Editor's Column

Collateral Resilience

MANY THINGS CAME TO ME DURING MY FOUR WEEKS AT SPAULDing Rehab: consolatory e-mails, cards, some flowers, and a care package from *PMLA* that kept me going for the entirety of my stay. What I never expected was a translation of a story by the Japanese writer Shiga Naoya, sent by Scott Miller, dean of the College of Humanities at Brigham Young University (BYU) and the translator.

I had visited BYU—for a symposium entitled, with singular prescience, On Being Vulnerable—just three weeks before being struck by a car. Miller was in attendance almost the entire time. We talked briefly, and I learned that his missionary work in Japan had affected him deeply, leaving him with an abiding love for Japanese cinema and early sound recordings, as well as literature of all genres, all periods.

"Impressions from Kinosaki," the story by Shiga, features a protagonist recuperating at the Kinosaki hot springs to avoid contracting a spine disease after being struck by a train. There is no plot, just a sequence of musings as he encounters a dead wasp, a rat pierced through the throat by a skewer but still struggling to survive, and a newt that he accidentally kills. Hermetic in its eerie details, the story nevertheless spoke to me, in my matter-of-fact surroundings at Spaulding, with great immediacy. I read it at one sitting and felt unaccountably peaceful at the end.

Was it the last line: "At least I managed to avoid contracting the spine disease"? Was it the luminous prose of the translator, an unobtrusive conduit for Shiga's equally unobtrusive art? Or was it the teasing coincidence between that story and my life, an offbeat forecast of my chances for survival, as gratefully received as it was unlooked for? Miller had no idea of me, or of my accident, when he translated the story. Yet here I was, an ideal recipient for his work—ideal, precisely because it was only by the merest chance that I read it at all. Why was

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there this outsized satisfaction in being a left-field beneficiary, coming out of nowhere and getting a boost as a side effect?

Col is the term that occurs to me now, as I think back to the night when I stayed up reading "Impressions from Kinosaki," feeling the joy of reconnection as I got deeper and deeper into the story. *Col e* is, of course, the standard military parlance, exploiting our fatalistic sense that all side effects are harmful. All the more reason to counter it by giving some attention now to its antithesis, a downstream phenomenon emerging on the other side of the spectrum. For just as harm radiates outward from its intended target to a much larger circle of recipients, the chance to rebound also cascades in unexpected ways, bearing fruit in circumstances far removed from its primary sphere of operation.

That primary sphere is never for a moment in doubt at BYU. The university is owned by the Church of Jesus Christ of Latter-day Saints (LDS) and run under the auspices of its Church Educational System. Approximately ninety-nine percent of the students and ninety-five percent of the faculty members belong to the church ("Working"). In such a faith-based environment, it makes sense that the dean of the College of Humanities should be a scholar of Japanese, for just as the Mormon faith is the university's spiritual foundation, languages—the vehicle of its missionary work—are its honored guests. BYU "teaches more languages at an advanced level than any other university in America," observed John R. Rosenberg in 2006, when he was dean of the College of Humanities (qtd. in Fronk). A decade later, the coverage is even more impressive. BYU now offers classes in more than sixty languages; seventy-seven percent of its students speak a second language (LDS Church News).

This language-friendly environment, boasting many freshmen and sophomores just returning from their missions and speaking and writing at a level comparable to that of language majors graduating from other universities, has inspired the BYU faculty to develop challenging pedagogies, making languages the innovative edge of campus life.[1] Amid the steadily declining language enrollments in the United States, BYU's flourishing language programs are especially noteworthy (Looney and Lusin).

