

The Transit Of Empire Indigenous Critiques Of Colonialism

This book charts the previously untold story of decolonisation in the oceanic world of the Pacific, Australia and New Zealand, presenting it both as an indigenous and an international phenomenon. Tracey Banivanua Mar reveals how the inherent limits of decolonisation were laid bare by the historical peculiarities of colonialism in the region, and demonstrates the way imperial powers conceived of decolonisation as a new form of imperialism. She shows how Indigenous peoples responded to these limits by developing rich intellectual, political and cultural networks transcending colonial and national borders, with localised traditions of protest and dialogue connected to the global ferment of the twentieth century. The individual stories told here shed new light on the forces that shaped twentieth-century global history, and reconfigure the history of decolonisation, presenting it not as an historic event, but as a fragile, contingent and ongoing process continuing well into the postcolonial era.

Steven Salaita's ambitious and thought-provoking work compares the dynamics of settler colonialism in the United States related to Native Americans with the circumstances in Israel related to the Palestinians, revealing the way in which politics influences literary production. The author's original approach is based not on similarities between the two disparate settler regions but rather on similarities between the rhetoric employed by early colonialists in North America and that employed by Zionist immigrants in Palestine. Meticulously examining histories, theories, and literary depictions of colonialism and interethnic dialects, Salaita identifies the commonalities in the myths employed by both groups as well as the "counter-discourse" cultivated in the literature of resistance by native peoples. He complements his analysis with personal observations of Palestinians in Lebanese refuge camps, where he encountered a sympathetic perception of American Indians. *The Holy Land in Transit* presents one of the first intercommunal studies to assess the ways in which indigenous authors react to analogous colonial dynamics. With great energy and perception the author offers a fresh contribution to an emerging frame of reference for historical, political, literary, and cultural investigation.

How Native Hawaiians' experience of Mormonism intersects with their cultural and ethnic identities and traditions

What does it mean to say that Native peoples exist in the present? In *Beyond Settler Time* Mark Rifkin investigates the dangers of seeking to include Indigenous peoples within settler temporal frameworks. Claims that Native peoples should be recognized as coeval with Euro-Americans, Rifkin argues, implicitly treat dominant non-native ideologies and institutions as the basis for defining time itself. How, though, can Native peoples be understood as dynamic and changing while also not assuming that they belong to a present inherently

shared with non-natives? Drawing on physics, phenomenology, queer studies, and postcolonial theory, Rifkin develops the concept of "settler time" to address how Native peoples are both consigned to the past and inserted into the present in ways that normalize non-native histories, geographies, and expectations. Through analysis of various kinds of texts, including government documents, film, fiction, and autobiography, he explores how Native experiences of time exceed and defy such settler impositions. In underscoring the existence of multiple temporalities, Rifkin illustrates how time plays a crucial role in Indigenous peoples' expressions of sovereignty and struggles for self-determination. Centuries of colonization and other factors have disrupted indigenous communities' ability to control their own food systems. This volume explores the meaning and importance of food sovereignty for Native peoples in the United States, and asks whether and how it might be achieved and sustained. Unprecedented in its focus and scope, this collection addresses nearly every aspect of indigenous food sovereignty, from revitalizing ancestral gardens and traditional ways of hunting, gathering, and seed saving to the difficult realities of racism, treaty abrogation, tribal sociopolitical factionalism, and the entrenched beliefs that processed foods are superior to traditional tribal fare. The contributors include scholar-activists in the fields of ethnobotany, history, anthropology, nutrition, insect ecology, biology, marine environmentalism, and federal Indian law, as well as indigenous seed savers and keepers, cooks, farmers, spearfishers, and community activists. After identifying the challenges involved in revitalizing and maintaining traditional food systems, these writers offer advice and encouragement to those concerned about tribal health, environmental destruction, loss of species habitat, and governmental food control.

