

1-2014

# NASX 303E.01: Ecological Perspectives of Native Americans

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## Ecological Perspectives of Native Americans

### All Sections

NAS 303E, 9:40-11:20 Room NAS 201  
12:40-2:00 Room NAS 201

Spring Semester, 2014,

R. Clow NAS Building, 203G, Office Hours, Monday, Wednesday 11:00-12:00  
Since the syllabus is online, you do not need to print it.

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This is a one-semester course on tribal-landscape relationships that is designed to acquaint students with tribal views and tribal uses of their physical environment. The class will be divided into ecological relations and social relations, and putting these environmental relationships into operation, the class will also have a tribal environmental ethics focus, employing ethical theories that cross all cultures, including social contracts, rules utilitarian, and duty based obligations.

To assist us in understanding tribal environmental ethics, we will need to be aware of a metonymy, where concepts will stand for varied notions and associations of related ideas. Several of the associated ideas will be looking at include territoriality (the physical quest) and tenure (the psychological quest). Besides understanding ethical behavior, which is defined as a proper way of acting, we will also be emphasizing the social purpose of a culture, which is crucial to understand why a culture acts on the landscape in a specific way.

The format of this class will be a combination of long lectures, short lectures, outside readings, and question answers. As the class moves forward, I may be adding several essays either on tribal fire use or other land resource and practice topics for example. Good note taking will help in solving essay puzzles. When possible, I show images to illustrate ideas and concepts.

The course objectives are straightforward. Students should understand and identify tribal management and governing of common pooled resources, tribal environmental ethics, the relationship between cultural belief and behavior, and be able to articulate the social relationship between people culture and their landscape. One approach that we will use is the application of stories. Another will be looking for commonalities between cultural relationships with the landscape.

Your readings are on electronic reserve operated through the Mansfield Library. Students can assess these readings through a computer via the

Mansfield Library's web page and going to course reserve. The password will be NASX303. Buffalo Bird Woman's Garden will be required reading and that reading can be found online via Google. Other readings will be found on ereserve, and the readings are listed by week. If you have trouble down loading a reading, you might find the reading in JSTOR which can also be accessed through the Mansfield Library. Exams will also be posted on ereserve.

## Class Topics

### Part 1, January 28-January 30, 2014

Introduction to the class, we will be concerned with concepts, ideas, definitions, and relationships between environmental variables. All individuals have relationships with their physical landscape. As a result, we will discuss terms, such as our definition such as culture, concepts, and establish our system approach, using environmental variables, a variable systems approach will be introduced, which are applicable to all cultures, to understand environmental relations. In addition, normative ethics will be introduced. The first part of the class will be a study of ecological relations and the second part of the class will be social relations. This premise will enable us to emphasize that different cultures have different, not wrong relationships with the landscape and that different cultures share ecological and social relations with their landscape.

### Part 2, February 4-February 27, 2014

Ecological relations will be the focus point for the lectures and this is section of the class. The ethical theory that will be applicable for this section will be social contracts leading us to an examination of how communities create institutions to manage and govern common pooled resources. The area that we will want to examine will be models and scenarios. We want to understand modeling to understand the importance of creating policies that encourage people to cooperate and not defect in the use of common pooled resources. In looking at these models and policies, we will look at the importance of rules and punishment. To do so, we will look at historical and contemporary communities. We will be most interested in the creation of rules and why rules are important in preventing the tragedy of common pooled resources. The focus will be how people organize themselves, organization theory, because how people organize themselves is important to short and long term resource sustainability of common-pooled resources. Hence, we will want to understand the four idealized different management regimes, open access, privatization, outside agent, and collective active. We will begin our journey into the relationship between people, culture, and their landscape by discussing these ideas and their relatedness to each other. We will also develop a framework for the class by building on our five related and relative environmental variables

and how these variables work together in a system that is changing, ongoing, and where people are active participants in their relations to their landscapes. We will be most interested in the creation of rules and why rules are important in preventing the tragedy of common pooled resources. These rules will illustrate normative ethics, which is the study of right and wrong as well as the origin of right and wrong. Lectures will include both historic and contemporary tribal management and governance of common-pooled resources.

