

Indigenous Thought of the Americas
AMST 498K: Special Topics/ RELS419B: Advanced Topics in Religious Studies
Spring 2013

“We Talk, You Listen,” Vine Deloria, Jr.

TuTh 11:00-12:15 JMP 1109
Office: 2137 KEY
Office Hrs: TuTh 12:30-1:30 or by appointment

Instructor: Jim Maffie
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Course Description: Relying exclusively upon sources authored by indigenous peoples, the course examines the views of indigenous peoples of the Americas (South, Central, and North) on a variety of topics including: on being ‘discovered,’ objectified, and studied; racism; genocide of native peoples; destruction and commodification of native cultures; internal colonialism; globalization; environmentalism; philosophies/ religions/ worldviews; and the ethics of sports mascots. Authors include (among others): Vine Deloria, Jr., Fausto Reinaga, Winona LaDuke, Rigoberta Menchú, Jack D. Forbes, Anne Waters, V.F. Cordova, Daniel R. Wildcat, Luís Macas, Huanani-Kay Trask, Thomas Norton-Smith, Ward Churchill, Jace Weaver, Evo Morales, Leroy Little Bear, Brian Burkhart, William Apess, Victor Montejo, and Lee Hester, Jr.

Grading*: Students are required to attend lectures, participate in class discussions, and complete four take-home exams each worth 20% of the final grade. (Late papers will be penalized one-half letter grade per academic day -- not class period. Electronic submissions will NOT be accepted.) Class participation counts 20%. Those unable (for whatever reason) to participate in class discussions will be asked to submit an 7-10 page research paper due at term’s end.

20%: Participation in class discussions OR 7-10 page research paper.

80%: Four, 4-6 page take-home essay exams (20% each).

Required Texts (available at UMD bookstore, on-line, and on reserve at McKeldin Library)

Vine Deloria, Jr., *Custer Died for Your Sins: An Indian Manifesto*. Norman, OK:

University of Oklahoma Press, 1988. ISBN: 9780806121291 (pbk).

Rigoberta Menchú, *I, Rigoberta Menchú: An Indian Woman in Guatemala*. London:

Verso Books. ISBN: 0-86091-788-6 (pbk).

Daniel R. Wildcat, *Red Alert! Saving the Planet with Indigenous Knowledge*. Golden,

CO: Fulcrum Publishing, 2009. ISBN: 978-1-55591-637-4 (pbk)

Thomas Norton-Smith, *The Dance of Person and Place*. Albany: SUNY Press, 2010.

ISBN: 978-1-4384-3132-1 (pbk)

Electronic copies of all other readings will be available on ELMS.

Recommended Texts (on reserve at McKeldin)

Anne Waters (ed.), *American Indian Thought: Philosophical Essays*.

Oxford: Blackwell, 2004.

Robert Allen Warrior, *Tribal Secrets: Recovering American Indian Intellectual Traditions*. Minneapolis: University of Minnesota Press, 1995.

Vine Deloria, Jr., and Daniel R. Wildcat, *Power and Place: Indian Education in America*. Golden, CO: American Indian Graduate Center and Fulcrum.

Vine Deloria, Jr., *God is Red*.

Philip J. Deloria and Neal Salisbury (eds.), *A Companion to American Indian History*. Oxford: Blackwell, 2002.

Course Outline*

(I) What is it like to be discovered: surviving Columbus and 500+ years of genocide, racism, and internal colonialism

Week 1: 1/24: Introduction to the course / Film: "Columbus Didn't Discover Us."

(A) Weeks 2-3: Early responses (3 sessions)

(A.1) 1 session: Francisco de Montejo Xiu, "Letter" in Roger Moody (ed.), *The Indigenous Voice*, vol. 1, pp. 31-32.

Pachgantachilias "Beware of friends such as these," in Moody (ed.), p.35.

William Henry Harrison, "Tecumseh's Demands," in Camilla Townsend (ed.), *American Indian History: A Documentary Reader*, pp. 95-96.

Tecumseh, "Speech to Governor Harrison, August 20, 1810," in Townsend (ed.), pp. 96-99.

