical works” include those concerning boarding schools (educational methods, public policies, memory and trauma, health issues, and Native stories), archives, oral tradition and Native stories, racial issues, and religion; also, an interesting number of papers (23 percent) deal with repression towards Natives, diasporas, removals, relocations, and treaties. “Language” is a subject that receives considerable attention. Most studies focus on revitalization (34 percent) and linguistic issues (12 percent) but they also discuss translation, syllabaries, teaching methods, public policies, and language reclamation in literature. “Education” includes a wide range of topics that encompass academic achievement, evaluation, higher education and tribal colleges, language, mathematics, memory and tradition, public policy, textbooks, and racial issues, among others. Another set of issues that have received considerable attention are those of autonomy, self-determination, governance and sovereignty: these are primarily related to resources and territorial concerns, but also generally related to globalization, racial issues, public policies, and health care. An array of papers deal with indigenous knowledge systems and approach epistemology, teaching methods, religion, spirituality and cosmology, Native foods, use of plants, oral tradition and Native stories, public policy, and environment.

In terms of the presenters’ countries of origin, the presence of scholars from the United States is very noticeable compared to that of Canadians, New Zealanders, and Australians, among others (fig. 5). The evolution of their participation in the various meetings shows a similar trend, with slightly higher growth of Canadians and New Zealanders progressively (fig. 6). Spanish-speaking researchers increasingly have been participating, as in 2010. In the 2011 conference, the University of California-Davis chose to present the opening pages of the program in Spanish, a practice that was also maintained in 2012 and in the call for papers for the 2014 meeting at the University of Texas at Austin.²⁷

CONCLUDING REMARKS

According to some of the founders, future challenges for NAISA involve developing infrastructure (primarily personnel) to manage ever-growing meetings, work that so far has been done by council members on a volunteer basis.²⁸ Also, in December 2012 NAISA announced it was undertaking to publish its own journal, which requires a great deal of editorial work and time if it is to succeed. The first issue of *NAIS* was published in spring 2014, coedited by Robert Warrior and Jean O’Brien. Despite the efforts and commitment required, all interviewed members point out that from the outset of the association to NAISA’s present status there has been much progress. They are proud of having been part of its creation and are optimistic about future perspectives for NAISA.

This brief analysis of NAISA’s annual meetings shows that the scope of issues addressed is constantly growing: along with historical works and literature studies, there are also approaches to gender, language, indigenous knowledge systems, art,

