

COMM 113*
NATIVE AMERICANS AND COLONISTS
From Contact to the Dakota Pipeline
Winter, 2022
T / Th 5:00 – 6:20

"The Great Spirit gave land to his children to live upon and cultivate...land cannot be sold."

Black Hawk, Sauk Chief (1834)

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Office Hours: by appt.



"Skateboarding in Navajo Nation" (2021) *Photo by Sharon Chischilly.* Chischilly, the photographer, is part of the Navajo nation and is an undergraduate at the U.of New Mexico. Naomi Glasses, also from the Navajo Nation, is the skateboarder. This photo was part of the *NY Times* best photos of 2021.

Course Description

This course introduces students to themes from Native American Studies and is intended as a provocative engagement with a range of issues covering both the history and contemporary cultural politics of indigenous Americans.

Substantively, the course is designed to provide students with a starting point for studying past and present encounters between indigenous Americans and the immigrant settlers to America and their present-day descendants who have dispossessed the indigenous and, willfully or not, have tried to bury native culture. These encounters, often racially charged, have generated enormous controversies while the voices and experiences of Native peoples have been too often concealed in these exchanges. The course makes a modest effort to intervene into the meaning of these experiences and render Amerindians visible and their voices audible while conceding that many of these controversies remain open and unresolved. Because much of the course material focuses on controversial issues of race and identity, one of the primary pedagogical aims of the course will focus on understanding the nature of *arguments* and point of view. In essence, the course is intended to be a theoretically rigorous, historically rich, and topically interesting engagement with what is often the sadly forgotten story of indigenous Americans and their encounters with the settlers who came later and remade America into something far different.

Course Format and Requirements

Due to the ongoing COVID pandemic, and the more recent situation with the Omicron variant, the entire course will assume an online format. In principle, the class will have one 80-minute lecture each week that will be posted to the Canvas site by the time of the Tuesday class. Thursday sessions of the class will be synchronous discussion sessions consisting of material from the Tuesday lecture and readings. It should be emphasized that the class format will be flexible due to the difficult circumstances confronting all of us. All students will prepare at least one question each week from the lecture and readings that will be submitted to the Canvas site prior to the Thursday session. There will be two short written assignments, one a midterm of 2-3 pages on an historical theme from the early weeks of the course, the second a final paper of 4-5 pages on a contemporary controversy from the later weeks of the course. Grades will be based on the weekly submissions (20%), the midterm paper (30%), final paper (50%). Students can also improve their grades through active participation in the Thursday discussions sessions.

Course Readings

Readings for the course will be available from a combination of library e-reserves, Canvas, or from links on this syllabus. Sessions and readings are organized as follows:

* Syllabus subject to change

COMM 113t Weekly Schedule

Week 1 Precontact: Amerindian Societies Before the Colonists

Calloway, Colin (2019). *First Peoples: A Documentary Survey of American Indian History*. Boston / New York: Bedford / St. Martins. Read chapter 1 up to, but not including “Emerging Tribes and Confederacies” from this site: https://www.amazon.com/First-Peoples-Documentary-American-History/dp/1319104916/ref=dp_ob_title_bk#reader_B07HMD5J7C

Mann, Charles C. (2002). “1491.” *The Atlantic*. [posted in Module Week 1]

Week 2 Amerindians and Colonists: Property and Conflict over Land

Video: We Shall Remain – Part 1: “After the Mayflower” [Watch on UCSD Library Kanopy]
<https://ucsd.kanopy.com/product/after-mayflower>

Banner, Stuart (2005). *How the Indians Lost Their Land: Law and Power on the Frontier*. Cambridge: Harvard University Press [10-35]. [Read Electronic Version from UCSD Library Website].

Cronon, William (2003). *Changes in the Land: Indians, Colonists and the Ecology of New England*. New York: Hill & Wang [54-70, 127-140; Read from UCSD Library e-reserves].

Fields, Gary (2017). *Enclosure: Palestinian Landscapes in a Historical Mirror*. Berkeley: University of California Press [pp. 159-164]. [Read Electronic Version from UCSD Library Website].

Week 3 'Trails of Tears': Removing Amerindians and Remaking the Landscape

Video: We Shall Remain – Part 3: "Trail of Tears" [Watch from UCSD Library Kanopy]
<https://ucsd.kanopy.com/video/trail-tears>

Banner, Stuart (2005). *How the Indians Lost Their Land: Law and Power on the Frontier*. Cambridge: Harvard University Press [pp. 150-160 178-190]. [Read Electronic Version from UCSD Library Website].