Chief Cornplant, "That we may know if you are just," in Moody (ed.), pp. 35-36.

"Farewell, My Nation, farewell!", Chief Black Hawk, in Moody (ed.), pp.36-39

Chief Sealth, "Testimony," in Moody (ed.), pp. 40-50.

Standing Bear, "We would rather have died," in Moody (ed.), pp. 51-53.

(A.2) Writing/talking back (2 sessions):

(A.2.a) 1 session: Bernardino de Sahagún & Nahua assistants, *Los Colloquios de los doce* (excerpts).

James P. Ronda, "'We Are Well As We Are': An Indian Critique of Seventeenth-Century Christian Missions" (focus on passages (pp.73-83) quoting indigenous voices).

William Apess, "An Indian's Looking Glass for the White Man" (excerpt), in Townsend (ed.), pp. 118-120.

Recommended:

Louise Burkhart, "The Amanuenses Have Appropriated the Text: Interpreting a Nahuatl Song of Santiago."

(A.2.b) 1 session: Felipe Guamán Poma de Ayala, *The First New Chronicle and Good Government*, pp. 1-2, 4-7, 143-165, 179-184, 207-213, 225-227, & 289-333.

(B) Weeks 3-4: Contemporary responses (3 sessions)

(B.1) Guarasug, "Our End Has Come" in Moody (ed.), pp.67-69.

Leonard Peltier, "The Indian Voice," in Moody (ed.), p.57.

Bulletin from the Regional Coordination Body of Indian People (CORPI) (Central America and Mexico), Tlahuitoltepec, Oaxaca, Mexico, October 11, 1982, in Moody (ed.), pp. 116-118.

“Without its Native People, Brazil does not exist,” in Moody (ed.), pp.102-103.

“The International Cancun Declaration of Indigenous Peoples,” in *Paradigm Wars*, pp...
Jerry Gambill, “Twenty-one Ways to Scalp an Indian,” *Akwesasne Notes*, I. no.7 (July) 1979.

Ward Churchill, “Deconstructing the Columbus Myth,” in Churchill, *From a Native Son*, pp.1-19.

... “Since Predator Came: A Survey of Native North America since 1492,” in Churchill, pp. 21-36.

... “In the Matter of Julius Streicher: Applying the Nuremberg Precedents in the United States,” in Churchill, pp. 445-453.

> Recommended:

David E. Stannard, *American Holocaust: Columbus and the Conquest of the New World*, pp. 195-246 (for North American attitudes (e.g. Cotton Mather, George Washington, Thomas Jefferson, & Andrew Jackson) see pp.236-246).

(B.2) Vine Deloria, Jr., “Why Indians Aren’t Celebrating the Bicentennial,” in Barbara Deloria, et al (eds.) *Spirit and Reason: The Vine Deloria, Jr., Reader*, pp. 199-205.

Huanani-Kay Trask, “Introduction” (pp.1-21); “Politics in the Pacific Islands” (pp.41-58); and “From a Native Daughter” (pp.113-122) in Trask, *From A Native Daughter*.

E. Koohan Paik, “The Fall and Rise of a Native Language.”

Robert A. Williams, Jr., “Chief Justice Marshall’s Discourse of Conquest,” in Williams, Jr., *The American Indian in Western Legal Thought*, pp.308-317.

Quetzil E. Casteñeda, “We Are not Indigenous!”

(B.3) Huanani-Kay Trask, “What do You Mean We, White Man?” in Trask, pp.123-135.
... “Natives and Anthropologists: The Colonial Struggle,” *Contemporary Pacific* (1991): 159-167.

Cecil King, “Here Come the Anthros,” in Bilosi & Zimmerman (eds) *Indians and Anthropologists*, pp.115-119.

Winona LaDuke, “Imperial Anthropology,” in LaDuke, *Recovering the Sacred*, pp.67-86.

“More Penetration Anthropology by the U.S. Government,” in Moody (ed.), pp.113-115.

