

**COLLABORATION AND CAPACITY BUILDING IN THE
CLASSROOM: A DECOLONIZING TEACHING AGENDA TO
CREATE A CADRE OF INDIGENOUS RESEARCHERS**

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Introduction

RECENT SCHOLARSHIP AUTHORED BY INDIGENOUS PACIFIC ISLANDERS frequently problematizes the role of outsiders conducting research in Oceania. This obviously links to the fact that Oceania is the most heavily colonized region in the entire world.¹ Although not the focus of this article, these indigenous critiques emerge simultaneously with broader discussions about critical methodology, and discussions that blur the boundaries between insider and outsider, or indigenous and nonindigenous (see Tengan, Ka'ili, and Fonoti, this issue). For example, when the indigenous world and the "outside" world, through colonization, become closely integrated, the notion of "indigenous" becomes complicated.

This article draws on the different positionalities of the authors as researchers in Oceania, and envisions the use of the classroom as a primary location for collaboration and capacity building. By developing and teaching an introductory class in socio-cultural anthropology (Anthropology 101) at the University of Washington (UW) in the Spring of 2009, the authors explore opportunities for modeling collaborative anthropology. Our notion of collaborative anthropology draws on both participatory methods of our discipline as well as the centuries old community-based collaboration

practiced by Samoans and Marshallese. The classroom can serve as a model for capacity building that can extend to our research locations, and our shared responsibility to build a pool of indigenous researchers in Oceania and beyond.

Our Positionalities: Privileging the Indigenous without Dismissing the Nonindigenous

Students who make their way to anthropology usually get some exposure to indigenous methods as models for advocacy work with communities in Oceania and beyond, but there are not many opportunities for students to learn about the methods and approaches to working with indigenous communities from indigenous scholars. Rochelle is the only Pacific Islander in the Anthropology Department's graduate program. The first class in Indigenous Anthropology was taught by a Native graduate student in the Spring of 2009. The university has difficulty recruiting and retaining qualified Pacific Islander students at an undergraduate level. Pacific Islanders have the lowest freshman retention rate on campus (Office of Minority Affairs and Diversity, University of Washington). There are no Pacific Islanders on the university's faculty,² and there is no Pacific Islands Studies program, but there are Pacific Islanders on staff at the university who do work above and beyond their job descriptions to bring their perspectives, insights, and knowledge to support classroom learning about Oceania.³

Fonoti

During my first year at the UW, I took Rachel Chapman's seminar⁴ on Alter/Native Anthropology which prompted me to consider the space I occupy as an alter/native anthropologist. In her syllabus, Chapman describes "native anthropology" as "the spectrum of ideas, insights and projects of individuals and groups engaged in the study of their own 'home'—the place or places from which they claim to originate, or in which, because of an intimate connection, they might be considered or consider themselves 'insider,' 'indigenous' or 'native'" (Chapman, 2006). As a diasporic Samoan studying anthropology, I am most passionate about studying these sites or "homes" for which I have multiple allegiances. I have noted elsewhere (Tengan, Ka'ili, and Fonoti, this volume) how my journey as an anthropologist is not conventional. Over the last four years, I have discovered the immense potential alter/native anthropologists have in enlisting a set of anthropological "tools" to assert a specific political agenda. The process of self-reflexivity through the articulation of positionality and

perhaps most importantly, genealogies (family, intellectual, community, etc.), enables us to critically gauge and assert the intangible “stuff” that makes our lives ever so complex. Self-reflexivity was emancipating for someone like me. As I struggled to reconcile the perplexing identities and genealogies in my own life, I composed the following poem:

A Self-Reflexive Moment

For academic purposes
 I am labeled
 Pacific Island Scholar
 another native daughter—
 indigenous and homegrown
 a classic example
 of the alter/native anthropologist;
 Bearing cultural baggage
 as Sia’s⁵
 FAT BROWN WOMAN—
 a hybridization
 of German, Scottish,
 (possibly Chinese but never verified)
 and of course
 most importantly
 Samoan
 proportions.
 And no,
 I don’t consider myself afa kasi⁶—
 as both
 my parents are Samoan!
 Yet my genetic palate
 I offer as
 a complex rendering
 of my ancestors
 historical encounters
 with papalagi⁷—
 as Christian misionare
 aimless beachwhalers
 seafaring convicts
 Marxist capitalists
 and marooned military
 men.