Part 3, March 4-March 27, 2014

Territorial behavior is important to our study and the ethical theory that will apply is consequentialism. Territorial behavior explains how small-self organized and self-governing communities organize themselves to prevent the tragedy. It also includes an explanation of why people act ethically toward each in resource allocation to avoid the “tragedy.” To avoid the tragedy, communities have to manage and govern their common pooled resources. No culture has a monopoly on the management and governing of the common pooled resources, but in an attempt to do, we will examine different models and games to create different scenarios. Along with your readings from *ereserve*, you will want to begin reading Buffalo Bird Woman’s Garden. This book will also reveal more about tenure and territorial behavior, and we will be interested in local ecological knowledge as well from the world of the Hidatsa. This book is important for us because Buffalo Bird Woman discusses the relationship between her people, her culture, and her landscape. Though the focus is on the Hidatsa, we will be interested in the dynamics of this social relationship between all persons, cultures, and landscapes.

Part 4, April 1-April 10, 2014

Another idea that helpful in our understanding of tribal views and uses of the landscape will be local ecological knowledge and how it differs from western scientific driven ecological science. Local ecological knowledge is important for us to understand as tribal cultures alter their landscapes. All cultures alter their landscapes. Survival and Stability are the reasons that this occurs. To understand how and why tribal cultures altered their landscapes requires our attention. To do so, we must understand the use of fire and efficiency as well as other tribal practices. Accompanying our discussions of local ecological knowledge will be consequentialism, one of several ethical theories we will apply to our environmental discussions.

Part 5, April 15-April 24, 2014

Here will we will turn our attention to social relations with the landscape and we will want to introduce duty based obligations to our discussion. We will continue to apply environmental concepts to tribal relationships with their landscapes. Semiotic logic, ideas of gift and gift giving, the role of ritual, and

importance of story as the origin of right and wrong will all be important ideas. Though hunting will be a common discussion topic, the ideas we discuss will be applicable to other tribal cultures including those that farm or fish for a livelihood. During the course of these lectures, we will refer to tribal literature as our authority. That will require each of you to understand tribal literature and its role in understand all three the ethical theories we have discussed.

Part 6, April 29-May 8, 2014

Disease and cultural disease theory are part of everyone's relationship to the landscape. Understanding how and why disease afflicts tribal communities must be understood by understanding tribal culture. We will be examining other concepts, the game masters and keepers and their tie to disease and successful hunting. It is important to remember then, that environmental conflict is not just a resource conflict stimulated by scarcity, but philosophical conflicts.

### Outside readings

The assigned readings for this class are listed by week on the syllabus and have been placed on ereference. The readings will provide evidence, illustration, and supplement our lectures and discussions. Also, the readings will be important for answering your essays. This is a class where lectures provide concepts and readings provide evidence for you apply the concepts from lectures.

### Attendance

Attendance, outside readings, note taking, and class discussion will be important to understanding the concepts that we are going to discuss. Despite the importance of attendance and note taking, I will not make class attendance mandatory, but you will be responsible for all materials covered in class.

### Grading

Critical thinking, reading comprehension, and synthesis are complementary goals of this class so there will be essays on the assigned readings and over our lectures. Some of the questions will force you to integrate materials from both the readings and the lectures materials. The exams will be take home and they will be typed, doubled spaced and cover your topic completely. You will need to use lecture material, discussion themes, and readings, to construct responses to problems many questions will be asked. Think of these essays as research papers.