L'éditeur indique : "This book explores how Tongan cultural practices conflict with and coexist within Hawaiian society"

In *Colonial Lives of Property* Brenna Bhandar examines how modern property law contributes to the formation of racial subjects in settler colonies and to the development of racial capitalism. Examining both historical cases and ongoing processes of settler colonialism in Canada, Australia, and Israel and Palestine, Bhandar shows how the colonial appropriation of indigenous lands depends upon ideologies of European racial superiority as well as upon legal narratives that equate civilized life with English concepts of property. In this way, property law legitimates and rationalizes settler colonial practices while it racializes those deemed unfit to own property. The solution to these enduring racial and economic inequities, Bhandar demonstrates, requires developing a new political imaginary of property in which freedom is connected to shared practices of use and community rather than individual possession.

Now part of the HBO docuseries "Exterminate All the Brutes," written and directed by Raoul Peck 2015 Recipient of the American Book Award The first history of the United States told from the perspective of indigenous peoples Today in the United States, there are more than five hundred federally

recognized Indigenous nations comprising nearly three million people, descendants of the fifteen million Native people who once inhabited this land. The centuries-long genocidal program of the US settler-colonial regimen has largely been omitted from history. Now, for the first time, acclaimed historian and activist Roxanne Dunbar-Ortiz offers a history of the United States told from the perspective of Indigenous peoples and reveals how Native Americans, for centuries, actively resisted expansion of the US empire. With growing support for movements such as the campaign to abolish Columbus Day and replace it with Indigenous Peoples' Day and the Dakota Access Pipeline protest led by the Standing Rock Sioux Tribe, *An Indigenous Peoples' History of the United States* is an essential resource providing historical threads that are crucial for understanding the present. In *An Indigenous Peoples' History of the United States*, Dunbar-Ortiz adroitly challenges the founding myth of the United States and shows how policy against the Indigenous peoples was colonialist and designed to seize the territories of the original inhabitants, displacing or eliminating them. And as Dunbar-Ortiz reveals, this policy was praised in popular culture, through writers like James Fenimore Cooper and Walt Whitman, and in the highest offices of government and the military. Shockingly, as the genocidal policy reached its zenith under President Andrew Jackson, its ruthlessness was best articulated by US Army general Thomas S. Jesup, who, in 1836, wrote of the Seminoles: "The country can be rid of them only by exterminating them." Spanning more than four hundred years, this classic bottom-up peoples' history radically reframes US history and explodes the silences that have haunted our national narrative. *An Indigenous Peoples' History of the United States* is a 2015 PEN Oakland-Josephine Miles Award for Excellence in Literature.

Empire's Tracks boldly reframes the history of the transcontinental railroad from the perspectives of the Cheyenne, Lakota, and Pawnee Native American tribes, and the Chinese migrants who toiled on its path. In this meticulously researched book, Manu Karuka situates the railroad within the violent global histories of colonialism and capitalism. Through an examination of legislative, military, and business records, Karuka deftly explains the imperial foundations of U.S. political economy. Tracing the shared paths of Indigenous and Asian American histories, this multisited interdisciplinary study connects military occupation to exclusionary border policies, a linked chain spanning the heart of U.S. imperialism. This highly original and beautifully wrought book unveils how the transcontinental railroad laid the tracks of the U.S. Empire.

The aim of this Element is to foreground Native American conceptions of sovereignty and power in order to refine the place of settler colonialism in American colonial and early republican history. It argues that Indigenous concepts of sovereignty were rooted in complex metaphorical language, in historical understandings of alliance, and in mobility in a landscape of layered interconnections of power. Where some versions of the interpretive paradigm of settler colonialism emphasise the violent 'elimination of the native', this work reveals that diplomatic transactions between the Iroquois Confederacy and British colonial and imperial agents reveal a hybrid language of alliance,

sovereignty and territory. These languages and concepts of inter-cultural diplomacy provide contexts that suggest a more nuanced and dynamic relationship between colonialism and Indigenous power.

