

# NATIVE AMERICAN & INDIGENOUS STUDIES AT PENN COURSE DESCRIPTIONS

*Current as of November 2014*

*Please check the official Penn course schedule during the relevant registration period  
for the most accurate and up-to-date list of courses offered and descriptions.*

*Also check the NAIS website at: <http://nais.sas.upenn.edu/nais-courses>*

## AFRICANA STUDIES

### **116. (cross-listed as ANTH116) Caribbean Culture & Politics. Thomas.**

This course offers anthropological perspectives on the Caribbean as a geo-political and socio-cultural region, and on contemporary Caribbean diaspora cultures. We will examine how the region's long and diverse colonial history has structured relationships between race, ethnicity, class, gender and power, as well as how people have challenged these structures. As a region in which there have been massive transplantations of peoples and their cultures from Africa, Asia, and Europe, and upon which the United States has exerted considerable influence, we will question the processes by which the meeting and mixing of peoples and cultures has occurred. Course readings cover the political economy of slavery and the plantation system, family and community life, religious beliefs and practices, gender roles and ideologies, popular culture, and the differing ways national, ethnic, and racial identities are expressed on the islands and throughout the Caribbean diaspora.

## ANTHROPOLOGY

### **001. Introduction to Archaeology. Staff.**

An introduction to the history, concepts, and methods of the anthropological study of ancient peoples using archaeological illustrations to indicate the relationships of archaeological interpretations with cultural and physical anthropology.

### **133. (cross-listed as LALS133) Native Peoples and the Environment. Erickson.**

The relationship between the activities of native peoples and the environment is a complex and contentious issue. One perspective argues that native peoples had little impact on the environments because of their low population densities, limited technology, and conservation ethic and worldview. At other extreme, biodiversity, and nature itself, is considered the product of a long history of human activities. This seminar will examine the myth of the ecologically noble savage, the myth of the pristine environment, the alliance between native peoples and green politics, and the contribution of native peoples to appropriate technology, sustainable development and conservation of biodiversity.

### **141. (cross-listed as ARTH141, COMM141) Public Policy, Museums, Cultural Heritage. Leventhal.**

This course will focus upon and examine the ethics of international heritage and the role that Museums play in the preservation of identity and cultural heritage. The mission of this course will be to inform and educate students about the role Museums within the 21st century. What is the role and position of antiquities and important cultural objects in Museums? How should Museums acquire these objects and when should they be returned to countries and cultural groups? Examples from current issues will be included in the reading and discussions along with objects and issues within Penn Museum.

### **149. Introduction to Native American and Indigenous Studies. Bruchac.**

This course offers a broad introduction to the fields of Native American and Indigenous Studies. Students will gain foundational understandings of the ways that Indigenous peoples and academic researchers are engaging with Indigenous knowledges and communities in diverse worldwide settings. Students will also examine the impacts of settler colonialism and the influence of decolonizing methodologies. Readings cross-cut disciplinary traditions, using historical texts, anthropological studies, oral literature, modern media, and personal testimony from Native American guest speakers. Special case studies will focus on: links among oral traditions and tribal histories; archaeological research and heritage site protection; methods for interrogating archives and tracking object histories; issues of museum representation and Indigenous cultural heritage; legal interventions and protections for Indigenous sovereignty; and efforts in language restoration and cultural recovery.

**223. Indigenous Archaeologies. Bruchac.**

Indigenous archaeologists seek to make archaeology more inclusive of and responsible to Indigenous communities. By emphasizing processes of consultation and collaboration, they aim to shape more accurate understandings of the archaeological record. Students will examine the impact of colonizing ideologies on past archaeological studies of Native American and Aboriginal Australian peoples, and learn about decolonizing methods that highlight Indigenous conceptions of materiality, identity, and sacred landscape. Individual case studies will focus on: ecological knowledges; reshaping antiquated museum representations; preservation of cultural heritage sites; and community-based archaeology.

**254. (cross-listed as LALS254) Archaeology of the Inca. Erickson.**

The Inca created a vast and powerful South American empire in the high Andes Mountains that was finally conquered by Spain. Using Penn's impressive museum collections and other archaeological, linguistic, and historical sources, this course will examine Inca religion and worldview, architecture, sacred temples, the capital of Cuzco, ritual calendar, ceque system, textiles, metalworking, economic policies and expansionist politics from the dual perspectives of Inca rulers and their subjects. Our task is to explain the rise, dominance, and fall of the Incas as a major South American civilization.

