

ANTH 303 – INDIGENOUS CULTURES TODAY: Identities, Histories, and Resurgence

Course Director:

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Winter Semester, 2009

03 credits

6 January - 7 April, 2009

Meeting days and times:

Tuesdays: 2:45pm–5:30pm

Campus: SGW, Room: H-433

Course Website:

<http://www.openanthropology.org/ANTH303/>

"The journey that we are on is a living commitment to make changes in our lives and to transform society. By recreating our minds and bodies and lives, regenerating our cultures, and surging against the forces that keep us bound to our colonial past, we are recovering what it is to be indigenous. This path we are on is a warrior's path, a kind of *Wasáse*—a ceremony of purification, unity, strength, and commitment to action. Onkwehonwe have always fought for survival against the Settlers' drive to annihilate our existence. Our fight is a struggle to defend the lands, the communities, and the languages that are our heritage and our future. The Settler society is continuing to try to erase us from the landscapes they have invaded and now claim as their own. Our survival demands that we act on the love we have for this land and our people. This is our answer to Empire. Our power is a courageous love. Our fight starts now."

—Gerald Taiaiake Alfred

A. INTRODUCING THE THEMES OF THIS COURSE

This course seeks to grapple with a number of "mainstream" narratives that claim to depict the contemporary situation of indigenous peoples. For at least the past two centuries Western scholars and others have predicted the demise of indigenous cultures and identities. We have all encountered the often repeated exclamation that indigenous societies are living in danger of extinction, given that they are rooted in socio-cultural and ecological landscapes that have undergone radical transformations while the power of transnational corporations and states only seems to increase as modernization makes greater inroads. Indigenous societies are thus often written about in non-indigenous media in pathological terms, peoples headed towards self-destruction, plagued by alcoholism, domestic abuse, and disease. Cultural change is also often equated with *loss* when speaking of indigenous cultures and identities. The question of who can now proclaim to be a "real Indian" is increasingly becoming voiced and debated, quickly becoming one of the front lines in the struggle to recover indigenous identities.

An emphasis on "loss" seems to disqualify indigenous peoples from the future, while denying them agency in the present. Today's challenges are many of the same that indigenous peoples have had to confront for the past five centuries, and rather than crumbling in the face of world capitalism, indigenous cultures today are still many, varied, and in various cases showing new signs of revitalization. These observations are not meant to deny or evade the many tremendous, sometimes genocidal, forces that have been at work against various indigenous societies, as it is a recognition that indigenous peoples and cultures remain to struggle against those challenges, and reproduce themselves in the very act of confronting those challenges. This is what a contemporary study of indigenous cultures ought to be about.

Indigenous cultures today are active in trying to create their own futures and appropriating global resources for their own culturally specific purposes. Indigenous cultures are actively engaged in multiple projects of preservation, renewal, and self-transformation, whilst facing an array of new difficulties, both within and from the wider societies in which they are located.

Indigenous cultures today have been engaged in new resurgence movements since at least the 1960s, seeking to protect and reaffirm their cultures and communities, while often confronting nation-states, corporations, or hostile members of the wider societies they inhabit, not to mention dealing with political cleavages internal to indigenous communities. Indigenous peoples are also increasingly coming to organize themselves on a transnational basis of considerable scope, via such organs as the United Nations, through their own regional and hemispheric confederations, and via indigenous media.

This course will invite students to critically address the following questions:

- 1) How are indigenous peoples and their traditions treated in contemporary anthropology?
- 2) How is indigeneity currently being defined and articulated? By whom? Why?
- 3) What are the challenges that confront indigenous peoples in representing and organizing themselves?

As the reader will detect from these questions and the title of the course, this course is framed within the present tense.

Given the potentially vast and unwieldy nature of the course, reading materials, lectures, films and case studies will focus primarily on Canada, the United States, Latin America, the Caribbean, Australia and New Zealand. Asia and Africa were mostly excluded largely due to the brevity of this course, and the fact that they exceed the scope of the instructor's expertise.

The ultimate thematic focus is *resurgence*. *This is not a general survey course describing indigenous cultures everywhere*. To aid us, we have a reader containing many prominent articles and chapters by some of the leading scholars, activists and advocates in the field. Students will find a considerable array of concepts, debates and other stimulating information to engage with.

