

Postcolonial and Indigenous Resistance

Sociology and Psychology 792R-01
UMass, Amherst, Fall Semester 2017

Thompson Hall 919
Mondays 6:00PM - 8:30 PM

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.

TEACHER

Professor Stellan Vinthagen

Endowed Chair in the Study of Nonviolent Direct Action and Civil Resistance

Director, Resistance Studies Initiative, UMass Amherst

Department of Sociology

200 Hicks Way, Thompson Hall, University of Massachusetts, Amherst, MA 01003-9277

Phone: 413.545.4072

email: vinthagen@soc.umass.edu

Website: <http://umass.edu/resistancestudies>

Office: Thompson, Room 910

Office hours: Mondays 9.00-12:00 noon, and by appointment

Affiliated to:

*Dep. of Sociology, Gothenburg University

*Resistance Studies Network (RSN), resistancestudies.org

*War Resisters' International wri-irg.org

OVERVIEW & LEARNING GOALS

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".

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 OF EVERYONE

Remember to identify your texts: Remember to state your full name and class when you communicate with the professor via email, hand 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.

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 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).

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 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.

Review essay: Each student is required to choose one recent scholarly book that falls within the substantive domain of this course, such as postcolonial or indigenous examples of resistance, a postcolonial/decolonial perspective on a subculture/movement, 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 (1 500 – 2 000 words), 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 23**. Make sure you get a confirming email from the professor that the paper is received in a readable format (word, pdf, txt or Open Office). (For those that make a good review and want to get published, you will get your text published in the Journal of Resistance Studies, see <http://resistance-journal.org>).

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 (It is good for your CV). 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 25**. The writing process is done in steps, in order to resemble the writing process of an academic. Step (1): To get an approval of your topic you need to send an email with the title and an abstract of the content. Step (2): After getting approval, submit a 2-page paper that describes your topic (like a developed abstract) and includes a preliminary 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. One option is the Journal of Resistance Studies: <http://resistance-journal.org/submit/> This 2-page paper that makes a summary of your planned paper is due at the beginning of class on **Oct 10**. If you follow the deadline you will get written feedback from the professor.

Step (3): The draft version of the paper is due at the beginning of class on **Nov 20**. 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). In Step (4): you make oral presentation of your paper draft in class at the end of the semester (occasions will be scheduled for some of the last classes). Your presentation should be no more than 10 minutes in length. All students are expected to read all papers before the seminars, and have comments to share. At the seminars 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). If you do not know of a standard format you can get one from the professor. The peer-reviewing student will also give a 5-10 minutes oral review with the main points during the seminar. At the end of each paper session, all participants have the chance to comment on the paper (10 min). Thus, each paper is given 30 min in total. More details about the structure and peer-review process will be provided in a separate handout.

Step (5): Based on the comments from the reviewer and your class mates, you rework and edit your paper into a final version, which you submit to the professor at the **absolute latest on Dec 18**. This is the only version that will be graded. That means you will benefit from handing in your 2-page draft and your seminar draft also if you do not feel it is good enough. Critical comments from others will help to improve your paper and count towards a higher grade of your paper. Make sure you get a confirming email from the professor that the paper is received in a readable format (word, pdf, txt or Open Office).

EXTRA ASSIGNMENTS WHERE YOU CAN CHOSE BETWEEN ALTERNATIVES

Alternative 1: External Events Rapporteur (oral and written performance): This class happens in a context. There are always some postcolonial and/or indigenous and/or resistance relevant events occurring at the UMass Amherst Campus and outside it during any given semester, so also this year. So, these activities are of relevance to the theme of the class, and in a way it makes sense for us all to attend all of it. However, that might not be possible, and therefore, to ensure the class get the core ideas from these events, we assign some of us to attend some of the events. Basically the assignment is to search out relevant events and attend and then report back to the class at the end of the semester (in a written and oral form). There are for example two talks on indigenous resistance organized through the Resistance Studies Initiative (RSI) in the Resistance Studies Speakers Series, see <https://www.umass.edu/resistancestudies/events/rsi>). The written report should be 2 pages long. You need to attend either two ordinary talks/meetings or one longer workshop/seminar/training. Ask the professor for advice if you have any questions of what to choose.