These three/four exams will have more than one part or essay and these parts may include essays on the assigned readings. These exams will be your entire

grade; each will be one third of your grade. I may give you the exams in parts. To answer the exams, you will want to use material from lectures and your notes and the outside readings. I will add these essay questions to the electronic reservation where you can find them. Proper citations will be required and this includes your lecture notes. If not done, you will receive a failing grade. Remember that the focus of this class is tribal relations with the landscape and that environmental ethics, a study of ethical behavior, provides the foundation of this relationship. Always keep in mind, that a relationship with the landscape includes (1) knowledge of the tribal landscape, (2) understanding of tribal environmental belief, (3) awareness of proper tribal ethical behavior, and (4) understanding of the tribal relationship between ethical behavior and (5) how people organize themselves is crucial for short and long term successful acts of production. I will be looking for your understanding and ability to express properly concepts in your papers and the cause and effect relations between ethics and production in your final paper. Citations will be required in these scholarly papers.

Each paper must begin with a statement of the subject and purpose of the paper. Then state its thesis or theses, conclusion or conclusions, immediately. These theses will convey your judgment on what the other readings and discussions add to the selected questions and you are to present your informed and evidenced conclusions on the relationship between tribal people, their culture, and their landscape. That this, each paper should have at least three sentences giving the exact organization and logic employed in crafting these papers.

#### Academic Honesty:

The University of Montana expects its students to be academically honest, particularly in regards to plagiarism. Plagiarism is taking someone else's ideas and thoughts and presenting them as one's own. Copyright laws are rigid as it concerns plagiarism, as is the University. Please refer to the current University catalog for more specific information regarding penalties for such action. Academic dishonesty in Native American Studies classes will result in a failing grade in the course and disciplinary action consistent with University policies.

#### Readings:

Week 1,

Garret Hardin, "The Tragedy of the Commons," Science, December 1968: Vol. 162 no. 3859 pp. 1243-1248.

James M. Acheson, "Institutional Failure in Resource Management," Annual Review of Anthropology, Vol. 35 (2006), pp. 117-134.

H. Scott Gordon, "The Economic Theory of a Common-Property Resource: The Fishery," Journal of Political Economy, Vol. 62, No. 2 (Apr., 1954), pp. 124-142.

Anthony Scott, "The Fishery: The Objectives of Sole Ownership," Journal of Political Economy, Vol. 63, No. 2. (April., 1955), pp. 116-124.

Brian Skyrms, "The Stag Hunt," Proceedings and Addresses of the American Philosophical Association, Vol. 75, No. 2 (Nov., 2001), pp. 31-41.

Week 2,

Brenda Parlee and Fikret Berkes, "Indigenous Knowledge of Ecological Variability and Commons Management: A Case Study on Berry Harvesting from Northern Canada," Human Ecology, Vol. 34, No. 4 (Aug., 2006), pp. 515-528.

Thomas Dietz, Elinor Ostrom and Paul C. Stern, "The Struggle to Govern the Commons," Science, New Series, Vol. 302, No. 5652 (Dec. 12, 2003), pp. 1907-1912.

Robert A. Blewett, "Property Rights as a Cause of the Tragedy of the Commons: Institutional Change and the Pastoral Massai of Kenya," Eastern Economic Journal, Vol. 21, No. 4, Fall 1995, pp. 477-490.

Dennis Sheehy, "Grazing Management Strategies as a Factor Influencing Ecological Stability of Mongolian Grasslands," Nomadic People, Vol. 33, 1993, pp. 17-30.

Week 3,

Fikret Berkes, "Common-Property Resource Management and Cree Indian Fisheries in Subarctic Canada-Berkes," Bonnie J. McCay, James M. Acheson, editors, The Question of the Commons: The Culture and Ecology of Communal Resources, Tucson: University of Arizona Press, 1987, pp. 66-91.

James Hagengruber, A Montana Hunter in Bavaria, Montana Outdoors, November-December, 2003.

Waidmannsheil

Alastair Campbell, Terry Fenge and Udloriak Hanson, "Implementing the 1993 Nunavut Land Claims Agreement," Arctic Review on IMW and Politics, vol 2.1/2011 pp. 25-51.

Kathleen Pickering Sherman, James Van Lanen, and Richard T. Sherman, "Practical Environmentalism on the Pine Ridge Reservation: Confronting Structural Constraints to Indigenous Stewardship," Human Ecology, Vol. 34, No. 4 (Aug., 2006), pp. 515-528.

