

## Red Power: North American Indigenous Movements

### Session 10

**Alfred, Gerald Taiaiake. 2005. *Wasáse: Indigenous Pathways of Action and Freedom*. Peterborough ON: Broadview Press. (First Words, 19-38)**

1. What are the primary principles of what Alfred himself calls “resurgence”? Compared to “resurgence” as used in the course, how is his approach much more delimited and specific?
2. What is “the politics of pity”?
3. Armed confrontation or non-violent resistance: which path does Alfred advocate and why?
4. What has been the problem with what Alfred calls “the economic revolutions”?
5. What is Taiaiake’s position on economic development and self-governance?
6. Ultimately, what do you think Taiaiake is outlining as the two most important aims of resurgence? (Hint: think in terms of “self” and “other”)

**Nagel, Joane. 1996. *American Indian Ethnic Renewal: Red Power and the Resurgence of Identity and Culture*. New York: Oxford University Press. (Ch. 5, The Politics of American Indian Ethnicity: Solving the Puzzle of Indian Ethnic Resurgence, 113-157)**

1. Nagel claims that the material and symbolic worth of American Indian identity has increased since the 1960s. Please explain the main factors that led to this transformation in value.
2. How did assimilation programs backfire, according to Nagel?
3. How did urbanization lead to increased Indian activism?
4. In which ways were the Black Power and Red Power movements linked? Were the links direct ones?
5. Describe, in condensed form, the political and symbolic importance of the Alcatraz occupation.

**Champagne Duane. 1997. “Self-determination and Activism Among American Indians in the United States 1972-1997.” *Cultural Survival Quarterly*, 21.2: <http://209.200.101.189/publications/csq/index.cfm?id=21.2>**

1. On what grounds can the period since the 1960s be called the “self-determination era” in the US?
2. As in Nagel’s chapter, Champagne argues that the Alcatraz occupation was an event of foundational importance for Red Power Activism. List the reasons he gives for making this claim.
3. Did legal and institutional changes governing education and religion produce the conditions that one could call a resurgence of Native tradition?

**Deloria, Vine, Jr. 1994. *God is Red: A Native View of Religion*. Golden, CO: Fulcrum Publishing. (Ch. 1, The Indian Movement, 4-24)**

1. Deloria raises a very interesting point about the so-called privileges of Indians and the need for them to be made “equal” to the rest of America? In reality, what does this entail, as he explains?
2. What are the origins of the urban Indian movement, according to Deloria? From what you have already read, why is this movement important?
3. Please note the “fish-ins” (also mentioned in Nagel’s chapter) and the Gallup protest.
4. Was there anything in common underlying the numerous local Indian protest occupations of the 1960s and 1970s? Is it reasonable to speak of “resurgence” and, in the context established by this chapter, what meanings does the term begin to acquire?
5. Were the early Indian protests an “Indians only” affair?
6. Grave robbing—this is an important issue raised by Deloria which throws into bold relief the relations between anthropologists and Native peoples in the US. What are the main dividing/uniting lines? Which side appeals to you more?
7. In Deloria’s view, what were the positive results of the more radical activism of AIM members?