Victor Montejo, “In the Name of the Pot, the Sun, the Broken Spear, the Rock, the Stick, the Idol, Ad Infinitum & Ad Nauseum: An Exposé of Anglo Anthropologists’ Obsessions with and Invention of Mayan Gods,” *Wicazo Sa Review* 9 (1993):12-16.

! Major grading event: exam #1 Assigned 2/14; due 2/28.

Week 5: Vine Deloria, Jr (2 sessions)

Vine Deloria, Jr., *Custer Died for Your Sins*.

Video: Deloria on YouTube.

Weeks 6-7: Rigoberta Menchú (3 sessions)

Rigoberta Menchú, *I, Rigoberta Menchú: An Indian Woman in Guatemala* (“*Me Llamo Rigoberta Menchú Y Así Me Nació La Conciencia*”).

Video: Menchú on YouTube.

>Recommended:

Victor Montejo, “Truth, Human Rights, and Representation” in Montejo, *Maya Intellectual Renaissance*, pp.86-103.

Greg Grandin, “It Was Heaven that They Burned,” *The Nation* 9/27, 2010, pp.25-34.

... “Preface,” “Introduction: A Victory Described in Detail” in Grandin, *Who is Rigoberta Menchú?*

...”Appendix: The Findings of the UN Commission for Historical Clarification – A State Racist Theory and Practice” in Grandin, *Who is Rigoberta Menchú?*

! Major grading event: exam #2 assigned 3/7; due 3/26.

(III) Weeks 7-12: Indigenous philosophies/religions/worldviews: metaphysics, epistemology, ethics, self, ceremony, language, sacredness, stories

(A) Can indigenous peoples do philosophy? (1 session):

Vine Deloria, Jr., “Philosophy and Tribal Peoples,” in Anne Waters (ed.) *American Indian Thought*, pp.3-12.

V.F. Cordova, “Approaches to Native American Philosophy,” in Waters (ed.), pp.27-33.

Hester, Thurman Lee Jr., & Dennis McPherson, “The Euro-American Philosophical Tradition and its Ability to Examine Indigenous Philosophy,” *Ayaangwaamizim* 1, no.1 (1997): 3-9.

Fausto Reinaga, *Socrates y yo* and *La revolucion indigena* (excerpts).

(B) Weeks 8-9: David Norton-Smith, *The Dance of Person and Place* (3 sessions)

Video: Leroy Little Bear, “Native Science & Western Science.”

(C) Weeks 9-10 (3 sessions):

Donald Fixico, “American Indian Circular Philosophy,” in Fixico, *The American Indian Mind in a Linear World*, pp.41-61.

V.F. Cordova, “The European Concept of Usen: An American Aboriginal Text,” in Jace Weaver (ed.), *Native American Religious Identity*, pp.26-32.

Leroy Meyer and Tony Ramirez, “‘*Wakinyan hotan*’*: “The Thunder Beings call out”: The Inscrutability of Lakota/Dakota Metaphysics.”

Jack D. Forbes, “Nature and Culture: Problematic Concepts for Native Americans,” in *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, “ in John A. Grim (ed.), pp.103-124.

Anne Waters, “Language Matters: Nondiscrete Nonbinary Dualism,” in *American Indian Thought*, Anne Waters (ed.), 2004, pp.87-96.

Hester, Thurman Lee, Jr., and Jim Cheney (2001). "Truth and Native American Epistemology," *Social Epistemology* 15:319-334.

John DuFour, "Ethics and Understanding" in Waters (ed.), pp.34-42.

George E. Tinker, "Religion"

Laurie Anne Whitt, "Indigenous Peoples and the Cultural Politics of Knowledge," in Michael K. Green (ed.), *Issues in Native American Cultural Identity*, pp.223-272.

Andrea Smith, "Walking in Balance: The Spirituality-Liberation Praxis of Native Women," in Weaver (ed.), pp. 178-198.

V.F. Cordova, "Ethics from an Artist's Point of View," in Waters (ed.), pp.251-255.

... "Ethics: The We and the I," in Waters (ed.), pp.173-180.