B. COURSE QUESTIONS

There are many—very many—possible angles of entry for a course titled “Indigenous Cultures Today.” However, as the course title suggests, we are speaking in fact of *indigenous cultures*, acknowledging that they *exist*, and we are speaking about them *today*, which means this is not another exercise in digging for fossils (what the course director uncharitably calls “bone stroking” and “pottery fondling”) or memorizing reports written by colonial governors as if they were uncontested truths. Given these parameters, this course utilizes three basic concepts: identity, tradition, and resurgence.

In progressing through this course, here are some key questions to ask ourselves. Students should be able to competently address these questions as a result of taking this course. The first three are repeated from above.

- (1) How are indigenous peoples and their traditions treated in contemporary anthropology?
- (2) How is indigeneity currently being defined and articulated? By whom? Why?
- (3) What are the challenges that confront indigenous peoples in representing and organizing themselves?
- (4) Are genocide and extinction the same?
- (5) How do we evaluate the “disappearing Indians” paradigm?
- (6) What are the differences between survival and revival? Is either concept useful?

- (7) How is "assimilation" internally flawed even while it has been attempted as a practice?
- (8) When and why is *defining* indigenous identity "important"? Are there dominant and resistant definitions? What is the role of self-identification?
- (9) How is indigeneity reproduced in the present?
- (10) Is tradition static or dynamic? Does tradition have to be static to be "real"?
- (11) What are the challenges posed by resurgent indigeneity to the modern nation-state?
- (12) How do we conceive of "resurgence"? Where do we look to find examples of resurgence?
- (13) Some indigenous self-representations can be "essentialist." So what?

C. COURSE GOALS and INTENDED OUTCOMES

The study of contemporary indigeneity remains vital and relevant to understanding modern settler states such as Canada and Australia, as well as states with indigenous majorities such as Bolivia and Guatemala. It is hoped that students will leave this course with a new and deeper appreciation of the continued presence and the politics of protest and dissent that are being brought to the fore by many indigenous communities and movements across North and South America, Australia, New Zealand, and the Caribbean.

Students intending to pursue further studies in anthropology, either at the undergraduate or graduate level, will find many of the issues, questions and theories presented in this course to be a very valuable basis on which to build. Students aiming at careers in the media, government, development or education should emerge with greater respect if not sympathy for contemporary indigenous peoples and their struggles.

D. EXPECTATIONS and RESPONSIBILITIES

As a student in this course, you are responsible for taking notes in this course: the course director does not distribute lecture notes, nor will he schedule special one-on-one sessions to tutor students who missed class. If you miss class, your only option is to get the notes from a colleague. Ultimate responsibility for acquiring course content rests with the student. Lecture *outlines* will, however, be available on the course website.

Regular attendance will clearly boost your chances for a successful outcome in this course, and knowing that students understand this means that the instructor will not need to take attendance. Given the large number of students enrolled in this course, there is little chance of achieving widely inclusive discussion, and there is no formal participation grade. Nonetheless, it has been widely observed that students who invest a lot in class discussion get more out of their course and perform much better overall.

As a student, you are also responsible for doing all assigned readings. Readings must always be completed in time for each new week. You are invited to make a contribution to class discussions, and to raise questions about anything that you find was not clearly explained, or is problematic in some other way.

As the course director, it is my responsibility to present lectures that help to clarify, explain and further deepen reading materials. It is also my responsibility to coordinate discussion sessions that serve to review key themes and questions presented by the readings, explain their relevance, and stimulate your engagement with the course material. I am also available for private advising during office hours.

As the course director, it is also my responsibility to fairly, critically, and dispassionately evaluate your degree of engagement, understanding and application of all course materials. It

is my job to ensure that a record is made of the extent of your success in getting as much out of this course as possible.

E. ORGANIZATION of the COURSE

Usually, lectures will take place during the first half of class. Sometimes, however, lectures may extend beyond that. The role of the lectures is supplementary to the readings. There is very limited class time and thus vital course content is to be found in the readings. Having said that, in many if not most cases it will be very difficult to gain a solid understanding of the readings without the lectures. The lectures attempt to fill in, extend, clarify and explain the readings, and in some cases provide additional material which is not covered in the readings.

Discussion sessions, focused on the readings (and in some cases films), are a vital component of this course. In these sessions students will be asked to review, summarize and explain key themes of each assigned reading, as well as raise questions about aspects they did not fully understand, or points they felt were neglected. We should always feel free to openly debate the many contentious issues that will be presented. Students are asked to actively take the initiative and reflect on what they are reading and hearing, and to voice their opinions.