I am the by-product
 of American and New Zealand
 educational systems
 i Samoa i Sasae⁸
 ma Samoa i Sisifo⁹—
 where my
 high school's¹⁰
 motto was
 ATAMAI E TAUTUA MO SAMOA;
 atamai being the pursuit of wisdom
 and tautua as the service one offers
 for Samoa,
 o le atunuu pele
 e mitamita ai le agaga!¹¹
 But I cannot go back
 just yet
 to what Jerome Grey¹²
 describes as the greatest place of all
 Where SAMOA is green and blue
 And lush with beauty—
 instead I find myself rooted
 Here in Amerika
 the Promised land
 of milk and honey—
 where people drive around in SUVs
 with an unlimited cash flow
 to wage in casinos
 on Indian reservations
 featuring buffets
 symbolic of cornucopia.
 Here in Amerika
 the land
 of opportunity
 extended branches of aiga¹³
 finance
 multiple fa'alavelave
 such as weddings,
 funerals and festive
 graduations;
 church dedications
 and various

forms of monetary
solicitation
both here,
and back there—back home.

As I reflect upon my reflexivity in this poem, I am aware of how anthropology found me rather than vice-versa. My engagement with self-reflexivity as an anthropological “tool” per se, enables me to identify the various subject positions and epistemological claims I assert as an indigenous anthropologist within our beloved Oceania. For instance, the “historical encounters” I identify through my genealogical connections to specific spaces and places as a diasporic Samoan affirm how critical race, class, and gender are as indexes of articulation. Why is anthropology slow to acknowledge how we indigenous researchers are products of our environment? Building upon the notion that anthropology has found me, the question I now ask myself is why had it not found me sooner? In my reflexive state of questioning, why didn’t anthropology seem like a viable career path I could pursue as a young Samoan female scholar? Perhaps this is why I see the necessity for the development of indigenous anthropology in/of Oceania. For me, teaching embodies a decolonizing anthropological project to advocate and promote social equality and justice for other indigenous anthropologists and researchers like me.

As an undergraduate, I majored in English literature at Brigham Young University (BYU) Hawai‘i which prompted a teaching career.¹⁴ In the classroom, I wanted to teach and inspire my students to do more than write coherent and grammatically correct essays. If we consider our genealogies an important component of indigenous anthropology (see introductory piece by Tengan, Ka‘ili, and Fonoti, this volume), I must acknowledge my own intellectual genealogy with Paul Spickard, an historian who inspired me to think about an instructor’s positionality and pedagogy within the classroom. Spickard’s interest in exploring how people negotiate ethnic and cultural identities on a daily basis made me realize how critical diaspora or movement was in my own development as an individual and aspiring scholar. At the UW, I have been fortunate to teach my own class focusing on U.S. Contemporary Pacific Islander Cultures. I am also teaching a similar course at South Seattle Community College, the first course taught by a Pacific Islander at that institution. In these classes, I strive to use positionality as a marker to gauge the complexity of identity claims among Pacific Islander cultures and communities and am always fascinated by the connections students make with their own identities or life journeys.

My positionality in the Pacific is complicated and reflects multiple identities and hybridity. I am a Caucasian American woman from the East Coast where my immigrant grandparents settled. I grew up beside the Atlantic Ocean in Rhode Island, surrounded by the seas. My parents were educators and always stressed the importance of the humanities and social justice. My dad was a professor so my family was fortunate to travel overseas during his sabbatical and see the world from a non-American lens. In high school, I decided I wanted to join the Peace Corps to continue explorations of variance in the world, whether cultural, linguistic, or in terms of equity.

I joined the Peace Corps after college and was assigned to the Marshall Islands. As I've discussed elsewhere (Barker 2004), for two years I became the 11th child of a Marshallese family on a remote outer island. I was a school teacher on an island with no running water or electricity, 15 families, one church, one school, and no stores. I lived in a thatch hut on the family compound. I hunted for crabs in the rocks and coconut husk piles after school with my brothers and sisters to help feed the family. I bought the flour, rice, Crisco oil, mosquito coils, and other necessities for the family whenever supply ships came by. The family took great pride in teaching me to speak Marshallese, the family and clan's history, and legends about the land we lived on. I was horrible at scraping the skin off of the fire-roasted breadfruit with a piece of broken glass because I always pierced the skin. The mats that I tried to weave from pandanus were comically crooked and led to endless jokes amongst us all. I did pretty well, however, at spotting the trails of cleaned rocks that octopus leave behind (as they suck the living organisms from the rocks) so my Marshallese brothers apparently found some utility in bringing me along for octopus hunting.