Alternative 2: News rapporteurs for “Here are the news” (oral and written performance): News about indigenous activism within mainstream media are rare, and often sporadic, misguided, distorted and incomplete. In order to counter that the class meetings are open for volunteers to make news reports of about 10 minutes with a selection of highlights relevant to the course theme. Making the news report is only possible if you have actively searched for news from activist sites and alternative media outlets using Internet (for some suggested outlets to begin with, see below). You are supposed to search for relevant news on activism globally that are of interest for the class and that occurred in the time since the last report was given. In this way the class will stay updated on what happens on the activist front. Once the report is done you hand in your notes to the professor (as plain text or keywords in a bullet list). The assignment is to do a news report at two occasions. Only when the notes, with full name stated at the top of the paper, are handed in – for both occasions – is the assignment complete.

RECOMMENDED BUT OPTIONAL ACTIVITIES (does not count towards your grade)

Discussion/reading groups: 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.

Story Sharing: 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'. Everyone can ask questions for clarification after the story is told, but there is no space for critical discussion since it is a sharing of experiences in a safe space.

GRADING

The importance of the different assignments is shown below. Most of them are completed if you fulfill the criteria specified. Only the review and the course paper will receive a letter grade.

You will have to choose between one of these options:

1: News rapporteur..... 10 %

[You will have to by yourself make a search, summarize and present the news in front of the class two times in order to complete this assignment]

2: External events rapporteur..... 10 %

[You will seek out and attend either two ordinary talks/meetings or one longer workshop/seminar/training, *and* write a report of 2 pages, which you also briefly present to the class at the end of the semester]

And all will have to complete these assignments:

Class participation..... 10 %

[You are expected to attend all ordinary scheduled class events. If you are absent from more than one class event, without extraordinary and documented reasons accepted by the professor, you will fail this assignment.]

Text Seminar questions..... 10 %

[You will have to give in an acceptable written question to each of the four text seminars before the seminar begins to pass this one. You will be noted if your question is not accepted.]

Text Seminar rapporteur 10 %

[You will have to be rapporteur once at one of the four text seminars, and make the oral and written rapport that summarizes the key points from the literature, coordinating the presentation with one other student at the same occasion]

Review essay 20 %

[You will have to follow the instructions above for the review, and make an acceptable review in order to complete this assignment. The quality of your work will be letter graded.]

Paper, presentation and

peer-review of other paper..... 40 %

[You will have to follow the instructions above for the paper, including the deadlines, and make an acceptable paper, presentation and a peer-review of the work of another student, in order to complete this assignment. The quality of your paper will be graded.]

If a student fails to attend any of the key lectures when you are suppose to present an assignment (e.g. a text seminar or presentation of the course paper), and you have a legitimate reason for the absence (documentation might be needed), there will be the possibility of completing a compensatory assignment. If that is the case, email the professor to get a new assignment.

Concerning the grading of the review essay and the course paper: Higher grading of your performance demands an ability to show *a critical understanding and application of the core ideas formulated in the course literature and the key themes* of the course. That demands that you read, formulate core ideas of different authors, critically reflect upon their claims and show an ability to draw reasonable conclusions, based on the literature. What that means will be further explained with illustrating examples during class.

The final grade is based on the whole class performance and will be graded according to mainly combining the grade of the review essay and the course paper, but if a student fails on any of the other assignments it will reduce the final course grade.

IMPORTANT INFO

The Resistance Studies Initiative (RSI)

This course is run through the *Resistance Studies Initiative* (RSI) (see <http://www.umass.edu/resistancestudies>). RSI is a special effort by UMass Amherst to promote studies of civil resistance and a resource for both academics and activists. Among the things RSI do we have a Resistance Studies Speakers Series (see <https://www.umass.edu/resistancestudies/events/rsi>) when eminent researchers and activists visit and give a talk on resistance relevant themes. The talks happen outside of ordinary class schedule but your are strongly recommended to participate if you can.

Recommended websites on indigenous and postcolonial issues (Useful for “Here are the news”):

INDIAN COUNTRY TODAY MEDIA NETWORK

<https://indiancountrymedianetwork.com>

International Cry (News site on indigenous issues and activism)

<https://intercontinentalcry.org/category/world-news/>

Cultural Survival Quarterly

<http://www.culturalsurvival.org/>

Indigenous Environmental Network

<http://www.ienearth.org>

Treaty Alliance against Tar Sands Expansion

<http://www.treatyalliance.org/>

The Last Real Indians

<http://lastrealindians.com>

Center for World Indigenous Studies

<http://cwis.org>

Zapatistas Communiqués

<http://enlacezapatista.ezln.org.mx>

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>

Digital Smoke Signals

<http://www.digitalsmokesignals.com>

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:

1. Go, Julian (2016) *Postcolonial Thought and Social Theory* (Oxford University Press)
2. Jefferess, David (2008) *Postcolonial Resistance: Culture, Liberation and Transformation*, University of Toronto Press: Toronto. (This book is expensive, but exists at FC Libraries Online E-Book JV51 .J44 2008)

Book Seminar 2:

1. Ludden, David (ed.) (2002) *Reading Subaltern Studies*, Permanent Black: Delhi.
2. Alfred, Taiaiake (2005) *Wasáse - Indigenous Pathways of Action and Freedom*, New York, NY: Broadway Press.