This is an edited volume with contributions by leading scholars on the central epistemological, theoretical, political, and pedagogical questions and debates that constitute the discipline of Indigenous Studies. The volume emerges from a 2012 symposium hosted by the Indigenous Studies Research Network at Queensland University of Technology. The volume is organized into three sections: the first section includes essays that interrogate the embeddedness of Indigenous studies within academic institutions; the essays in the second section explore the epistemology of the discipline; and the third section's essays are devoted to understanding the locales of critical inquiry and practice. Moreton-Robinson's introductory essay provides a brief history of the discipline.

Explores the intimate relationship of non-Native and Native sexual politics in the United States

"The book combines detailed evaluations of major contemporary models of analysis - new historicism, travelling theory, and post-colonial studies - with a series of specific studies detailing the complicity of the genre with a history of violent incursion from Columbus's reports from the New World through to the nomadism of postmodern travelogue." "Postcolonial studies has concentrated on travellers as conduits of erasure and appropriation. This book resists the temptation to think in terms of a simple monolithic Eurocentrism and offers a more complex reading of texts produced before, during and after periods of imperial ascendancy. In doing so, it provides a more nuanced account of the hegemonic functions of travel writing. As such it is necessary reading for students and academics of cultural studies, literary theory, anthropology and history."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

Two-Spirit people, identified by many different tribally specific names and standings within their communities, have been living, loving, and creating art since time immemorial. It wasn't until the 1970s, however, that contemporary queer Native literature gained any public notice. Even now, only a handful of books address it specifically, most notably the 1988 collection *Living the Spirit: A Gay American Indian Anthology*. Since that book's publication twenty-three years ago, there has not been another collection published that focuses explicitly on the writing and art of Indigenous Two-Spirit and Queer people. This landmark collection strives to reflect the complexity of identities within Native Gay, Lesbian, Bisexual, Transgender, Queer, and Two-Spirit (GLBTQ2) communities. Gathering together the work of established writers and talented new voices, this anthology spans genres (fiction, nonfiction, poetry, and essay) and themes (memory, history, sexuality, indigeneity, friendship, family, love, and loss) and represents a watershed moment in Native American and Indigenous literatures, Queer studies, and the intersections between the two. Collaboratively, the pieces in *Sovereign Erotics* demonstrate not only the radical diversity among the voices of today's Indigenous GLBTQ2 writers but also the beauty, strength, and resilience of Indigenous GLBTQ2 people in the twenty-first century. Contributors: Indira Allegra, Louise Esme Cruz, Paula Gunn Allen, Qwo-Li Driskill, Laura Furlan, Janice Gould, Carrie House, Daniel Heath Justice, Maurice Kenny, Michael Koby, M. Carmen Lane,

Jaynie Lara, Chip Livingston, Luna Maia, Janet McAdams, Deborah Miranda, Daniel David Moses, D. M. O'Brien, Malea Powell, Cheryl Savageau, Kim Shuck, Sarah Tsigeyu Sharp, James Thomas Stevens, Dan Taulapapa McMullin, William Raymond Taylor, Joel Waters, and Craig Womack

How the rhetoric of terrorism has been used against high-profile movements to justify the oppression and suppression of Indigenous activists. New Indigenous movements are gaining traction in North America: the Missing and Murdered Women and Idle No More movements in Canada, and the Native Lives Matter and NoDAPL movements in the United States. These do not represent new demands for social justice and treaty rights, which Indigenous groups have sought for centuries. But owing to the extraordinary visibility of contemporary activism, Indigenous people have been newly cast as terrorists—a designation that justifies severe measures of policing, exploitation, and violence. *Red Scare* investigates the intersectional scope of these four movements and the broader context of the treatment of Indigenous social justice movements as threats to neoliberal and imperialist social orders. In *Red Scare*, Joanne Barker shows how US and Canadian leaders leverage the fear-driven discourses of terrorism to allow for extreme responses to Indigenous activists, framing them as threats to social stability and national security. The alignment of Indigenous movements with broader struggles against sexual, police, and environmental violence puts them at the forefront of new intersectional solidarities in prominent ways. The activist-as-terrorist framing is cropping up everywhere, but the historical and political complexities of Indigenous movements and state responses are unique. Indigenous criticisms of state policy, resource extraction and contamination, intense surveillance, and neoliberal values are met with outsized and shocking measures of militarized policing, environmental harm, and sexual violence. *Red Scare* provides students and readers with a concise and thorough survey of these movements and their links to broader organizing; the common threads of historical violence against Indigenous people; and the relevant alternatives we can find in Indigenous forms of governance and relationality.