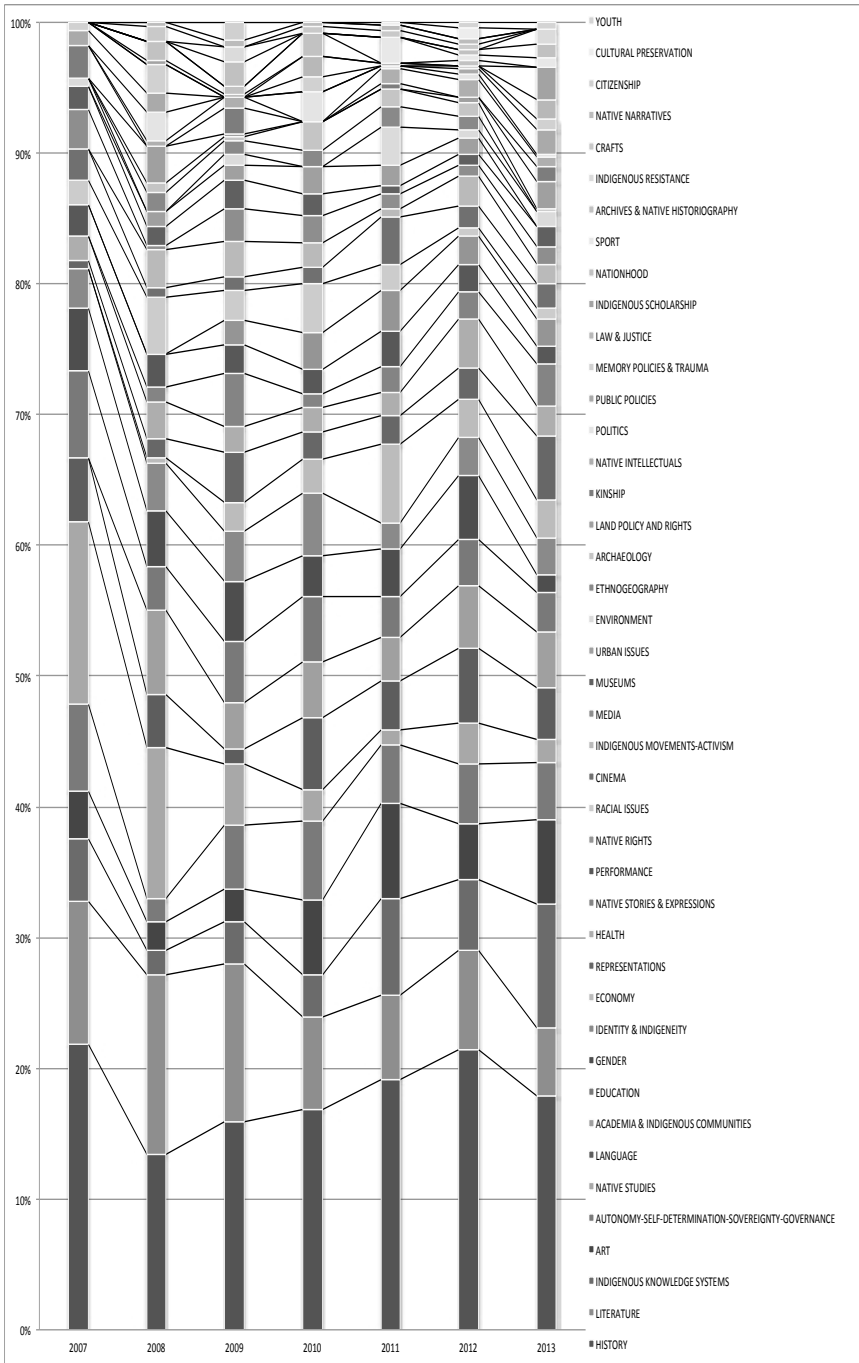


FIGURE 4: Evolution of subjects addressed at NAISA's meetings, 2007–2013.
 Source: author compilation based on NAISA's annual meeting programs

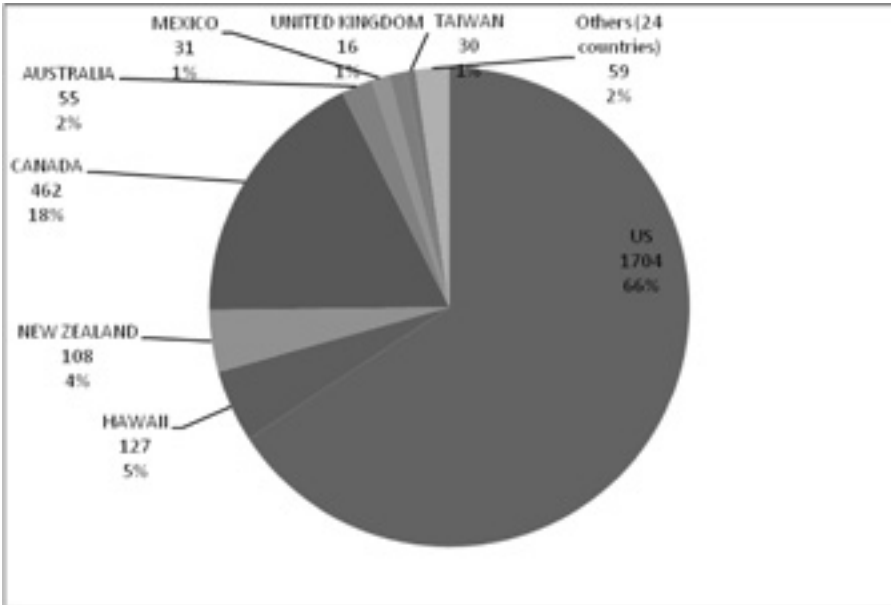


FIGURE 5: Geographical origin of participants, 2007–2013.
 Source: author compilation based on NAISA's annual meeting programs

