

NAIS2300/ANTH4370/SOC3341 – Spring 2023
MW 12-1.20pm

Prof. Denis O’Hearn

Education Building 309

Office Hours: Monday and Wednesday 11-12am and by appointment

As members of the University of Texas at El Paso community, we acknowledge that we are meeting on unceded Indigenous land. We would like to recognize and pay our respects to the Indigenous people with long ties to the immediate region: Lipan Apache, Mescalero Apache, Piro, Manso, Suma, Jumano, Ysleta del Sur Pueblo, Piro/Manso/Tiwa Indian Tribe of the Pueblo of San Juan de Guadalupe, and Tortugas Pueblo. We also acknowledge the nations whose territories include present day Texas: the Carrizo & Comecrudo, Coahuiltecan, Caddo, Tonkawa, Comanche, Alabama-Coushatta, Kickapoo, and the peoples of Chihuahua and northern Mexico from whom most/many of our students descend, such as the Rarámuri, Tepehuan, Wixarrika and Nahuatlaca peoples. Finally, we recognize all of the American Indian and Indigenous Peoples and communities who have been or have become a part of these lands and territories here in Paso del Norte, on Turtle Island. The University of Texas at El Paso honors your history and cultures and we seek greater awareness of the myriad ways in which your legacy can guide us in fruitful partnerships and mutually fulfilling relationships.

If these children were strong enough to survive boarding school indoctrination (many didn't) — then white children are strong enough to learn about it.



Welcome to NAIS2300, the introductory course in the Native American and Indigenous Studies program. This course is designed to be a survey course that will introduce the student to different important subjects in and approaches to indigenous studies *and* to different professors in the indigenous studies program. While we will read a single book as a core text during the first half of the semester

(*Custer Died for Your Sins*), the chapters of that book will be thematic pointers toward other readings on each subject.

In the second half of the semester we will invite visitors from different disciplines in the Liberal Arts to speak to us about indigenous history, politics and law, literature, anthropology, archaeology, museum studies, and others. Each week will include a visiting lecture as well as an activity related to that week's subject.

The course is organized into lecture/discussions on Tuesdays and activities/discussions on Thursdays. The lectures will cover course readings, but my style is conversational so I will always welcome interruptions and discussions. We always learn more by discussing things and asking questions than we will if I hand down "truth" from the front of the classroom. Activities will include movies, podcasts, visitors, field trips, and other things and will be announced during the course.

The core book (*Custer Died...*) is available from the bookstore. Others are on blackboard or the internet. Feel free to order the course book from on-line sources and also feel free to read additional materials that you think might be useful.

Finally, enjoy the course. Hopefully, you will find that Indigenous Studies is a gateway into thinking about the world from a different perspective or perspectives. Some people believe that indigenous people have different world-views from contemporary people. Yet others contend that "modernity" has created a loss of understanding and connection to the earth and its sentient beings, a sort of alienation from nature. If so, an important question might be how, and to what degree, we can recover what we have lost.

Learning outcomes:

1. The ability to critically read texts and analyze the social world around them using basic concepts and ideas derived from significant sociological thinkers drawn from the past and contemporary periods.
2. The ability to communicate effectively both orally and in writing; communication that is coherent, well-developed, and expressive of concepts, ideas, and themes derived from course materials.

3. The ability to express your thoughts orally and to lead discussion.
4. Knowledge of themes and perspectives relating to Native American and Indigenous thoughts and ways.

Outline of course meetings

Jan 18 Week 1: Introduction

Reading:

Custer Died for Your Sins, ch.1

Jan 23, 25 Week 2: Treaties

Readings:

Custer Died for Your Sins, chs.2 and 3

Jo Margaret Mano, “The Iroquois and New York State: Two Centuries of Broken Treaties and Map Lies”

Xavier Scott, “Repairing Broken Relations by Repairing Broken Treaties: Theorizing Post-Colonial States in Settler Colonies,” *Studies in Social Justice*, Volume 12, Issue 2, 2018, pp.388-405.

<https://www.history.com/news/native-american-broken-treaties>

<https://www.smithsonianmag.com/smithsonian-institution/1868-two-nations-made-treaty-us-broke-it-and-plains-indian-tribes-are-still-seeking-justice-180970741/>

Jan 30, Feb.1 Week 3: Anthropologists

Readings:

Custer Died for Your Sins, ch.4

Terence Turner, “Anthropology and the Politics of Indigenous Peoples' Struggles,” *The Cambridge Journal of Anthropology*, Vol. 5, No. 1 (January 1979), pp. 1-43

Bernard Delfendahl, H. Dieter Heinen and Claude E. Stipe, “On Anthropologists, Missionaries, and Indigenous Peoples” *Current Anthropology*, Vol. 23, No. 3 (Jun., 1982), pp. 338-340

Claude E. Stipe, Ethel Boissevain, Ronald J. Burwell, Vinigi Grottanelli, Jean Guiart, Hermann Hohegger, Rodolfo Larios Núñez, Lucy Mair, Martin Mluanda, William H. Newell, Martin Ottenheimer, Glenn T. Petersen, Delbert Rice, Michael A. Rynkiewich, Frank A. Salamone, Robert B. Taylor, Julio Terán-Dutari, Paul R. Turner and Adriaan C. Van Oss, "Anthropologists Versus Missionaries: The Influence of Presuppositions [and Comments and Reply]" *Current Anthropology*, Vol. 21, No. 2 (Apr., 1980), pp. 165-179