A strange, fascinating novel set in Japan follows the efforts of a dissident who has determined to trash the safe, accepted notions of Hiroshima history and sets out on an epic journey to do just that by creating his own calendar, among other acts of defiance. (General Fiction)

The Oxford Handbook of Indigenous American Literature is the most comprehensive and expansive critical handbook of Indigenous American literatures published to date.

Drawing on Indigenous peoples' struggles against settler colonialism, *Theft Is Property!* reconstructs the concept of dispossession as a means of explaining how shifting configurations of law, property, race, and rights have functioned as modes of governance, both historically and in the present. Through close analysis of arguments by Indigenous scholars and activists from the nineteenth century to the present, Robert Nichols argues that dispossession has come to name a unique recursive process whereby systematic theft is the mechanism by which property relations are generated. In so doing, Nichols also brings long-standing debates in anarchist, Black radical, feminist, Marxist, and postcolonial thought into direct conversation with the frequently overlooked intellectual

contributions of Indigenous peoples.

The *White Possessive* explores the links between race, sovereignty, and possession through themes of property: owning property, being property, and becoming propertyless. Focusing on the Australian Aboriginal context, Aileen Moreton-Robinson questions current race theory in the first world and its preoccupation with foregrounding slavery and migration. The nation, she argues, is socially and culturally constructed as a white possession. Moreton-Robinson reveals how the core values of Australian national identity continue to have their roots in Britishness and colonization, built on the disavowal of Indigenous sovereignty. Whiteness studies literature is central to Moreton-Robinson's reasoning, and she shows how blackness works as a white epistemological tool that bolsters the social production of whiteness—displacing Indigenous sovereignties and rendering them invisible in a civil rights discourse, thereby sidestepping thorny issues of settler colonialism. Throughout this critical examination Moreton-Robinson proposes a bold new agenda for critical Indigenous studies, one that involves deeper analysis of how the prerogatives of white possession function within the role of disciplines.

The *Transit of Empire: Indigenous Critiques of Colonialism* U of Minnesota Press
Introduction: Politics on the boundaries -- The U.S.-indigenous relationship : a struggle over colonial rule -- Resisting American domestication : the U.S. Civil War and the Cherokee struggle to be "still, a nation"--1871 and the turn to postcolonial time in U.S.-indigenous relations -- Indigenous politics and the "gift" of U.S. citizenship in the early twentieth century -- Between civil rights and decolonization : the claim for postcolonial nationhood -- Indigenous sovereignty versus colonial time at the turn of the twenty-first century -- Conclusion: The third space of sovereignty.

In *Fictions of Land and Flesh* Mark Rifkin explores the impasses that arise in seeking to connect Black and Indigenous movements, turning to speculative fiction to understand those difficulties and envision productive ways of addressing them. Against efforts to subsume varied forms of resistance into a single framework in the name of solidarity, Rifkin argues that Black and Indigenous political struggles are oriented in distinct ways, following their own lines of development and contestation. Rifkin suggests how movement between the two can be approached as something of a speculative leap in which the terms and dynamics of one are disoriented in the encounter with the other. Futurist fiction provides a compelling site for exploring such disjunctions. Through analyses of works by Octavia Butler, Walter Mosley, Nalo Hopkinson, Melissa Tantaquidgeon Zobel, and others, the book illustrates how ideas about fungibility, fugitivity, carcerality, marronage, sovereignty, placemaking, and governance shape the ways Black and Indigenous intellectuals narrate the past, present, and future. In turning to speculative fiction, Rifkin illustrates how speculation as a process provides conceptual and ethical resources for recognizing difference while engaging across it.

