

## Term Information

Effective Term Spring 2024

## General Information

Course Bulletin Listing/Subject Area Anthropology  
Fiscal Unit/Academic Org Anthropology - D0711  
College/Academic Group Arts and Sciences  
Level/Career Undergraduate  
Course Number/Catalog 3306  
Course Title Anthropological Perspectives on Indigenous Citizenship: Native North Americans  
Transcript Abbreviation Indigenous Ctnshp  
Course Description An introduction to complex questions about the citizenship and sovereignty of Indigenous Native Americans, including what constitutes indigenous citizenship and how it is attained, ideas about justice amid difference in Native American societies, and some of the ways that changing power relations shaped racial, ethnic, and gender identities of American Indians.  
Semester Credit Hours/Units Fixed: 3

## Offering Information

Length Of Course 14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 Week  
Flexibly Scheduled Course Never  
Does any section of this course have a distance education component? No  
Grading Basis Letter Grade  
Repeatable No  
Course Components Lecture  
Grade Roster Component Lecture  
Credit Available by Exam No  
Admission Condition Course No  
Off Campus Never  
Campus of Offering Columbus, Lima, Mansfield, Marion, Newark, Wooster

## Prerequisites and Exclusions

Prerequisites/Corequisites  
Exclusions  
Electronically Enforced No

## Cross-Listings

Cross-Listings

## Subject/CIP Code

Subject/CIP Code 45.0201  
Subsidy Level Baccalaureate Course  
Intended Rank Sophomore, Junior, Senior

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## Requirement/Elective Designation

Citizenship for a Diverse and Just World

The course is an elective (for this or other units) or is a service course for other units

## Course Details

### **Course goals or learning objectives/outcomes**

- Describe, analyze, and synthesize anthropological perspectives on Indigenous citizenship, including the viewpoints of Indigenous scholars.
- Understand what constitutes citizenship and how it differs across political, cultural, national, global, and historical communities.
- Explore, in depth, societies that are reaffirming their identities, redefining gender roles, empowering women, reclaiming ancestral lands, renewing cultural practices, and advocating for social justice in the 21st century.

### **Content Topic List**

- False characterizations of Native Americans
  - Indigenous rights
  - Anthropological Perspectives on Indigenous North Americans
  - The legacy of the Society of American Indians
  - Alternate Histories and Culture Areas
  - Myth of the Moundbuilders
  - Citizenship and Ethnic identity
  - Political Organization and Citizenship in Native American Societies
  - Native American Women
  - Colonial and U.S. Policies
  - Native American Urban Citizens
- No

### **Sought Concurrence**

## Attachments

- GE Citizenship draft form ANTH 3xxx Anth Perspectives Indigenous Citizenship.docx: GE Citizenship 3/29/23  
*(Other Supporting Documentation. Owner: Palazzo, Sarah Rose)*
- ANT 3306 on BA Curriculum Map.docx: Curriculum map 3/29/32  
*(Other Supporting Documentation. Owner: Palazzo, Sarah Rose)*
- Anthro 3306 syllabus revised 4\_20\_23.pdf: Syllabus 4/20/23  
*(Syllabus. Owner: Palazzo, Sarah Rose)*

## Comments

- Edited syllabus to address contingency about grading (see page 2) *(by Palazzo, Sarah Rose on 04/20/2023 08:56 AM)*
- Please see Panel feedback email sent 04/19/2023. *(by Hilty, Michael on 04/19/2023 01:03 PM)*
- If this course will be able to count in one of your majors, even as an elective, please provide updated curriculum map(s) *(by Vankeerbergen, Bernadette Chantal on 03/29/2023 11:59 AM)*

**COURSE REQUEST**  
3306 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette  
Chantal  
04/20/2023

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Palazzo, Sarah Rose	03/29/2023 11:52 AM	Submitted for Approval
Approved	Guatelli-Steinberg, Debra	03/29/2023 11:57 AM	Unit Approval
Revision Requested	Vankeerbergen, Bernadette Chantal	03/29/2023 11:59 AM	College Approval
Submitted	Palazzo, Sarah Rose	03/29/2023 12:11 PM	Submitted for Approval
Approved	Guatelli-Steinberg, Debra	03/29/2023 12:13 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	03/30/2023 10:47 AM	College Approval
Revision Requested	Hilty, Michael	04/19/2023 01:03 PM	ASCCAO Approval
Submitted	Palazzo, Sarah Rose	04/20/2023 08:56 AM	Submitted for Approval
Approved	Guatelli-Steinberg, Debra	04/20/2023 10:32 AM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	04/20/2023 04:33 PM	College Approval
Pending Approval	Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	04/20/2023 04:33 PM	ASCCAO Approval

THE OHIO STATE UNIVERSITY  
**Anthropology 3306 (course # xxxxx)**  
*Anthropological Perspectives on Indigenous Citizenship:  
Native North Americans*  
**Autumn Semester, 202x Three Credit Hours**

<b>Instructor</b>	<b>Office Hours</b>	<b>Class Hours</b>
Professor Richard W. Yerkes Office: 4008 Smith Lab Phone: 614-292-1328	Wednesday and Friday xx:xx - x:xx PM <b>E-mail: yerkes.1@osu.edu</b>	Mon. & Weds. 12:45-2:05 PM XXXXXXXXXXXXXXXXXXXXXXXXXX XXXXXXXXXXXXXXXXXXXXXXXXXX

**COURSE SYLLABUS**

**Land Acknowledgement:** The Ohio State University occupies ancestral lands called *Ohi:yo* by the *Onodowaga* and many other Native American Nations, including the *Shaawanwa lenaki*, *Twightwee*, *Lenni Lenape*, and *Wendat*. This is where the *skeno:tō* (Scioto) and Olentangy Rivers have flowed since time immemorial. Treaties in 1768, 1784, 1785, 1795, and 1818, and the 1830 Indian Removal Act, forced Indigenous Native American people to cede land and leave their homes. This history of colonization informs our shared future of collaboration and innovation. Ohio State University acknowledges that land we occupy was theirs.

**GENERAL EDUCATION COURSE OBJECTIVES**

This course satisfies the **Citizenship for a Diverse and Just World** theme of the General Education curriculum. **It is open to all Ohio State undergraduate students, and there are no prerequisites.**

**GE Goals: Successful students will:**

- (1) analyze an important topic or idea at a more advanced and in-depth level than in the Foundations (“advanced” refers to courses that are synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities).
- (2) integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.
- (3) explore and analyze a range of perspectives on local, national, or global citizenship and apply the knowledge, skills, and dispositions that constitute citizenship.
- (4) examine notions of justice amid difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within society, both within the United States and around the world

**GE Expected Learning Outcomes (ELOs): Successful students are able to:**

- (1.1) engage in critical and logical thinking about the topic or idea of the theme.
- (1.2) engage in advanced, in-depth, scholarly exploration of the topic or idea of the theme.
- (2.1) identify, describe, and synthesize approaches or experiences as they apply to the theme.
- (2.2) demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.
- (3.1) describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities.
- (3.2) identify, reflect on, and apply the knowledge, skills, and dispositions required for intercultural competence as a global citizen.
- (4.1) examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, and explore a variety of lived experiences.
- (4.2) analyze and critique the intersection of concepts of justice, difference, and citizenship, and how these interact with cultural traditions, structures of power, and/or advocacy for social change.