Collateral resilience has no better testing ground than this university. Faith-based education is central to the mission of BYU; languages, however honored and flourishing, serve an instrumental function. Still, what can be done on this footing is not trivial. For the field coverage here is impressive even as a side benefit, allowing most of the primary languages of Africa, Asia, Oceania, and the Americas to be taught: Akan, Aymara, Bengali, Bicolano, Burmese, Cakchiquel, Cambodian, Cantonese, Cebuano, Dari, Fijian, Guarani, Haitian Creole, Hindi, Hmong, Ilangot, Indonesian, Japanese, Javanese, K'iche', Korean, Laotian, Malagasy, Malay, Mandarin Chinese, Maori, Maya, Mongolian, Navajo, Pashto, Persian, Quechua, Samoan, Swahili, Tagalog, Tahitian, Tamil, Thai, Tongan, Twi, Urdu, Vietnamese, Waray, and Xhosa. Given this critical mass of spoken tongues, a further side benefit is the emergence of indigenous languages as a galvanizing force at BYU: not a relic from the past but an innovator shaping the future of the university and affecting every aspect of its intellectual life, taking higher education into the twenty-first century and beyond.[2]

A comparison with the University of Washington (UW) is helpful here. One of the five most innovative universities in the world according to the Reuters 2018 rankings (Holtz), UW is innovative not least in building a collaborative network around indigeneity, anchored by the Department of American Indian Studies (AIS). The AIS is celebrating its fiftieth anniversary this year with its new Center for American Indian and Indigenous

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Studies, a research hub for the natural sciences and social sciences no less than for the arts and humanities. Linking all three UW campuses, this center enables AIS to go full steam in what it does best, fostering partnerships among multiple academic units and with the general public.[3] No department better exemplifies the two strengths of the university singled out by the UW president Ana Mari Cauce: "interdisciplinary collaboration" and "public service mission" (qtd. in Holtz).

Resurgent indigeneity is, of course, not limited to the United States, but a worldwide phenomenon. The United Nations (UN) has been promoting it since 1982, when the Working Group on Indigenous Populations was established in Geneva. The First International Decade of the World's Indigenous Peoples was launched in 1994. The Declaration on the Rights of Indigenous Peoples was adopted by the UN General Assembly in 2007, with 144 nations in favor, 4 votes against, and 11 abstentions ("United Nations Declaration").[4] In 2016, the General Assembly adopted a resolution proclaiming 2019 the International Year of Indigenous Languages.

The robust indigenous presence at UW reflects this general trend meshed with the unique history of the state of Washington, highlighted by its largest city, named after Chief Seattle, the leader of the Duwamish and Suquamish tribes when the settlers arrived. The apotheosis of Chief Seattle's much-disputed 1854 speech into an environmental manifesto coincided with the rise of Seattle as a premier green city in the 1980s.[5] But it is probably another iconic document associated with Chief Seattle—the 1855 Treaty of Point Elliott bearing his signature—that has had an even greater impact on the politics, economics, law, and higher education in the state, and in the nation as a whole.

The tribes who signed the Treaty of Point Elliott relinquished most but not all their claims to the land and retained fishing, hunting, and harvesting rights, the right to health care, and the right to education in the form of an agricultural and industrial school ("Treaty with the Dwamish").[6] The terms of this treaty would reemerge as key legal issues in the twentieth and twenty-first centuries.[7] They would also lay the groundwork for the rights-affirming, practice-rich ethos at the UW School of Law, an ethos extending to multiple schools and departments, making indigeneity a force for change across the entire curriculum.

The primacy of Native American law became evident to all when tribal fishing rights were upheld in 1974 by George Boldt, a United States district court judge, in the landmark case, *United States v. Washington* (Thrush 190). In its wake, the UW School of Law established the Native American Law Center in 1999 to partner with the twenty-nine federally recognized tribes in the state, carrying on the work begun by the pioneer in the field, Ralph W. Johnson. Johnson taught at the UW School of Law for forty-four years. His writings on American Indian law have been cited more than three hundred times by the United States Supreme Court and circuit and district courts. The Native American Law Center now provides internships to Native American students and acts as a resource for governments, tribes, and individuals in the Pacific Northwest, Alaska, and across the nation. Its Tribal Court Public Defense Clinic partners with the Tulalip and Muckleshoot tribes to give students hands-on training as indigenous legal counsels. It is the only such clinic in the United States. In tandem with this hands-on training, the Native American Law Center also offers concentration tracks in both the master of law (LLM) and master of jurisprudence (MJ) programs, covering subjects ranging from indigenous governance to international human rights to comparative environmental justice. Just as the UW School of Law was the first in the United States to offer a course on American Indian law, the Native American Law Center is similarly innovative

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FIG. 1
The lobby of the Allen Library at the University of Washington, Seattle.

in placing its LLM within the Sustainable International Development Program, linking indigenous rights directly to the environment, while highlighting "the international law origins of American Indian law" ("UW Law").