Native American Roots: Relationality and Indigenous Regeneration Under Empire, 1770–1859 explores the development of modern Indigenous identities within the settler colonial context of the early United States. With an aggressively expanding United States that sought to displace Native peoples, the very foundations of Indigeneity were endangered by the disruption of Native connections to the land. This volume describes how Natives embedded conceptualizations integral to Indigenous ontologies into social and cultural institutions like racial ideologies, black slaveholding, and Christianity that they incorporated from the settler society. This process became one vital avenue through which various Native peoples were able to regenerate Indigeneity within environments dominated by a settler society. The author offers case studies of four different tribes to illustrate how Native thought processes, not just cultural and political processes, helped Natives redefine the parameters of Indigeneity. This book will be of interest to students and scholars of early American history, indigenous and ethnic studies, American historiography, and anthropology. “The age of transnational humanities has arrived.” According to Steven Salaita, the seemingly disparate fields of Palestinian Studies and American Indian studies have more in common than one may think. In *Inter/Nationalism*, Salaita argues that American Indian and Indigenous studies must be more central to the scholarship and activism focusing on Palestine. Salaita offers a fascinating inside account of the Boycott, Divestment, and Sanctions (BDS) movement—which, among other things, aims to end Israel’s occupation of Palestinian land. In doing so, he emphasizes BDS’s significant potential as an organizing entity as well as its importance in the creation of intellectual and political communities that put Natives and other colonized peoples such as Palestinians into conversation. His discussion includes readings of a wide range of Native poetry that invokes Palestine as a theme or symbol; the speeches of U.S. President Andrew Jackson and early Zionist thinker Ze’ev Jabotinsky; and the discourses of “shared values” between the United States and Israel. *Inter/Nationalism* seeks to lay conceptual ground between American Indian and Indigenous studies and Palestinian studies through concepts of settler colonialism, indigeneity, and state violence. By establishing Palestine as an indigenous nation under colonial occupation, this book draws crucial connections between the scholarship and activism of Indigenous America and Palestine.

The 1783 Treaty of Paris, which officially recognized the United States as a sovereign republic, also doubled the territorial girth of the original thirteen colonies. The fledgling nation now stretched from the coast of Maine to the Mississippi River and up to the Great Lakes. With this dramatic expansion, argues author Bethel Saler, the United States simultaneously became a postcolonial republic and gained a domestic empire. The competing demands of governing an empire and a republic inevitably collided in the early American West. *The Settlers' Empire* traces the first federal endeavor to build states wholesale out of the Northwest Territory, a process that relied on overlapping colonial rule over Euro-American settlers and the multiple Indian nations in the territory. These entwined administrations involved both formal institution building and the articulation of dominant cultural customs that, in turn, served also to establish

boundaries of citizenship and racial difference. In the Northwest Territory, diverse populations of newcomers and Natives struggled over the region's geographical and cultural definition in areas such as religion, marriage, family, gender roles, and economy. The success or failure of state formation in the territory thus ultimately depended on what took place not only in the halls of government but also on the ground and in the everyday lives of the region's Indians, Francophone creoles, Euro- and African Americans, and European immigrants. In this way, *The Settlers' Empire* speaks to historians of women, gender, and culture, as well as to those interested in the early national state, the early West, settler colonialism, and Native history. Achille Mbembe is one of the world's most profound critics of colonialism and its consequences, a major figure in the emergence of a new wave of French critical theory. His writings examine the complexities of decolonization for African subjectivities and the possibilities emerging in its wake. In *Out of the Dark Night*, he offers a rich analysis of the paradoxes of the postcolonial moment that points toward new liberatory models of community, humanity, and planetarity. In a nuanced consideration of the African experience, Mbembe makes sweeping interventions into debates about citizenship, identity, democracy, and modernity. He eruditely ranges across European and African thought to provide a powerful assessment of common ways of writing and thinking about the world. Mbembe criticizes the blinders of European intellectuals, analyzing France's failure to heed postcolonial critiques of ongoing exclusions masked by pretenses of universalism. He develops a new reading of African modernity that further develops the notion of Afropolitanism, a novel way of being in the world that has arisen in decolonized Africa in the midst of both destruction and the birth of new societies. *Out of the Dark Night* reconstructs critical theory's historical and philosophical framework for understanding colonial and postcolonial events and expands our sense of the futures made possible by decolonization.