The lectures and readings in this course will challenge student’s critical skills as they meet the GE goals and ELOs listed above. Goals and ELOs will also be met when students successfully complete the two take-home exams, participate in class discussions, complete the three self-reflection, self-assessment, and critique assignments, and examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion. Students will also complete a Group Research Project and Presentation where they reflect on, and apply the knowledge, skills, and dispositions they have acquired in this course and in their prior experiences that are required for intercultural competence as a global citizen.

**Specific Course Objectives:** Anthropological perspectives on Indigenous Citizenship, including the viewpoints of Indigenous Scholars, will be described, synthesized, and analyzed in depth. To understand what constitutes citizenship and how it differs across political, cultural, national, global, and historical communities, we will examine critically, and in depth, the development and expression of citizenship in Indigenous American Indian societies before and after contact with Euro-American settlers. This will include in-depth scholarly exploration of diversity, equity, and inclusion in societies who are reaffirming their identities, redefining gender roles, empowering women, reclaiming ancestral lands, renewing cultural practices, and advocating for social justice in the 21<sup>st</sup> century.

**Course Description:** Lectures, presentations, discussions, and assignments (including self-reflections and critiques), introduce students to complex questions about the citizenship and sovereignty of Indigenous Native Americans. There still are many misconceptions about these diverse multi-faceted societies, particularly about their sociopolitical organization, and their rights as citizens. Since time immemorial, American Indian groups developed systems of governance that included all the neo-evolutionary social types defined by anthropologists: egalitarian *band* and *tribal* societies, hierarchical *chiefdoms*, and *states* with institutionalized hereditary inequality. American Indian societies changed drastically after contact with settlers, and in response to ever-changing federal policies, but the over 8.75 million Native American Indians in the US and Canada today are a testament to the resilience of their communities. Anthropologist's perspectives on North American Indians have also changed. Early ethnographies were triggered by the 19<sup>th</sup> century myth of the "vanishing Indian." They included "thick description" of everyday lifeways of Native Americans and *as-told-to* autobiographies of women and men, but later anthropological studies included hermeneutic content analysis of texts, cultural domain analysis, critical post-colonial analyses, and participant observation by indigenous anthropologists. These methods will be summarized and illustrated with examples throughout the course.

We will focus on Native American societies north of Mexico, and students will draw on their prior experiences in- and-out of class as we consider what constitutes indigenous citizenship, and how it is attained, and examine ideas about justice amid difference in Native American societies. We will discuss some of the ways that changing power relations shaped racial, ethnic, and gender identities of American Indians. Topics include false characterizations of Indians as uncivilized savages, effects of the adoption of captives on diversity and identity, changes in the treatment of human remains by anthropologists, slavery in Native American societies, and ongoing activism for social change.

**Grades** are based on two open book essay-based take-home exams (30%, *each 15%*); attendance and participation in class discussions (10%), three self-reflection and critique assignments (30%), and a Group Research Project and Presentation on the sociopolitical organization of a North American Native American Tribe or Nation (30%). The first (midterm) exam covers Parts I and II of the course, the second (final) covers Parts III, IV and V. You may use your texts, class notes, handouts, lecture outlines and any other information on the class Carmen/Canvas page when you write your essays. Use the citation format on Carmen/Canvas to cite your sources. You may talk with each other; however, your work must be original and in your own words. You are expected to come to class and participate actively in class discussions. Bring questions on the assigned reading for each class meeting with you and also be ready to comment on your assignments and on what you read. Failure to attend class and discuss course material will result in reduced participation points. You must be present when your group presentation is scheduled.

**Group Research Project and self-reflection and critique assignments:** (A) For the Group Research Project and Presentation, students will describe the sociopolitical organization of a North American Native American tribe or nation, emphasizing: (1) criteria for indigenous citizenship, and status of members as citizens of the USA or Canada. (2) examples of the rights of tribal citizens, compared to other citizens of the US or Canada, (3) examples of diversity, equity, and social rank; (4) gender roles within each society today, and how they have changed over time, (5) patterns of leadership and administration today, and how these patterns have changed over time. Students will form groups of 3-4 classmates, and may choose Native American societies described in the text books, or other tribes or nations.

(B) The three self-reflection and critique assignments draw on assigned readings and student's prior experiences: (1) The term *indigenous* has been used to identify "native" people in nation states, but the UN granted a world-wide collective of indigenous peoples all of the human rights recognized by international law, including the right to self-determination and self-government. Does the UN declaration grant full citizenship to Indigenous Native Americans? For T. H. Marshall, *Citizenship is a status bestowed on those who are full members of a community. All who possess the status are equal with respect to the rights and duties with which the status is endowed.* Do you think Marshall's definition applies to citizenship in the USA today?

What are the rights and duties of citizenship? Do these rights and duties apply equally to all Americans? Prepare a critical self-reflection and critique of what constitutes US citizenship, and if you think it may be different for Indigenous Native Americans.

(2) The racial and ethnic categories “white” and “Indian” have been recognized for centuries in the USA. Laws protected white graves from looters, but the double standard employed by anthropologists allowed Native American graves to be dug up freely. How have the tragedy of Slack Farm and studies of culturally unidentifiable human remains affected Native American people and their efforts to reclaim and rebury their dead? Reflect on how NAGPRA and the *SAA Statement on Human Remains* have changed perceptions of the citizenship and human rights of Native Americans by anthropologists and the public.

(3) Why was the Myth of the Moundbuilders so persistent? Did 19<sup>th</sup> century Americans not have the knowledge, skills, and dispositions that would allow them to recognize the humanity and capabilities of Native Americans? Why do you think that they lacked these skills? Do you think that there are people today that also do not think that the ancient mounds of North America were built by Native Americans? Why do you think that they still hold these views?

**Writing self-reflections and critiques.** Reflective and critical writing that draws on past experiences and knowledge gained in prior course work can be difficult. The reflections and critiques you prepare for class discussions are not meant to be just descriptive, argumentative, or analytical. The goal is to engage in self-reflection and assessment of what you have learned, and understand how it applies to your life experiences. Reflect upon, and critically appraise, your past experiences, social position, identity, beliefs, and behavior, and: *What you have learned about powers and norms that shape perceptions and life experiences. What were the key concepts and issues presented and discussed. Are they new? Do they make sense? Have perceptions of who you are changed? How might these lessons contribute to the intercultural competence required of global citizens?*

**Required Readings:** Complete the readings on the syllabus for each class meeting **by the date listed**. There are three required textbooks, available as low-cost eBooks or used copies, required **eReserve PDFs** are available on the course Carmen page, and there also are online web links to other required readings listed on the syllabus below.

