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ABOUT THE SERIES
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Narrating Native Histories aims to foster a rethinking of the ethical, methodological, and conceptual frameworks within which we locate our work on Native histories and cultures. We seek to create a space for effective and ongoing conversations between North and South, Natives and non-Natives, academics and activists, throughout the Americas and the Pacific region. We are committed to complicating and transgressing the disciplinary and epistemological boundaries of established academic discourses on Native peoples.

This series encourages symmetrical, horizontal, collaborative, and auto-ethnographies; work that recognizes Native intellectuals, cultural interpreters, and alternative knowledge producers within broader academic and intellectual worlds; projects that decolonize the relationship between orality and textuality; narratives that productively work the tensions between the norms of Native cultures and the requirements for evidence in academic circles; and analyses that contribute to an understanding of Native peoples' relationships with nation-states, including histories of expropriation and exclusion as well as projects for autonomy and sovereignty.

Decolonizing Native Histories represents an innovative effort to motivate dialogue between scholars living in the North and South, academics and nonacademic activist intellectuals, indigenous and nonindigenous researchers, and the different but overlapping forms of knowledge that arise out of these subject positions. Bringing together research on Native Latin America, North America, and the Pacific, this book enquires into a series of pressing issues: How do debates over Native sovereignty vary over the three regions? What does it mean to be an indigenous researcher, and how might nonindigenous scholars most effectively collaborate with their Native counterparts? How should scholars—whether Native or non-Native—who are committed to Native struggles ask hard questions of activists? What routes must we take to decolonize scholarship in the twenty-first century? The answers, which range from examinations of Native status in Hawai'i and Easter Island, to evaluations of collaborative research and writing techniques in Latin America, and to approaches to race as a critical component of nativeness in North America, all contribute to the dialogue we will need to decolonize our scholarship in the new millennium.