With law as a key partner, indigeneity becomes a catalyst across the university and a spur to further innovations. At the medical school, the Indian Health Pathway Program, launched in 1992 through the efforts of Walt Hollow, its first Native American graduate, introduces all students, non-Native as well as Native, to community health care. At the School of Social Work, Karina Waters, a member of the Choctaw Nation, codirects the Indigenous Wellness Research Institute, designated a center of excellence by the National Institutes of Health. Bringing together academics and Native communities for knowledge sharing, the institute hosts, among other things, the Living Breath Symposium, a forum for issues affecting indigenous women and tribal food sovereignty. At the School of Aquatic and Fishery Sciences, the commitment to "diversity, equity, and inclusion" helps foster a scientific culture attentive to indigenous rights in the use of aquatic resources ("Diversity"). The School of Marine and Environmental Affairs, meanwhile, is creating a new position for an assistant professor of health and environment in arctic indigenous communities, conducting its search jointly with AIS. At the iSchool, the first information and library science school in the world to honor the "stipulate[d] educational rights" of tribal treaties, indigenous knowledge is one of the four initiatives in its strategic plan for the future ("North American"). At the School of Education, the Native Education Certificate Program, launched in the summer of 2018, forges a vital link between UW and community-based teachers.

Language revitalization is at once a collateral effect and a causal agent in this en-

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vironment, making indigenous languages a generative force across the university. At the Burke Museum of Natural History and Culture, the Northwest Coast Ethnographic Collection, the fifth largest collection of ethnographic materials in the United States, features indigenous sounds in the Pacific Voices gallery and the exhibit *Coast Salish Peoples and Languages*. Lushootseed, once spoken in various dialects by native tribes around Puget Sound, is the first thing a visitor sees in the Allen Library, the main library at UW, Seattle. Installed in 1994 as a permanent architectural feature, the bilingual motto, "ʔuʔəƛ̓cəb ʔə kaẇqs tiʔəʔ sləx̌il dxʷʔal tiʔəʔ ʔalʔal ʔə syəyəhub" ("Raven Brings Light to this House of Stories"), runs across the lobby and reappears on every floor of the library (fig. 1). Bilingualism is also the guiding principle for wəɬəbʔaltxʔʷ—or Intellectual House—a longhouse-style gathering place for Native American students, which opened in 2015. In such an environment, it is not surprising that Lushootseed is being taught once again after a hiatus of twenty years, first in an informal class in the spring of 2018 and now as a for-credit course, American Indian Language—Salish, taught by Tami Hohn in the Department of American Indian Studies.[8]

Indigenous languages are vitally present on other UW campuses as well. *Lakota Emergence*, an exhibit sponsored by the Simpson Center for the Humanities, was hosted by UW, Bothell, in early 2019 (fig. 2).[9] Showcasing the work of sixteen Oglala Sioux artists retelling the Lakota creation story through objects from the Sioux Indian Museum, the exhibit at once acknowledges the 1868 Fort Laramie Treaty[10] and gestures to a duration considerably longer, predating and outlasting the treaty ("Lakota Emergence Exhibit"). In the same spirit, the Earthly Impressions Symposium in March 2019 featured among its speakers Margaret Noodin, the Anishinaabe linguist and poet.[11] Looking beyond the United States, the Simpson Center also funds the Annual Summer Institute on Global Indigeneities, now in its third year.[12]

