This course focuses on postcolonial and indigenous thinking and resistance practices, both in its historical and contemporary forms, in the US and beyond. The postcolonial situation frames all of us, but more so those that challenge existing colonial attitudes, institutions and practices. We work with reflective text seminars. The main course assignment is to write a publishable article about one chosen relevant theme.

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OVERVIEW
This course focuses on postcolonial and indigenous thinking and resistance practices, both in its historical and contemporary forms, in the US and beyond. The contemporary postcolonial situation frames all of us, but more so the resistance movements that challenge still existing colonial attitudes, institutions and practices. Among those in the frontline are the ‘indigenous peoples’, those that were colonized during the expansion and settlement of Western society globally, often before the formal creation of “colonies” in what was later to be known as the “Third World”.

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Pedagogically we work with reflective text seminars in which we together summarize and discuss a range of key texts about postcolonialist and indigenous thought and resistance. These texts are written by authors from colonized people and their allies. The main course assignment is to write your own publishable article about one chosen relevant theme.

This course brings up several key themes, such as: The concepts and history of ‘colonialism’, ‘postcolonialism’, ‘indigenous’, and of course ‘resistance’; Historical examples of anticolonial resistance; Contemporary examples of postcolonial and indigenous resistance; Theories and models for understanding postcolonial and indigenous resistance; How do we develop a postcolonial social science?, and What does it mean to be an ally with colonized people? In the course we ask what is special with the postcolonial and indigenous movements, and their resistance to the colonial heritage and continuous influence.

The colonial period has been going on since 500 years, and is not, contrary to popular assumptions, over. The formal and overseas colonialism ended in most cases in the period after the WWII, while a number of such cases are still valid. On the other hand did colonial relations continue in several ways, within the formally liberated new states by new elites (as ‘internal colonialism’ of indigenous people and other subjugated groups), as well as between states in the way international relations are structured. Colonial attitudes to subjugated people continue, the “othering” of groups as well, and neo-colonial ties are formed economically and militarily between former colonial centers and colonized peoples. But more importantly, the world structures of colonial relations continue, both in old forms (extraction, genocide, enforced assimilation, etc.) and in new more sophisticated forms (as e.g. “development assistance”). Furthermore, there has never been a ‘truth and reconciliation process’ in which the West or the colonizers have acknowledged their crimes against humanity, the wealth extracted and the need for compensation and reconciliation. Since residues of colonialism continues in the way the world and our relations are structured, and the historical colonial period has not been accounted for, colonialism is not over.

‘Indigenous peoples’ is a generic concept for those that are regarded as being ‘first’ on a particular territory, before the ‘settlers’ came and out-populated, enslaved, exploited and murdered them. And it is a concept that itself was created in the process of modernism and is rejected by many people that is counted as ‘indigenous’. Today, indigenous peoples, more than any other category, are on the frontline of the postcolonial struggle, fighting for their survival, literally, but also culturally and economically. They are often those that are on the receiving end of climate change, extractivism and continuous territorial claims by their ‘host’ governments.

‘Postcolonialism’ is the generic term that captures both the historical movement within literature and humanities (with Fanon, Said, etc.), and the assumption that the colonial period is historically over but continues in new colonial forms, framing our understanding of the West and the Rest.

With a postcolonial perspective we also see how the social science is a product of the colonial period, instituted to serve the colonial masters in the subjugation of the
colonized peoples. Since a post-colonial social science not yet exist (only as a sub-discipline within literature and the humanities), we are far from making up with our history and even further away from creating our theoretical frameworks and knowledge interest in the gaze of postcolonialism.

Therefore, postcolonial concepts, frameworks and perspectives, as well as indigenous and postcolonial resistance movements, in the history, and those going on today, are of relevance for us, for our renewal as students of society, and as human beings in a world still formed by colonial relations. We have something to learn, both in terms of how we do science and how we view society, and engage with one another.

Since a professor that is non-indigenous leads this course we will also reflect upon what that means for the postcolonial study of indigenous movements. Does a person that is a descendent of settler colonialism have the right and ability to speak about the conditions, aims and resistance of colonized and indigenous people? In what way can non-colonized people become allies in the struggle against colonization? What does solidarity between settler decedents and indigenous descendants mean?

