

UNIVERSITY OF VERMONT
JOHN DEWEY HONORS PROGRAM

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A500 Old Mill

Time: TTh 3:30-4:45

Office Hours: TTh 10-11:30am

Honors 196: The "Fourth World": (Re)Imagining Indigenous Cultures

Course URL: <http://www.uvm.edu/~lvivanco/indigeneity.html>

Course Description

In recent decades, Indigenous Peoples around the world have been vigorously reaffirming their cultural traditions and expressions, and asserting their collective and human rights over land, body, and community. Indigenous attitudes and traditions have also become a source of interest and inspiration for those committed to environmental sustainability, cultural diversity, and spiritual renewal. These processes have had a marked influence on the international political scene, with the emergence of transnational networks of Indigenous Peoples vocalizing claims of sovereignty against the nation-states and capitalist interests that have marginalized or exploited them. At the heart of these dynamics is a reimagining of what it means to be "Indigenous," based on a rejection of colonialist stereotypes of backwardness and inferiority, the assertion of basic rights of control or self-determination over cultural expression and traditional territories, and claims of solidarity with other Indigenous groups. Some activists and intellectuals see these qualities as defining a "fourth world," a global order distinct in its cultural dimensions and political alignments.

But debates persist over the defining features of indigeneity, ranging from who can claim to be "Indigenous" to what it actually means to claim rights over Indigenous cultural expressions or territories. These debates express themselves in local, national, and transnational political arenas, arts, social movements, media, and scholarship. This course considers how these different realms are employed in Indigenous efforts at self-definition, and the (sometimes uneasy) accommodations made with the proclaimed authorities on these themes, among them anthropologists, literary critics, historians, lawyers, conservationists, etc. Another central objective is to examine the origins and meanings of indigeneity in several particular national contexts, as well as the pan-Indigenous movements that are organizing across transnational boundaries. Our approach is comparative, drawing mainly on examples from the Americas, South Asia, Oceania, and Africa, highlighting both the "rooted" (place-based) and "routed" (mobile) character of Indigenous identities and politics.

Among the questions we will explore are: who can claim to be "Indigenous?" What is tradition? What distinguishes "Indigeneity" from ethnicity, and "Indigenism" from ethnonationalism? Who can claim ownership over Indigenous cultural expressions? What are the origins, organization, and

memberships of specific Indigenous movements, what is their orientation to nation-states, and how do they conceptualize culture, nature, and rights? What are the histories and achievements of Indigenous Peoples at the U.N. and in other international political fora? How do they organize at this level across shifting cultural and political boundaries, and what metaphors can we use to describe these alliances (networks, coalitions, hammocks, etc.)? What does it mean to be an “insider,” and what are possible relationships that “outsiders,” especially scholars and activists, can forge with these movements?

Answering these questions is by nature transdisciplinary – ranging across fields like anthropology, literary studies, legal studies, critical race theory, history, environmental studies, and sociology – and even more importantly, intercultural, introducing you to distinctive ways of being, life projects, and world views.

The following required texts are available for purchase at the University Store:

1. Blaser, M. et. al. (2004) *In the Way of Development: Indigenous Peoples, Life Projects, and Globalization*. Zed Books.
2. Brown, M. (2003) *Who Owns Native Culture?* Harvard University Press.
3. Grace, P. (1998) *Baby No-Eyes*. University of Hawai’i Press.
4. Niezen, R. (2003) *The Origins of Indigenism*. Harvard University Press.
5. Warren, K. (1998) *Indigenous Movements and their Critics: Pan-Maya Activism in Guatemala*. Princeton University Press.

Course Format and Requirements

The format of this course is participatory seminar, and therefore carries with it certain opportunities and obligations. Although we will periodically have lectures and guests, the in-class portions of this course are organized primarily around discussion of the readings and the broader themes raised by course materials. Therefore, it is essential that each of you comes to class prepared – this means having done the assigned readings *before* every class session and considered the issues you would like to contribute to discussion. **Needless to say, attendance is mandatory at all course activities, and the only excused absences are for family or health emergencies (with proof).**

You will be graded on the following:

EXERCISE	% OF GRADE
Class Attendance and Participation	15
Discussion Papers	10
Website Analysis and Presentation	20
Take-home Midterm	25
Service Brief and Presentation	30

Discussion Papers. Five times during the semester, you will write a 3-4 page response to **any two readings** from the last time you turned in a paper that seem to you to be outstanding/intellectually challenging or frustrating/worth further consideration. These will be due at the end of the class sessions listed below, and *no late papers will be accepted*. I do not expect these to be polished or even especially rigorous; they are meant to provoke you to think through issues in preparation for class discussion. The most effective **discussion papers should 1) outline main ideas and arguments of the relevant text or texts, and 2) be followed by questions, commentary, assessments, analysis, protests, opinions, or any combination of these**. You will not be graded in terms of their quality, only that you turn them in. The penalty of not turning one in on time is that you will lose a whole grade of your discussion paper grade (i.e., miss one, drop from A to B for overall discussion paper grade; if you miss four, you get an F for that category). In other words, turn them in on time and you have nothing to worry about. When possible, David and I will comment on them.

