

Hampshire College

Curricular Pathways for Hampshire Students in Native American and Indigenous Studies

NAIS students at Hampshire have access to a broad array of transdisciplinary coursework in Indigenous studies.

In addition to coursework, faculty and staff associated with Hampshire's NAIS program can offer direct advising on community-embedded projects undertaken in collaboration and consultation with Indigenous organizations, nations, and communities locally, regionally, nationally, and globally.

Hampshire faculty have worked closely with organizations such as the Nolumbeka Project, Apache Skateboards, Liyang, UNESCO, and the Indigenous Peoples Movement for Self-Determination and Liberation. These organizations regularly welcome student involvement and faculty are happy to facilitate a variety of student-initiated projects.

Through coursework and mentorship, Hampshire NAIS will develop expertise in the following:

- Local, regional, national, and global Indigenous issues
- Decolonizing methodologies
- Indigenous education and decolonizing pedagogy
- Transnational Indigenous histories
- Indigenous perspectives on human rights
- Indigenous approaches to environmental justice
- Seminal and emergent scholarship on Indigenous philosophy, and politics
- Decolonial approaches to art, activism, and advocacy
- Indigenous genders and sexualities
- Indigenous experiences and critiques of empire, colonialism, capitalism, and statecraft

Five College Native American and Indigenous Studies (NAIS) Certificate

Students in the Five College Native American and Indigenous Studies (NAIS) certificate program draw on the resources of not one campus but five, benefiting from a wide variety of courses exploring Native American and Indigenous histories, literatures, cultures and contemporary issues that are taught within the consortium each year.

Division II

Division II consists of a self-designed concentration pursued through courses and other appropriate learning experiences, such as special projects, internships, community-based projects, independent studies, [field study, and study abroad](#). Students are asked to consider how issues of race and power relate to their work and to integrate the

knowledge gained from community involvement into their academic program ([see Community Engaged Learning or CEL-2 requirement](#)).

A strong Division II concentration is a highly individualized program of study that gives the student a solid foundation in knowledge and techniques, the broader concepts behind them and the contexts from which they emerge, and critical, analytical, and creative skills. Division II is typically four full semesters of academic work, culminating in the production of a Division II portfolio and a final meeting with the committee.

During Division II, Hampshire NAIS students will be encouraged to take a wide swath of Native American and Indigenous Studies across the Five Colleges. This coursework will give students a broad understanding of Indigenous issues and perspectives locally, regionally, and globally. Five College courses include *Indigenous and Decolonial Ecologies* (Mount Holyoke), *Indigenous Peoples and Public History* (UMass), *Legalization of American Indians* (UMass), *Rethinking Pocahontas* (Amherst), and *Indigenous Worlds* (Smith).

Students will be immersed in foundational literature from talismanic Indigenous scholars like Linda Tuhiwai Smith, Vine Deloria, and Aileen Moreton-Robinson alongside emerging research in areas like Queer Indigenous studies, global south perspectives on Indigenous liberation, Indigenous perspectives on capitalism and anarchy, and Indigenous approaches to cultural studies. Such coursework will immerse students in a transdisciplinary understanding of Native American and Indigenous Studies that enfolds a variety of disciplinary lenses and learning traditions. These include history, environmental studies, sociology, ethnic studies, human rights, and law. A Division II project is meant to be broad so that students are able to draw from a rich reservoir of knowledge to build and undertake their Division III – a rigorous and highly specialized project akin to a Masters thesis.

Division III

Division III is the final stage of a Hampshire education: a two-semester project or paper done during the fourth year. In addition to finishing this major project/paper, Div III students must also complete two “advanced educational activities”—one each semester. These can be upper-level courses or relevant internships, or teaching assistantships.

The Div III committee usually interacts with the student considerably more than the typical Div II committee does. The committee might meet with the student once every other week or even, particularly in the final semester, once a week, to supervise progress on the Div III project. When the project or paper is finished, the Div III committee has a final meeting with the student, and then the chair, with input from the member, writes an evaluation of the student's Div III work.

Because Division III projects in NAIS are directed and initiated by students, they each represent an important and novel contribution to the field. Past, ongoing, and emerging Division III projects include choreographic work that explores the contingent relationality that bonds human subjectivities to land, the establishment of an Indigenous language

revitalization center, an exploration of Guaraní perspectives on sovereignty and self-determination, a transnational study of Indigenous weaving traditions, and projects undertaken with the consultation and collaboration of tribal governments dedicated to preserving oral history on Indigenous children's experiences in colonial boarding schools. Students developing Division III projects in NAIS are encouraged to think about how their work can benefit broader efforts to ensure Indigenous sovereignty, self-determination, autonomy, and liberation.

Students might be interested in researching and engaging in land repatriation initiatives, language revitalization projects, political organizing with Indigenous youth, and combatting ecocide by centering Indigenous understandings of stewardship and land justice. Once students have reflected on the implications and impacts of their work, they work with their advisers to find the necessary support, literature, and relations to pursue a project that will have a tangible effect in the wider world. These projects celebrate, demonstrate, and uplift the myriad ways in which Indigenous knowledge continues to be dynamic, vibrant, and future-oriented. Most importantly, Divisional NAIS work at Hampshire uplifts two pieces of subjugated wisdom that have been true since time immemorial: 1) that Indigenous Peoples are still here and 2) that Indigenous lifeways are integral to an equitable future for all of our relations.