**Required Textbooks:**

- Sutton, Mark Q. (2012). *An Introduction to Native North America* (4<sup>th</sup> edition). Pearson. **Introduction** on the syllabus below
- Talbot, Steve (2015). *Native Nations of North America, An Indigenous Perspective*. Pearson. **Native Nations** on the syllabus
- Mihesuah, Devon A. (2004). *American Indians: Stereotypes and Realities*. Clarity Press. **Stereotypes** on the syllabus below

## OUTLINE OF THE TOPICS COVERED IN THE COURSE

### Part I: What Anthropology is, what Anthropologists do, and How have Citizenship, Race, Ethnicity, and Gender Diversity in Indigenous North American Indians been Studied?

**I.1. Wed. Aug 23:** Discuss syllabus, choose teams for the **group research projects and presentations**. Short descriptions of what Anthropology *is*, and what Anthropologists *do*; and definitions of **Citizenship, Race, Ethnicity, Gender, and Diversity** are presented. Please go to these Web links:

- (1) <https://courses.lumenlearning.com/culturalanthropology/chapter/ethnicity-race/>
- (2) <https://www.livescience.com/difference-between-race-ethnicity.html>

**We will also View these Short Videos:** (1) What is Anthropology? <https://www.youtube.com/watch?v=sMFsgPy1H5M>  
 (2) Race: Are we so Different? <https://www.youtube.com/watch?v=8aaTAUAeyho>

**I.2. Mon. Aug. 28: Stereotypes about Native American Citizenship, Identity, Diversity, and Equity. Read:** Chapters 1, 4, 8, 12, 15, 17, 20, and 22 (28 total pages) in *Stereotypes*.

**I.3. Wed. Aug. 30: Indigenous Rights. Read: eReserve 1: UN Declaration on the Rights of Indigenous Peoples,** and Go to this Web link: [https://indianlaw.org/sites/default/files/Declarations\\_Booklet\\_2012\\_LRSreads.pdf](https://indianlaw.org/sites/default/files/Declarations_Booklet_2012_LRSreads.pdf)

### **Monday September 4 Labor Day, No Class**

**I.4. Wed. Sept. 6: Rethinking Land Acknowledgements.** Go to these Web links: (1) <https://www.anthropology-news.org/articles/rethinking-land-acknowledgments/>, (2) <https://globalartsandhumanities.osu.edu/direct-statement-indigenous-students-native-american-and-indigenous-peoples-cohort-naipc>

**I.5. Mon. Sept. 11: Discussion of Assignment 1:** The term *indigenous* has been used to identify “native” people in nation states, but the UN granted a world-wide collective of indigenous peoples all of the human rights recognized by international law, including the right to self-determination and self-government. Does the UN declaration grant full citizenship to Indigenous Native Americans? For T. H. Marshall, *Citizenship is a status bestowed on those who are full members of a community. All who possess the status are equal with respect to the rights and duties with which the status is endowed.* Do you think Marshall’s definition applies to citizenship in the USA today? What are the rights and duties of citizenship? Do these rights and duties apply equally to all Americans? Prepare a critical self-reflection and critique of what constitutes US citizenship, and if you think it may be different for Indigenous Native Americans.

**I.6. Wed. Sept. 13: Anthropological Perspectives on Indigenous North Americans. Read:** Chapter 1, *Brief history of research on Native North Americans*, pp. 12-16 in *Introduction*, and **eReserve 2: A Generalized View**, pp. 3-19, by D’Arcy McNickle; and *Ethnography*, by Peter Whitely, pp. 444-461, in the *Companion to Anthropology of American Indians* PDF on Carmen.

Also see **Recommended Reading 1:** Bieder (1981) Anthropology and the History of the American Indian. *American Quarterly* 33(3):309-326.

**I.7. Mon. Sept. 18: The legacy of the Society of American Indians. Read: eReserve 3: Locating the Society of American Indians**, by Chadwick Allen; and **eReserve 4: The Mutuality of Citizenship and Sovereignty: The Society of American Indians and the Battle to Inherit America**, by K. Tsianina Lomawaima.

**I.8. Wed. Sept. 20: Citizenship after Death? NAGPRA and the treatment of Native American remains. Read: eReserve 5: Caring for the Dead**, by Roger C. Echo-Hawk and Walter R. Echo-Hawk; and **eReserve 6: Protecting Native American Remains Panel Discussion**, by James Riding In, et al.; **eReserve 7: NAGPRA: new beginning, not the end, for osteological analysis-A Hopi perspective**, by Kurt E. Dongoske; **Handout 1: SAA Statement on Treatment of Human Remains**; and also go these Web links:

- (1) <https://30daysofkentuckyarchaeology.wordpress.com/2017/09/18/slack-farm-thirty-years-ago/>
- (2) <https://www.annualreviews.org/doi/10.1146/annurev-anthro-010220-075435>

**I.9. Mon. Sept. 25: Discussion of Assignment 2:** The racial and ethnic categories “white” and “Indian” have been recognized for centuries in the USA. Laws protected white graves from looters, but the double standard employed by anthropologists allowed Native American graves to be dug up freely. How have the tragedy of Slack Farm and studies of culturally unidentifiable human remains affected Native American people and their efforts to reclaim and rebury their dead? Reflect on how NAGPRA and the *SAA Statement on Human Remains* have changed perceptions of the citizenship and human rights of Native Americans by anthropologists and the public.

## **Part II: Citizenship, Race, Ethnicity, and Gender in North America before and after European settlement**

**II.1. Wed. Sept. 27: Who were the First Americans, and how did they live? Read:** Chapter 1, *A General Prehistory of North America*, pp. 17-24 in *Introduction*; and **eReserve 8: PaleoIndian-Archaic periods**, by George Milner.

**II.2. Mon. Oct. 2: Alternate Histories and Culture Areas. Read:** Chapter 1, *The Geography of North America*, pp. 1-11 in *Introduction*; **eReserve 9 American History Begins**, by David Edmonds, Frederick E. Hoxie, & Neal Salisbury; and **eReserve 10: This is How it Was: Two Views of History**, by James Wilson.

**II.3. Wed. Oct. 4: Myth of the Moundbuilders. Read: eReserve 11: Myths about Moundbuilders** by Kenneth Feder; and **eReserve 12: Singing at a Center of the Indian World: The SAI and Ohio Earthworks**, by Marti L. Chaatsmith.