Such system-wide efforts are probably hard to replicate. BYU cannot match UW in every instance, if only because it does not have a medical school or a school of aquatic and fishery sciences. Still, collateral resilience seems to follow much the same pattern at both universities, cascading around an indigeneity that emerges as both beneficiary and actor. BYU's Clark Law School, like its counterpart at UW, is a pioneer in American Indian law, taught by two faculty members: Micalyn Steele, a member of the Seneca Nation, and Larry EchoHawk, a member of the Pawnee tribe, the first Native American to serve as attorney general of Idaho, subsequently the assistant secretary of the interior for Indian affairs during the Obama administration. Likewise, indigenous pedagogy is the



FIG. 2

Micheal Two Bulls, . . . *That Night, They Dreamt of Unknown Landscapes*. A work of mixed media featured in the exhibit *Lakota Emergence*, at the University of Washington, Bothell.

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ground for innovation at the McKay School of Education. Celebrating the crucial contributions of the Navajo code talkers during World War II, the McKay School urges teachers "not to generalize about Native Americans," since "each tribe holds its own traditions and way of life" ("American Indian"). Toward that end, it points us to an online directory showcasing tribe-specific projects, including *Saponi Town*, a Web site documenting the history of the Saponi, Tutelo, Occoneechee, Eno, and Cheraw tribes of Virginia, collectively known as Blackfoot; *Protect the Earth*, the Web site of the Anishinaabe Niijii; the Black Elk archives of the Lakota; and *Teaching about Thanksgiving*, the Web site of the Fourth World Documentation Project ("Native American Culture").

Innovative pedagogy is by no means limited to the McKay School of Education. A tech-savvy indigeneity, backed by BYU's well-developed IT infrastructure, is on display in a remarkable teaching resource, *Quechua Realwords*, a collaboration between Janis Nuckolls, professor of linguistics, and Jeremy Browne, associate research professor and coordinator of the Digital Humanities and Technology Program. Unlike other language Web sites, *Quechua Realwords* is dedicated to the melodious speech and expressive hand gestures integral to Quechua (fig. 3). Its corpus of such expressive words (or "ideophones") is accompanied by videos of the sounds and hand movements recorded on-site, a testimony to Nuckolls's friendship with indigenous speakers and a practical demonstration of what language instruction might aspire to.[13]

Indigeneity at BYU, as at UW, is both an index to the future of the university and a catalyst shaping that future. The minor in Native American studies, housed in BYU's Department of History, is forward-looking in just that way, its innovations most vividly exemplified by one of its junior faculty members, Brenden Rensink. Rensink has written an award-winning book, *Native but Foreign: Indigenous Immigrants and Refugees in the North American Borderlands*, a study of how the Crees, Chippewas, and Yaquis were treated alternately as political refugees and illegal immigrants when they fled to the United



FIG. 3
A still image from a video posted on the Web site *Quechua Realwords*.

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Fig. 4
Dana Gluckstein, *Quechua Boy, Peru*, 2006, photograph. Courtesy of the artist.

States from Canada and Mexico. He is also the general editor of the Intermountain Digital Public History Project, and the host and producer of the podcast *Writing Westward*. A voice on public radio and a consultant for the Native American Rights Fund, he weighs in on current events, drawing parallels between the plight of the Crees in the nineteenth century and our twenty-first-century refugee crisis ("Ignored and Deported").

This versatile indigeneity—using every available platform to build alliances—was the inspiration for three linked exhibits at the BYU Museum of Art: *Dignity: Tribes in Transition*, by Dana Gluckstein (fig. 4); *Refugee Trilogy*, by Rick Shaefer; and *Albanian Stories*, by Adrian Paci. *Dignity*, made up of fifty-five black-and-white photos spanning three decades of Gluckstein's work, began touring museums around the world in 2010 to celebrate Amnesty International's fiftieth anniversary and to persuade the United States to sign on to the UN Declaration of the Rights of Indigenous Peoples (Harris). On view at BYU in 2018, these exhibits bring into focus the dignity of immigrants and refugees, too often seen only as victims but emerging contextually here as people with hope, with claims to the future. "The rights of indigenous peoples and the rights of refugees" are "the questions that underpin all three of these exhibitions," said Kenneth Hartvigsen, who curated the show. "Do we believe that people everywhere have a right to live in a safe environment and have a right to define themselves, who they are, where they belong, what they want to believe, and how they want to live?" (qtd. in Porter). Answering with a yes born of hard lessons, and looking to a future that it can create only collaboratively, resilient indigeneity gives us a road map to the future of higher education itself.

