

9-2013

# NASX 306.01: Contemporary Global Issues of Indigenous Peoples

Neyooxet Greymorning

University of Montana - Missoula, neyooxet.greymorning@mso.umt.edu

Let us know how access to this document benefits you.

Follow this and additional works at: <https://scholarworks.umt.edu/syllabi>

---

## Recommended Citation

Greymorning, Neyooxet, "NASX 306.01: Contemporary Global Issues of Indigenous Peoples" (2013). *Syllabi*. 10.  
<https://scholarworks.umt.edu/syllabi/10>

This Syllabus is brought to you for free and open access by the Course Syllabi at ScholarWorks at University of Montana. It has been accepted for inclusion in Syllabi by an authorized administrator of ScholarWorks at University of Montana. For more information, please contact [scholarworks@mso.umt.edu](mailto:scholarworks@mso.umt.edu).



## **Contemporary Global Issues of Indigenous Peoples:**

NAS 306E Fall 2013

This course is designed to acquaint students with contemporary issues of Indigenous peoples. This will be accomplished through readings that examine historical roots that have contributed to how these issues have developed. From these readings, discussions will then explore alternative approaches that potentially might result with a better understanding of political, social or economic conditions that Indigenous peoples face globally.

**Course Objective:** The course has the following main objectives. 1. To help students develop an understanding of the complexities of contemporary issues that impact Indigenous cultures in various countries from historical, economic and political levels, and 2. To help students gain insight into developments that have given rise to the issues faced by Indigenous peoples from around the globe, and 3. To examine attempts that have been made to try and address these issues.

**Class meeting times:** Mondays 2:10 to 5:00 pm  
Location: NAC room 201

**Instructor**  
**Notoniheihī Neyooxet Neniice'ooke**  
(Dr. Neyooxet Greymorning)

## Contemporary Global Issues of Indigenous Peoples:

Instructor: Neyooxet Greymorning  
Office: NAC 203F: Phone 243-6381  
Office Hours: Mon. at NAC, Rm. 203F, from 11:30- 12:30 pm, & Tues. at Soc Sci. Bldg. Rm. 221 from 1:00 – 2:30

Email: neyooxet.greymorning@mso.umt.edu  
Class times: Mon 2:10 am to 5:00 pm

I. Required readings for this course are: *Breaking the Iron Bonds*; Marjane Ambler, Kansas press; *Returning to the teachings*, Ruppert Ross, Penguin Books and *A Will to Survive*, Stephen Greymorning ed., McGraw-Hill Press. Readings from *Protecting Indigenous Knowledge & Heritage* by Marie Battiste & James Youngblood Henderson, Purich Publishing, and *Paradigm Wars*, Jerry Mander & Vidtoria Tauli-Corpuz eds., Sierra Club books can be checked out from the library's reserved readings.

II. Tests will be based on assigned readings, lectures, and videos. It is the student's responsibility to keep up with the assigned readings, lectures and videos if they wish to maximize their best potential for learning and test grades in this course. Students should assume that where lecture material and information from the text cross, such information will most likely show up on exams. Lectures will be presented on the premise that students have taken the initiative to read the assigned material and are bringing to the class an inquisitiveness mind and a level of participation that will spark discussions.

III. Graded assignments:

**A. Short Answer Exam Sept. 30**

This exam will consist of 4 short answers (5 pts ea.) and 5 Identifications (2 pts ea.) and is worth **30 points** (15% of the term's coursework).

**B. Mid Term Exam Oct. 21**

This is a major exam and will consist of 5 Identifications (3 pts ea.), 3 short answer (5 pts. ea) & 2 essays (10 pts. ea). The Mid Term Exam is worth **50 points** or 25% of the term's course work.

**C. Group Facilitated Discussions (GFD)**

Each group will facilitate class discussions during their designated week as indicated on the course guideline. It will be the responsibility of the discussion groups during weeks 4, 7, 8, 10, 11, 13, & 14 to make sure that they have obtained and viewed their respective videos one week before they facilitate the class discussion. Additionally, Individual group members are also required to submit a one page summary of the topics they researched and plan to cover for their group discussion no later than the day of their discussion. This is worth **20 points**. Or 10% of the term's course work.