Also go to these Web links:

- (1) Shawnee Serpent Mound: <https://indiancountrytoday.com/news/shawnee-reclaim-great-serpent-mound>
- (2) Ohio’s Indigenous History: <https://www.ohiohistory.org/ohios-indigenous-history-is-part-of-everyones-history/>

**We will also View these Short Videos:** (1) <http://www.youtube.com/watch?v=Yg9ZXvulMQE>  
(2) <http://www.youtube.com/watch?v=rGtzhbifrM&list=PLAA457E7C52EA6DB9>

**II.4. Mon. Oct. 9: Discussion of Assignment 3:** Why was the Myth of the Moundbuilders so persistent? Did 19<sup>th</sup> century Americans not have the knowledge, skills, and dispositions that would allow them to recognize the humanity and capabilities of Native Americans? Why do you think that they lacked these skills? Do you think that there are people today that also do not think that the ancient mounds of North America were built by Native Americans? Why do you think that they still hold these views?

**II.5. Wed. Oct. 11: Political Organization and Citizenship in Native American Societies. Read:** Chapter 11, *Native Nations and the Urban Tradition*, pp. 353-390, in *Native Nations*; **eReserve 13:** *Stratification among 19<sup>th</sup> century Creek Indians*, by Claudio Saunt; and **eReserve 14:** *Urban Tradition among Native Americans*, by Jack Forbes.

Also see **Recommended Reading 2:** *The Transformation of the Tribe*, by Stephen E. Cornell (1988).

**II.6. Mon. Oct. 16: Is the US Constitution based on the League of the Iroquois? Read:** Chapter 11, *The Haudenosaunee*, pp. 287-298 in *Introduction*; and Chapter 2, *The Iroquois and the Evolution of Democracy*, pp. 17-47, in *Native Nations*.

**II.7. Wed. Oct. 18: Native American Women: Citizenship and Roles in Governance. Read:** *Women and Men*, by Martha C. Knack, pp. 51-68, in the *Companion to the Anthropology of the American Indian* PDF on the Course Carmen page; and

Go to these Web links:

(1) Property, Progress, and Power <https://cpilj.law.uconn.edu/wp-content/uploads/sites/2515/2018/10/6.2-Before-and-After-the-White-Man-Indian-Women-Property-Progress-and-Power-by-Kathleen-A.-Ward.pdf>

(2) Women's Rights <https://www.nps.gov/articles/000/how-native-american-women-inspired-the-women-s-rights-movement.htm>

(3) American Indian Women and History (Devon A. Mihesuah 1996) <https://www.jstor.org/stable/1184938?seq=1>

(4) Reclaiming American Indian Women Leadership <https://www.scirp.org/journal/paperinformation.aspx?paperid=87627>

Also see **Recommended Reading 3:** *Women's Evolving Role in Tribal Politics*, by Diane-Michele Prindeville (2002).

**EXAM 1 DUE: E-mail it to me ([Yerkes.1@osu.edu](mailto:Yerkes.1@osu.edu)) by 4:00 PM Friday, October 20<sup>th</sup>).**

### **Part III: Government Policies on Native North American Citizenship**

**III.1. Mon. Oct. 23: Colonial and U.S. Policies: Overview. Read:** Chapter 2, *Brief History of Government Policies*, pp. 29-40 in *Introduction*; Chapters 2, 3, 8, and 6 (14 total pages) in *Stereotypes*; and **eReserve 15:** *Colonial Antecedents & Formative Years*, by D'Arcy McNickle.

Also see **Recommended Reading 4:** *Solving the Indian Problem*, by Stephen E. Cornell (1988).

**III.2. Wed. Oct. 25: Gold and Genocide in California. Read:** Chapter 3, *Greed and Genocide in the Gold Rush*, pp. 48-82, in *Native Nations*.

**III.3. Mon. Oct. 30: Trails of Tears: Native American Removal and Dispossession. Read:** **eReserve 16:** *Indian Removal*, by David Edmonds, Frederick E. Hoxie, & Neal Salisbury; and **eReserve 17:** *Years of Attrition*, by D'Arcy McNickle.

**III.4. Wed. Nov. 1: Western Wars and Wounded Knee. Read:** Chapter 4, *Spiritual Genocide*, pp. 83-125, in *Native Nations*; and **eReserve 18:** *Warfare in the West*, by David Edmonds, Frederick E. Hoxie, & Neal Salisbury.

### **Part IV: Intersections of Justice, Difference, Citizenship, and Power in Native American Cultural Traditions**

**IV.1. Mon. Nov. 6: Black Slaves, Indians Masters: Citizenship and Slavery in the South. Read:** Chapters 1, 3, 4, and Conclusion in this eBook: <https://muse.jhu.edu/book/44070/> by Barbara Krauthamer (2013).

Also see **Recommended Reading 5:** *Transnational Progressivism: African Americans, Native Americans, and the Universal Races Congress of 1911*, by Kyle T. Mays (2013).

**IV.2. Wed. Nov. 8: Native People of the Northwest Coast. Read:** Chapter 6, *Native Peoples of the Northwest Coast*, pp. 124-142 in *Introduction*; and Chapter 7, *Northwest Fishing Rights*, pp. 201-233 in *Native Nations*.

**IV.3. Mon. Nov. 13: First Nations: Indigenous Citizenship in Canada. Read:** Chapter 9, *First Nations*, pp. 275-308 in *Native Nations*.

### **Part V: Native American Citizenship, Power, and Advocacy for Social Change in the 21<sup>st</sup> Century**

**V.1. Wed. Nov. 15: Acting Sovereign: Native American Political Resurgence. Read:** Chapter 13, *Contemporary Issues*, pp. 339-353, in *Introduction*; **eReserve 19:** *Red Power*, by David Edmonds, Frederick E. Hoxie, & Neal Salisbury; and **eReserve 20:** *The New Indian Politics*, by Steven E. Cornell.