Fields, Gary (2017). *Enclosure: Palestinian Landscapes in a Historical Mirror*. Berkeley: University of California Press [pp. 164-170]. [Read Electronic version from UCSD Library website]

Week 4 Representations I: Advertising and the Visual Culture of the Amerindian 'Other'

Miranda, Carolina M. (2018). "It's not just Chief Wahoo. Why American Indian Images became Potent, Advertising Symbols." *Los Angeles Times*. <https://www.latimes.com/entertainment/arts/miranda/la-et-cam-americans-nmai-indians-in-pop-culture-20180122-htmllstory.html>

Schluesser, Jennifer (2020). "Seeing Native Americans Nowhere and Everywhere." *New York Times*.
<https://www.nytimes.com/2020/07/14/arts/design/washington-football-logo-native-american.html>

Smith, Paul Chaat (2009). *Everything You Know About Indians is Wrong*. Minneapolis: University of Minnesota Press. [pp. 1-6, 9-12, 37-42.] [Read electronic version from UCSD Library website].

Anderson, Maria (2018). "American Indian Imagery is Everywhere. What about Their History?" *Smithsonian Insider*. <https://insider.si.edu/2018/03/new-exhibition-american-indian-imagery-will-make-question-mainstream-americas-obsession-native-people/>

Gross, Jenny (2021). "Chief of Cherokee Nation Asks Jeep to Take Tribe's Name off its Vehicles. *NY Times*.
<https://www.nytimes.com/2021/02/25/business/jeep-grand-chokeee.html>

Week 5 Representations II: Indigenous Americans in Film

Film: Reel Injun [View on UCSD Library Website]
https://video.alexanderstreet.com/watch/hollywood-et-les-indiens?utm_campaign=Video&utm_medium=MARC&utm_source=aspresolver

Young, Brian (2015). "Why I won't Wear War Paint and Feathers in a Movie Again." *Zocalo*.
<https://www.zocalopublicsquare.org/2015/06/02/adam-sandler-war-paint-feathers-hollywood-native-americans/ideas/nexus/>

Berny, Martin (2020). "The Hollywood Indian Stereotype: The Cinematic Othering and Assimilation of Native Americans at the Turn of the 20th Century." *Angles*. No. 10. <https://journals.openedition.org/angles/331>

Week 6 Redskins, Indians, and Fighting Illini: Indian Mascots in Sports

Film: *In Whose Honor: American Indian Mascots in Sports*. [View on UCSD Kanopy]
<https://ucsd.kanopy.com/video/whose-honor>

National Congress of American Indians (2020). "Ending the Era of Harmful Indian Mascots."
<https://www.ncai.org/proudtobe>

Allchin, Hope (2020). "Hundreds of Schools Are Still Using Native Americans As Team Mascots. *FiveThirtyEight*.
<https://fivethirtyeight.com/features/hundreds-of-schools-are-still-using-native-americans-as-team-mascots/>

Reddin, Molly (2014). "Meet the Native American Woman Who Took on the Washington Football Team. *Mother Jones*. <https://www.motherjones.com/politics/2014/06/amanda-blackhorse-washington-football-team-trademark-lawsuit/>

Week 7 Who Owns the Past? Repatriation of Amerindian Remains and Artifacts

Thornton, Russell (1998), Who Owns Our Past? The Repatriation of Native American Human Remains and Cultural Objects. *Studying Native America: Problems and Prospects*. Madison: University of Wisconsin Press [pp. 385-414]

Fine-Dare, Kathleen S. (2002). Museums and Objects of Empire. *Grave Injustice: The American Indian Repatriation Movement and NAGPRA*. Lincoln: University of Nebraska Press [pp. 13-37].