By the end of the course you should, based on your learning from the literature and class discussions:

- show ability to read a larger text material and extract the main points claimed by different authors.
- recognize key features of postcolonial and indigenous thinking and resistance practices, both in its historical and contemporary forms, in the US and beyond when you encounter it in various discourses.
- understand key concepts such as colonialism, postcolonialism, indigenous, and resistance.
- be familiar with several different theoretical frameworks that try to make sense of postcolonial and indigenous thinking and resistance practices.
- be able to apply key concepts and theoretical frameworks on an empirical case of postcolonial and/or indigenous resistance practices.
- understand how it is possible to argue that this kind of activity constitute ‘politics’.
- recognize ethical and methodological questions to ask to research from postcolonial perspectives.
- show ability to critically analyze and problematize an empirical case involving postcolonial and/or indigenous resistance practices (including critically show risks of recreation of power relations through resistance).

**Requirements**

**Participation in class discussions:** This course is organized with a combination of different class meetings (lectures, text seminars, and paper seminars). During text seminars we discuss some key texts together, and during lectures and other types of seminars you will be given supplementary perspectives on the course theme. Therefore you must complete the required readings of some specified texts before the class meeting for which they are assigned (see schedule below), and it is expected that you actively participate in the discussion of the readings during seminar sessions. In addition to demonstrating an understanding of the main arguments and themes of the
readings, you are encouraged to think critically about the readings (i.e. identify strengths and weaknesses), compare and contrast them to other readings or literatures, and make connections to ongoing social processes and current events.

**Text seminar rapporteurs (oral and written):** For each of the seminars for which we have required readings, one or more students will be designated as rapporteurs, who are responsible for presenting to the class a concise summary of the main points and arguments of the readings (time limit: 20 minutes). This report also has to be written and copied to everyone in the class as a handout. It can be made in form of definitions of key concepts, quotes of main theses and bullet-points, but need page numbers for all main statements.

**Text seminar questions:** Each student will have to team up with another student and together hand in a paper with two questions to the seminar (i.e. 2 questions per pair of students). Based on the reading of the required reading for the seminar your question has to be well informed, and one that is a problematizing one. (It is not accepted to hand in a question that can be answered with a simple yes or no, or where the answer is to find on a certain page.) Make copies of your paper with questions to yourself and your student team member, as well as one copy to the professor to hand in before the meeting starts (i.e. three copies in total).

**Story Sharing** (optional choice): Admitting and telling a story of how you became a target of or yourself practiced colonial attitudes or behavior against someone else, is not easy, but essential in order to create awareness. We are all brought up in a colonial world, both settlers and colonized, but we have very different experiences. One of the psychological mechanisms that keeps colonial attitudes, assumptions and practices alive is how we make them invisible and name them something else. Then they are only visible for those that are on the receiving end of it. We need to break that cultural and psychological dynamic, and make the colonial world visible and name it for what it is: domination and exploitation based on race and belonging. That is a necessary step towards liberation and solidarity. So, this class activity involves the opportunity for those that want the sharing of a short story from your own experience, something you encountered, observed or learnt of. We take turns and share a story of maximum 5 minutes, to make the class learn about the variations this kind of personal politics might articulate. At each occasion it is the storyteller that decides what deserves to be called ‘colonialism’ (even if an informative discussion on the concept might follow an interesting story). There is no space for critical discussion since it is a sharing of experiences.

**Text readings** (of course literature): This course applies some more texts to read than normal, since one of the course aims is to learn to read extensive: to learn and understand the main concepts, models, claims and theoretical frameworks – without reading everything equally careful. The emphasis is not on remembering details in a smaller collection of texts, rather on your ability to compare, criticize, problematize and discuss differences within the literature, and to form your own positions in relation to that literature. To secure that kind of learning we apply the learning form of seminars with discussions, and lectures that bring in perspectives that supplement the readings.
**Discussion/reading groups** (optional choice): In order to facilitate both the reading before the class, and discussions during meetings you will have the option to join a discussion/reading group. It is a general recommendation to meet before and/or after class and read together, since it facilitates self-discipline and collaboration, but that is fully optional. Those that join a group are responsible to form their own meeting schedule and inform all students in the group about activities.

**Review essay:** Each student is required to choose one recent scholarly book (published the last three years) that falls within the substantive domain of this course, such as postcolonial or indigenous examples of resistance, a subversive postcolonial culture, or a relevant theoretical issue, and to make a review essay of the book. The book needs approval from the professor before you start to write. Since each student need to choose a book someone else has not yet chosen, it is good to be quick in reporting which book you choose. This essay should consist of 6 double spaced pages, and the text shall be evenly distributed with 1/3 of the text (2 pages) per section: (1) Summary of the main content and points of the chosen book, (2) Analytical comparison with the mandatory literature at this course, and (3) Your critical reflection of the strengths and weakness of the chosen book. The review is due on **Oct 26**.