When I finished the Peace Corps, the linguistic and cultural knowledge I acquired helped me secure a job working for the Marshall Islands Embassy in Washington, D.C. to advance the Republic of the Marshall Islands (RMI) Government's political agenda with the United States. I spent 17 years in that position. While living and working in the Marshall Islands I confronted the horrors of the social and environmental injustices surrounding the U.S. testing of nuclear weapons during the Cold War (Barker 2004; Johnston and Barker 2008). To bring my academic and professional interests together, I worked full time at the Embassy during the day and went to graduate school at night. I chose Anthropology as a discipline because of its well-developed methods and ethics, but also because it allows us to foreground our empathy and compassion as we investigate how issues, such as weapons testing, disrupt the lives of communities. Anthropology also

allowed me to examine the colonial roots of the exploitation that took place in the Marshall Islands. As an American citizen, I felt a deep responsibility to address the hardships my government inflicted on the Marshallese.

I will never know what it is like to be Marshallese—I will never speak the language with native fluency, and I have opportunities that the majority of Marshallese women do not, such as the ability to live and reproduce on land that is not contaminated with radiation. By the same token, the Marshallese certainly are not the “other” to me; they are my friends, and adopted family. I share 20 years of love, friendship, and intertwined lives with the Marshallese. My life, and the life of my American family living in Seattle, is enriched by my Marshallese family and friends.

I consider my work with the Marshallese a success when I can work myself out of a job. The RMI Embassy in Washington, D.C. hired me because I had a skill set about the U.S. Government that was initially absent at the Embassy. I passed those skills onto my colleagues, and eventually a Marshallese woman took my position. I moved to a supporting role where I could telecommute from Seattle. While telecommuting, the former Chair of the UW Anthropology Department, Miriam Kahn, invited me to teach classes in applied anthropology. These classes were helpful to the mission of the Embassy because as part of their coursework students at UW assisted Marshallese immigrants in the United States.

In March of 2008, there was a change in leadership in the RMI Government. I shifted to lecturing full time at the university and continue my relationships with Marshallese immigrants in Seattle and the Pacific NW. Many Marshallese come to the United States to escape the structural violence of the healthcare system in the Marshall Islands. For example, there is no oncologist in the Marshall Islands despite the inordinate amounts of radiation released in the nation, and the well-documented link between cancer and radiation exposure. The mobility of the structural violence is evident today in Hawai‘i, where because of diminishing budgets, many policymakers and local people want to deny chemotherapy and other costly healthcare services to Marshallese immigrants. Marshallese who come to the mainland in search of better healthcare, like many in the Seattle-based community, locate services for indigent populations at the public hospitals. The lack of services available to the U.S.-based Marshallese, as non-U.S. citizens, essentially means that they become recolonized in the United States.

As I become more U.S.-based with young children and responsibilities that situate me in America, my involvement with the Marshallese has shifted from the islands and the geographic locations of people’s exposure

to radiation, to their efforts to access adequate healthcare, increasingly in the United States and Seattle area. Similarly to my role at the embassy, I will know my teaching is successful when I can work myself out of a job, and the university hires a Pacific Islander to offer these and other courses. Until that time, I am committed to building a cadre of indigenous researchers.

I am not Marshallese and I am not indigenous, but I empathize with and share the goals of Indigenous Anthropology. I join in the critique of Western epistemologies and methodologies, and the need to decolonize our research that Rochelle notes in the introduction to this text.

Our Classroom Collaboration

In her seminal 1999 book, Linda Tuihwei Smith discusses the importance of indigenous scholars taking control of research in their communities, and of foregrounding indigenous voices. As Smith notes, the act of research is critical to decolonization because it frames the compelling questions the community needs to ask and initiates discussion about how to address local challenges. Building on her 1999 work, in a 2004 article Smith identifies building research capacity as the foundation for creating a community of indigenous researchers:

... building Pacific research capacity and capability is almost by definition about building networks, synergies, and collaborations within and across parts of the Pacific as well as building the researchers and the systems that support research within and across Pacific communities . . . to not build capacity is to guarantee that the Pacific will remain a place that is authored and represented by non Pacific researchers and scholars. (Smith 2004: 14–15)

As teaching collaborators working with Oceanic communities, we explore opportunities to bring Smith's goals to fruition in our local context at the university. Despite the recent attention to participatory methods that serve the needs of communities, anthropology lacks methodological and ethical guidelines for collaboration between researchers with different positionalities (Mitchell and Baker 2009). As these guidelines evolve, it is important to consider differing challenges, risks, and responsibilities for research partners and for the communities where we work (Mitchell and Baker 2009).