**D. Research Paper Due Monday by 1 pm on December 2**

The final research paper must fall between 2,000 - 2,200 words in length. Anything less or more than this will result in a lowered grade. The paper must be properly referenced, with a properly written bibliography, of no less than 6 references (this means from different books or articles) of which 2 can be from different internet resources. Suggested topics for this paper can include, but not necessarily be limited to, gaming, economic development, resource management, self-governance, cultural and intellectual property rights, or language and cultural maintenance. Students can combine two topics in their paper if those areas are relevant to each other. The final paper is to be emailed to me no later than 1pm on December 2nd. All papers received after 1pm on December 2<sup>nd</sup> will have 2 points deducted for each day the paper has not been received. Any paper not received by noon on December 9th will not be read and will receive a grade of 0. The final paper is worth **100 points** or 50% of the term's course work.

IV. Grading: This course can only be taken for a traditional grade, and cannot be taken for a grade of pass/ no pass.

F = 0 - 128    D = 129 - 140    C = 141 - 160    B = 161 - 180    A = 181 - 200

**Academic Honesty:** Under no circumstances should students represent another person's work or ideas as their own. To do this is to plagiarize and it is an intolerable offense in the academic community. Students who plagiarize will fail the assignment, and may fail the course. Students should also be advised that they should not submit the same paper for more than one course.

## COURSE GUIDELINE: ANTH 306, Contemporary Global Issues of Indigenous Peoples

The following weekly guideline is meant to assist students to prepare for class discussions. Students must realize that not being prepared for class or discussions will have an over-riding impact, which may cause some class topics to be condensed for lack of discussion, altered, or switched. Group facilitated discussions will occur on Sept 16 (v), Oct 7 (v), Oct 14 (the video can but doesn't necessarily have to be included as part of discussion), Oct 28 (v), Nov 4 (v), Nov 18 (v), & Nov 25 (v).

### Week 1: Aug. 26, Introduction and Course Overview

Reading: Ambler, Marjane, *Breaking the Iron Bonds*, Kansas, University of Kansas Press, 1990, chap 1, pp. 1-30, & 31-60.

**The Cultural Significance of Reservations in Contemporary Society:** This class session is to provide food for thought about why reservations were created. As a guide for class discussions students should be prepared to **1) share** their thoughts on why they believe the Bureau of Indian Affairs can be viewed as having played a major role in binding American Indians by what Ambler refers to as “three iron chains: paternalism, exploitation and dependency.” **2)** Students should also be prepared to talk about some of the statistics Ambler gives (pg. 5) on reservation life, and **3)** to share their thoughts on any reason why they think Indians would chose to stay on a reservation.

Since Nationhood the United States has grappled with what it has labeled as “the Indian problem.” For over two centuries, government attitudes have forged policies that have vacillated between acknowledging Indigenous independence and those that reflect a colonial control that consistently lead toward assimilation. About 15 years ago, as Ambler points out, President Reagan stated “Americans had humored Indians by giving them reservations, where “primitive lifestyles” is the reason for their poverty (pg. 3). **4)** What can be said about this statement? Other things to discuss are **5)** the role of treaties in Indian-government relations and **6)** the argument that the treaties of old should be ignored because Indians have assimilated and do not represent the same culture as the Indians who signed the treaties, **7)** the three US political initiatives, either policy or legal ruling, that had devastating impacts on Indian land, and rights. **8)** What negative impacts resulted for Indians from these initiatives. **9)** What were the two US policies that tried to take steps to correct the negative impact of these initiatives?

**10)** What do you think were the ethical implications of Mr. Fall's actions on the Ft. Belknap reservation, and **11)** What do you think were the possible short and long term impacts that resulted from his actions?

### Week 2: Sept. 2 Labor Day Holiday,

### Week 3: Sept. 9 Video Screening; Broken Rainbow

Reading: Ambler, Marjane, *Breaking the Iron Bonds*, Kansas, University of Kansas Press, 1990, chapter 2, pp. 31-61, and *Progress Can Kill*, Survival International, 2007, on library e-reserve (password nasx306).

The second class will view the documentary “**Broken Rainbow**”. Students should look for historical similarities between various acts observed in the video with acts from the reading, regardless of whether those actions were individual or governmental, that clouded title and control over minerals and resources on Indigenous peoples' lands. Students should give thought to the following:

**1)** What do you think the video producer's underlying objectives were in making the documentary? **2)** What were the resources being sought after? **3)** Who were the people and how were they and the land impacted? **4)** What eventually happened that revealed how this group of Indians were being exploited. **5)** What, if any, actions resulted on the part of the Indians and others to challenge the development? **6)** Who else found themselves to be aligned with Indian interests regarding the environment. And, **7)** What two Native organizations were formed as a result of the energy tribes networking?