Week 4,

Tom Robertson, "Red Lake Tribe Debates Future of Walleye Fishery," 2007.

Typical Upper Red Lake Crappies: Effect on Crappies on the Way to Recovery

Bob Ekstrom, "Typical Upper Red Lake Crappies: Effect on Crappies on the Way to Recover," 2007.

Dan Gunderson, "Red Lake Walleye Fishing Ruined," 2007.

Doug Smith, "Red Lake Walleye Fishery Rebounding," 2007.

Brad Dokken, "A Tale of Two Lakes," 2007.

Steve Ericson, "Red Lake Reopens Commercial Fishery with Help from Grant," 2007.

"2011 Walleye Fishing Regulations: Upper and Lower Red Lake and Tributaries."

Red Lake Pike Spear Fishing Regulations

Commercial walleye netting returns to Red Lake Reservation

2011 Walleye Fishing Regulations Upper and Lower Red Lake and Tributaries

Tom Robertson, "Waskish stakes a future on walleye," Minnesota Public Radio, May 2006.

Week 5

Gail Whiteman, "The Cree Tallyman: The Trapline as Sustainable Business Management," Native Americas, Vol. 15, no. 2, 1998, pp. 46-51.

Fred Meyer, "Always Ask: Resource use and Land Ownership Among Pintupi Aborigines of the Australian Western Desert," Nancy M Williams; Eugene S Hunn, eds., Resource Managers : North American and Australian



Hunter-gatherers, American Association for the Advancement of Science, Boulder, Colo.: Westview Press for the American Association for the Advancement of Science, 1982, 72- 195.

Nancy M. Williams, “A Boundary is to Cross: Observations on Yoingu Boundaries and Permission,” Nancy M Williams; Eugene S Hunn, eds., Resource Managers : North American and Australian Hunter-gatherers, American Association for the Advancement of Science, Boulder, Colo.: Westview Press for the American Association for the Advancement of Science, 1982, pp. 131-171.

Gilbert Livingston, Buffalo Bird Woman’s Garden: Agriculture of the Hidatsa Indians, St. Paul: Minnesota Historical Society Press, 1987. Originally published in 1917, therefore part of the public domain and found online via Google.  
<http://digital.library.upenn.edu/women/buffalo/garden/garden.html#X>

Week 6,

Fred Meyer, “Always Ask: Resource use and Land Ownership Among Pintupi Aboringines of the Australian Western Desert,” Nancy M Williams; Eugene S Hunn, eds., Resource Managers : North American and Australian Hunter-gatherers, American Association for the Advancement of Science, Boulder, Colo.: Westview Press for the American Association for the Advancement of Science, 1982, 72- 195.

Nancy M. Williams, “A Boundary is to Cross: Observations on Yoingu Boundaries and Permission,” Nancy M Williams; Eugene S Hunn, eds., Resource Managers : North American and Australian Hunter-gatherers, American Association for the Advancement of Science, Boulder, Colo.: Westview Press for the American Association for the Advancement of Science, 1982, pp. 131-171.

Gilbert Livingston, Buffalo Bird Woman’s Garden: Agriculture of the Hidatsa Indians, St. Paul: Minnesota Historical Society Press, 1987. Originally published in 1917, therefore part of the public domain and found online via Google.

<http://digital.library.upenn.edu/women/buffalo/garden/garden.html#X>

Week 7,

Alastair Campbell, Terry Fenge and Udloriak Hanson, “Implementing the 1993 Nunavut Land Claims Agreement, Arctic Review on Law and Politics, vol. 2, 1/2011, pp. 25-51.

Week 8,

Leslie M. Johnson Gottesfeld, "Aboriginal Burning for Vegetation Management in Northwest British Columbia," Human Ecology, Vol. 22, No. 2 (Jun., 1994), pp. 171-188.