Book Seminar 3:

1. *Research as Resistance: Critical, Indigenous and Anti-Oppressive Approaches* by Leslie Brown and Susan Strega (eds.). Toronto: Canadian Scholars' Press/Women's Press, 2005. (Exists online for free at https://occupyresearchcollective.files.wordpress.com/2012/06/research_as_resistance_critical_indigenous_and_anti_oppressive_approaches1.pdf)
2. Smith, Linda Tuhiwai. 2012. *Decolonizing Methodologies: Research and Indigenous Peoples*, 2nd edition. London: Zed. (Exists in a Kindle version as well).

Required extensive readings: articles

Article Seminar 1: Fundamental theoretical perspectives

1. Chabot, Sean and Stellan Vinthagen (2015) "Decolonizing Civil Resistance", *Mobilization* (Vol. 20).
2. Choudry, Aziz, Mandisi Majavu, and Lesley Wood. 2013. "Struggles, Strategies, and Analysis of Anticolonial and Postcolonial Social Movements." *Interface* 5(1): 1-10.

3. ALFRED, T. & CORNTASSEL, J. 2005. Being Indigenous: Resurgences against Contemporary Colonialism. *Government and Opposition*, 40, 597-614.
4. FENELON, JAMES V., HALL, THOMAS D. 2008. Revitalization and Indigenous Resistance to Globalization and Neoliberalism. *American Behavioral Scientist*, 51 (12).
5. RIUS, M. B. 2011. Indigenous Women and the Land: Shifting language, action and culture. *Development* 54, 433-436.

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

1. OLSON, S. R. 2002. Contaminations and hybrids: Indigenous identity and resistance to global media. *Studies in Media & Information Literacy Education*, 2.
2. GRAY, V. J. 2012. Nonviolence and sustainable resource use with external support: A survival strategy in rural Colombia. *Latin American Perspectives*, 39, 43-60.
3. VANEGAS, F. S. B. 2012. Indigenous Resistance and the Law. *Latin American Perspectives*, 39.
4. CONKLIN, B. A. 1997. Body Paint, Feathers, and VCRs: Aesthetics and Authenticity in Amazonian Activism. *American Ethnologist*, 24, 711-737.

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

1. TACOTT, M. 2014. Together We Have Power: Personal Traumas and Political Responses among Activist Oaxaquenas. *Latin American Perspectives*, 41.
2. HODGSON, D. L., SCHROEDER, RICHARD 2002b. Dilemmas of Counter-mapping Community Resources in Tanzania. *Development and Change*, 33, 79-100.
3. VERGARA-CAMUS, L. 2009. The MST and the EZLN Struggle for Land: New Forms of Peasant Rebellions. *Journal of Agrarian Change*, 9, 365-391.
4. SORIANO, C. R. 2012. The arts of indigenous online dissent: Negotiating technology, indigeneity, and activism in the Cordillera. *Telematics and Informatics* 29, 33-44.
5. CANTZLER, Julia. 2013. The translation of Indigenous agency and innovation into political and cultural power: the case of Indigenous fishing rights in Australia, *Interface: a journal for and about social movements*, Volume 5 issue 1, pp. 69 – 101.

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.

Postcolonial theory

- Mignolo, Walter D. 2011. *The Darker Side of Western Modernity: Global Futures, Decolonial Options*. Durham, NC: Duke University Press.
- Fanon, Frantz. 1965. *A Dying Colonialism*. New York: Grove.
- Fanon, Frantz. 2004 [1963]. *The Wretched of the Earth*. New York: Grove.

- Gibson, Nigel C. 2003. *Fanon: The Postcolonial Imagination*. Cambridge: Polity.
- Go, Julian. 2013. "For A Postcolonial Sociology." *Theory and Society* 42:25-55.
- Nayar, Pramod K. 2013. *Frantz Fanon*. New York: Routledge.
- Quijano, Anibal. 2000. "Coloniality of Power, Eurocentrism, and Latin America." *Nepantla: Views from the South* 1(3): 533-580.
- Chakrabarty, Dipesh (2000) *Provincializing Europe: Postcolonial Thought and Historical Difference*, Princeton, New Jersey: Princeton University Press.