Morelle, Rebecca (2015). "DNA Reignites Kennewick Man Debate. *BBC News*.
<http://www.bbc.com/news/science-environment-33170655>

Raja, Tasneem (2016). "A Long, Complicated Battle Over 9,000-Year-Old Bones Is Finally Over." *NPR*.
<http://www.npr.org/sections/codeswitch/2016/05/05/476631934/a-long-complicated-battle-over-9-000-year-old-bones-is-finally-over>

Rothstein, Edward (2006). "Protection for Indian Patrimony That Leads to a Paradox." *NY Times*.
<http://www.nytimes.com/2006/03/29/arts/artsspecial/protection-for-indian-patrimony-that-leads-to-a-paradox.html?mcubz=0>

Synopses of the Debate can be found in a special issue of *Archeology* (1999)
<http://archive.archaeology.org/online/features/native/debate.html>

Week 8 High Stakes! Debates over Indian Gaming

Light, Steven Andrew and Rand, Kathryn R.L. (2005). *Indian Gaming and Tribal Sovereignty: The Casino Compromise*. Lawrence: University of Kansas Press [pp.1-14, 17-27, 35-37, 121-144].

Hyde, Tim (2015). Has Tribal Gaming been a Boon for American Indians? The Impact of the 1988 Indian Gaming Act." *American Economic Association*.
<https://www.aeaweb.org/research/has-tribal-gaming-been-a-boon-for-american-indians>

Akee, Randall K. Q. et al. (2015). "The Indian Gaming Regulatory Act and its Effects on American Indian Economic Development." *Journal of Economic Perspectives*. Vol. 29 (3): 185-208. [Read pp. 185-187, 196-199]
<http://pubs.aeaweb.org/doi/pdfplus/10.1257/jep.29.3.185>

Gilbert, Samuel (2014). Native Americans Rolling the Dice on Casinos. *Al-Jazeera*.
<http://www.aljazeera.com/indepth/features/2014/09/native-americans-rolling-dice-casinos-2014922112349962542.html>

Week 9 Disease! COVID in the Long Haul of Colonization

Ostler, Jeffrey (2020). "Disease Has Never Been Just Disease for Native Americans." *The Atlantic*.
<https://www.theatlantic.com/ideas/archive/2020/04/disease-has-never-been-just-disease-native-americans/610852/>

Flatley, Larry (2020). "COVID Pandemic is a Teachable Moment on Native American History." *Erie Reader*.
<https://www.erie reader.com/article/covid19-pandemic-is-a-teachable-moment-on-native-american-history>

Smithers, Gregory D. (2020). "COVID-19 has been Brutal in Indian Country – Just Like Past Epidemics." *Washington Post*.
<https://www.washingtonpost.com/outlook/2020/05/20/covid-19-has-been-brutal-indian-country-just-like-past-epidemics-were/>

Mineo, Liz (2020). "For Native Americans, COVID is the Worst of Both Worlds at the Same Time." *Harvard Gazette*. <https://news.harvard.edu/gazette/story/2020/05/the-impact-of-covid-19-on-native-american-communities/>

Week 10 ‘We Shall Remain’: Indigenous Resistance to Colonization

Means, Russell (1989). Testimony Before Congress. <https://www.youtube.com/watch?v=xVANRroxuOo>

Riding In, James (1993). “The Politics of the Columbus Celebration: A Perspective of Myth and Reality in United States Society.” *American Indian Culture and Research Journal*. Vol 17 (3): 1-9.
<http://uclajournals.org/doi/pdf/10.17953/aicr.17.3.27p2264567736232>

Donella, Leah (2016). “The Standing Rock Resistance Is Unprecedented -- It's Also Centuries Old.” NPR
<http://www.npr.org/sections/codeswitch/2016/11/22/502068751/the-standing-rock-resistance-is-unprecedented-it-s-also-centuries-old>

Railton, Ben (2017). Standing Rock and the Forgotten History of Native American Activism. *Huffington Post*.
http://www.huffingtonpost.com/ben-railton/standing-rock-and-the-for_b_11865978.html

Other Sources

Indian Images

<https://www.americanindianmagazine.org/story/americans-major-new-exhibition-asks-why-do-images-american-indians-permeate-american-life>

Ostler, Jeffrey (2019). *Surviving Genocide: Native Nations and the U.S. from the American Revolution to Bleeding Kansas*. New Haven: Yale University Press. [Pages to be determined]

Obarr, William M. (2013). "Images of Native Americans in Advertising." *Advertising and Society*. Vol. 14 (1): <https://muse.jhu.edu/article/509019>

Locklear, Elizabeth A. (2012). "Native American Mascot Controversy and Mass Media Involvement: How the Media Play a Role in Promoting Racism through Native American Athletic Imagery." *Explorations*. Vol VII. <http://uncw.edu/csurf/Explorations/documents/ElizabethLocklear.pdf>

Singer, Beverly R (2001). *Wiping the War Paint Off the Lens: Native American Film and Video*. Minneapolis: University of Minnesota Press. [pp. 23-32] **Read from UCSD Library website**

Ecological Indian

Crosby, Alfred W. "The Ecological Indian: Myth and History." *Ethnohistory*. Vol. 49 (3): 715-717. <https://muse.jhu.edu/article/11822/pdf>

Krech, Shephard (1999). *The Ecological Indian: Myth and History*. New York: Norton [pp. 15-28]
Read on Canvas.