Henry Lewis, "Fire Technology and Resource Management in Aboriginal North America and Australia," Nancy M. Williams; Eugene S. Hunn, eds., Resource Managers : North American and Australian Hunter-gatherers, American Association for the Advancement of Science, Boulder, Colo.: Westview Press for the American Association for the Advancement of Science, 1982, 45-68.

Stephen W. Barrett and Stephen F. Arno, "Indian Fires As an Ecological Influence In the Northern Rockies," Journal of Forestry, October 1982, pp. 647-651.

Henry T. Lewis and Theresa A. Ferguson, "Yards, Corridors, and Mosaics: How to Burn a Boreal Forest," Human Ecology, Vol. 16, No. 1 (Mar., 1988), pp. 57-77.

Robert Boyd, "Strategies of Indian Burning in the Willamette Valley," Canadian Journal of Anthropology, Vol. 5, Issue 1, 1986, pp. 65-86.

Joel S. Savishnisky and K. Ohmagari, and F. Berkes, "Transmission of Indigenous Knowledge and Bush Skills Among the Western James Bay Cree Women of Subarctic Canada,"

Joel S. Savishinsky, Trapping, Survival Strategies, and Environmental Involvement: A Case Study from the Canadian Sub-Arctic," Human Ecology, Vol. 6, no. 1, (March, 1978), pp. 1-25.

Stephen W. Barrett and Stephen F. Arno, "Indian Fires as an Ecological Influence in the Northern Rockies," Journal of Forestry, October 1982, pp. 648-651.

Henry T. Lewis and T. A. Ferguson, "Yards, Corridors, and Mosaics: How to Burn a Boreal Forest," Human Ecology, Vol. 16, no. 1, 1988, pp. 57-77.

Week 9

Jacilee Wray and M. Kat Anderson, "Restoring Indian-Set Fires to Prairie Ecosystems on the Olympic Peninsula," Ecological Restoration, 21:4 December 2003, pp. 296-301.

Keith H. Basso, "Ice and Travel among the Fort Norman Slave: Folk Taxonomies and Cultural Rules," Language in Society, Vol. 1, No. 1 (Apr., 1972), pp. 31-49.

Kayo Ohmagari and Fikret Berkes, "Transmission of Indigenous Knowledge and Bush Skills among the Western James Bay Cree Women of Subarctic Canada," Human Ecology, Vol. 25, No. 2 (Jun., 1997), pp. 197-222.

Nancy J. Turner, Marianne Boelscher Ignace, Ronald Ignace, "Traditional Ecological Knowledge and Wisdom of Aboriginal Peoples in British Columbia," Ecological Applications, vol. 10, no. 5, 2000, pp. 1275-1287.

#### Week 10

Craig T. Palmer and Reed L. Wadley, "Local Environmental Knowledge, Talk, and Skepticism: Using 'LES' to Distinguish 'LEK' from 'LET' in Newfoundland," Human Ecology, Vol. 35, No. 6 (Dec., 2007), pp. 749-760.

Nicholas James Reo and Kyle Powys Whyte, "Hunting and Morality as Elements of Traditional Ecological Knowledge," Human Ecology, December 2011, online edition has no page numbers.

Ingrid Nesheim, Shivcharn S. Dhillion, and Kristi Anne Stolen, "What Happens to Traditional Knowledge and Use of Natural Resources When People Migrate?" Human Ecology, Vol. 34, No. 1, February 2006, pp. 99-131.

Fikret Berkes, Johan Colding, Carl Folke, "Rediscovery of Traditional Ecological Knowledge as Adaptive Management," Ecological Applications, vol. 10, no. 5, 2000, pp. 1251-1262.

#### Week 11

Beatrice A. Bigony, "Folk Literature as an Ethnohistorical Device: The Interrelationships between Winnebago Folk Tales and Wisconsin Habitat," Ethnohistory, Vol. 29, No. 3 (Summer, 1982), pp. 155-180.