While Rochelle is away from campus completing her fieldwork, students still need to learn about Indigenous Anthropology, particularly its methods

and ethics, yet there is no opportunity for them to learn from a Pacific Islander. Whatever institution of higher learning hires Rochelle after she completes her PhD will have this much needed capacity. Given this scenario, should a nonindigenous, non-Pacific Islander teach these perspectives until the university hires a qualified indigenous researcher from Oceania? Training of future indigenous scholars needs to take place, even in the absence of qualified indigenous instructors. This presents universities with conundrums that require difficult conversations about race, privilege, and research. Until there are an adequate number of Oceanic scholars to train the next generation, we must think about how all instructors can indigenize their classrooms to adequately represent indigenous issues and concerns (see Teaiwa 2005b).

Indigenous Anthropology and the Decolonization of Oceania

In many ways, the goals of Indigenous Anthropology parallel the efforts of a regional movement to decolonize Oceania. As noted from our own complex positionalities, there are no simple dichotomies between “outsider” and “insider” researchers, and identities are not static or bound (Teaiwa 2005a). Existing methods for collaboration with locals still situate the skills and abilities to conduct research with the outside visitors who partner with community members (Lamphere 2004). This approach fails to recognize the diasporic movement of Oceanic communities—physical proximity to the homeland does not define a group (McGrath 2002)—and the complex identities of both researchers and “local counterparts.”

Oceanic people are global. They increasingly receive the same western research training as “outside experts.” Consequently, a new generation of Oceanic scholars, as seen in this collection, is engaged in a recontextualization of their positionalities as scholars and islanders. Diaspora is not just about moving away from the homeland and staying there, it is about maintaining ties to multiples places, communities, and traditions (Teaiwa 2005a; D’Alisera 2004). Diasporic communities are constantly trying to articulate their evolving identities that extend from the Academy to the islands. This same self-reflexivity is occurring across the discipline with nonindigenous researchers who increasingly recognize that acquiring language skills or knowledge about a community does not make them “experts.”

The disciplines of Cultural Studies and Pacific Studies articulate processes for the decolonization of Oceania (Teaiwa 2005a); anthropology has not. Epeli Hau’ofa is the starting place to envision our discipline’s contributions to decolonization. Anthropology has a rich tradition of methods and ethics that can provide meaningful and tangible assistance to

the region's decolonization priorities. If we are serious about developing and implementing an anthropological blue print for decolonization in Oceania, it is imperative to provide indigenous scholars with the training needed to conduct their own research (Denzin 2008; Smith 2004) to draw on the strengths of their locally-based knowledge. It is presumptuous and oversimplified to assume that there is equity in an arrangement where outside researchers and community members bring different, but mutually important knowledge to bare (Lamphere 2004). Rather, communities need to direct their own social transformation and decolonization process, including the research agenda that enables communities to better understand and respond to social issues (Smith 1999). Outsiders can still play a role, and as our collaboration demonstrates, indigenous and nonindigenous anthropologists benefit from diverse perspectives. In a partnership, our diverse skills and positionalities become assets that enrich our understanding of the complexities of contemporary Pacific Islanders. Our classroom experiences can extend to the field. In the classroom we illustrated the benefit of breaking down stereotypes as "insiders" or "outsiders" and demonstrated how much better our understandings of an issue are when we include diverse perspectives. In the case of the Marshall Islands, the Marshallese leaders and community members know exactly how they want to proceed with decolonization. They are proactive in using anthropology's methods and ethics which keep the outsider firmly in the background while drawing on the discipline's skills to reach their objectives (Barker 2004). As Marshallese emigration to the United States increases, so will the need for a collaborative approach that can draw on Marshallese and American perspectives to broker and negotiate the challenges of immigration.