From Oceania to North America, indigenous peoples have created storytelling traditions of incredible depth and diversity. The term 'indigenous storywork' has come to encompass the sheer breadth of ways in which indigenous storytelling serves as a historical record, as a form of teaching and learning, and as an expression of indigenous culture and identity. But such traditions have too often been relegated to the realm of myth and legend, recorded as fragmented distortions, or erased altogether. *Decolonizing Research* brings together indigenous researchers and activists from Canada, Australia and New Zealand to assert the unique value of indigenous storywork as a focus of research, and to develop methodologies that rectify the colonial attitudes inherent in much past and current scholarship. By bringing together their own indigenous perspectives, and by treating indigenous storywork on its own terms, the contributors illuminate valuable new avenues for research, and show how such reworked scholarship can contribute to the movement for indigenous rights and self-determination.

In *Alien Capital* Lyko Day retheorizes the history and logic of settler colonialism by examining its intersection with capitalism and the racialization of Asian immigrants to Canada and the United States. Day explores how the historical alignment of Asian bodies and labor with capital's abstract and negative dimensions became one of settler colonialism's foundational and defining features. This alignment allowed white settlers to gloss over and expunge their complicity with capitalist exploitation from their collective memory. Day reveals this process through an analysis of a diverse body of Asian North American literature and visual culture, including depictions of Chinese railroad labor in the 1880s, filmic and literary responses to Japanese internment in the 1940s, and more recent examinations of the relations between free trade, national borders, and migrant labor. In highlighting these artists' reworking and exposing of the economic modalities of Asian racialized labor, Day pushes beyond existing approaches to settler colonialism as a Native/settler binary to formulate it as a dynamic triangulation of Native, settler, and alien populations and positionalities.

How were indigenous social practices deemed queer and aberrant by colonial forces? In *Queering Colonial Natal*, T.J. Tallie travels to colonial Natal established by the British in 1843, today South Africa's KwaZulu-Natal province to show how settler regimes "queered" indigenous practices. Defining them as threats to the normative order they sought to impose, they did so by delimiting Zulu polygamy; restricting alcohol access, clothing, and even friendship; and assigning only Europeans to government schools. Using queer and critical indigenous theory, this book critically assesses Natal (where settlers were to remain a minority) in the context of the global settler colonial project in the nineteenth century to yield a new and engaging synthesis. Tallie explores the settler colonial history of Natal's white settlers and how they sought to establish laws and rules for both whites and Africans based on European mores of sexuality and gender. At the same time, colonial archives reveal that many African and Indian people challenged such civilizational claims. Ultimately Tallie argues that the violent collisions between Africans, Indians, and Europeans in Natal shaped the conceptions of race and gender that bolstered each group's claim to authority.

Being Together in Place explores the landscapes that convene Native and non-Native people into sustained and difficult negotiations over their radically different interests and concerns. Grounded in three sites—the Cheslatta-Carrier traditional territory in British Columbia; the Wakarusa Wetlands in northeastern Kansas; and the Waitangi Treaty Grounds in Aotearoa/New Zealand—this book highlights the challenging, tentative, and provisional work of coexistence around such contested spaces as wetlands, treaty grounds, fishing spots, recreation areas, cemeteries, heritage trails, and traditional village sites. At these sites, activists learn how to articulate and defend their intrinsic and life-supportive ways of being, particularly to those who are intent on damaging or destroying these places. Using ethnographic research and a geographic perspective, Soren C. Larsen and Jay T. Johnson show how the communities in these regions challenge the power relations that structure the ongoing (post)colonial encounter in liberal democratic settler-states. Emerging from their conversations with activists was a distinctive sense that the places for which they cared had agency, a "call" that pulled them into dialogue, relationships, and action with human and nonhuman others. This being-together-in-place, they find, speaks in a powerful way to the vitalities of coexistence: where humans and nonhumans are working to decolonize their relationships; where reciprocal guardianship is being stitched back together in new and unanticipated ways; and where a new kind of "place thinking" is emerging on the borders of colonial power.