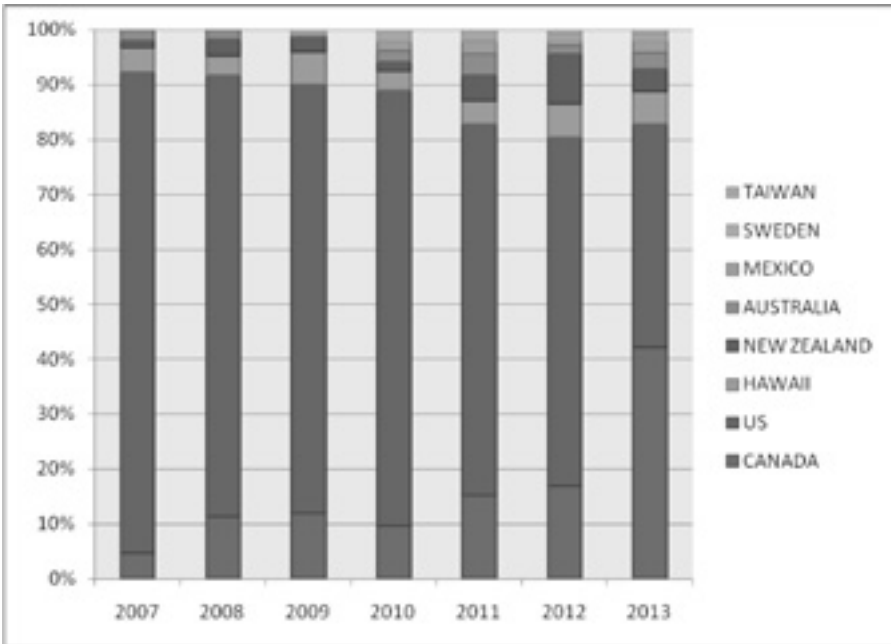


FIGURE 6: Evolution of geographical origin of participants, 2007–2013.
 Source: author compilation based on NAISA's annual meeting programs

discussions on autonomy and sovereignty, education, and the relationship between academia and communities. The geographical origin of its membership is also noticeable: the initial majority of US researchers has been reduced with a growing number of scholars from Canada, New Zealand, Australia, and Abya Yala (especially from Mexico). This proportion is even clearer in the successive councils, where Hawaiian scholars have been a significant part of its leadership. The number of papers presented at each meeting, the geographic variety of its members, and its production of a journal of its own reveal the enormous growth of this association, which has no equivalent in extent and scope in other regions.

Partial studies, such as the one presented here, aim to foster comparative approaches to this growing field. Currently, the modes of practice and professional associations of scholars associated with indigenous peoples in the Americas seem to vary among latitudes and particular histories of institutionalization, whether based in departments of anthropology, history, ethnohistory, or others. Specifically, in the United States, Canada, Australia, and New Zealand, interdisciplinary partnerships among First Nations, and NAIS studies departments seem to differ from the agendas of Latin American scholarship on indigenous peoples, which, according to other preliminary studies, have quite different thematic interests.²⁹

Until recently, Latin American researchers had lacked a discussion space similar to that of NAISA conferences. Only in October 2013 did the First International Congress on Indigenous peoples in Latin America (CIPIAL) take place in Mexico and provide such a meeting place.³⁰ The presence of some NAISA members at this CIPIAL has shown that it is likely creating spaces for circulation and discussion of agendas and ideas will tend to reveal even more clearly the differences, similarities, and possibilities for researchers to work together in this field.

NOTES

1. Plenary remarks are available at www.naisa.org/founding-history.html.

2. See Pierre Bourdieu, "Les Conditions Sociales de la Circulation Internationale des Idées," *Actes de la Recherche en Sciences Sociales* 145 (December 2002): 3–8, www.persee.fr/web/revues/home/prescript/article/ars_0335-5322_2002_num_145_1_2793, doi : 10.3406/ars.2002.2793; Pablo Kreimer, "Prólogo. Radiografía de una Tribu: La Ciencia, la Política y la Sociedad," *Los Científicos: Entre Poder y Saber*, ed. Jean-Jacques Salomón (Bernal: Universidad Nacional de Quilmes, 2008), 9–35; and *Intelectuales y Expertos: La Constitución del Conocimiento Social en la Argentina*, ed. Federico Neiburg and Mariano Plotkin (Buenos Aires: Paidós, 2004).

3. The following list does not claim to be exhaustive, but among papers addressing these issues are: James V. Fenelon, "Indians Teaching about Indigenous: How and Why the Academy Discriminates," *American Indian Quarterly* 27, nos. 1/2 (2003): 177–88, doi: 10.1353/aiq.2004.0031; Jay T. Johnson, "Kitchen Table Discourse: Negotiating the 'Tricky Ground' of Indigenous Research," *American Indian Culture and Research Journal* 32, no. 3 (2008): 127–37; David Long and Brenda LaFrance, "Speaking the Truth with Care: Introduction to a Dialogue on Aboriginal Research Issues," *Native Studies Review* 15, no. 2 (2004): 1–5; Kenneth Madsen, "Indigenous Research, Publishing, and Intellectual Property," *American Indian Culture and Research Journal* 32, no. 3 (2008): 89–105; Craig McNaughton and Daryl Rock, "Opportunities in Aboriginal Research: Results of SSHRC's Dialogue on Research and Aboriginal Peoples," *Native Studies Review* 15, no. 2 (2004): 37–60; Devon