**Monday Nov. 20 and Wednesday Nov. 22: Thanksgiving/Indigenous Peoples Day Break, No Classes**

**V.2. Mon. Nov. 27: Native American Urban Citizens. Read: eReserve 21: *The Politics of Indianness*, by Stephen E. Cornell;**

Go to these Web links:

- (1) Who are Urban Indians? <https://ccuih.org/about/about-urban-indians/>
- (2) Urban Indian America <https://www.aecf.org/resources/urban-indian-america>
- (3) American Indian Urban Relocation <https://www.archives.gov/education/lessons/indian-relocation.html>

**V.3. Wed. Nov. 29: Mobilizing Resources for Social Change. Read: eReserve 22: *Old Wars, New Weapons & Another World is Coming*, by Stephen E. Cornell;**

Go to this Web links: <https://www.history.com/news/native-american-voting-rights-citizenship>

**V.4. Mon. Dec. 4: Native American Citizenship and Ethnic Identity. Read: *Afterword, the Effects of Stereotyping*, pp. 118-122, in *Stereotyping*; eReserve 23: *Preface and Terminology & Constructing Ethnic Identity*, by Joan Nagel; and eReserve 24: *Gender, Race, and the Regulation of Native Identity*, by Bonita Lawrence.**

**Wednesday, December 6. Group Research Project Presentations and Discussion. Written summaries are due.**

**Thursday. Dec. 14: FINAL EXAM DUE, E-mail it to me ([Yerkes.1@osu.edu](mailto:Yerkes.1@osu.edu)) by 4:00 PM**

### Disability Services

**The university strives to make all learning experiences as accessible as possible. Students seeking to request accommodations may do so through OSU's request process, managed by Student Life Disability Services (SLDS). If you anticipate or experience academic barriers based on your disability (including mental health, chronic, or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, register with SLDS then meet with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion. Contact SLDS: [slds@osu.edu](mailto:slds@osu.edu); phone 614-292-3307; or go to 098 Baker Hall, 113 W. 12<sup>th</sup> Avenue.**

### Academic Misconduct

It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The Ohio State University's Code of Student Conduct (Section 3335-23-04) defines academic misconduct as: any activity that tends to compromise the academic integrity of the University or subvert the educational process. Examples of academic misconduct include (but are not limited to) plagiarism, collusion (unauthorized collaboration), copying the work of another student, and possession of unauthorized materials during an examination. **Ignorance of the University's Code of Student Conduct is never considered an excuse for academic misconduct.** It is important that you review the Code of Student Conduct and, specifically, the sections dealing with academic misconduct <http://studentlife.osu.edu/csc/>. Failure to follow the rules and guidelines established in the University Code of Student Conduct and this syllabus may constitute Academic Misconduct. If a case of misconduct is reported to the Committee on Academic Misconduct and the **committee** determines that it violated the University's Code of Student Conduct (i.e., committed academic misconduct), **the sanctions for the misconduct could include a failing grade in this course and suspension or dismissal from the University.**

### **PLEASE TAKE CARE OF YOURSELF (Mental Health Statement):**

As a student you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing.

If you or someone you know are suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the Office of Student Life's Counseling and Consultation Service (CCS) by visiting [ccs.osu.edu](https://ccs.osu.edu) or calling 614-292-5766. CCS is located on the 4th Floor of the Younkin Success Center and 10th Floor of Lincoln Tower. You can reach an on call counselor when CCS is closed at 614-292-5766 and 24 hour emergency help is also available through the 24/7 National Suicide Prevention Hotline at 1-800-273-TALK or at <https://suicidepreventionlifeline.org/>

### **Sexual Misconduct and Relationship Violence**

Ohio State University is committed to building and maintaining a community to reflect diversity and to improve opportunities for all. All Buckeyes have the right to be free from harassment, discrimination, and sexual misconduct. Ohio State does not discriminate on the basis of age, ancestry, color, disability, ethnicity, gender, gender identity or expression, genetic information, HIV/AIDS status, military status, national origin, pregnancy (childbirth, false pregnancy, termination of pregnancy, or recovery therefrom), race, religion, sex, sexual orientation, or protected veteran status, or any other bases under the law, in its activities, academic programs, admission, and employment. Members of the university community also have the right to be free from all forms of sexual misconduct: sexual harassment, sexual assault, relationship violence, stalking, and sexual exploitation. To report harassment, discrimination, sexual misconduct, or retaliation and/or seek confidential and non-confidential resources and supportive measures, contact the Office of Institutional Equity: **Online reporting form at [equity.osu.edu](https://equity.osu.edu), Call 614-247-5838 or TTY 614-688-8605, Or Email [equity@osu.edu](mailto:equity@osu.edu)**

### **Diversity**

The Ohio State University affirms the importance and value of diversity in the student body. Our programs and curricula reflect our multicultural society and global economy and seek to provide opportunities for students to learn more about persons who are different from them. We are committed to maintaining a community that recognizes and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among each member of our community; and encourages each individual to strive to reach his or her own potential. Discrimination against any individual based upon protected status, which is defined as age, color, disability, gender identity or expression, national origin, race, religion, sex, sexual orientation, or veteran status, is prohibited.

**Please Note:** In case of unexpected instructor absences information will be posted on the web site (below). This site should be consulted during inclement weather to check for class cancellations or delays. Do not call the department, check the web site: <https://anthropology.osu.edu/>

**List of eReserve Readings**

**eReserve 1.** *UN Declaration on the Rights of Indigenous Peoples*

**eReserve 2.** A Generalized View, In: *Native American Tribalism: Indian Survivals and Renewals*, by D'Arcy McNickle, pp. 3-19. Oxford University Press, 1973.

**eReserve 3.** *Locating the Society of American Indians*, by Chadwick Allen (2013) *American Indian Quarterly* 37(3): 3-22.

**eReserve 4.** The Mutuality of Citizenship and Sovereignty: The Society of American Indians and the Battle to Inherit America, by K. Tsianina Lomawaima (2013), *American Indian Quarterly* 37(3): 333-351.

**eReserve 5.** Caring for the Dead, In: *Battlefields and Burial Grounds: The Indian Struggle to Protect Ancestral Graves in the United States*, by Roger C. Echo-Hawk and Walter R. Echo-Hawk, pp. 11-38. Lerner Publications, 1994.

**eReserve 6.** Protecting Native American Human Remains, Burial Grounds, and Sacred Places: Panel Discussion, by James Riding In, Cal Seciwa, Suzan Shown Harjo, and Walter Echo-Hawk (2004), *Wicazo Sa Review* 19(2):169-183.

**eReserve 7.** Native American Graves Protection and Repatriation Act: A new beginning, not the end, for osteological analysis - A Hopi perspective, by Kurt E. Dongoske (1996), *American Indian Quarterly* 20(2): 287-296.

**eReserve 8.** PaleoIndian-Archaic periods, In: *The Moundbuilders: Ancient Peoples of Eastern North America*, by George R. Milner, pp. 31-53. Thames and Hudson, 2004.

**eReserve 9.** American History Begins, In: *The People: A History of Native America*, by David Edmonds, Frederick E. Hoxie, & Neal Salisbury, pp. 1-26. Wadsworth, Belmont, CA, 2007.

**eReserve 10.** This is How it Was: Two Views of History, in *The Earth Shall Weep: A History of Native America*, by James Wilson, pp. 3-15. Grove Press, 1998.

**eReserve 11.** *Myths about Moundbuilders*, In *Frauds, Myths, and Mysteries*, by Kenneth L. Feder, pp. 166-171, 173-189, 191. McGraw-Hill, 2011.

**eReserve 12.** Singing at a Center of the Indian World: The SAI and Ohio Earthworks, by Marti L. Chaatsmith (2013), *American Indian Quarterly* 37(3): 181-198.