N. Scott Momaday, "The Arrowmaker," in Momaday, *The Man Made of Words*, pp.9-12. and "The Native Voice in American Literature," pp.13-20.

>Recommended

Vine Deloria, Jr., and Daniel R. Wildcat, *Power and Place: Indian Education in America*, pp.21-28, 30-5, 143-149.

Vine Deloria, Jr., "Relativity, Relatedness, and Reality," in B. Deloria et al (eds.), *The Vine Deloria, Jr. Reader*, pp.32-39.

... "If You Think About it, You will see that it is True," in B. Deloria et al (eds.) pp.40-60.

... "Perceptions and Maturity: Reflections on Feyerabend's Point of View," in B. Deloria, et al (eds.) pp.3-16.

Leroy Little Bear, "Jagged Worldviews Colliding," in *Reclaiming Indigenous Voice and Vision*, Marie Battiste (ed.), pp.77-85.

Willie Ermine, "Aboriginal Knowledge," in *First Nations Education in Canada: The Circle Unfolds*, Marie Battiste & Jean Barman (eds.), pp.101-112.

Robert Allen Warrior, *Tribal Secrets*, ch.2, esp. pp.70-81.

Video: Leroy Little Bear, "Native Science & Western Science" on YouTube.

(C) The Sacred (weeks 11-12 / two sessions)

(C.1) 1 session: Paula Gunn Allen, "Grandmother of the Sun: Ritual Gynocracy in Native America," in Allen, *The Sacred Hoop*, pp.13-29.

... "The Sacred Hoop: A Contemporary Perspective," in Allen, pp.54-75.

... "Something Sacred Going on Out There: Myth and Vision in American Indian Literature," in Allen, pp.102-117.

George Tinker, American Indian Religious Traditions, colonialism, resistance, and Liberation"

(C.2) 1 session: Vine Deloria, Jr., *God is Red* (selections).

Robert Allen Warrior, "Canaanites, Cowboys, and Indians: Deliverance, Conquest, and Liberation Theology Today," *Christianity and Crisis* 49 (12): 261-265.

George E. Tinker, "Religion"

David Norton-Smith, ch. 7, *The Dance of Person and Place*.

Clara Sue Kidwell, Noley, and George Tinker, "Human Privilege and Communities of Respect"

Recommended:

George E. Tinker, "Missions and Missionaries"

! Major grading event: exam #3 assigned 4/16; due 4/30.

(IV) Native American Stereotypes in American Sports (week 12 / 1 session) Week 13

Winona LaDuke, "Masks in the New Millennium," in LaDuke, *Recovering the Sacred*, pp.131-152.

Kimberly Roppolo, "Symbolic Racism, History, and Reality: The Real Problem with Indian Mascots," in MariJo Moore, (ed.) *Genocide of the Mind*, in *New Native American Writing*, pp.187-198.

Alfred Young Man, "Indian as Mascots: Perpetuating the Stereotype," in Moore (ed), pp. 199-210.

Steve Russell, "Invisible Emblems: Empty Words and sacred Honor," in Moore (ed), pp. 211-230.

YouTube videos / NMAI symposium: "Racist Stereotypes and Cultural Appropriation in American Sports" <http://www.youtube.com/playlist?list=PL5516617CCA2D0C81&feature=plcp>

(V) Indigenous Peoples and the Environment: The Moral Inclusion of Non-Humans Week 13: (2 sessions) Daniel Wildcat, *Red Alert!*

Week 14: (2 sessions) Winona LaDuke, "The People Belong to the Land," in *Paradigm Wars*; "Traditional Ecological Knowledge and Environmental Futures," (pp. 78-88) and "The Salmon People: Susanna Santos" (pp.224-239) in LaDuke, *The Winona LaDuke Reader*.

YouTube videos: NMAI and LaDuke.

>Recommended:

Jace Weaver, "Notes from a Miner's Canary," in Weaver (ed.), *Defending Mother Earth*, pp.1-28.

M. Annette Jaimes, "Native American Identity and Survival: Indigenism and Environmental Ethics," in Michael K. Green (ed.), *Issues in Native American Cultural Identity*, pp. 273-296.