Researchers help support the changes that emerge from communities (Minkler and Wallerstein 2003), but the context and conditions for that change has to be prescribed by the indigenous communities involved (Denzin 2008).

In Oceania the adverse implications of colonization are evident on the bodies of people, in the scars that pock mark the land, and the persistent pollution of the waterways. The depth and complexities involved in overcoming these challenges means that everyone with moral ties to the community, as Denzin and Giardina (2007) note, must dedicate themselves to the social transformation envisioned by the community. To overcome these obstacles and improve the self-determination of communities ravaged by colonialism, we need to harness the talents of all who have moral ties to and compassion for the struggles at hand. In Oceania, the struggles resulting from colonization are not just situated in the island communities, but also in the public policies of the United States and other former colonizers

that allow for the immigration of structural violence, along with Oceanic populations: the structural violence of the systems that result in inadequate healthcare, education, and participation in the economy move from island communities to the diasporic locations where islanders reside in the post-colony. This is evident, for example, in the education system in the Marshall Islands. In 1986 when the Marshall Islands became independent from the United States, the Marshallese needed a transformative education system that could prepare people for the challenges of unraveling more than 400 years of Spanish, German, Japanese, and American colonization. What the Marshallese inherited, however, was an education system that neither prepares students for life in the islands, nor to participate in the world economy. The violence on the health and bodies of the people facing persistent poverty and unemployment links to the failures of the education system. These conditions do not stop with immigration to the United States, however, as noted by Hilda C. Heine, the first Marshallese to obtain a PhD (in education). Heine notes how the U.S. education system labels students from the Freely Associated States (FAS), like the Marshall Islands, as educationally deficient:

Instructional approaches are . . . new and different in the United States. Where students may be expected to problem solve and make decisions independently in any American classroom, island students may be reluctant at first to step outside of normal family practices in which problem solving and decision making are shared. In many cases, some of the values that were supported and encouraged in island schools no longer apply in the United States. For example, "borrowing" from a friend without asking permission is an acceptable practice for most people growing up in the FAS; it is not acceptable in American schools, and students often get into trouble for doing so. School staff who may not have the cultural understanding and sensitivity often view these differences as "deficiencies." Consequently, the children appear to them to be "unprepared," "uninterested," and "unmotivated." (6)

In the postcolony, the structural violence of the education system marginalizes Micronesians both in the islands of their ancestors and in their diaspora. Diaspora is not something new to the region.

Nineteenth-century imperialism erected boundaries that led to the contraction of Oceania, transforming a once boundless world into the Pacific Island states and territories that we know today. . . . The new economic reality made nonsense of artificial boundaries, enabling the

people to shake off their confinement. They have since moved, by the tens of thousands, doing what their ancestors did in earlier times: enlarging their world, as they go, on a scale not possible before. Everywhere they go—to Australia, New Zealand, Hawai'i, the mainland United States, Canada, Europe, and elsewhere—they strike roots in new resource areas, securing employment and overseas family property, expanding kinship networks through which they circulate themselves, their relatives, their material goods, and their stories all across their ocean, and the ocean is theirs because it has always been their home. Social scientists may write of Oceania as a Spanish Lake, a British Lake, an American Lake, even a Japanese Lake. But we all know that only those who make the ocean home, and love it, can really claim it as their own (Hau'ofa 2008, 34).

By and large, the Oceanic students coming to our classrooms in the United States do not come directly from the islands, due in large part to educational disparities. As Smith notes, education is the major barrier to Oceanic populations conducting their own research (Smith 2004). At South Seattle Community College where Rochelle currently teaches, one-fourth of her students are diasporic Samoans born and raised in the United States. After familiarizing diasporic students with the existing literature about their communities, she encourages them to critique these representations and to consider the role they can play in rearticulating more accurate and respectful histories of Samoan communities.

Classroom Methods and Indigenous Anthropology

We agree it is imperative to create a cadre of indigenous researchers with genealogical ties to Oceania. In our own case, collaborative teaching provided an opportunity to explore ideas and methods to indigenize the classroom. This process also illuminates the richness of our discipline for both indigenous and nonindigenous students. Our goal is to inspire qualified students, including indigenous students, to pursue graduate studies, and for all students to enter the working world with a willingness to consider multiple perspectives.