**Course Paper and presentation, and peer-review:** A paper is required on a topic of your choice that falls within the substantive domain of this course. The aim is to make something that could be submitted to a journal article (it does not have to be submitted, but it is recommended. If you do not submit let the professor know, and you will be informed about other options, as for example Working Papers, or blog postings). You have the opportunity to get direct feedback on your choice if you have one idea to present on the class **Sep 29** (see schedule). You must get approval from the professor of your topic before starting to write. To get an approval you need to send an email with the title and an abstract of the content to your professor. After getting approval, submit a 2-page paper that describes your topic (similar to an abstract) and includes a prelimenary bibliography with at least 10 scholarly sources. It is also part of the assignment to search, find and name a possible academic journal that tentatively could be interested in your paper. This is due at the beginning of class on **Oct 13**. Include your email on this submission, and you will get written feedback from the professor.

The draft version of the paper is due at the beginning of class on **Nov 16**. The paper should be double spaced, with between 7 000 and 8 000 words in total, including references (which is a common limit for journals), with a consistent style of specific referencing to the literature (preferably you use the style of the journal you have in mind). Remember to discuss and refer to the course literature when relevant. It is absolutely necessary to follow conventional principles of academic honesty and not use any concepts or text (even shorter sections) from other sources without referring to the source. Failure to follow this basic principle of academic honesty might have severe consequences (see specifications below). Presentations will be scheduled for some of the last classes (more information later). The presentations should be no more than 15 minutes in length.

All students are expected to read all papers before the seminars, and have comments to share.
Finally, the papers will go through a peer-review process in which each student will comment on one paper written by someone else. The written peer-review, which will be copied and given to the author, shall follow either the format of the journal in question, or a standard format of some journal you know of (including recommendation for publishing or not, and detailed comments for editing). The peer-reviewing student will also give a 5-10 minutes oral review with the main points during the seminar. More details will be provided in a separate handout.

Always remember to identify yourself: Remember to state your full name and class when you communicate with the professor via email, handing in papers or in any other way hand in material for the grading of the course. The only exception is the written evaluations that are done anonymously.

Grading:
Participation in class discussions.......................... 15 %
Text Seminar rapporteur .................................... 15 %
Text Seminar questions....................................... 15 %
Review essay .................................................. 15 %
Paper, presentation and peer-review of other paper ........ 40 %

Higher grading of your performance demands an ability to show – both verbally and in written format – a critical understanding and application of the core ideas formulated in the course literature and the key themes of the course. What that means will be explained with illustrating examples during class.

Accommodation Statement
The University of Massachusetts Amherst is committed to providing an equal educational opportunity for all students. If you have a documented physical, psychological, or learning disability on file with Disability Services (DS), you may be eligible for reasonable academic accommodations to help you succeed in this course. If you have a documented disability that requires an accommodation, please notify me within the first two weeks of the semester so that we may make appropriate arrangements.

Academic Honesty Statement
Since the integrity of the academic enterprise of any institution of higher education requires honesty in scholarship and research, academic honesty is required of all students at the University of Massachusetts Amherst. Academic dishonesty is prohibited in all programs of the University. Academic dishonesty includes but is not limited to: cheating, fabrication, plagiarism, and facilitating dishonesty. Appropriate sanctions may be imposed on any student who has committed an act of academic dishonesty. Instructors should take reasonable steps to address academic misconduct. Any person who has reason to believe that a student has committed academic dishonesty should bring such information to the attention of the appropriate course instructor as soon as possible. Instances of academic dishonesty not related to a specific course should be brought to the attention of the appropriate department Head or Chair. Since students are expected to be familiar with this policy and the commonly
accepted standards of academic integrity, ignorance of such standards is not normally sufficient evidence of lack of intent (http://www.umass.edu/dean_students/codeofconduct/acadhonesty/).