Margaret Bruch "My Sisters Will Not Speak: Boas, Hunt, and the Ethnographic Silencing of First Nations Women," *Curator: The Museum Journal*, Volume 57 Number 2 April 2014

Martin Nakata, "Anthropological texts and Indigenous standpoints" *Australian Aboriginal Studies* (Vol. 1998, Issue 2)

Brucac on anthro and indigenous harm: <https://today.uconn.edu/2011/08/the-impact-of-anthropology-on-native-american-culture/#>

Feb 6, 8 Week 4: Missionaries

Readings:

Custer Died for Your Sins, ch.5

Andrew Porter (1997) 'Cultural imperialism' and protestant missionary enterprise, 1780–1914, *The Journal of Imperial and Commonwealth History*, 25:3, 367-391,

Angelique Edmonds, "Sedentary topography: the impact of the Christian Mission Society's 'civilising' agenda on the spatial structure of life in the Roper Region of northern Australia" pp.193-210 in Ingereth Macfarlane and Mark Hannah (editors), *Transgressions: critical Australian Indigenous histories*, ANU Epress, 2007.

Devin Bowles, "Sinful enough for Jesus: guilt and Christianisation at Mapoon, Queensland," pp.211-228 in Ingereth Macfarlane and Mark Hannah (editors), *Transgressions: critical Australian Indigenous histories*, ANU Epress, 2007.

Jessie Mitchell, "Corrupt desires and the wages of sin: Indigenous people, missionaries and male sexuality, 1830-1850" pp.229-249 in Ingereth Macfarlane and Mark Hannah (editors), *Transgressions: critical Australian Indigenous histories*, ANU Epress, 2007.

First encounters: <https://pluralism.org/first-encounters-native-americans-and-christians>

Terrence McCoy, U.S. missionaries have long tried to convert the ‘unreached’ in the Amazon. Now Indigenous groups are fighting back,” *Washington Post*, Oct. 31, 2021

Feb 13,15 Week 5: Leadership

Readings:

Custer Died for Your Sins, ch.9

Denis Foley, “Leadership: the quandary of Aboriginal societies in crises, 1788 – 1830, and 1966,” pp.177-192 in Ingereth Macfarlane and Mark Hannah (editors), *Transgressions: critical Australian Indigenous histories*, ANU Epress, 2007.

Joseph Scott Gladstone and Donald D Pepion, “Exploring traditional Indigenous leadership concepts: A spiritual foundation for Blackfeet leadership,” *Leadership*, 2017, Vol. 13(5) 571–589

Feb 20, 22 Week 6: Government agencies

Readings:

Custer Died for Your Sins, ch. 6

Valerie Lambert, “The Big Black Box of Indian Country: The Bureau of Indian Affairs and the Federal-Indian Relationship,” *American Indian Quarterly*, Vol.40, No.4, 2016.

Valerie Lambert, “Political Protest, Conflict, and Tribal Nationalism: The Oklahoma Choctaws and the Termination Crisis of 1959–1970,” *American Indian Quarterly*, Vol.31, No.2, 2007

<https://daily.jstor.org/native-nations-and-the-bia-its-complicated/>

Feb 27, 29 Week 7: Civil rights

Readings:

Custer Died for Your Sins, ch.8

Wilkins, D. E. (2005). African Americans and Aboriginal Peoples: Similarities and Differences in Historical Experiences. *Cornell Law Review*, 90(2), 515-530.

Will Kymlicka, (1999) "Theorizing Indigenous Rights," *The University of Toronto Law Journal*, Vol. 49, No. 2, pp. 281-293.

Mar 6 Week 8: Humor

Readings:

Custer Died for Your Sins, ch.7

Mar 8: First in-class exercise

Mar 13 – Spring Break (sessions after Spring Break are preliminary and subject to change)

Mar 20, 22 Week 9: Modernity – Prof. Olga Lauter

Readings:

Custer Died for Your Sins, ch.10

Francis Adyanga Akena, "Critical Analysis of the Production of Western Knowledge and Its Implications for Indigenous Knowledge and Decolonization," *Journal of Black Studies*, Vol. 43, No. 6 (SEPTEMBER 2012), pp. 599-619

Mar 27 Week 10: Archaeology – Prof. David Carmichael

Apr 3 Week 11: Anthropology – Prof. Howard Campbell

Apr 10 Week 12: Literature – guest Prof. Robert Gunn

Apr 17 Week 13: Law and politics – guest Prof. Rebecca Reid

Apr 24 Week 14: Museums and representation – guest Director Daniel Carey-Whalen

April 26: Second in-class exercise

May 1 Week 15: Summary and loose ends

Important dates:

Jan 17th	Spring classes begin
Jan 17th-20th	Late Registration (Fees are incurred)
Feb 1st	Spring Census Day Note: This is the last day to register for classes. Payments are due by 5:00 pm.
Feb 13th	20 th Class Day Note: Students who were given a payment deadline extension will be dropped at 5:00 pm if payment arrangements have not been made.
Feb 17th	Graduation application deadline for degree conferral
Mar 13th-17th	Spring Break
Mar 30th	Spring Drop/Withdrawal Deadline Note: Student-initiated drops are permitted after this date, but the student is not guaranteed a grade of W. The faculty member of record will issue a grade of either W or F.
Mar 31st	Cesar Chavez Holiday - No classes
Apr 7th	Spring Study Day
Apr 14th	Deadline to submit candidates' names for commencement program
May 4th	Spring – Last day of classes
May 5th	Dead day
May 8-12th	Spring Final Exams
May 13-14th	Spring Commencement
May 17th	Grades are Due