**eReserve 13.** Taking Account of Property: Stratification among the Creek Indians in the Early 19<sup>th</sup> Century, by Claudio Saunt (2000), *The William and Mary Quarterly* 57(4):733-760.

**eReserve 14.** The Urban Tradition among Native Americans, by Jack Forbes (1998), *American Indian Culture and Research Journal* 22(4):15-27.

**eReserve 15.** Colonial Antecedents & the Formative Years, In: *Native American Tribalism: Indian Survivals and Renewals*, by D'Arcy McNickle, pp. 26-68. Oxford University Press, 1973.

**eReserve 16:** Indian Removal, In: *The People: A History of Native America*, by David Edmonds, Frederick E. Hoxie, & Neal Salisbury, pp. 213-239. Wadsworth, Belmont, CA, 2007.

**eReserve 17.** Years of Attrition, In: *Native American Tribalism: Indian Survivals and Renewals*, by D'Arcy McNickle, pp. 69-86. Oxford University Press, 1973.

**eReserve 18.** Warfare in the West, In: *The People: A History of Native America*, by David Edmonds, Frederick E. Hoxie, & Neal Salisbury, pp. 295-321. Wadsworth, Belmont, CA, 2007.

**eReserve 19.** Red Power, In *The People: A History of Native America*, by David Edmonds, Frederick E. Hoxie, & Neal Salisbury, pp. 425-453. Wadsworth, Belmont, CA, 2007.

**eReserve 20.** The New Indian Politics, In *The Return of the Native: American Politics and Resurgence*, by Stephen E. Cornell, pp. 3-8, Oxford University Press, 1988.

**eReserve 21.** The Politics of Indianness, In *The Return of the Native: American Politics and Resurgence*, by Stephen E. Cornell, pp. 128-148, Oxford University Press, 1988.

**eReserve 22.** Old Wars, New Weapons & Another World is Coming, In *The Return of the Native: American Politics and Resurgence*, by Stephen E. Cornell, pp. 164-184 & 214-218, Oxford University Press, 1988.

**eReserve 23.** Preface and Terminology & Constructing Ethnic Identity, In *American Indian Ethnic Renewal: Red Power and The Resurgence of Identity and Culture*, by Joan Nagel, pp. vii-xiii & 19-79, Oxford University Press, 1997.

**eReserve 24.** Gender, Race, and the Regulation of Native Identity, by Bonita Lawrence (2003), *Hypatia* 18(2):3-31.

**List of Recommended Readings**

**Rec. Reading 1:** Bieder, Robert E. (1981) Anthropology and History of the American Indian. *American Quarterly* 33:309-326.

**Rec. Reading 2: The Transformations of the Tribe,** In *The Return of the Native: American Politics and Resurgence*, by Stephen E. Cornell, pp. 71-86, Oxford University Press, 1988.

**Rec. Reading 3:** Prindeville, Diane-Michele (2002) *Women's Evolving Role in Tribal Politics: Native Women Leaders in 21 Southwestern Indian Nations*. New Mexico State University, Las Cruces.

**Rec. Reading 4: Solving "the Indian Problem,"** In *The Return of the Native: American Politics and Resurgence*, by Stephen E. Cornell, pp. 33-50, Oxford University Press, 1988.

**Rec. Reading 5:** Mays, Kyle T. (2013) Transnational Progressivism: African Americans, Native Americans, and the Universal Races Congress of 1911. *American Indian Quarterly* 37(3): 243-261.

Course subject & number ANTH3xxx

General Expectations of All Themes

**GOAL 1: Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations.**

**Please briefly identify the ways in which this course represents an advanced study of the focal theme.**

In this context, “advanced” refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities. (50-500 words)

In most Anthropology courses, data from archaeological, bioanthropological, ethnographic, and ethnohistorical research are studied to define and examine concepts and perceptions of citizenship, diversity, and justice in human societies. In Anthropology 3xxx, past and present anthropological perspectives on Indigenous Citizenship, including the voices and viewpoints of Indigenous citizens and scholars, will be described, synthesized, and analyzed in depth. To understand what constitutes citizenship and how it differs across political, cultural, national, global, and historical communities, we will examine critically the development and expression of citizenship in Native American Indian societies before and after contact with Euro-American settlers. This will include in-depth scholarly exploration of questions of diversity, equity, and inclusion.

Weekly lectures, presentations, discussions, and assignments (including self-reflections and critiques) will introduce students to traditional approaches, and new cutting-edge analytical methods used to address complex questions about the citizenship and sovereignty of Indigenous North Americans. There are misconceptions about these diverse multi-faceted societies, particularly about their sociopolitical organization, and their rights as citizens. Different American Indian groups developed systems of governance that included all the neo-evolutionary social types defined by anthropologists: egalitarian *band* and *tribal* societies, and hierarchical *chiefdoms* and *states* with institutionalized hereditary inequality. American Indian societies changed drastically after contact with settlers, and the perceptions of many anthropologists also changed. The earliest ethnographies, triggered by the 19<sup>th</sup> century myth of the “vanishing Indian,” included “thick description” of the everyday lifeways of Native Americans, and *as-told-to* autobiographies of women and men, but later anthropological studies included hermeneutic content analysis of texts, cultural domain analysis, critical post-colonial analyses, and participant observation by indigenous anthropologists. These methods will be summarized and illustrated with examples throughout the course.

Students will draw on their prior experiences in-and-out of class as we consider what constitutes indigenous citizenship, and how it is attained and examine ideas about justice amid difference in Native American societies. We will discuss some of the ways that changing power relations shaped racial, ethnic, and gender identities of American Indians. Topics also include summaries of new research on the false characterizations of Indians as uncivilized savages, the effects of the adoption of captives on diversity and identity, changes in the treatment of human remains and cultural materials by anthropologists, slavery in Native American societies, and changing gender roles and responsibilities and perceptions of diversity.

Course subject & number ANTH3xxx

**ELO 1.1 Engage in critical and logical thinking about the topic or idea of the theme.** Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Lectures, discussion, assignments, and exams challenge students to reflect critically on citizenship, diversity, and justice in Indigenous societies. For example, in their Group Research Project and Presentation, students will describe the political and social organization of a North American Native American nation or tribal society, with emphasis on (1) the criteria for citizenship within the tribe or nation, and the status of tribe members as citizens of the USA or Canada. (2) comparisons of the rights of the citizens of the tribe, and of other citizens of the US or Canada, (3) examples of diversity, equity, and social rank within the tribe or nation; (4) gender roles within each society today, and how they have changed over time, (5) patterns of leadership and administration today, and how these patterns have changed over time.