### Week 4: Sept. 16. CERT Giving Birth to Indian Resource Management.

Reading: Ambler, Marjane, *Breaking the Iron Bonds*, Kansas, University of Kansas Press, 1990, chp 3, pp. 62-90, & 91-117.  
**2:20 pm: Group 1 will facilitate ad Discussion about the issues created on the Hopi & Navajo reservations in the film Broken Rainbow.**

Discussion for the latter part of class will focus on the formation and development of the Council of Energy Resource Tribes. **1)** Students will want to familiarize themselves with why CERT was formed, **2)** who some of the key players were in its creation, **3)** when and who helped to bring CERT to national attention, **4)** who served as its first chief economist and what was his vision for CERT. In addition to these discussions, students should also be prepared to discuss **5)** the charges of CERT being unpatriotic, **6)** whether this was true, **7)** how were these charges countered by CERT, and **8)** how sound were the ways that CERT attempted to face the challenges of the energy crisis that hit the country in the 70s and 80s?

## COURSE GUIDELINE: ANTH 306, Contemporary Global Issues of Indigenous Peoples (cont'd)

**Week 5:** Sept. 23, Who's Minding the Store? Dealing with the Management of Indian Royalties.

Reading: Ambler, Marjane, *Breaking the Iron Bonds*, Kansas, University of Kansas Press, 1990, chp 4, pp. 91-117, 118-144.

In preparation for the class reading students should consider what factors led to energy tribes assuming greater control over the resource business and other affairs. This is especially pertinent in lieu of Indigenous groups like the Blackfeet of Montana, who obtained as much as 90% of its total income from taxes and oil and gas royalties, and the Jicarilla Apache which relied on revenues from oil and gas revenues to pay for such essentials as its fire protection, police, schools, water and sanitation as well as a number of its social programs. 1) What was discovered during the summer of 1980? 2) What resource was being heisted? and 3) What actions resulted from the thefts? 4) After the discovery which tribe offered assistance on how to handle theft? 5) Why did this tribe seem better able to deal with the problem of theft than the United States Geological Survey? What happened to Chuck Thomas and his wife as a result of his discovery? 6) What does this say about a political system that colonized Indigenous North America, on the basis of the colonized people being uncivilized, and maintained persistent efforts toward those peoples assuming the moral and ethical standards of the colonizers? 7) Students should be able to discuss what the purpose of the LACT. 8) What did the investigation reveal in Chuck Thomas' metaphor about the store? 9) What Federal Act was passed to try and correct the problem? In addition to this Act, 10) what did the Department of the Interior do to try and handle royalty accounts? And, 11) What was said about the Department's efforts?

**Week 6:** Sept. 30

**2:15 pm: Video Screening; Indian Country** (58 min)

**3:15-3:45 – Exam Cram**

**3:45 pm A) Short answer & identification exam** on material and readings from chapters 1 - 4 (weeks 1-4)

**Week 7:** Oct. 7, The Question of Treaty Rights

**Video Screening: 2:15 pm** Lighting the 7th Fire

Reading: Grinde, Donald *Ecocide Of North America*, "Fishing Rights: The Usual and Accustomed Places", New Mexico: Clear Light Press, 1995, on Reserve in Library.

**3:30 pm: Group 2 Facilitated Discussion, students not present will be docked 2 points from their group presentation**

Before Indigenous peoples agreed to terms and conditions of treaties, they consistently sought for the protection of certain rights. Among these rights include subsistence rights. Lighting the 7<sup>th</sup> Fire examines the emotionally charged issues that Indian peoples often face when they seek to claim this right. This week's class discussions will explore the issues underlying treaty and human rights more closely.

**Week 8:** Oct. 14, Human Rights Violations as Shapers of Dark Realities

**Video Screening: 2:20– 3:10 pm** Hollow Water

Reading: Ross, Ruppert *Returning To The Teachings*, Toronto: Penguin Books, 1996, Chapters 2 & 3

Government boarding schools had one primary objective, to remove Indian children from their families, cultures, and homes in order to indoctrinate them to the manners of Anglo-European ways of living. For a vast majority of Indigenous children throughout North America, their first experiences of boarding schools were of feeling abused. This week's reading examines the impact and scars that this has left on Indian communities. Students should be prepared to discuss possible causes that underlie these abuses. Discussions will also look at ways in which Indian communities have tried to cope with this dark reality.

Oct. 14, Searching for Balance at the Crossroads

Reading: Ross, Ruppert *Returning To The Teachings*, Toronto: Penguin Books, 1996, pp. 131-154 and 192-212, beginning at Hollow Water Sentencing.

**3:30 pm Group 3 Facilitated Discussion, students not present will be docked 2 points from their group presentation**

This week's class will examine how one Canadian First Nations community dealt with abuse. Discussions will look at the applicability of their approach and efforts as a possible model to deal with issues of different types of abuses, such as substance abuse as one example.