**268. Anthropology of Museums. Bruchac.**

This course examines museums as sites where issues of Indigenous identity, memory, place and power intersect. Museums have long been engaged in the selective preservation, representation, and contextualization of Indigenous objects, cultures, and histories. We will examine antiquarian impulses that inspired the collecting of curiosities, scientific studies that drove the collection of biological specimens, and nationalist ideals that shaped monuments to house imperialist memories. Museums are now sites for complex, often contentious discourse around Indigenous collections. Students will review histories of local and national collecting processes, with a particular focus on Native American collections and concerns. We will also consider how Indigenous curators and new kinds of museums have developed innovative displays and interpretations.

**307/607. Contemporary Native Americans. Bruchac.**

This course examines the social and political lives of contemporary Native American Indians in the United States and Canada. Topics include: Indigenous identity; homelands and natural resources; popular culture and media; Indigenous arts and cultural expression; museum representations; athletics; gender relations; tribal recognition and sovereignty; and resistance movements. We will consider the origins of federal programs and legislation that have become essential to protecting Native American freedoms. Students can expect to gain an appreciation of the complexity and cultural diversity of Native communities and tribal nations and insights into their interactions with other cultures over time.

**308. Ethnohistory of the Native Northeast. Bruchac.**

Ethnohistory is a multi-disciplinary form of ethnographic study and documentary research that employs both anthropological and historical approaches. This course examines the foundations of the ethnohistorical method as a means to interpret cross-cultural colonial interactions and conflicts, and to better understand the complex histories of Native American Indian peoples from Pennsylvania and northward and eastward. Students will develop skills and strategies for interpreting and contextualizing primary and secondary source materials, oral traditions, colonial records, historical maps, and material culture. Hands-on study will include visits to local archives and historical sites to view relevant documents and landscapes.

**328/528. Performing Culture, Native American Arts. Bruchac.**

This course analyzes cultural performances as sites for the formation, expression, and transmission of social identity. Students will read ethnographies, critiques, and reports of performance genres including ritual, theater, music, dance, art, and spoken word, with a particular focus on Native American and Indigenous arts and expressions. Topics include: expressive culture as survivance; debates around authenticity and invented traditions; public identity and sexuality; political resistance; the effects of globalization; transnationalism and hybridity; cultural appropriation; and the transformation of folk performances in the wake of modern media.

**416. (cross-listed as COMM420) Race: Hist, Theory & Practice. Jackson.**

ANTH416 investigates the history of race as a socially meaningful category. Where did it come from? Why/how did it develop? What are its various historical and contemporary manifestations? How is it

inextricably linked to other forms of differentiation (eg. class, gender, religion, ethnicity and sexuality)? This course asks students to think critically about their own political and emotional investments in race as a social/biological fact. We will examine from various fields (in humanities, natural sciences, and social sciences) realities of racial thinking, highlighting theories which address race's continued relevance (or irrelevance). Race is a complicated construct (considering how much we all think we understand it), one which demands careful attention to culture and biology, mythology and history, science and superstition. This course seeks to unpack the power of race through an interdisciplinary self-reflective engagement with it, using a philosophy of knowledge approach to its construction and reproduction.

**433. (cross-listed as LALS433) Andean Archaeology. Erickson.**

Consideration of the culture history of the native peoples of the Andean area, with emphasis on the pre-conquest archaeology of the Central-Andean region.

**451/751. Historical Archaeology. Schuyler.**

Archaeology of the Modern World from the Columbian voyage (1492) to the 20th century. Topics such as the rise of early modern Europe, European exploration and colonization, African American Archaeology, Asian American Archaeology, the rise of colonial society, contact with native peoples, the Industrial Revolution, and the archaeology of the 20th century will be covered.

**495. Decolonizing Methodologies. Bruchac.**

Indigenous peoples around the world (Native Americans, Australian Aboriginals, New Zealand Maoris, Saami, Tibetan, etc.) have long resisted colonial domination of their aboriginal homelands. In political contexts, decolonizing efforts have enabled formerly colonized ethnic communities and nations to gain independence and local control. In academic contexts, Indigenous intellectuals have devised strategies that aim to liberate Indigenous materials and knowledges from colonial control and imperialist theory. This course situates decolonizing theories in the practice of anthropology, with a focus on Indigenous epistemologies, community-based research, and efforts to reclaim and reframe cultural heritage.