Tallbear, Kimberly (2000). Shephard Krech's *The Ecological Indian*: One Indian's Perspective. *The Ecological Indian Review*. <http://www.iiirm.org/publications/Book%20Reviews/Reviews/Krech001.pdf>

Harris, Kate and Gonchea, Michael (2016). "Battle Over an Oil Pipeline: Teaching About the Standing Rock Sioux Protests." *New York Times*. <https://www.nytimes.com/2016/11/30/learning/lesson-plans/battle-over-an-oil-pipeline-teaching-about-the-standing-rock-sioux-protests.html?mcubz=1&r=0>

Giago, Tim (2012). "Mascots, Ignorance and Racism." *Huffington Post*. http://www.huffingtonpost.com/tim-giago/native-american-mascots_b_1907486.html

Film: *More Than a Word: Native American based Sports Mascots and the Washington Redskins*. Media Education Foundation <http://www.mediaed.org/more-than-a-word-new-film-coming-soon/>

Walker, Mark (2021). "Cherokee Address Bias Against Slave Descendants." *New York Times*. <https://www.nytimes.com/2021/02/24/us/politics/cherokee-nation-black-freedmen.html>

Slack, Keith (1994). "Sovereignty and Indian Gaming in the U.S." *Cultural Survival*. <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/sovereignty-and-indian-gaming-united-states>

Film: PBS Independent Lens, *What was Ours* (Excerpts)

Monroe, Dan L. and Echo-Hawk, Walter (2004). Deft Deliberations. *Reinventing the Museum: Historical and Contemporary Perspectives on the Paradigm Shift*. Gail Anderson, ed. New York: Altamira Press [325-330].

LoneTree, Amy (2012). *Decolonizing Museums: Representing Native America in National and Tribal Museums*. University of North Carolina Press [chapter 1 pp. 19-41].

Carpio, Myla Vicenti (2006). "(Un)disturbing Exhibitions: Indigenous Historical Memory at the NMAI." *The American Indian Quarterly* Vol. 30 (3-4): 619-631.

- Rand, Kathryn R.L.** (2002). "There are no Pequots on the Plains: Assessing the Success of Indian Gaming." *Chapman Law Review*. Vol. 5.
http://heinonline.org/HOL/Page?handle=hein.journals/chlr5&div=6&g_sent=1&casa_token=&collection=journals
- Sleeper-Smith, Susan** (2009). *Contesting Knowledge: Museums and Indigenous Perspectives*. Lincoln: University of Nebraska Press.
- (2015). "Of Slots and Sloth: How Cash from Casinos Makes Indians Poorer." *The Economist*.
<https://www.economist.com/news/united-states/21639547-how-cash-casinos-makes-native-americans-poorer-slots-and-sloth>
- (2019). Mass Killings of Native Americans
<https://cji.org/news/history-racial-injustice-mass-killings-of-native-americans/>
- Isenberg, Andrew C.** (2000). *The Destruction of the Bison: An Environmental History*. Cambridge: Cambridge University Press [pp. 1-12, 97-113, 121-22].
- Carstarphen, Meta G. and Sanchez, John P.** eds. (2012). *American Indians and the Mass Media*. Norman: University of Oklahoma Press. [pp. 3-6, 9-17].
- Sanchez, Victoria** (2012). Buying into Racism: American Indian Product Icons in the Marketplace. *American Indians and the Mass Media*. Meta G Carstarphen and John P. Sanchez, eds. Norman: University of Oklahoma Press [pp. 153-168].
- Clyde-Silverstein, Lynn** (2012). The 'Fighting Whites': An Interpretive Analysis of an American Indian Mascot Issue. *American Indians and the Mass Media*. Meta G. Carstarphen and John P. Sanchez, eds. Norman: University of Oklahoma Press [pp. 113- 127].