Mihesuah and Angela Cavender Wilson, *Indigenizing the Academy: Transforming Scholarship and Empowering Communities* (Lincoln: University of Nebraska Press, 2004); Chris Mato Nunpa, "Native Faculty, Higher Education, Racism, and Survival," *American Indian Quarterly* 27, nos. 1/2 (2003): 349–64, doi: 10.1353/aiq.2004.0047; Brian Rice, "The Whitewashing of Native Studies Programs and Programming in Academic Institutions," *American Indian Quarterly* 27, nos. 1/2 (2003): 381–85, doi: 10.1353/aiq.2004.0055; and Frances Washburn, "Storytelling: The Heart of American Indian Scholarship," *American Indian Culture and Research Journal* 30, no. 4 (2006): 109–19.

4. In "Theorizing Native Studies in the Northeast," *American Indian Culture and Research Journal* 33, no. 4 (2009): 69–89, Ron Welburn has proposed a set of objectives to develop Native studies in the Northeast, whose existence, he claims "brings visibility to Native communities often presumed extinct" (71); Clara Sue Kidwell, "American Indian Studies: Intellectual Navel Gazing or Academic Discipline?" *American Indian Quarterly* 33, no.1 (2009):1–17, doi: 10.1353/aiq.0.0041.

5. For instance, some researchers have noted that NAS/AIS declined since in the 1990s funding was increased for the departments of ethnic studies, cultural studies, and comparative cultures in American universities. See Elizabeth Cook-Lynn, "Who Stole Native American Studies?" *Wicazo Sa Review* 12, no. 1 (1997): 9–28, doi: 10.2307/1409161.

6. Shona Taner, "The Evolution of Native Studies in Canada: Descending from the Ivory Tower," *The Canadian Journal of Native Studies* 19, no. 2 (1999): 289–319.

7. See www.aiatsis.gov.au/corporate/history.html.

8. Martin Nakata, "Australian Indigenous Studies: A Question of Discipline," *The Australian Journal of Anthropology* 17, no. 3 (2006): 265–75, doi: 10.1111/j.1835-9310.2006.tb00063.x.

9. See Sidner Larson, "Contemporary American Indian Studies," *American Indian Quarterly* 33, no.1 (2009): 18–32, doi: 10.1353/aiq.0.0033; and Taner.

10. Kidwell, 2.

11. Taner, 291. To clarify, I am distinguishing here between *multicultural* studies and *ethnic* studies. Ethnic studies were already important in many universities in the United States during the 1960s and 1970s.

12. Duane Champagne, "In Search of Theory and Method in American Indian Studies," *American Indian Quarterly* 31, no. 3 (2007): 353–72, doi: 10.1353/aiq.2007.0028.

13. Teresia K. Teaiwa, "L(o)osing the Edge," *The Contemporary Pacific* 13, no. 2 (2001): 343–57, 343, doi: 10.1353/cp.2001.0071. It is impossible to account for the complexity and variety of the relationships between Native studies, Pacific studies and cultural studies here. The reader can refer to Teaiwa, "Lo(o)sing the Edge," as well as Vicente M. Diaz and J. Kēhaulani Kauanui, "Native Pacific Cultural Studies on the Edge," *The Contemporary Pacific* 13, no. 2 (2001): 315–42, doi: 10.1353/cp.2001.0049; Teresia K. Teaiwa, "For or Before an Asia Pacific Studies Agenda: Specifying Pacific Studies," *Remaking Area Studies: Teaching and Learning Across Asia and the Pacific*, ed. Terence Wesley-Smith and Jon Goss (Honolulu: University of Hawai'i Press, 2009); Teresia Teaiwa, "Scholarship from a Lazy Native," *Work in Flux*, ed. Emma Greenwood, Andrew Sartori and Klaus Neumann (Melbourne: Melbourne University Press, 1995); Konai Helu Thaman, "Decolonizing Pacific Studies: Indigenous Perspectives, Knowledge, and Wisdom in Higher Education," *The Contemporary Pacific* 15, no. 1 (2003):1–17, doi: 10.1353/cp.2003.0032; Terence Wesley-Smith, "Rethinking Pacific Islands Studies," *Pacific Studies* 18, no. 2 (1995): 115–37; Vicente M. Diaz, "Creolization and Indigeneity: Commentary on Viranjini Munasinghe," *American Ethnologist* 33, no. 4 (November 2006): 576–78, doi: 10.1525/ae.2006.33.4.576.