Website Analysis and Presentation. During the semester, you will work with another student to find and critically analyze two Indigenous-run websites related to the section of the course during which you make your presentation. For example, if your presentation is during the section of the course when we are focusing on issues of media, you should find Indigenous-run websites that directly address issues of Indigenous peoples and media. *Important:* one of these websites should be a website of a specific Indigenous nation or group, and the second a movement or organization of pan-Indigenous character. The goals of this assignment are: 1) to help us understand the constellation of Indigenous nations and organizations present on the web, and 2) help us understand the information, perspectives, and rhetorical strategies of these organizations and movements as they relate to that section of the course.

The two of you will then provide a 15-minute presentation in class on the two sites, describing their major highlights, and your own analyses of them. In your presentation, you should deal with the following issues: Who are the individuals/who is the body claiming authority? What is the nature and/or origins of their authority? What image of themselves do they project through the website? What are the main themes the website communicates? Is it meant to be unidirectional communication, or does it have any means for interaction? How does the group or organization conceptualize and communicate its relationships with other Indigenous peoples and non-Indigenous outsiders? After your presentation, you and your partner will each – independently of each other – turn in a 6-8 page analysis of *both websites*. This paper should organically compare and contrast the two websites in terms of the questions outlined above. Where possible and relevant, you should use course readings to help analyze these websites. Your analytical paper will be due **one week** after your presentation.

Take-Home Midterm. The midterm places you in the (unique, for an undergraduate anyway) position of being a blind-reviewer of a journal article on a theme directly related to the course. This assignment will be due on **March 10**, and I will provide specific details several weeks before it is due.

Service Brief and Presentation. This is an opportunity for service learning in coordination with Indigenous Tourism Rights International, a Minnesota-based international Indigenous Peoples organization. You will write a 10-12 page brief on a topic of relevance and interest to the organization

and its realm of activism. This will depend on what we work out with them, but it could include themes like the global tourism industry and the place of Indigenous Peoples in it, the history of Indigenous rights in international arenas like the Convention on Biological Diversity or the World Tourism Organization, the complex implications of specific sovereignty movements for tourism, the applications of certification to Indigenous tourism, etc.

There will be several steps involved in producing this brief:

- 1) Negotiation of topic areas (by March 15)
- 2) First draft of brief (April 14)
- 3) Ten-minute presentation to class (April 21, April 28 and May 3)
- 4) Final draft of brief (May 10)

We will discuss the requirements and subtleties of each step throughout the semester.

A note on writing assignments:

In these days of computer-mediated writing, there are no excuses for the two following problems: 1) late papers due to computer crashes, and 2) poor spelling. Regarding the former, claiming a computer crash is the basically the same as telling me that your dog ate your homework. **This is not a valid excuse** if you are backing up your materials on diskettes or the UVM mainframe. If indeed this has happened, I expect you to provide a note from a computer specialist explaining the problem; otherwise your late paper will be evaluated in terms of my late paper policy. Regarding the latter problem, use your spellcheck option and proofread - **I will mark you down for poor spelling and grammar.**

My policy on late papers is that I do not accept them, although I will make an exception if you are willing to receive a lower grade. **For every 24 hour period your paper is late, you drop a full grade from the grade I feel your paper would receive if it were not late.** For example, if your A paper is not turned in on time, you will receive a B if it is turned in within the next 24 hours. The next day, your grade drops to a C. The day after that, it is a D. And so on. If you turn in a paper late and expect to receive a non-reduced grade, you must provide evidence of an emergency.

Schedule of Readings

READINGS WITH AN “(R)” NEXT TO THEM WILL BE ON RESERVE. Reserve articles are available online through Bailey-Howe’s Voyager. A hard copy of every reserve reading will always be available in the Anthropology Department office – 509 Williams Hall, open 8:00am-4:30pm – and the JDHP student lounge. Unless otherwise noted, all readings are required.