## COURSE GUIDELINE: ANTH 306, Contemporary Global Issues of Indigenous Peoples (cont'd)

**Week 9:** Oct. 21, A Healing Path Back to the Beginning  
**3:15-3:45 – Exam Cram**  
**3:45 pm B. Course Exam**

Reading: Ross, Ruppert *Returning To The Teachings*, Toronto: Penguin Books, 1996, pp. 213-232, and pp. 253-274

The focus of this week's topic will be a continuation of last week's look at positive ways that Indigenous communities are managing their affairs.

**Week 10:** Oct. 28, Indigenous Ways of Knowing  
Nov. 4, **Video Screening: Power Over Life**

Reading: Battiste, Marie & Youngblood Henderson, James, *Protecting Indigenous Knowledge & Heritage*,  
Saskatoon: Purich Press, 2000, pp. 35-56, 59-72, & 145-168.

**3:30 pm Group 4 Facilitated Discussion, students not present will be docked 2 points from their group presentation**

When Indigenous people talk about being colonized, such discussions are not necessarily about the past. There is a new form of colonialism. Where in the past when land and resources were the focus of colonial appropriation, in today's times the theft of Indigenous knowledge, spirituality, medicine and DNA has been identified as the new form of colonialism. Week 10 will focus on understanding what is Indigenous knowledge and property, why Indigenous peoples should have the right to protect their knowledge and cultural property, and what some of the issues are that underlie these new forms of appropriation.

**Week 11:** Nov. 4, Biopiracy: Body Snatchers of the 21st century  
Nov. 4, **Video Screening: Gene Hunters**

Reading: Battiste, Marie & Youngblood Henderson, James, *Protecting Indigenous Knowledge & Heritage*,  
Saskatoon: Purich Press, 2000, pp. 117-131. *Paradigm Wars*, chapters 7 & 8, pp 59-84

**3:30 pm Group 5 Facilitated Discussion, students not present will be docked 2 points from their group presentation**

During the 1990s an American pharmaceutical company gained patent rights to the genetic make up of an Aboriginal man in New Guinea. Technically any child this man sires is genetically owned by the patenting company. In the latter part of the same decade, a Seattle businessman discovered that his genetic makeup was patented by his family Doctor. This week's discussions will look at this area of what has been labeled the new "colonial invasion."

**Week 12:** Nov 11, **Veteran's Day No Class**

**Week 13:** Nov. 18, The Question of Identity:

**Video Screening: Nov. 8, White Shamans & Plastic Medicine Men.**

Reading: Greymorning, Stephen *A Will to Survive*, New York, McGraw-Hill Press, 2003. Chapters 1, 3 & 5

**3:30 pm Group 6 Facilitated Discussion, students not present will be docked 2 points from their group presentation**

The Question of cultural identity is larger than most realize and has become a heated issue that may hold in the balance the very existence of Indigenous peoples. While an international debate has ensued for over a decade over who and how Indigenous people are to be defined, forces outside of Indigenous culture have turned Indigenous identity into a commodity in ways that have opened it up to yet another area of appropriation. This week's readings will examine the sensitive issue of the appropriation of culture and identity.

**Reminder; research papers are due Dec. 2.** If the paper is turned in late 2 points will be deducted for each day late.

## **COURSE GUIDELINE: ANTH 306, Contemporary Global Issues of Indigenous Peoples (cont'd)**

**Week 14:** Nov. 25, Issues of Sovereign Rights and Human Rights:

**Video Screening:** Eastern Tide

Reading: Greymorning, Stephen *A Will to Survive*, New York, McGraw-Hill Press, 2003. Chapters 7 & 8  
**3:00 pm 7<sup>th</sup> GFD**

The division between Canada and the United States is a line drawn on a map. This division ultimately resulted from a group of ambitious British citizens who successfully revolted against the controlling arm of the British government. What resulted was the birth of a new nation that split a continent and numerous Indigenous Nations. The focus of this class will be on the contemporary issue of Indigenous philosophy and activism at the international level, and efforts to maintain the cultural integrity of Indigenous peoples.

**Week 15:** Dec. 2, Culture and Language Survival: **Research papers due today by 1 pm**

**Dec. 2, Video Screening:** Our Life is Our Language

Reading: Greymorning, Stephen *A Will to Survive*, New York, McGraw-Hill Press, 2003. Chapters 12, 13 & 14

This week will explore the importance and link between language and culture. Discussions will focus on 1) the work being done in the area of language and cultural survival and 2) whether it is a necessary work.

**Week 16: FINALS WEEK:** Dec. 9-13