DIVA study of controversies in Native American sovereignty and identity struggles./div

Examines how "Indianness" has propagated U.S. conceptions of empire

As the enduring "last frontier," Alaska proves an indispensable context for examining the form and function of American colonialism, particularly in the shift from western continental expansion to global empire. In this richly theorized work, Juliana Hu Pegues evaluates four key historical periods in U.S.-Alaskan history: the Alaskan purchase, the Gold Rush, the emergence of salmon canneries, and the World War II era. In each, Hu Pegues recognizes colonial and racial entanglements between Alaska Native peoples and Asian immigrants. In the midst of this complex interplay, the American colonial project advanced by differentially racializing and gendering Indigenous and Asian peoples, constructing Asian immigrants as "out of place" and Alaska Natives as "out of time." Counter to this space-time colonialism, Native and Asian peoples created alternate modes of meaning and belonging through their literature, photography, political organizing, and sociality. Offering an intersectional approach to U.S. empire, Indigenous dispossession, and labor exploitation, *Space-Time Colonialism* makes clear that Alaska is essential to understanding both U.S. imperial expansion and the machinations of settler colonialism.

Dominant history would have us believe that colonialism belongs to a previous era that has

long come to an end. But as Native people become mobile, reservation lands become overcrowded and the state seeks to enforce means of containment, closing its borders to incoming, often indigenous, immigrants. In *Mark My Words*, Mishuana Goeman traces settler colonialism as an enduring form of gendered spatial violence, demonstrating how it persists in the contemporary context of neoliberal globalization. The book argues that it is vital to refocus the efforts of Native nations beyond replicating settler models of territory, jurisdiction, and race. Through an examination of twentieth-century Native women's poetry and prose, Goeman illuminates how these works can serve to remap settler geographies and center Native knowledges. She positions Native women as pivotal to how our nations, both tribal and nontribal, have been imagined and mapped, and how these women play an ongoing role in decolonization. In a strong and lucid voice, Goeman provides close readings of literary texts, including those of E. Pauline Johnson, Esther Belin, Joy Harjo, Leslie Marmon Silko, and Heid Erdrich. In addition, she places these works in the framework of U.S. and Canadian Indian law and policy. Her charting of women's struggles to define themselves and their communities reveals the significant power in all of our stories.

A Third University is Possible unravels the intimate relationship between the more than 200 US land grant institutions, American settler colonialism, and contemporary university expansion. Author la paperson cracks open uncanny connections between Indian boarding schools, Black education, and missionary schools in Kenya; and between the Department of Homeland Security and the University of California. Central to la paperson's discussion is the "scyborg," a decolonizing agent of technological subversion. Drawing parallels to Third Cinema and Black filmmaking assemblages, *A Third University is Possible* ultimately presents new ways of using language to develop a framework for hotwiring university "machines" to the practical work of decolonization. *Forerunners: Ideas First* is a thought-in-process series of breakthrough digital publications. Written between fresh ideas and finished books, *Forerunners* draws on scholarly work initiated in notable blogs, social media, conference plenaries, journal articles, and the synergy of academic exchange. This is gray literature publishing: where intense thinking, change, and speculation take place in scholarship.

The first American national museum designed and run by indigenous peoples, the Smithsonian Institution's National Museum of the American Indian in Washington DC opened in 2004. It represents both the United States as a singular nation and the myriad indigenous nations within its borders. Constructed with materials closely connected to Native communities across the continent, the museum contains more than 800,000 objects and three permanent galleries and routinely holds workshops and seminar series. This first comprehensive look at the National Museum of the American Indian encompasses a variety of perspectives, including those of Natives and non-Natives, museum employees, and outside scholars across disciplines such as cultural studies and criticism, art history, history, museum studies, anthropology, ethnic studies, and Native American studies. The contributors engage in critical dialogues about key aspects of the museum's origin, exhibits, significance, and the relationship between Native Americans and other related museums.