14. Kidwell.

15. Jace Weaver, "More Light than Heat: The Current State of Native American Studies," *American Indian Quarterly* 31, no. 2 (2007): 233–54, doi: 10.1353/aiq.2007.0026.

16. For instance, Shepard Krech's account on the state of ethnohistory by 1991 includes some remarks on Native perspectives of history, but his discussion concerning disciplinary boundaries

or key research topics does not mention NAS/AIS at all; see “The State of Ethnohistory,” *Annual Review of Anthropology* 20 (1991): 345–37, doi: 10.1146/annurev.an.20.100191.002021. In addition, ethnohistory has not always shifted from a focus on national states. As Frederick Hoxie puts it, “historians have difficulty viewing American Indian topics apart from the history of the American nation state. And underlying this common frame of reference is the unspoken assumption that the United States is an inevitable byproduct of modern history—the global move toward industrialization, the consolidation of diverse peoples into nations, and the expansion of political democracy” (“Retrieving the Red Continent: Settler Colonialism and the History of American Indians in the US,” *Ethnic and Racial Studies* 31, no. 6 (September 2008): 1153–1167, 1154, doi: 10.1080/01419870701791294). It should be noted that NAISA’s main leaders’ participation in ASE and other professional associations has varied. For instance, Tsianina Lomawaima served as president of ASE in 2005; Jean O’Brien also served as president of ASE between 2012–2013 and on the National Council of the American Studies Association between 2003–2006; Robert Warrior did not attend ASE meetings.

17. For this *American Quarterly* debate, see the following: Philip J. Deloria, “American Indians, American Studies and the ASA,” *American Quarterly* 55, no. 4 (December 2003): 669–80, doi: 10.1353/aq.2003.0034; Robert Warrior, “A Room of One’s Own at the ASA: An Indigenous Provocation,” *American Quarterly* 55, no. 4 (December 2003): 681–87, doi: 10.1353/aq.2003.0048; Jean O’Brien, “Why Here? Scholarly Locations for American Indian Studies,” *American Quarterly* 55, no. 4 (December 2003): 689–96, doi: 10.1353/aq.2003.0044; Mary Helen Washington, “Commentary,” *American Quarterly* 55, no. 4 (December 2003): 697–702, doi: 10.1353/aq.2003.0049.

18. Warrior, “A Room,” 683.

19. Interview with Robert Warrior, March 26, 2014.

20. In our interview with Robert Warrior, he acknowledges the importance of her research as well as that of Vincent M. Diaz, both of whom were very critical of Asian studies and Pacific studies.

21. Interview with Robert Warrior, March 26, 2014.

22. Robert Warrior himself was particularly interested in including perspectives from Abya Yala. He had attended the Quito Conference (Ecuador, 1990) and had been in contact with Nilo Cayuqueo, an Indian intellectual from the Mapuche Nation, born in Argentina, who was cofounder of The South and Meso American Indian Rights Center (SAIIC) at Oakland (saiic.Nativeweb.org); interviews with Robert Warrior on March 26, 2014, and Emilio del Valle Escalante on March 03, 2014.

23. Interview with Robert Warrior, March 26, 2014.

24. Tsianina Lomawaima, “Remarks for Friday Morning Plenary Session, Indigenous & Native Studies Meeting May 3–5, 2007, University of Oklahoma,” naisa.org/sites/default/files/Lomawaima%20Plenary%20Remarks%20OU_0.pdf.

25. See www.naisa.org/images/stories/PDFs/NAISA_Founding_Principles_0.pdf.

26. Native American and Indigenous Studies Association Constitution and Bylaws, naisa.org/sites/default/files/Constitution%20&%20Bylaws%20approved%20April%202008.pdf.

27. “Convocatoria para Propuestas para la Sexta Conferencia Anual (2014),” naisa.org/sites/default/files/2014%20NAISA%20Convocatoria%20para%20Propuestas.pdf.

28. Interviews with Robert Warrior, March 26, 2014; Tsianina Lomawaima, February 24, 2014; and Jean O’Brien, March 07, 2014.

29. Claudia Salomón Tarquini, “Historia y Antropología en el Estudio de los Pueblos Indígenas de América Latina: Un Examen de la Trayectoria del Congreso Internacional de Etnohistoria (1989–2008),” paper presented at the XIV *Jornadas Interescuelas/Departamentos de Historia*, 2013, <https://conicet.academia.edu/ClaudiaSalomonTarquini/Papers/>.

30. *Primer Congreso Internacional*, “Los Pueblos Indígenas de América Latina, Siglos XIX–XXI: Avances, Perspectivas y Retos,” <https://www.facebook.com/CIPIAL?fref=ts>.