Decolonization theory and examples

- Katsiaficas, George (1997) *The Subversion of Politics; European Autonomous Social Movements and the Decolonization of Everyday Life*, Humanities Press International, New Jersey. (312 pp.) Downloadable for free at http://www.eroseffect.com/books/subversion_download.htm
- Grosfoguel, Ramón. 2008. "Latinos and Decolonization of the US Empire in the 21st Century." *Social Science Information* 47(4): 605-622.
- Kohn, Margaret and Keally McBride (2011) *Political theories of decolonization and the problem of foundations*, New York, NY: Oxford University Press.
- COBURN, E. 2013. Indigenous Research as Resistance. *Socialist Studies / Études socialistes*, 9.

Historical overviews

- *Hunters and Gatherers in the Modern World: Conflict, Resistance and Self-Determination* by Peter P. Schweitzer, Megan Biesele, and Robert K. Hitchcock, (eds.). New York: Berghahn Books, 2000.
- *A Global History of Indigenous People: Struggle and Survival* by Ken S. Coates. Houndmills: Palgrave Macmillan, 2004.
- Scott, James C. (2010) *The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia*, Yale University Press (Yale Agrarian Studies Series)

Decolonial methodology

- Clastres, Pierre. "Society against the state: essays in political anthropology." (1987).
- De la Cadena, Marisol. *Earth beings: Ecologies of practice across Andean worlds*. Duke University Press, 2015.
- Flemmer, Riccarda, and Almut Schilling-Vacaflor. "Unfulfilled promises of the consultation approach: the limits to effective indigenous participation in Bolivia's and Peru's extractive industries." *Third World Quarterly* 37.1 (2016): 172-188.
- Schilling-Vacaflor, Almut, and Riccarda Flemmer. *Why is prior consultation not yet an effective tool for conflict resolution? The case of Peru*. No. 220. GIGA Working Papers, 2013.
- Rodríguez-Garavito, César. "Ethnicity. gov: Global governance, indigenous peoples, and the right to prior consultation in social minefields." *Indiana Journal of Global Legal Studies* 18.1 (2011): 263-305.
- Taussig, Michael T. *The magic of the state*. Psychology Press, 1997.
- Taussig, Michael T. *Shamanism, colonialism, and the wild man: A study in terror and healing*. Chicago: University of Chicago Press, 1987.
- Yashar, Deborah J. *Contesting citizenship in Latin America: The rise of indigenous movements and the postliberal challenge*. Cambridge University Press, 2005.

- Smith, Linda Tuhiwai. *Decolonizing methodologies: Research and indigenous peoples*. Zed books, 1999.

American Indians

- *Indigenous American Women: Decolonization, Empowerment, Activism* by Devon Abbott Mihesuah. Lincoln, NB: University of Nebraska Press, 2003.
- Emma S. Norman (2017): Standing Up for Inherent Rights: The Role of Indigenous-Led Activism in Protecting Sacred Waters and Ways of Life, Society & Natural Resources, Vol. 0, Issue 0, pp. 1-17, DOI: 10.1080/08941920.2016.1274459
- Johnson, Todd M. and James Hamilton (1995) 'Self-Governance for Indian Tribes: From Paternalism to Empowerment', 27 *Conn. L. Rev.*, pp. 1251, (1994-1995).
- Harkin, Michael Eugene and David Rich Lewis (eds.) (2007) *Native Americans and the Environment: Perspectives on the Ecological Indian*, University of Nebraska Press.
- Erikson, Kai (1980) *American Indian Environments: Ecological Issues in Native American History*, Syracuse University Press.
- Clark, Brett (2002) 'The Indigenous Environmental Movement in the United States: Transcending Borders in Struggles against Mining, Manufacturing, and the Capitalist State', *Organization & Environment*, Vol. 15, Issue 4, pp. 410 – 442.
- Jeffries, Marshall (2015) 'Re-Membering Our Own Power: Occaneechi Activism, Feminism, and Political Action Theories', *Frontiers: A Journal of Women Studies*, Volume 36, Number 1, pp. 160-195
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More details on class meetings will be provided during the course.

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

As stated above, 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 learning and critical reflections.