**511. Ethics, Archaeology, Cultural Heritage. Leventhal.**

This seminar will explore some of the most important issues that are now a central part of archaeological, anthropological and historical research throughout the world. The identification and control of cultural heritage is a central part of the framework for research within other communities. Issues for this course will also include cultural identity, human rights, repatriation, colonialism, working with communities and many other topics. Field research today must be based upon a new series of ethical standards that will be discussed and examined within this class. Major topics include: cultural heritage - definitions and constructs, cosmopolitanism and collecting, archaeology and looting, cultural heritage preservation, museums - universal and national, museum acquisition policies, cultural identity, international conventions (including underwater issues), national laws of ownership, community based development, cultural tourism, development models, and human rights.

### ART HISTORY

**274. (cross-listed as ARTH294, ARTH694, ASAM294, CINE293, LALS294) Facing America. Shaw.**

This course explores the visual history of race in the United States as both self-fashioning and cultural mythology by examining the ways that conceptions of Native American, Latino, and Asian identity, alongside ideas of Blackness and Whiteness, have combined to create the various cultural ideologies of class, gender, and sexuality that remain evident in historical visual and material culture. We will also investigate the ways that these creations have subsequently helped to launch new visual entertainments, including museum spectacles, blackface minstrelsy, and early film, from the colonial period to the 1940s.

### COMPUTER & INFORMATION SCIENCE

**258. (cross-listed as ANTH 258) Visualizing the Past/Peopling the Present. Badler/Erickson.**

Most people's information about the Past is drawn from coffee table picture books, popular movies, video games, documentaries about discoveries of "ancient, mysterious, and lost" civilizations, and tours often led by guides of limited or even dubious credentials. How are these ideas presented, formed, and circulated? Who creates and selects the information presented in this diverse media? Are these presentations accurate? Do they promote or hurt scientific explanations? Can the artistic, aesthetic, and scientific realms be bridged to effectively promote the past? This class will focus on case studies and critiques of how archaeology and the past are created, presented and used in movies, museums, games, internet, art.

## EDUCATION

### **661. (cross-listed as LALS661) Language Diversity and Education. Hornberger.**

Exploration of issues affecting educational policy and classroom practice in multilingual, multicultural settings, with an emphasis on ethnographic research. Selected U.S. and international cases illustrate concerns relating to learners' bilingual/bicultural/biliterate development in formal educational settings. Topics include policy contexts, program structures, teaching and learning in the multilingual classroom, discourses and identities in multilingual education policy and practice, and the role of teachers, researchers, and communities in implementing change in schools.

### **673. Indigenous Education and Language Revitalization. Hornberger.**

How do indigenous epistemologies, ways of knowing, being and relating influence education? What does culturally and linguistically relevant schooling mean in indigenous contexts? What are the policies, ideologies and discourses that wax & wane in relation to the history of indigenous education? What does decolonizing and indigenizing schooling look like? How do indigenous education and language revitalization interact with notions of interculturalism/multiculturalism? What are the roles of communities in language revitalization and educational processes? This course explores the diverse experiences of indigenous education and language revitalization in many different regions of the world, including the Peruvian Andes. The course will incorporate perspectives from anthropology, linguistics, sociolinguistics, and policy studies and welcomes an interdisciplinary community of learners.

## FOLKLORE

### **229. (cross-listed as ANTH226, COML 357) Myth in Ancient and Modern Society. Ben-Amos.**

In this course we will explore the mythologies of selected peoples in the Ancient Near East, Africa, Asia, and Native North and South America and examine how the gods function in the life and belief of each society. The study of mythological texts will be accompanied, as much as possible, by illustrative slides that will show the images of these deities in art and ritual.

## HISTORIC PRESERVATION

### **747. Conservation of Archaeological Sites. Matero/Erickson.**

Advanced study of historic building materials and techniques focusing on a different material each semester including masonry, metals, wood and surface finishes. Seminars will examine research methods and documentary sources, chemical and physical properties, deterioration mechanisms, specific methods of analysis, and conservation treatments.