PART ONE: Framing and Representing Indigeneity

Course Introduction

Tues. 1/18: Introduction to the course, instructor's expectations, requirements, etc.

Film: "Babakiueria"

No reading

Thurs. 1/20: A "Fourth World?"

Reading: 1. Sachs, W. (1990) "One World Against Many Worlds." *Interculture* No. 109.
(handout)

2. Griggs, R. (2001) "Background on the term Fourth World." Available at:
<http://www.cwis.org/fourthw.htm>

Tues. 1/25: Development Projects vs. Life Projects

Reading: 1. *In The Way of Development*, Chapters 1 and 2

2. Bodley, J. (1999) Chapter One ("Introduction: Indigenous Peoples and
(R) Culture Scale") and Chapter Two ("Progress and Indigenous Peoples"),
in *Victims of Progress*, 4th edition, pp. 1-29.

Thurs. 1/27: Problems of Definition

Reading: 1. Kuper, A. (2003) "The Return of the Native." Available at:

http://www.newhumanist.org.uk/volume118issue3_more.php?id=68_0_21_0_C

2. Beteille, A. (1998) "The Idea of Indigenous People" *Current Anthropology*
(R) 39(2): 187-91.

3. Kenrick, J. and J. Lewis (2004) "Indigenous peoples' rights and the politics
(R) of the term 'indigenous.'" *Anthropology Today* 20(2): 4-9.

4. McIntosh, Colchester, Bowen, and Rosengren. (2002) "Defining Oneself, and
(R) Being Defined as, Indigenous." *Anthropology Today* 18(3): 23-5.

Tues. 2/1: The Politics of Representation

Reading: 1. Selections from *Voyaging Through the Contemporary Pacific*, Hanlon and
(R) White (eds.): Keesing ("Creating the Past: Custom and Identity in the
Contemporary Pacific"), Trask ("Natives and Anthropologists: The
Colonial Struggle"), Keesing ("Reply to Trask"), and Linnekin ("Test
Bites and the R-Word: The Politics of Representing Scholarship."), pp.
231-73.

Thurs. 2/3: Frames of Reference and Strategies

Reading: 1. Vachon, R. (1993) "Framing the Issues: Internationally, Cross-Culturally,
(R) Interpersonally, Pluralistically, Dialogically."

2. *In The Way of Development*, Chapters 3 and 12

3. *The Origins of Indigenism*, Preface and Chapter One

Recommended: Clifford, J. (2001) "Indigenous Articulations." *The Contemporary Pacific*
(R) 13(2): 468-90.

[Discussion Paper #1 due in class 2/3]

PART TWO: Indigenous Articulations

Problematic Appropriations: Who Owns Native Culture?

Tues. 2/8: Problematic Appropriations

Film: "White Shamans and Plastic Medicine Men"

Reading: 1. *Who Owns Native Culture?*, Preface, Introduction, and Chapter One.

Thurs. 2/10: Can culture be copyrighted?

Guest: Prof. Brian Gilley

Reading: 1. *Who Owns Native Culture?*, Chapters Two and Three

Tues. 2/15: Contested Environments and Land Claims

Reading: 1. *Who Owns Native Culture?*, Chapters Four, Five, and Six

Recommended: 1. *In The Way of Development*, Chapter 17

Thurs. 2/17: Fluid Identities and the "Iron Cage"

Reading: 1. *Who Owns Native Culture?*, Chapters Seven and Eight

[Discussion Paper #2 due in class 2/17]

Indigenous Media and Film

Tues. 2/22: The Medium is the Message vs. Embedded Aesthetics

Film: Begin "Te Rua"

Reading: 1. Carpenter, E. (1973) Selections from *Oh, What a Blow that Phantom Gave Me*.

2. Ginsburg, F. (1994) "Embedded Aesthetics: Creating a Discursive Space for
(R) Indigenous Media." *Cultural Anthropology* 9(3): 365-82.

Thurs. 2/24: Fourth Cinema

Film: Finish "Te Rua"

Reading: 1. Barclay, B. (1999) "The Vibrant Shimmer." *The Contemporary Pacific*
(R) 11(2): 390-413.

Tues. 3/1: Town Meeting Day (no class)

Thurs. 3/3: Indigenous Media Expressions

Film: "The Return of Navajo Boy"

Reading: 1. Langton, M. (1993) "The Politics of Aboriginal Representation." *Well, I*

(R) *Heard it on the Radio and I Saw it on the Television*. North Sydney:
Australian Film Commission, pp. 22-43.