However, students should feel encouraged to always read in addition to whatever is assigned in the course, and the outcomes of additional, independent work tend to be strikingly positive where student success is concerned.

F. COURSE REQUIREMENTS AND GRADING

As the due date for each assignment draws near, I will circulate detailed assignment sheets in class (and on the course website). *It is critical that you also enter a valid e-mail address in your "MyConcordia" account in order to receive important messages.*

The list of assignments, and their respective proportion of the overall grade, are as follows:

FIRST PAPER: Identity, Evolutionism, Extinctionism

- 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)
- based entirely on course readings and lectures
- submitted in class
- value: 25% of the final course grade
- marked out of 25 points
- Assigned: **January 20**
- Due: **February 3**

SECOND PAPER: "Real" Indians, "New Settings"

- 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)
- based entirely on course readings and lectures
- submitted in class
- value: 25% of the final course grade
- marked out of 25 points
- Assigned: **February 17**
- Due: **March 3**

THIRD PAPER: Anthropologists and Indigenous Peoples

- 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)
- based entirely on course readings and lectures
- submitted in class
- value: 25% of the final course grade
- marked out of 25 points
- Assigned: **March 10**
- Due: **March 24**

FOURTH PAPER: Indigenous Resurgence Struggles

- 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)
- based entirely on course readings and lectures
- submitted **in the instructor's office**, H-1125-11, between 5:00pm and 6:00pm, or, dropped off in the mailbox marked FORTE, Dept. of Sociology & Anthropology, anytime before 5:00pm.
- value: 25% of the final course grade
- marked out of 25 points
- Assigned: **April 7**
- Due: **April 21**

Please Note:

No late work is accepted in this course. Any work that is late is automatically assigned a grade of zero. Only in extreme cases will late work be accepted, pending full and original documentation, and the final decision rests with the instructor.

Arrangements for Late Completion should be negotiated and arranged with the instructor *before* final grades are due. Only the most compelling reasons, with convincing documentation, can be considered. *Please keep in mind that the instructor will most likely not accept requests for late completion.*

There will be *no* supplemental work.

Do *not* call the main office for course-related inquiries.

Please avoid coming to class late as other students have regularly complained about the disruptions that this can cause, especially when it is a regular occurrence and students enter the room at all times.

Grading

For all work done in this course you will receive a numerical grade which will be converted to a letter grade when final grades are processed. To translate numbers into letter grades, please consult the following chart, which is copied from a faculty handbook in the Department of Sociology & Anthropology. *It is vital that you understand that the characterizations below (i.e., "excellent") are central in guiding the instructor's evaluation of the quality of a paper.* In other words, students who feel they deserve an "A" are burdened with explaining why they think their work is "excellent."

A paper that covers all of the basics, in a reasonably competent fashion, without major flaws, is deemed "satisfactory." One that has few flaws, and shows an advanced understanding, writing and analytical ability is deemed "very good." A paper that leaves virtually no room for improvement, demonstrating that the student has taken considerable initiative, showing sophisticated understanding and ability, is deemed "excellent."

A+	90-100	} EXCELLENT	C+	67- 69	} SATISFACTORY	D+	57- 59	} POOR
A	85- 89		C	63- 66		D	53- 56	
A-	80- 84		C-	60- 62		D-	50- 52	
B+	77- 79	} VERY GOOD	} VERY POOR			F or FNS	40 (30-49)	
B	73- 76					R	20 (0-29)	
B-	70- 72							

In general, student work is assessed in the following manner. Student assignments are evaluated in comparison with each other, normally done by the instructor assembling a random sample and highlighting the best elements of each paper, which then forms the template by which papers are judged. The paper(s) that come(s) closest to achieving the highest standards for student work will receive the highest grades. Students are evaluated on the extent and depth to which they have utilized assigned readings (when applicable). Students are also evaluated on their ability to successfully apply key course concepts to their own writing. Analytical and conceptual clarity (the argument does not contradict itself repeatedly, the writer stays focused, any concepts used are defined, concepts are related to one another when applicable, pros and cons are considered, assertions are supported with evidence or logic), are vital elements of a paper deemed to be "very good" or better. Structure, logical organization, and effective writing are of substantial importance. In the case of research papers, students that demonstrate having taken initiative by covering a reasonably wide and diverse range of sources will be appropriately rewarded.