In the nineteenth century, the colonial territories of California and Hawai'i underwent important cultural, economic, and ecological transformations influenced by an unlikely factor: cows. The creation of native cattle cultures, represented by the Indian vaquero and the Hawaiian paniolo, demonstrates that California Indians and native Hawaiians adapted in ways that allowed them to harvest the opportunities for wealth that these unfamiliar biological resources presented. But the imposition of new property laws limited these indigenous responses, and Pacific cattle frontiers ultimately became the driving force behind Euro-American political and commercial domination, under which native residents lost land and sovereignty and faced demographic collapse. Environmental historians have too often overlooked California and Hawai'i, despite the roles the regions played in the colonial ranching frontiers of the Pacific World. In *Cattle*

Colonialism, John Ryan Fischer significantly enlarges the scope of the American West by examining the trans-Pacific transformations these animals wrought on local landscapes and native economies.

Traces of History presents a new approach to race and to comparative colonial studies. Bringing a historical perspective to bear on the regimes of race that colonizers have sought to impose on Aboriginal people in Australia, on Blacks and Native Americans in the United States, on Ashkenazi Jews in Western Europe, on Arab Jews in Israel/Palestine, and on people of African descent in Brazil, this book shows how race marks and reproduces the different relationships of inequality into which Europeans have coopted subaltern populations: territorial dispossession, enslavement, confinement, assimilation, and removal. Charting the different modes of domination that engender specific regimes of race and the strategies of anti-colonial resistance they entail, the book powerfully argues for cross-racial solidarities that respect these historical differences.

In Unsustainable Empire Dean Itsuji Saranillio offers a bold challenge to conventional understandings of Hawai'i's admission as a U.S. state. Hawai'i statehood is popularly remembered as a civil rights victory against racist claims that Hawai'i was undeserving of statehood because it was a largely non-white territory. Yet Native Hawaiian opposition to statehood has been all but forgotten. Saranillio tracks these disparate stories by marshaling a variety of unexpected genres and archives: exhibits at world's fairs, political cartoons, propaganda films, a multimillion-dollar hoax on Hawai'i's tourism industry, water struggles, and stories of hauntings, among others. Saranillio shows that statehood was neither the expansion of U.S. democracy nor a strong nation swallowing a weak and feeble island nation, but the result of a U.S. nation whose economy was unsustainable without enacting a more aggressive policy of imperialism. With clarity and persuasive force about historically and ethically complex issues, Unsustainable Empire provides a more complicated understanding of Hawai'i's admission as the fiftieth state and why Native Hawaiian place-based alternatives to U.S. empire are urgently needed.

During the colonial period in Guyana, the country's coastal lands were worked by enslaved Africans and indentured Indians. In "Creole Indigeneity," Shona N. Jackson investigates how their descendants, collectively called Creoles, have remade themselves as Guyana's new natives, displacing indigenous peoples in the Caribbean through an extension of colonial attitudes and policies. Looking particularly at the nation's politically fraught decades from the 1950s to the present, Jackson explores aboriginal and Creole identities in Guyanese society. Through government documents, interviews, and political speeches, she reveals how Creoles, though unable to usurp the place of aboriginals as First Peoples in the New World, nonetheless managed to introduce a new, more socially viable definition of belonging, through labor. The very reason for bringing enslaved and indentured workers into Caribbean labor became the organizing principle for Creoles' new identities. Creoles linked true belonging, and so political and material right, to having performed modern labor on the land; labor thus became the basis for their subaltern, settler modes of indigeneity. A contradiction for belonging under postcoloniality that Jackson terms OC Creole indigeneity. In doing so, her work establishes a new and productive way of understanding the relationship between national power and identity in colonial, postcolonial, and anticolonial contexts.

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