In the first self-reflection and critique assignment, students will think about how the term *Indigenous* has been used to identify “native” people in nation states, and reflect critically on the impact of the UN declaration of Human Rights for Indigenous People, including the right to self-determination and self-government. Students will also examine T. H. Marshall’s definition of Citizenship as *a status bestowed on those who are full members of a community. All who possess the status are equal with respect to the rights and duties with which the status is endowed.* They are asked if Marshall’s definition applies to citizenship in the USA today, and what they think are the rights and duties of citizenship. Student are also asked if they think that these rights and duties apply equally to all Americans, or if it may be different for Indigenous Native Americans.

This ELO is also met in many of the class meetings. For example, in class **I.4.** there is critical discussion of land acknowledgements; in class **I.7.** the *Society of American Indians* and its Legacies are discussed in depth; in class **II.2.** alternative histories of Native Americans are presented and analyzed; in class **II.7.** Native American women’s citizenship and roles in governance are discussed, and in class **IV.1.** citizenship and slavery in antebellum Native American societies are discussed.

**ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or idea of the theme.** Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Discussion of the required assigned readings from the three textbooks and 24 reserve articles and book chapters provide multiple in-depth perspectives on indigenous citizenship, diversity, and justice by anthropologists and historians, including many indigenous authors, and by scholars from other disciplines who study citizenship, gender, race, and ethnicity . Students learn from these diverse scholars who provide new perspectives on Native American citizenship that is based on advanced analytical methods such as hermeneutic content analysis of texts, critical analysis, and cultural domain analysis. All of the assigned reading will be analyzed and discussed in-depth in class meetings. For example, the assigned reading for class **I.8.** includes a panel discussion of the Native American Graves Protection and Repatriation Act (NAGPRA) by Native Americans that was published in the *Waczo Sa Review*, a peer-reviewed journal of Native American studies, and a discussion of NAGPRA by a Hopi bioarchaeologist. This assigned reading provides students with background for their second self-reflection and critique assignment where they examine the double standard employed by government agencies and anthropologists that allowed Native American

graves to be dug up freely. Students also explore how studies of culturally unidentifiable human remains have affected Native American people and their efforts to reclaim and rebury their dead, and reflect on how NAGPRA and the *SAA Statement on Human Remains* have changed perceptions of the citizenship and human rights of Native Americans by anthropologists and the public.

The authors of the assigned readings for the course include many Native American scholars, including Marti Chaatsmith, Roger Echo-Hawk, Walter Echo-Hawk, Jack D. Forbes, Bonita Lawrence, K. Tsianina Lomawaima, D'Arcy McNickle, Devon Abbott Mihesuah, and James Riding In. Students will also read and discuss articles and book chapters by feminist sociologist Joan Nagel, Native American Studies researchers Chadwick Allen, Stephen Cornell, David Edmunds, Neal Salisbury, and Claudio Saunt, political historian Frederick Hoxie (former director of the McNickle Center for the Study of the American Indian at the Newberry Library), and Peter Whitely, Curator of Anthropology at the American Museum of Natural History.

This ELO is also met by the group research project and presentation assignment described in ELO 1.1. above and also described on the attached syllabus.

Course subject & number ANTH3xxx

**GOAL 2: Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.**

**ELO 2.1 Identify, describe, and synthesize approaches or experiences as they apply to the theme.**

Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

The proposed course, Anthropological Perspectives on Indigenous Citizenship, is open to all Ohio State undergraduate students, and there are no prerequisites. The attached syllabus is a model for this course, and presents one example of a course offering where Native North Americans are the focus of the class. Citizenship, diversity, and justice in other indigenous societies may be examined in other offerings taught by different faculty members. Students who enroll in the course on Indigenous Native American Citizenship may have taken courses taught in the departments of Anthropology, Environmental Sciences, History, Native American Studies, and Political Science at OSU or elsewhere, where some aspects of some of Anthropology 3xxx's course topics were discussed. The insights and experiences students gained in these other classes, and outside of the classroom, are important components of the proposed course. For example, during the one of the early class meetings, an informal exercise called "decolonizing autobiographies" will be conducted. Students will be asked to draw on their experiences and describe how they and their families came to live in the USA, to consider the relationships with Indigenous people, to tell the class what they have learned or assumed about citizenship, diversity, and justice in Indigenous Native American communities, and to tell us where they learned these things.

On the attached syllabus, it is noted that reflective and critical writing that draws on past out-of-classroom experiences, and knowledge gained in prior coursework, can be difficult. Reflections and critiques students prepare in assignments for class discussions are not meant to be just descriptive, argumentative, or analytical. The objective is to engage in a form of self-reflection and assessment of what you have learned in this class, in other classes, and outside of the classroom, and to

understand how topics in the proposed course apply to their own life experiences. Students are asked to reflect upon and critically appraise their past experiences, social position, identity, beliefs, and behavior. Students are asked to reflect upon, and critically appraise, their past experiences, social position, identity, beliefs, and behavior, and also to reflect upon: *What they have learned about powers and norms that shape perceptions and life experiences. What were the key concepts and issues presented and discussed. Are they new? Do they make sense? Have perceptions of who they are changed? How might these lessons contribute to the intercultural competence required of global citizens?*

**ELO 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.** Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

As noted in the sections above, and on the attached syllabus, lectures, exams, discussions of assigned readings (including self-reflections and critiques), and group research projects and presentations provide opportunities for students to develop a sense of self as a learner and come to understand what constitutes citizenship and how it differs across political, cultural, national, global, and historical communities. Students will come to understand some of the different methods that have been used to examine how indigenous people experience citizenship, diversity, and justice, and to document changes in the development and expression of citizenship in Indigenous American Indian societies before and after contact with Euro-America settlers.

As noted above, students are asked to build on prior experiences as they reflect upon, and critically appraise, their past experiences, social position, identity, beliefs, and behavior, and also to reflect upon *What they have learned about powers and norms that shape perceptions and life experiences. What were the key concepts and issues presented and discussed. Are they new? Do they make sense? Have perceptions of who they are changed? How might these lessons contribute to the intercultural competence required of global citizens?* In the proposed course, students will apply their understanding of the ways that changing power relations shaped racial, ethnic, and gender identities of American Indians to help face future challenges.

Course subject & number ANTH3xxx

#### Specific Expectations of Courses in Citizenship

**GOAL 1: Successful students will explore and analyze a range of perspectives on local, national, or global citizenship, and apply the knowledge, skills, and dispositions that constitute citizenship.**

**ELO 1.1 Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities.** Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

As noted above, and on the attached syllabus, to understand what constitutes citizenship and how it differs across political, cultural, national, global, and historical communities, students in the



proposed course will examine critically, and in depth, the development and expression of citizenship in Indigenous American Indian societies before and after contact with Euro-American settlers. This will include in-depth scholarly exploration of diversity, equity, and inclusion in societies who are reaffirming their identities, redefining gender roles, empowering women, reclaiming ancestral lands, renewing cultural practices, and advocating for social justice in the 21<sup>st</sup> century.