Specifically, this is the structure for assessing points for your papers (marked out of 25 points):

ESSAY FORMAT: 3 points maximum

- just having an Intro., Conc., paragraphs = 1 point
- point for a strong, comprehensive introduction (none for an average introduction)
- point for a good concluding paragraph that does more than just summarize or repeat, one that reserves some of the most important insights based on the work presented

LOGICAL ARGUMENT: 4 points maximum

Qualities to look for:

- clear argument, that is consistent and without contradictions
- follows the outline of the question (does not not reduce the question, does not reinterpret the question to mean something entirely different, addresses all components of the question)
- non sequiturs should count for a deduction of at least 1 point
- no generalizations from a single case
- does the structure of the argument support the author's intentions?

CONCEPTS: 6 points maximum

- shows understanding of the key concepts used in the course, relevant to that particular paper
- used the concepts that were necessary to answer the question

→ more advanced work may refine the concepts, challenge the integrity or utility of the concepts, raise issues concerning the ways that concepts are used in particular theories

SUBSTANTIATION: 12 points maximum

- evidence, simply put
- fairly detailed, good examples, relevant support from course materials
- judicious selection of materials needed to answer the question
- shows evidence of having grasped key course content
- more advanced work will raise questions, problems, insights concerning course materials

Academic Regulations

Section 16 (Academic Information: Definitions and Regulations) of the Undergraduate Calendar will be strictly administered - particularly on deadlines, Failing Grades, Administrative Notations, Late Completions='INCompletes' (Grade/INC), 'Failed No Supplementals' (FNS), 'Did Not Writes' (Grade/DNW). Make sure you get a copy of the undergraduate calendar, also available online at <http://registrar.concordia.ca/calendar/calendar.html>, and read that material.

PLEASE NOTE THAT PLAGIARISM is an offence that will not be tolerated. In instances where plagiarism is detected, the instructor is *obligated* by Concordia's Academic Code to report this to the Dean's office. You *must* visit the course website for precise details on what constitutes plagiarism and the penalties this can incur. Alternatively, you may type in the following URLs into the address bar of your Internet browser:

<http://secretariat.concordia.ca/policies/academic/en/Code%20of%20Conduct-Academic.pdf>
= Concordia Code of Academic Conduct in PDF format

<http://cdev.concordia.ca/CnD/studentlearn/Help/handouts/WritingHO/AvoidingPlagiarism.html>
ml = Concordia University Library document to help you Avoid Plagiarism

G. SCHEDULE OF LECTURES AND READINGS

[readings listed below can be accessed online by clicking on the items on the course website at: <http://www.openanthropology.org/ANTH303/syllabus.htm>]

PART ONE: Identity, Evolutionism, Extinctionism

Introduction

1. Tues., January 6

- Overview of course objectives and requirements
- Lecture: “Setting the Stage for Contemporary Indigeneity”

Assigned Readings:

- Hughes, Lotte. 2003. *The No-Nonsense Guide to Indigenous Peoples*. London: New Internationalist & Verso Books. (Ch. 1, Overview, 10-28)
- Field, Les. 1994. “Who are the Indians?” *Latin American Research Review*, 29 (3): 227-238.



The Science, Ideologies, and Practices of Extinction

2. Tues., January 13

- Lecture: “The Capture of the Indigenous in the Social Sciences: Extinction and Evolution”:
 - Theories of Evolution: “Inevitable Decline” in the “Science of Man”
 - Ideologies of Extinctionism: “Providential Decline” & Pathetic Primitivism

Assigned Readings:

- Sahlins, Marshall. 1999. “What Is Anthropological Enlightenment? Some Lessons of the Twentieth Century.” *Annual Review of Anthropology*, 28: i-xxiii.
- Forte, Maximilian C. 2006. “Extinction: Ideologies Against Indigeneity in the Caribbean.” *Southern Quarterly*, 43(4): 46-69.
- Broome, Richard. 2001. *Aboriginal Australians: Black Responses to White Dominance, 1788-2001*. 3rd ed. Sydney, Australia: Allen & Unwin. (Ch. 6, Racism Enshrined, 91-104, 298-299)

Monday, January 19, 2009

- Last day to add winter-term courses.
- Deadline for withdrawal with tuition refund from winter-term courses.