Courses:

Indigenous and Decolonizing Education

Instructor: Noah Romero

How has compulsory education been used to perpetuate colonialism and its associated discourses, like racism, cisheteronormativity, white supremacy, anti-Blackness, ableism, and Indigenous dispossession? Conversely, how can radical and ancestral approaches to teaching and learning insurrect subjugated knowledge and unite people in a shared struggle for liberation? This Native American and Indigenous Studies foundation course introduces students to the critical study of education through the historical examination of colonial schooling, as well as Indigenous efforts to reclaim Land+, languages, and lifeways through community-sustaining pedagogy.

Indigenous and Decolonizing Pedagogy

Instructor: Noah Romero

This course offers a theoretical overview and practical application of decolonizing pedagogy—an approach to teaching and learning that promotes reciprocity, balance, healing, sustainability, and the inherent sovereignty of Indigenous and dispossessed peoples. Founded on pedagogical work from Indigenous, Black, queer, feminist, and person-of-color scholars and practitioners, this course aims to support all students interested in curriculum and instruction in developing a strong practical and theoretical foundation from which to actualize reparative educational processes. Students will explore how community-sustaining, decolonial, and relational teaching practices can enhance

student learning while working to redress historical traumas and build solidarities between schools, families, and communities.

Critical Indigenous Studies

Instructor: Noah Romero

This course offers a survey of Critical Indigenous studies- transnational and transdisciplinary theorizing from a new and emerging generation of Indigenous scholars. As a field, Critical Indigenous studies makes crucial interventions in our collective understanding of race, gender, sexuality, identity, democracy, personhood, migration, human rights, and multiculturalism. Centering the fact that Indigenous knowledge is dynamic and pertinent to issues of universal concern, this course aims to develop a broad and deep appreciation for Indigenous modes of analysis and contestation that allow us to transgress and transcend colonial traumas, borders, states, and fictions.

Decolonial Undergrounds: Indigenous self-determination through subculture

Instructor: Noah Romero

What do punk rock, heavy metal, skateboarding, hip-hop, and comedy teach us about Indigenous liberation? This course frames subcultural communities led by historically colonized but inherently sovereign people as vital movements for justice, equity, and anti-racism. Bringing Native American and Indigenous Studies in conversation with theories of subcultural sociality, this course aims to foster a deep understanding of how Indigenous and minoritized people agitate for collective rights while dynamically preserving ancestral knowledge.

Global South Perspectives on Indigenous Liberation

Instructor: Noah Romero

This course offers a survey of Indigenous liberation movements, struggles, histories, and aspirations in the Global South. Utilizing theoretical lenses like decolonial theory, international human rights law, environmental justice, Indigenous abolition, and Indigenous anarchism, students will gain a broad appreciation for autonomy and resistance movements in Abya Yala (the Americas), the Pacific, Southeast Asia, and sub-Saharan Africa.

U.S. Imperialism and Hawai'i

Instructor: Lili Kim

Even though Hawai'i is often referred to as the "Paradise on Earth," the history of Hawai'i is rife with the history and legacies of imperial ambitions of the United States. This course examines the history of U.S. occupation of Hawai'i as a case study of U.S. imperialism. We will examine the history of the rise and fall of the Hawaiian Kingdom, the illegal overthrow of the Hawaiian monarchy, the establishment of Hawai'i as a U.S. territory, and finally the current status of Hawai'i as the 50th state in the United States. Topics of discussion include the role of missionaries in introducing capitalist economy in Hawai'i, Native Hawaiian

resistance to American annexation, indigenous land struggles as a result of urbanization and U.S. military expansion after annexation, Asian settlers in Hawai'i, revitalization of Hawaiian language, and contemporary Native Hawaiian sovereignty movements for self-determination. Through a variety of primary sources (court cases, diaries, memoirs, letters) and secondary sources (scholarly books, articles, documentaries, films), we will critically examine global geopolitics and economic interests that fueled U.S. imperialism in Hawai'i as well as seek to understand Native Hawaiians' self-determination and the issue of stolen lands in reclaiming Hawaiian sovereignty. Students interested in applying for the January term field course to Hawai'i are strongly encouraged to take this course.

Settler Nation: Race, Immigration, and U.S. Politics

Instructor: Susana Loza

This seminar will examine the history of U.S. immigration from the founding of the American nation to the great waves of European, Asian, and Mexican immigration during the 19th and early 20th centuries, to the more recent flows from Southeast Asia, Latin America, and Africa. In addition to investigating how these groups were defined and treated in relation to each other by the media, we will consider the following questions: Who is "American"? How does the American Dream obscure U.S. settler colonialism and slavery? How do U.S. immigration narratives, historically and currently, reveal the racial limits of citizenship? How do contemporary political debates about immigration compare with those from previous eras? Is public opinion about immigration shaped by the media? Special attention will be paid to the role of immigration in national politics; Hollywood's fabrication and circulation of ethnic and racial stereotypes; and the virulent xenophobia routinely exhibited in the media. This course is reading, writing, and theory intensive.