Jennifer Sokolove, Sally K. Fairfax, and Breena Holland, "Managing Place and Identity: The Marin Coast Miwok Experience." The Geographical Review, 2002, vol. 92, Issue 1, pp. 23-44.

Alfred Irving Hallowell, "Ojibwa Ontology, Behavior, and World View," Contributions to Anthropology: Selected Papers of A. Irving Hallowell, by Raymond D. Fogelson and A. Irving Hallowell, Chicago: University of Chicago Press, 1976.

#### Week 12

Steve Pavlik, "The Role of Bears and Bear Ceremonialism in Navajo Orthodox Traditional Lifeway," Social Science Journal, 1997, vol. 34, no. 4, pp. 475-484.

J. J. Schmidt and M. Dowsley, "Hunting with Polar Bears: Problems with the Passive Property of the Commons," Human Ecology, 2010, 38:377-387.

M. Dowsley and G. Wenzel, "The Time of the Most Polar Bears": A Co-Management Conflict in Nunavut," Arctic 61(2):177-189.

Martina Tyrrell, "Sentient Beings and Wildlife Resources: Inuit, Beluga Whales and Management Regimes in the Canadian Arctic," Human Ecology, 2007, Vol. 35, Issue: 5, pp. 575-586.

M. O. Hammill, V. Lesage, P. Richard, P. Hall, "A Response to 'Sentient Beings and Wildlife Resources: Inuit, Beluga Whales and Management Regimes in the Canadian Arctic,'" Human Ecology, Vol. 35, No. 5, pp. 639-640.

Martina Tyrrell, "Sentient Beings and Wildlife Resources: Inuit, Beluga Whales and Management Regimes in the Canadian Arctic: Counter-response to M.O. Hammill, V. Lesage, P. Richard and P. Hall," Human Ecology, Vol. 35, No. 5, 2007, pp. 641-642.

James Teit, "The Man Who Lived with the Bear," Traditions of the Lillooet Indians of British Columbia, The Journal of American Folklore, Vol. 25, No. 98 (Oct. - Dec., 1912), pp. 360-361.

#### Week 13

Kenneth M. Morrison, "Montagnais Missionization, New France: The Syncretic in Early Imperative," American Indian Culture and Research Journal, vol. 10, no. 3, 1986, pp. 1-23.

Allan Greer, editor, Paul Le Jeune, "Journal [of a Winter Hunt] 1634," pp. 23-26, "On Their Hunting and Fishing 1634," pp. 26-28, "On the Beliefs, Superstitious, and Errors of the Montagnais Indians, 1634," pp. 28-32, The Jesuit Relations: Natives and Missionaries in Seventeenth-Century North America, Boston: Bedford/St. Martins, 2000.

Calvin Martin, "European Impact on the Culture of a Northeastern Algonquian Tribe: An Ecological Interpretation," The William and Mary Quarterly, Third Series, Vol. 31, No. 1 (Jan., 1974), pp. 4-26

Erna Gunther, "An Analysis of the First Salmon Ceremony," American Anthropologist, New Series, Vol. 28, No. 4 (Oct. - Dec., 1926), pp. 605-617.

Pamela T. Amoss, "The Fish God Gave Us: The First Salmon Ceremony Revived," Arctic Anthropology, 1987, vol. 24, no. 1, pp. 56-66.

#### Week 14

D. M. Bahr, et al, "Piman Songs on Hunting," Ethnomusicology, Vol. 23, No. 2 (May, 1979), pp. 245-296.

D. M. Bahr and J. R. Haefer, "Song in Piman Curing," Ethnomusicology, Vol. 22, No. 1 (Jan., 1978), pp. 89-122.

George Wenzal, "The Seal Protest as Cultural Conflict," Animal Rights, Human Rights: Ecology, Economy and Ideology in the Canadian Arctic, Toronto: University of Toronto Press, 1991, pp. 142-172.

James Mooney, "The Origin of Disease," Myths of the Cherokee, From Nineteenth Annual Report of the Bureau of American Ethnology 1897-98, Part I. [1900].