The range of perspectives presented in the proposed course are both *emic* (from the perspective of the people in the culture studied) and *etic* (from the perspective of the observer). The emic (insider) perspectives in the textbooks and reserved readings that will be discussed in class come from indigenous scholars who describe precontact and post-contact patterns of citizenship and governance in their own Native American societies, and include the voices of Native Americans who have advocated for justice in the face of ever-changing federal policies. The over 8.75 million Native American Indians in the US and Canada today are a testament to the resilience of Native American citizens. The etic (outsider) perspectives in the texts and other assigned reading come from scholars in several disciplines that have studied Native American citizenship and political organization. For example, these scholars have noted that American Indian groups developed systems of governance that included all the neo-evolutionary social types defined by anthropologists: egalitarian *band* and *tribal* societies, hierarchical *chiefdoms*, and *states* with institutionalized hereditary inequality.

Many class topics and assignments include both emic and etic perspectives on how citizenship for indigenous communities is different. This includes class **IV.1.** discussion of Native American slave holding societies in the antebellum South and assessment of the different perspectives on the relations between African American and Native American citizens. Another example is the second self-reflection and critique assignment, where readings for class **I.8.** include the emic perspective on the Native American Graves Protection and Repatriation Act (NAGPRA) presented by indigenous scholars, including a Hopi bioarchaeologist, and the etic perspective of professional archaeologists and bioarchaeologists is also summarized in the assigned readings. Students are made aware of the fact that the racial and ethnic categories “white” and “Indian,” recognized for centuries in the USA, protected white graves from looters, while the double standard employed by anthropologists and government agents allowed Native American graves to be dug up freely. Native American citizenship in the USA did not protect their dead. In this assignment students are asked how an onerous case of looted Native American graves, the tragedy of Slack Farm, and studies of culturally unidentifiable human remains affected Native American people and their efforts to reclaim and rebury their dead. Student also consider the range of perspectives on the issue as they reflect on how NAGPRA and the *SAA Statement on Human Remains* have changed perceptions of the citizenship and human rights of Native Americans by anthropologists and the public.

**ELO 1.2 Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.** Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

In the proposed course, lectures, exams, assignments and discussions will provide a range of perspectives on what constitutes indigenous citizenship. Students will learn how citizenship has been attained by Native Americans by reaffirming their identities, redefining gender roles, empowering women, reclaiming ancestral lands, renewing cultural practices, and advocating for social justice. Understanding this will provide students with a valuable lesson that they can reflect on as they refine their own skills and knowledge and achieve the intercultural competence required of global citizens.

This ELO will be met in lectures, discussions, exams, and assignments that include topics such

as: Class Meeting **I.2**: how stereotypes and changing power relations shaped racial, ethnic, and gender identities of American Indians; **I.3**: Indigenous Rights, **I.4**: Rethinking Land Acknowledgements; **II.3**: Myth of the Moundbuilders; **II.5**: Political Organization and Citizenship in Native American Societies; **II.7**: Native American Women; **III.1**: Colonial and US Policies; **IV.1**: Black Slaves, Indian Masters, **IV.3**: Indigenous Citizenship in Canada; **V.1**: Acting Sovereign; **V.3**: Mobilizing Resources for Social Change; and **V.4**: Citizenship and Ethnic identity.

Another example is the third self-reflection and critique assignment. Where students are asked: why was the Myth of the Moundbuilders so persistent? Did 19<sup>th</sup> century Americans not have the knowledge, skills, and dispositions that would allow them to recognize the humanity and capabilities of Native Americans? Why do you think that they lacked these skills? Do you think that there are people today that also do not think that the ancient mounds of North America were built by Native Americans? Why do you think that they still hold these views?

In discussing and reflecting on these topics and issues, students will learn a lot about themselves and what is required to become global citizens in the 21<sup>st</sup> century.

Course subject & number ANTH3xxx

**GOAL 2: Successful students will examine notions of justice amidst difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within societies, both within the US and/or around the world.**

**ELO 2.1 Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.** Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

In the proposed course, expressions and implications of diversity, equity, and inclusion are presented, discussed, and critiqued in lectures, discussions, exams, and assignments. This begins with the first two class topics: **I.2**. Stereotypes about Native American Citizenship, Identity, Diversity, and Equity, and **I.3**. Indigenous Rights, and continues throughout the course. For example, in the in-depth discussions of topics in class **II.1**. Who were the First Americans, and how did they live?, in class **II.7**. Native American Women, in class **IV.1**. Black Slaves, Indian Masters, in class **IV.3**. Indigenous Citizenship in Canada, and in class **V.4**. Native American Citizenship and Ethnic Identity. In these, in other class discussions, and in assignments and exams, ideas about justice amid difference in Native American societies will be explored. These are just a few examples of how throughout the course, will discuss some of the ways that changing power relations shaped racial, ethnic, and gender identities of American Indians.

**ELO 2.2 Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.** Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Lectures, assignments, and discussions of where what constitutes indigenous citizenship, and how it is attained, and examinations of ideas about justice amid difference in Native American societies also reveal the intersections of justice, difference, and citizenship in Native American societies and

how those concepts interact with cultural traditions, structures of power, and advocacy for social change. In the proposed course, dynamic social interactions and the ways that different meanings of those concepts are understood and expressed by different groups of people are revealed, and students critically analyze the intersectionality of justice, difference (diversity), and citizenship.

In addition to critical analysis and in-depth discussion of false characterizations of Indians as uncivilized savages, the effects of the adoption of captives as tribe members on diversity and identity, changes in the treatment of human remains and cultural materials by anthropologists, slavery in Native American societies, and ongoing Native American activism for social change, other class topics also include analyses and critiques of these intersections and interactions: **I.2.** Stereotypes about Native American Citizenship, Identity, Diversity, and Equity, **I.3.** Indigenous Rights, **I.6.** Anthropological Perspectives on Indigenous North Americans, **I.7.** The legacy of the *Society of American Indians*, **II.2.** Alternate Histories and Culture Areas, **II.3.** Myth of the Moundbuilders, **II.5.** Political Organization and Citizenship in Native American Societies, **II.7.** Native American Women, **III.1.** Colonial and U.S. Policies, **III.2.** Gold and Genocide, **III.3.** Trails of Tears, **III.4.** Western Wars and Wounded Knee, **IV.2.** Native People of the Northwest Coast, **IV.3.** Indigenous Citizenship in Canada, **V.1:** Acting Sovereign; **V.1:** Acting Sovereign; **V.3:** Mobilizing Resources for Social Change; and **V.4:** Citizenship and Ethnic identity, **V.2.** Native American Urban Citizens, **V.3:** Mobilizing Resources for Social Change; and **V.4:** Citizenship and Ethnic identity.