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Notes

1. On LDS missionary service, see "Facts and Figures."

2. The resilience of indigeneity at BYU, in 2019, must be contextualized against the troubling relations between the LDS and the Native peoples of Utah. In 1847 the Mormons

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settled in the Salt Lake valley—a buffer between the Shoshone and the Ute. Conflict did not arise until the settlements were extended south into the Utah valley, a major trade crossroads and subsistence area for the Ute people. Brigham Young espoused a moderate policy toward the Native Americans in line with the church's belief that they were "Lamanites," ancestors of the tribes of Israel, and initiated some missionary efforts. As Mormon settlements expanded north and south, however, Native communities were increasingly displaced, leading to the Walker War (1853–54) and the Black Hawk War (1863–68), attacks on white settlements that the tribes carried out to avoid starvation. For an illuminating account of how Mormon theology and policy both reflected and unsettled the racialized religious history of the United States, see Mueller.

3. The same collaborative, multidisciplinary, public-facing ethos also characterizes the departments of American Indian studies at the University of Arizona, the University of Minnesota, and the University of California, Los Angeles.

4. The four votes against were by Australia, Canada, New Zealand, and the United States, all of which subsequently reversed their position.

5. Chief Seattle's speech, delivered in Lushootseed, was translated into Chinook jargon (an Indian trade language) and into English by those in the audience. For the many versions of the speech and the rise of the so-called environmental version, see Furtwangler.

6. It is important to remember, however, that the reservation and other promised benefits were not extended to the Duwamish tribe, one of the treaty's signatories, who turned over 54,000 acres of their homeland, which today contains the cities of Seattle, Renton, Tukwila, Bellevue, as well as Mercer Island and much of King County ("Treaty of Point Elliott").

7. For the ongoing importance of the Treaty of Point Elliott to indigenous rights, see Thrush 189–93. For the latest development, in 2019, see the Supreme Court case reported by Totenberg. My thanks go to Jesse Oak Taylor for bringing this case to my attention.

8. Lushootseed was taught by Vi Hilbert, the last native speaker of the language, in the 1980s, but only intermittently after her retirement in 1988.

9. The dedicated work of William E. Hartmann at UW, Bothell, was crucial in bringing *Lakota Emergence* to campus. Related events, part of the project *Creating Survivance*, were held at the Bothell and Seattle UW campuses and included faculty members from all three UW campuses. Special thanks to Denise Grollmus, communication manager at the Simpson Center, for gathering material about *Lakota Emergence* and about UW in general.

10. The treaty of Fort Laramie, meant to bring peace between the United States government and the Lakota tribes, created the Great Sioux Reservation, including the sacred Black Hills of Dakota, designated for exclusive tribal use. In 1874, however, General George A. Custer led an expedition into the Black Hills, accompanied by miners seeking gold. Once gold was found, the miners began moving into the Sioux hunting grounds and demanding protection from the United States army. In 1876, Custer, leading an army detachment, encountered an encampment of Sioux and Cheyenne at the Little Bighorn River. The detachment was annihilated, but the United States would continue its battle against the Sioux in the Black Hills, confiscating the land in 1877. To this day, ownership of the Black Hills remains a subject of legal dispute between the United States government and the Sioux.

11. Other speakers include Chris Teuton, chair of AIS at UW, and Chadwick Allen, the associate vice provost for faculty advancement and the codirector of the Center of American Indian and Indigenous Studies.

12. Global indigeneity is also the focus of Allen's scholarly work.

13. For Nuckolls's friendships in the Quechuan community, see "Linguistics and Friendship."

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