If you are interested in seeing a schedule of the talks from guest experts on the Resistance Studies Initiative Speaker Series, check out <https://www.umass.edu/resistancestudies/events/rsi>

CLASS SCHEDULE

Monday September 11 Course introduction: Intro to the theme and concepts of 'Resistance', 'Postcolonialism' and 'Indigenous'/Neocolonialism'. Presentation of students and the professor. Syllabus and presentation of the course, assignments, literature, etc. The Resistance Studies Initiative (see umass.edu/resistancestudies), the Speaker Series on Resistance, and Special events (Workshop, etc.) and visits. Sign up for assignments (News, External Events and Seminar rapporteurs). Order the books NOW! See Amazon.com. Advice on how to read social science literature.

Reading: Introduction of Go, Julian (2016) *Postcolonial Thought and Social Theory*.

September 18: Margaret Cerullo, Professor of Sociology and Feminist Studies, Hampshire College, talks on: **"From Below and To The Left: Zapatista Autonomy and Resistance without End"**. At **Integrated Science Building (ISB) Room 145**, from **4-6 PM**. When the Zapatistas rose up in arms on January 1, 1994, and shortly after began negotiations with the government, autonomy was not one of their demands. How and why did autonomy emerge and nearly become synonymous with the Zapatista political project? Scholars have claimed that autonomy is a challenge to neoliberal capitalism, settler colonialism, neoliberal multiculturalism, and the patriarchal order of indigenous communities. What does it signify on the ground and in the political imaginary of the Zapatistas? Why has the "autonomy" project held such resonance for solidarity and other activists globally, and how has it been re-imagined in distinct contexts? What is the relationship between autonomy and other Zapatistas initiatives since 2006, most recently the postulation of an indigenous woman candidate for the presidency of Mexico in the election of July 2018?, see <https://www.umass.edu/resistancestudies/events/rsi>

Introductory Lectures:

September 18: Lecture on Colonialism, Imperialism and the Colonial period, and its turn into the current 'Postcolonial'/Neocolonial' and 'Empire' (News Report)

Reading: Julian (2016) *Postcolonial Thought and Social Theory*.

September 25: Lecture on 'Resistance' and decolonization (Opportunity to present ideas of course papers and get feedback)

Reading: Jefferess, David (2008) *Postcolonial Resistance: Culture, Liberation and Transformation*. And, Chabot, Sean and Stellan Vinthagen (2015) "Decolonizing Civil Resistance", *Mobilization* (Vol. 20).

October 2: Lecture on Positionality, Standpoint theory and critical self-reflections as part of academic knowledge (News Report)

Reading: Linda Martín Alcoff (1991) "THE PROBLEM OF SPEAKING FOR OTHERS", download at: <http://www.alcoff.com/content/speaothers.html>

October 4: Lisa Brooks, Associate Professor of English and American Studies at Amherst College, talks on "**Native New England: Resistance, Reclamation, Revitalization**", at **4.00-6 pm**, at Integrated Science Building (**ISB**) **Room 145**. Abenaki scholar Lisa Brooks will discuss the history of Indigenous resistance and adaptation to colonialism in New England, from the "First Indian War" (King Philip's War, 1675-1678) and eighteenth-century Wabanaki dam protests to contemporary struggles to retain and protect sovereignty and sustenance. Native leaders, artists and activists have used a variety of innovative tools toward reclamation and revitalization, including technologies like writing, filmmaking, and unexpected digital forms. She will discuss the ways in which environmental and social justice are often intertwined and lay the groundwork for imagining alternative futures through the renewal of relationships of alliance and reciprocity. See <https://www.umass.edu/resistancestudies/events/rsi>

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 10 (NOTE: Tuesday!): Book Seminar 1 (Time to hand in the 2-page summary of your planned course Paper) (News Report)

October 16: Articles Seminar 1

October 23: Book Seminar 2 (Time to hand in the Review essay) (News Report)

October 30: Articles Seminar 2 (News Report)

November 6: Book Seminar 3

November 13: Articles Seminar 3. (News Report)

November 20: The draft version of the course Paper is due. Send via email to the professor. Make sure you get a confirming email from the professor that the paper is received in a readable format (word, pdf, txt or Open Office). (A schedule of who will review what paper will be distributed on Nov 21, and all papers will be possible to access via Moodle).

No teaching Nov 20-24, Thanksgiving holiday week

Draft Paper seminars: November 27 and December 4 (And perhaps Dec 11 as well, depending on how many will present)

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 11: Summary discussion seminar: What have we learnt?, and Course evaluation (News Report)

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.

December 18: The final version of the course Paper is due via mail. This is an absolute deadline that cannot be negotiated. Make sure you are able to submit at this date at the latest (you are welcome to submit earlier). Make sure you get a confirming email from the professor that the paper is received in a readable format (word, pdf, txt or Open Office).