

ANTH 303: INDIGENOUS CULTURES TODAY
Dr. Max Forte
office hours: Mondays, 2:00pm--5:15pm, H-1125-11
e-mail: info@openanthropology.org

FIRST PAPER: Identity, Evolutionism, Extinctionism

→ value: 25% of the final course grade
→ marked out of 25 points

→ maximum of 4 pages, double-spaced, 12 pt font. (Times New Roman)
→ 1-inch margins on all sides (5 points deducted for incorrect format)
→ name on the paper, pages numbered (5 points deducted otherwise)
→ staple the pages together (lost pages will affect the grade)
→ based entirely on course readings and lectures

→ to be submitted at the start of class on February 3, 2009

THEME & QUESTIONS: "...theories and policies against indigeneity..."

If colonial conquest is what created the conditions for defining "indigenous" into existence, it also established the boundaries and motivations for defining indigenous peoples out of existence. To establish a fixed identity is to establish its boundaries, to control that identity, to stick it in place, and as circumstances change it then permits the possibility of diminishing the number of people who can claim that identity.

- So when we speak of 'fixing identities in place' what do we mean, and what are some modern examples?
- Though we did not detail how various evolutionist thinkers defined indigenous, and what their assumptions of what is indigenous may have been, we did speak about other ways they theoretically put indigenous peoples 'in place', with some predictions as to what would happen to them. What are the different, key positions taken by evolutionists in these regards?
- With a fixed notion of indigenous identity, and an idea of where indigenous peoples fit into the 'scheme of things,' policies followed that suited or justified certain ideas about 'where' indigenous peoples belong and in what condition. Provide some key examples of such policies, and organize them conceptually in terms of how they were similar or different.

[Ways to think about this problem: the first paragraph provides the overall theme, the basis for a structure of an argument (you might disagree with the argument as provided, but our first step here is to clearly grasp the argument to begin with). The questions that follow the thematic statement can be visualized as an upside down pyramid, starting 'small' and 'basic' with each subsequent question building on answers to the previous one(s), getting 'broader' and 'heavier' as we move from the theoretical to the practical. Of course reality can be more complex than that, with the desire for certain practices provoking the necessary scientific or ideological justifications, or reshaping each other in practice. For the sake of manageability we need to leave such observations aside for the moment.]