In our Anthropology 101 class, we never asked the sixty-one students how they self-identified by race or ethnicity, but we guess that just under half of the class was mixed ethnicity or non-Caucasian. The demographics of the class allowed us to draw on a multitude of student experiences and to demonstrate how the positionality of the students influenced their perspectives. In this way, students brought their own indigenous and nonindigenous viewpoints to the classroom.

As anthropologists we often talk about our field sites as the communities where we work. As teachers, however, our first community is our classroom, and we apply the same methods and ethics for participatory engagement and learning in the classroom that we often use in the field (Jacob 1995). As classroom collaborators, we show the students how both of us came to know Oceania intimately, but through different means, and how we, as researchers, educators, and advocates, benefit from working together. Through collaborative teaching we not only assist with the goal of training future indigenous researchers, but we also build the capacity of everyone to recognize and appreciate the strengths of combining different positionalities and expertise. These explorations illuminate our areas of mutual interest, strengthen our rapport, and prompt us to conceptualize the implications of our teaching methods in the field. We hope to undertake collaborative fieldwork to continue our advocacy with Oceanic communities.

In our design of the Anthropology 101 class, we considered pedagogies that recognize a variety of learning styles (see McKeachie and Svinicki 2006). Educators trained in collaboration-focused approaches to anthropology often utilize Paulo Freire's notion of *praxis*, or putting knowledge and theory together for practical purposes in the classroom. Teaching is a form of praxis because it demonstrates to students the utility of their knowledge (Greenwood 1999). Praxis is particularly evident in classes with service-learning or problem-solving/participatory learning approaches.

To make the students active participants in the class from the beginning, we asked them what we could do as teachers to facilitate their learning. Based on their input, we used lots of PowerPoint, multimedia, and visuals, and we kept our lectures short, not longer than 15–20 minutes. Even though the class was on the larger side, students regularly participated in discussions either as an entire class, in small groups, or with one other classmate. Our classroom time and the assignments emphasized active learning, such as getting out of the classroom and doing participatory observation at a variety of locations on the campus. We gave students an opportunity to express their learning in a variety of forms to recognize the diverse learning styles of our students, such as the ability to work on papers as individuals or as part of a group.

Based on our own observations of diverse learning styles in Oceania, we incorporated a multitude of learning formats in the class. We included storytelling, genealogies, and oral tradition in the class while simultaneously deemphasizing exams and memory-based grading (see Heine 2002), such as showing video footage of Holly interviewing Marshallese Downwinders

in a courtroom context. From Rochelle's experiences in her previous classrooms, we dispensed of the midterm and the final. Instead, we administered weekly assessments that allowed students to apply their weekly readings to issues in the world around them. For example, we asked them to apply anthropology to their daily lives by considering the intersections between their readings on nuclear history and a current events article from the *New York Times* about nuclear arms proliferation in North Korea. Some of our most successful methods included an idea by Richard Robbins (Robbins 2008a, 2008b) where Rochelle sat in a chair while the students filed in on the first day of class. While Holly welcomed students to the class, Rochelle recorded her observations as an anthropologist would in the field. Although initially caught off guard, the students chuckled at Rochelle's findings and the reflections on student culture and immediately saw that the class would apply anthropology to their daily lives. On another day we had students work in pairs to examine the contents of their backpacks and what these objects revealed about themselves as individuals and as a class. The students turned the exercise back on us and asked us to share what was in our bags, too, so the discussion extended to include social expectations and hierarchies. Borrowing again from Richard Robbins (Robbins 2008a, 2008b), we had the class deconstruct a McDonald's happy meal as a way to talk about links between food, income, corporations, and well-being. Because the class met at lunchtime, students were particularly happy to earn the different contents of the box for their responses. For the last day of class, Rochelle organized a potluck and talked about the importance of food and community building in Oceania. This opened the door for all our students, whether from Africa, Latin America, Eastern Europe, and Oceania, Jewish or more typically American households, to talk about the role of food in their own communities and for students to again see anthropology in their everyday lives.

For the final assignment of the class, students put their learning into action (praxis) by writing a letter to the editor about a case study they researched during the quarter. Most student letters discussed how institutions with power and control adversely impact local communities, particularly in colonial contexts such as French Polynesia and Taiwan, and how the violence of nuclear weapons testing often continues in the form of structural violence as impacted communities need, but cannot get access to adequate healthcare or environmental cleanup.