3. Tues., January 20

- Lecture: “Genocide and Ethnocide: Attempting Extinction in Practice”

Film: Assimilation 101 (30 mins., 1991)

Assigned Readings:

- McDonnell, Janet A. 1991. *The Dispossession of the American Indian 1887-1934*. Bloomington and Indianapolis: Indiana University Press. (Ch. 1, Introduction, 1-18)
- Lawrence, Bonita. 2004. “Real” Indians and Others: Mixed-Blood Urban Native Peoples and Indigenous Nationhood. Vancouver: UBC Press. (Ch. 1, From Sovereign Nations to “A Vanishing Race,” 25-44)
- Sissons, Jeffrey. 2005. *First Peoples: Indigenous Cultures and their Futures*. London: Reaktion Books. (Ch. 4, Indigenous Children, pp. 85-112)

First paper, covering Part One, up to and including Jan. 20, is due on Feb. 3



PART TWO: “Real” Indians, “New Settings”

“Real Indians”? “Race” and the Politics of Contemporary Indigeneity

4. Tues., January 27

- Lecture: “Certifiably Indian? Blood Quantum, DNA, Race”

Assigned Readings:

- Harmon, Amy. 2006, April 12. “The DNA Age: Seeking Ancestry in DNA Ties Uncovered by Tests.” *The New York Times*.
- Sturm, Circe. 1998. “Blood Politics, Racial Classification, and Cherokee National Identity: The Trials and Tribulations of the Cherokee Freedmen”. *American Indian Quarterly*, 22 (1-2) Win/Spr: 230-258.
- Churchill, Ward. 2004. “A Question of Identity.” In Stephen Greymorning, ed., *A Will to Survive: Indigenous Essays on the Politics of Culture, Language and Identity*. Boston: McGraw-Hill. 59-94.

5. Tues., February 3

- Lecture/Discussion: “Anxieties over Authenticity and Purity”

Assigned Readings:

- Hitt, Jack. 2005, August 21. “The Newest Indians.” *The New York Times*.
- Garroutte, Eva Marie. 2003. *Real Indians: Identity and the Survival of Native America*. Berkeley, CA: University Of California Press. (Ch. 4, If You’re Indian and You Know It (but Others Don’t)—Self-Identification, 82-98, 186-190)
- Warren, Jonathan W. 2001. *Racial Revolutions: Antiracism and Indian Resurgence in Brazil*. Durham, NC: Duke University Press. (Ch. 1, Posttraditional Indians, 5-33)



Indigeneity in New Settings, I: Urbanization & “Supratribalism”

6. Tues., February 10

- Lecture: “Urban Natives: Supratribalism and Translated Indigeneity”

Film: Urban Natives (30 mins., 1990)

Assigned Readings:

- Cornell, Stephen. 1988. *The Return of the Native: American Indian Political Resurgence*. New York: Oxford University Press. (Ch. 8, The Politics of Indianness, 128-148)
- Sissons, Jeffrey. 2004. “Maori Tribalism and Post-Settler Nationhood in New Zealand.” *Oceania*, 75 (1), 19-31.



Indigeneity in New Settings, II: Indigenous Transnationalism

7. Tues., February 17

- Lecture: "New Routes for Roots: Indigenous Transnationalism"

Assigned Readings:

- Muehlebach, Andrea. 2001. "'Making Place' at the United Nations: Indigenous Cultural Politics at the U.N. Working Group on Indigenous Populations." *Cultural Anthropology*, 16 (3): 415-448.
- Brysk, Alison. 1996. "Turning Weakness into Strength: The Internationalization of Indian Rights." *Latin American Perspectives*, 23 (2) Spring: 38-57.
- Oldham, Paul and Frank, Miriam Anne. 2008. "'We the peoples...' The United Nations Declaration on the Rights of Indigenous Peoples." *Anthropology Today*, 24 (2): 5-9.
- Bowen, John R. 2000. "Should we have a universal concept of 'indigenous peoples' rights'." *Anthropology Today*, 16 (4): 12-16.

Second paper, covering Part Two, up to and including Feb. 17, is due on Mar. 3



Tues., February 24: NO CLASSES, MIDTERM BREAK



PART THREE: Anthropologists and Indigenous Peoples

Anthropologists and Indigenous Peoples: Conflicts and Collaborations

8. Tues., March 3

- Lecture: "Reflecting on Patterns of Anthropological Relationships with Indigenous Peoples" Part One

Assigned Readings:

- Kuper, Adam. 2003. "The Return of the Native". *Current Anthropology*, 44 (3): 389-402.
- Kenrick, Justin and Lewis, Jerome. 2004. "Indigenous Peoples' Rights and the Politics of the Term 'Indigenous'." *Anthropology Today*, 20 (2): 4-9.
- Deloria, Vine, Jr. 1969. *Custer Died For Your Sins: An Indian Manifesto*. London: Collier-Macmillan. (ch 4. "Anthropologists and Other Friends," 78-100).
- Grobsmith, Elizabeth S. 1997. "Growing Up on Deloria: The Impact of His Work on a New Generation of Anthropologists." In Thomas Biolsi and Larry J. Zimmerman, eds., *Indians and Anthropologists: Vine Deloria Jr. and the Critique of Anthropology*, pp. 35-49. Tucson: University Press of Arizona.