[Discussion paper #3 due in class 3/3]

The Challenges of Conservation

Tues. 3/8: Beyond "Green Primitivism"

Reading: 1. Conklin, B. "Body Paint, Feathers, and VCRs: Aesthetics and Authenticity in
(R) Amazonian Activism." *American Ethnologist* 24(4) (1997): 711-37.

2. *In The Way of Development*, Chapters 5, 6, 14

Recommended: 1. *In The Way of Development*, Chapter 19.

Thurs. 3/10: The Challenge to Conservationists

Reading: 1. Chapin, M. (2004) "The Challenge to Conservationists." *World Watch* 17(5):
(R) 31.

2. Responses to Chapin. *World Watch*. (also on reserve)

[Midterm due]

Tues. 3/15: Ecotourism and Indigenous Rights

Guest: Prof. Chuck DeBurlo

Reading: 1. Johnston, A. (2000) "Indigenous Peoples and Ecotourism: Bringing
(R) Indigenous Knowledge and Rights into the Sustainability Equation."
Tourism Recreation Research 25(2), pp. 89-96.

2. "Declaration of *The International Forum on Indigenous Tourism*, Oaxaca,
Mexico, March 18-20, 2002." (handout)

PART THREE: Indigenous Expressions in National Contexts

The "Maori Renaissance"

Thurs. 3/17: Towards a New Oceania

Guest: Prof. Sasha Davis

Reading: 1. Wendt, A. (1993) "Towards a New Oceania." In P. Sharrad, ed. *Readings in
(R) Pacific Literature*. Wollongong: New Literatures Research Cntr., pp. 9-19.

2. Hau'ofa, E. (1993) "Our Sea of Islands." In Waddell, Naidu, and Hau'ofa,
(R) eds. *A New Oceania: Rediscovering Our Sea of Islands*. Suva: USP. pp.
2-16.

Recommended: 1. Hanson, A. (1989) "The Making of the Maori: Culture Invention and
(R) its Logic." *American Anthropologist* 91(4): 890-902.

Tues. 3/22-Thurs. 3/24: Spring Break (no class)

Tues. 3/29: The "Maori Renaissance"

Reading: 1. Begin *Baby No-Eyes*

Recommended: 1. "Witi Ihimaera and Patricia Grace: The Maori Renaissance" by Mark
Williams: www.ucalgary.ca/UofC/eduweb/eng1392/492/williams.html

2. Mita, M. "Indigenous Literature in a Colonial Society." In *Te Ao Marama:
(R) Regaining Aotearoa*. pp. 310-14.

Thurs. 3/31: Discussion on Baby No-Eyes
Reading: 1. Continue Baby No-Eyes

Tues. 4/5: Discussion on Baby No-Eyes
Reading: 1. Finish *Baby No-Eyes*
[Discussion paper #4 due in class on 4/5]

Pan-Mayan Activism in Guatemala

Thurs. 4/7: *La Violencia* – 1970s-80s
Film: “When the Mountains Tremble”
Reading: 1. *Indigenous Movements and Their Critics*, Introduction and Chapters Four and Five

Tues. 4/12: Addressing Pan-Mayanism
Reading: 1. *Indigenous Movements and Their Critics*, Chapters One, Two, and Three

Thurs. 4/14: Anthropologists and Mayan Intellectuals
Reading: 1. *Indigenous Movements and Their Critics*, Chapters Six and Seven

Tues. 4/19: Conclusions
Reading: 1. *Indigenous Movements and Their Critics*, Chapters Eight, Nine, Conclusion
[Discussion paper #5 due in class 4/19]

PART FOUR: An Indigenous International?

Thurs. 4/21: “Indigenism”: A New Global Phenomenon?
Reading: 1. *The Origins of Indigenism*, Chapters Two and Three

Tues. 4/26: Strategies (and Dilemmas) for Transnational Activism
Guest: Glenn McRae
Reading: 1. *The Origins of Indigenism*, Chapters Four and Five
2. *In The Way of Development*, Chapters Seven and Ten

Thurs. 4/28: How Far Beyond the Nation-State?
Reading: 1. *The Origins of Indigenism*, Chapters Six and Seven

Tues. 5/3: Course Conclusions
Reading: 1. Panikkar, Raimundo (1986) “The Dialogical Dialogue,” in *The World's*
(R) *Religious Traditions*. ed. Frank Whaling. New York: Crossroad Publishing
Company, pp. 201-221.

Tues. 5/10: Final draft of Service Brief due in 512 Williams Hall by 12 noon.