## HISTORY

### **172. Native People of Eastern North America. Richter.**

This course surveys Native American life east of the Mississippi River from earliest times to the present. The diverse histories of Native peoples will be examined both on their own terms and as continuing elements of the continent's broader story. Topics to be addressed include 16th- and 17th-century demographic, economic, and social consequences of contact with European peoples, 18th century strategies of resistance and accommodation to colonial powers, 19th-century impacts of U.S. government removal and cultural assimilation policies, and 20th-century cultural and political developments among the region's surviving Native American communities.

### **345. (cross-listed as GSWS345) Sinners, Sex & Slaves: Gender in American History to 1865. Brown.**

From the sixteenth century, when Native American populations flourished on the North American continent, to the Civil War, when North and South collided over the question of slavery, women have played a critical role in American society. This course traces the history of women and gender in America during this period with special emphasis on the importance of women's reproductive and economic roles to the emergence of ethnic, racial, regional, and socio-economic categories in the United States. Slides, lectures, and readings drawn from primary documents introduce students to the conditions of women's lives during the colonial and revolutionary periods and to the rise of women's activism in the nineteenth century. In addition, we will consider how dramatic changes in housework, wage labor, female access to public forms of power, and ideas about female sexuality make it difficult to generalize about what is commonly thought of as women's "traditional" or "natural" role.

**354. American Expansion in the Pacific. Azuma.**

This class will focus on America's expansion into the Pacific around the turn of the century with the acquisition of Hawaii and the Phillipines. It can deal with various issues, including the meaning of "frontier," colonialism, development of capitalist economies in the region, diplomacy, racism, migration, an American brand of Orientalism in encountering the "natives" and "heathens," and histories of the West and the Pacific Islands in general.

**441. North American Colonial History. Brown.**

A survey of the development of American colonial society, 1607-1750, with emphasis on the regional differences between life in early New England, the Mid-Atlantic, and the South, as well as the relationships between British colonists, Native Americans, and African Americans.

**LAW**

**723. Federal Indian Law. Struve.**

This course will explore selected theoretical and doctrinal aspects of the field known as federal Indian law. We will study the historical, conceptual and legal roots of tribal sovereignty; the development of federal doctrines concerning the powers of tribal governments; and the current state of federal law concerning tribal legislative, executive and judicial authority. Attention will be given to the division of authority among tribal, federal, and state governments, as well as to questions concerning possible tensions between governmental powers and individual rights. We will consider a number of current issues, which may include land claims; gaming; family law; economic development; religious and cultural rights; and natural resources. The course is open both to Penn Law students and to students enrolled in other Schools at Penn; students who are not enrolled in the Law School will be strongly encouraged to take the course on a "pass/fail" basis if permitted by their home Schools or departments.

**LINGUISTICS**

**241. Language in Native America. Buckley.**

This course is an introduction to linguistic perspectives on the languages native to the Americas (their nature and distribution, typological similarities and differences), with an emphasis on North America. The diverse languages of this region will be examined from the point of view of particular linguistic phenomena, such as phonology, morphology, and syntax; and in addition we will study their historical development and their place in culture, society, and thought.

**NURSING**

**688. Complementary & Alternative Therapies. Grube.**

The dramatic rise in the use of complementary and alternative medicine (CAM) by the American public requires that the contemporary health care practitioner have an awareness of CAM therapies and modalities currently available. The end result of this is course will not be proficiency in the practice of any of these modalities in particular, but rather a basic understanding of each approach to common conditions and their potential contribution to health and well being. The focus of the CAM modalities discussed in this course will center on their use in women's health care provision.

**RELIGIOUS STUDIES**

**091. (cross-listed as ANTH082, RELS091) Native American Literature. Powell.**

From oral traditions to modern forms, this course surveys the diverse body of Native American literature through its many transformations and contexts, from examples of oral literature to film, poetry, fiction, essays, and drama. Possible authors include Leslie Marmon Silko, Sarah Winnemucca, Sherman Alexie, James Welch, N. Scott Momaday, and Louise Erdrich.

**208. (cross-listed as ANTH282, ENGL282) Native American Religion and Literature. Powell.**

"Native American Religion and Literature" will explore the spiritual dimensions of three tribes-- Ojibwe, Cherokee, and Sioux-- using an interdisciplinary focus that includes literature, religious studies, film, and anthropology. We will focus on masterful stories in which Cherokee people turn into bears, thunderbirds talk, and invisible forces are made visible. Rather than seeing these stories as "myths" they will be treated as highly sophisticated forms of philosophy. The class will include two 7-8 page analytic essays and one shorter, more descriptive paper.