Donald L. Fixico, "The Struggle for our Homes," in Jace Weaver (ed.), *Defending Mother Earth*, pp.

George E. Tinker, "An American Indian Theological Response to Ecojustice," in Jace Weaver (ed.), *Defending Mother Earth*, pp.

Week 15: (2 sessions) Evo Morales, "Speech of president Morales before the U.N. General Assembly on April 22nd, International Mother Earth Day," http://www.workers.org/2009/world/evo_morales_0521/

Evo Morales, interview with Amy Goodman, "Democracy Now!" December 17, 2009.

Luís Macas, "Amautawasi Quechuan University," in *Paradigm Wars*, pp. 41-45.

... "Pachakutik-Nuevo País: Breaking New Ground with Ecuadorean politics: Interview with Luís Macas"

Video: Abya Yala "This Land Is Ours"

! Major grading event: exam #4 assigned 5/9; due ...

Regarding written assignments: Students are expected to demonstrate: (a) the ability to convey a theme or argument clearly and coherently; (b) the ability to analyze critically and to synthesize the work of others; (c) the ability to acquire and apply information from appropriate sources, and reference sources appropriately; and (d) competence in standard written English.

Business matters

1. The preceding course schedule, requirements, procedures, and reading assignments are subject to change by the instructor in the event of extenuating circumstances.
2. Individuals having any disability, either permanent or temporary, which might affect their ability to perform in this class are encouraged to inform me at the outset of the term. Adaptation of methods, materials, or testing will be made as required to provide for equitable participation.
3. Disruptive behavior: Students deemed by the instructor to be guilty of behavior disruptive to the class (e.g. cellphones, text messaging, passing notes, or talking) are subject to permanent expulsion from the class.
4. Religious observance: Please inform your instructor of any intended absences for religious observance well in advance. <http://www.umd.edu/catalog/index.cfm/show/content.section/c/27/ss/1584/s/1540>. Due dates of assignments will be adjusted according to the students' religious needs. The instructor will be available during office hours or by appointment to review missed lectures with students.
5. In case of inclement weather: the due date of assignments will be postponed until the following class meeting.
6. The University has approved a **Code of Academic Integrity** (<http://www.shc.umd.edu/code.html>) which prohibits students from cheating on exams, plagiarizing papers, submitting the same paper for credit in two courses without authorization, buying papers, facilitating academic dishonesty, submitting fraudulent documents, and forging signatures. Plagiarism policy: all quotations taken from other authors, including from the Internet, must be indicated by quotation marks and referenced. Paraphrasing must be referenced as well. The following University of Maryland **Honor Pledge**, approved by the University Senate, should be handwritten and signed on the front page of all papers, projects or other academic assignments submitted for evaluation in this course: "I pledge on my honor that I have not given or received any unauthorized assistance on this assignment/examination."

7. All class lectures and class readings are copyrighted. As such they may not be reproduced for anything other than personal use without written permission of the instructor.

8. Regarding attendance, I quote the following from UMD websites.

Regular attendance and participation in this class is the best way to grasp the concepts and principles being discussed. However, in the event that a class must be missed due to an illness, the policy in this class is as follows:

1. For every medically necessary absence from class (lecture, recitation, or lab), a reasonable effort should be made to notify the instructor in advance of the class. When returning to class, students must bring a note identifying the date of and reason for the absence, and acknowledging that the information in the note is accurate.
2. If a student is absent more than 4 successive times, the instructor may require documentation signed by a health care professional.
3. If a student is absent on days when tests are scheduled or papers are due [*or other such events as specified in the syllabus*] he or she is required to notify the instructor in advance, and upon returning to class, bring documentation of the illness, signed by a health care professional.

"It is the policy of the university to excuse the absences of students that result from the following causes: illness of the student, or illness of a dependent as defined by Board of Regents policy on family and medical leave; religious observance (where the nature of the observance prevents the student from being present during the class period); participation in university activities at the request of university authorities; and compelling circumstance beyond the students control."

For further information, see <http://www.faculty.umd.edu/teach/instructionalguide201112.pdf>