While the activities we describe above aided the learning of both indigenous and nonindigenous students, these teaching opportunities allowed us to demonstrate the importance of giving voice to a variety of perspectives, and to show why anthropology is an exciting and relevant discipline. We

also believe that these methods allowed us to indigenize the classroom by exploring perspectives from Rochelle and other indigenous students, but also by comparing and contrasting those views from a nonindigenous lens, such as Holly's and other students. What was nice about our class is that it brought together people from diverse backgrounds and gave them an appreciation for the assaults of nuclear weapons on indigenous peoples around the world, and how privilege and colonialism exacerbate and complicate those sufferings.

What we enjoyed the most as teachers, and what the students told us resoundingly in their course evaluations, is the value placed on creating a sense of community in the classroom and the importance of understanding multiple perspectives. Students reported unanimously that they felt comfortable participating in the class, even though it was larger than most discussion-based classrooms, and that they preferred the weekly assessments to midterm and final exams. Feedback from the students affirms the effectiveness of team teaching that allows for multiple perspectives, and for instructors to teach about topics they are passionate about. Some of the written student feedback included:

The teacher effort was amazing. You teach off each other and have an effective and respectful dialogue w/students—in class and in office hours! Really feels warm, inviting, comfortable & like a community! Especially appreciate how welcoming you are in discussions of classroom things.

I would leave class after we had had an insightful/stimulating discussion feeling very amped up and found myself applying ideas to my own life.

Both Holly and Rochelle ... made the class interactive and interesting.

Any other anthropology class would focus on just culture and how to evaluate them, but linking concepts of anthropology with communities that have been affected by modernization puts a whole new perspective on how our world can be brought together.

Conclusions

Through our collaborative work, we discovered the intersections between Indigenous Anthropology and participatory methods of research. As our

discipline contemplates the inherently moral and political aspects of research (Denzin and Giardina 2007), we found it instructive to explore how Anthropology can benefit from Indigenous Anthropology's agenda to respect the morals and interests of communities. As this volume demonstrates, Oceanic populations are exploring opportunities to use research to facilitate social transformation, particularly in postcolonial contexts, and are demanding control of the right and power to envision their own futures.

From our own experiences, we've reached a juncture where we fully appreciate the benefits of team teaching and the enrichment that comes from offering students multiple perspectives, something we are trained to do as anthropologists. By the same token, diminishing higher education budgets make team teaching more challenging. The classroom is a beginning place to develop rapport, trust, and interests, and to present students with a wider array of perspectives to facilitate learning. Classroom collaboration, when it includes indigenous and nonindigenous teachers, also creates a fertile ground for finding linkages between Indigenous Anthropology and other areas of the discipline. We found our experience particularly useful because it allowed both of us to consider ways to indigenize the classroom, both jointly and in the future when we are not able to teach together. The classroom can serve as a model for considering strategies for disseminating the theories and methods emerging from Indigenous Anthropology. As indigenous anthropologists articulate their theories and goals, we would like to hear more conversation about a collective strategy to share these ideas with indigenous and nonindigenous scholars and students for the benefit of Oceania and beyond.

NOTES

1. With the exception of Tonga, which claims to have never been colonized, all of the Oceanic nations have been colonized by outside powers at some point in history. Several nations remain colonized, such as French Polynesia, Wallis & Futuna, American Samoa, Guam, and the Commonwealth of the Northern Marianas.

2. There is a Filipino professor at UW who self-identifies as a Pacific Islander.

3. In particular, the authors want to acknowledge and thank Alejandro Espania, Ink Aleaga, Kiana Fuega, and Mark Stege for their energy and commitment to help all students gain an appreciation for an Oceanic perspective.

4. Rachel Chapman designed a course titled *Alter/Native Power: Exploring Alter/Native Strategies from Inside Anthropology Out* in Spring 2006.

5. Sia Figiel, a celebrated Samoan writer/poet wrote a poem "The Fat Brown Woman" in 1997.

6. Half caste.
7. Euro-American.
8. American Samoa.
9. Western Samoa.
10. I attended Samoa College in Apia, Western Samoa, and graduated in 1990.
11. I am proud of my beloved country Samoa.
12. Recording artist Faanana Jerome Grey is known for his well known "We are Samoa," which is extremely popular amongst Samoans globally.
13. Family.
14. From 1995 to 1999, I taught English composition and writing at BYU Hawai'i and at the National University of Samoa in Apia.

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