9. Tues., March 10

- Lecture/Discussion: "Reflecting on Patterns of Anthropological Relationships with Indigenous Peoples" Part Two

Assigned Readings:

- Morphy, Howard. 2006. "The Practice of an Expert: Anthropology in Native Title." *Anthropological Forum*, 16 (2): 135-151.
- Peace, Adrian. 2003. "Hindmarsh Island and the Politics of Anthropology." *Anthropology Today*, 19 (5): 1-2.

- Weiner, James F. 1999. "Culture in a Sealed Envelope: The Concealment of Australian Aboriginal Heritage and Tradition in the Hindmarsh Island Bridge Affair." *Journal of the Royal Anthropological Institute*, 5: 193-210.
- Field, Les W. (with the Muwekma Ohlone Tribe). 2003. "Unacknowledged Tribes, Dangerous Knowledge: The Muwekma Ohlone and How Indian Identities are 'Known'." *Wicazo Sa Review*, Fall: 79-94.

Monday, March 16, 2009

- Last day for academic withdrawal from two-term and winter-term courses.

Third paper, covering Part Three, up to and including Mar. 10, is due on Mar. 24



PART FOUR: Indigenous Resurgence Struggles

Red Power: North American Indigenous Movements

10. Tues., March 17

- Lecture/Discussion: "Recovery, Re-Identification, Decolonization"

Film: You Are On Indian Land (36 mins., 1969)

Assigned Readings:

- Alfred, Gerald Taiaiake. 2005. *Wasáse: Indigenous Pathways of Action and Freedom*. Peterborough ON: Broadview Press. (First Words, 19-38)
- 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)
- 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>
- Deloria, Vine, Jr. 1994. *God is Red: A Native View of Religion*. Golden, CO: Fulcrum Publishing. (Ch. 1, The Indian Movement, 4-24)



Episodes of Indigenous Struggle, 1

11. Tues., March 24

- Lecture/Discussion: "Bolivia: Indigenous Challenges to Neoliberalism"

Assigned Readings:

- Postero, Nancy. 2005. "Indigenous Responses to Neoliberalism: A Look at the Bolivian Uprising of 2003." *PoLAR: Political and Legal Anthropology Review*, 28 (1): 73-92.
- Fuentes, Federico. 2007. "The Struggle for Bolivia's Future." *Monthly Review*, July-August: 95-109.
- *New Internationalist*. 2008. "I Will Return and I Will Be Millions." April. 4-7.



Episodes of Indigenous Struggle, 2

12. Tues., March 31

- Lecture/Discussion: “Indigenous Rights or Revolutionary Transformation?”

Assigned Readings:

- Varese, Stefano. 1996. “The Ethnopolitics of Indian Resistance in Latin America.” *Latin American Perspectives*, 23 (2): 58-71.
- Nash, June. 1995. “The Reassertion of Indigenous Identity: Mayan Responses to State Intervention in Chiapas.” *Latin American Research Review*, 30 (3): 7-41.
- Esteva, Gustavo. 2001. “The Meaning and Scope of the Struggle for Autonomy.” *Latin American Perspectives*, 28 (2): 120-148.



Episodes of Indigenous Struggle, 3

13. Tues., April 7

- Closing Discussion: “Chiapas and Beyond”

Assigned Readings:

- Harvey, Neil. 1998. *The Chiapas Rebellion: The Struggle for Land and Democracy*. Durham, NC: Duke University Press (Ch. 8, The Zapatista Opening, 199-226)
- Durán de Huerta, Marta. 1999. “An Interview with Subcomandante Insurgente Marcos, Spokesman and Military Commander of the Zapatista National Liberation Army (EZLN).” *International Affairs*, 75 (2): 269-279.

<p>Fourth and final paper, covering Part Four, up to and including Apr. 7, is due on Apr. 21 - submitted by hand in H-1125-11 between 5:00pm and 6:00pm, or dropped off in the mailbox any time before 5:00pm on Apr. 21</p>
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Thank you for participating in this course. Very best wishes for your summer.