REQUIRED COURSE TEXTS

Required extensive readings: books

Book Seminar 1:

Book Seminar 2:

Book Seminar 3:

Required extensive readings: articles

Article Seminar 1: Fundamental theoretical perspectives

Article Seminar 2: Empirical cases and thematic issues (Part 1)

Article Seminar 3: Empirical cases and thematic issues (Part 2)

RELEVANT AND OPTIONAL COURSE TEXTS
These texts are not part of the required course-literature but they are useful suggestions for your own choice of literature. When you chose your own literature you need to choose a minimum of scholarly texts, but you are encouraged to also, in addition, choose other literature. That could be more “popular” literature as novels, poetry, or “activist” literature, as activist biographies, collections of stories from movements, etc.

Some mixed suggestions of relevant scholarly literature:


• Discourses and Silences: Indigenous Peoples, Risks and Resistance by Garth Cant, Anake Goodall, and Justine Inns (eds.), Christchurch, New Zealand: Department of Geography, University of Canterbury, 2005.


Postcolonial theory


• Fanon, Frantz. 2004 [1963]. The Wretched of the Earth. New York: Grove.


Gender

**Decolonization theory and examples**


**Historical overviews**


**Chiapas and Zapatistas**


**Adivasi’s resistance and rights in India**


**Activist literature:**


**Some recommended websites to get inspiration on indigenous and postcolonial issues:**

Cultural Survival Quarterly
http://www.culturalsurvival.org/

People’s Union for Civil Liberties Bulletins
http://www.pucl.org/index.htm

Sanhati ( Fighting Liberalism in Bengal and Beyond)
http://sanhati.com/excerpted/1545/

Indian Guard
http://indianvanguard.wordpress.com/

UCLA’s American Indian Studies Center offers a good database for indigenous resistance. Check out its journal “The American Indian Culture and Research Journal”. Especially, 2013 issues provide special edition dedicated to *Settler Colonialism and Indigenous Resistance in Global Context*, which could be accessed via below mentioned link:
http://www.jstor.org.ezproxy.ub.gu.se/journals/07496427.html
International Cry (News site on indigenous issues and activism)
https://intercontinentalcry.org/category/world-news/
SCHEDULE OVERVIEW [WILL BE DEVELOPED FURTHER .... XXXXXXXXXXX]

More details on class meetings will be provided during the course.

This schedule may be modified. If so, changes will be announced in class.

You are encouraged to join/form discussion/study group and create your schedule of meetings in relation to the class meetings. This will facilitate your studies of the texts.

The meetings are always on Mondays in Thompson Hall Machmer Hall W-32 between 6:00PM - 8:30 PM (if not otherwise announced during class and mail).

Monday September 14 Course introduction: Syllabus and intro of the theme of 'Resistance', 'Postcolonialism' and 'Indigenous'

Lectures
September 21 Colonialism and the Colonial period, and its turn into the 'Postcolonial'
September 28: 'Postcolonial social science'
September 29: 'Resistance'

Text seminars on mandatory literature (see literature lists above):
(Note: Seminar questions must be handed in at the start of each seminar, see above)
Text seminar rapporteurs present (20 min.) and then we discuss the rest of the time.
October 13: Book Seminar 1 (Time to hand in the 2-page summary of your planned course Paper)
October 19: Articles Seminar 1
October 26: Book Seminar 2 And, Midterm evaluation (Time to hand in the Review essay) The course so far is evaluated. What have been good, and what could be improved?
November 2: Articles Seminar 2
November 9: Book Seminar 3:
November 16: Articles Seminar 3 (The draft version of the course Paper is due).

Draft Paper seminars: November 23 and 30 (Note: there might be extra seminar dates depending on the number of students that will present their draft papers)
The seminars discuss the draft versions of individual students’ course papers. All students are supposed to read all papers and have comments to give during the discussion time. Every student will also be responsible to comment in detail both written and orally on one other paper each. Strictly a maximum of 30 minutes will be used per paper: 5 min presentation by the author, 10 peer-review by a student, and 15 discussions with comments from all students, and finally the professor. Depending on the number of students the allocation of time per paper might change. The seminars of draft papers happen before the examination by the professor, since the idea is that the seminar comments will facilitate the development of a paper with better quality. More information will be provided during class meetings.
December 7: Summary discussion seminar: What have we learnt?, and Course evaluation (The final version of the course Paper is due)
We sum up together what we have learnt about postcolonial and indigenous forms of resistance/politics, and what kind of research questions that is outstanding. And, the theme of the course is evaluated in an end-of-semester teaching evaluation, both in terms of its content and course form, as well as other practical issues (examinations, information, administration, student service, etc.). During this last seminar we bring snacks and something to drink in order to celebrate the work done.