

ANTHROPOLOGY 250: NORTH AMERICAN INDIANS

SPRING, 2002, T/Th, 1:00-2:15

Professor: Dr. Mark Dailey
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Course Overview:

This course will survey the experience of Native Americans prehistorically and historically throughout the regions of contemporary United States and Canada. We will begin by considering the cultural evolution of Indian societies and adaptations throughout prehistory, using archaeological evidence to focus on significant patterns of change as well as models seeking to explain those changes. We will then focus closely on Southeastern Indians in order to follow one region's convulsive transition from a pre-Columbian to a post-Columbian world. We will then suspend our passage through time in order to survey the "culture areas" of North America as they likely existed on the eve of contact, becoming acquainted with the variety of groups, environments, adaptations and cultural features inhabiting native North America. Finally, the last section of the course will focus on a small set of contemporary issues: Were American Indians really harmonious stewards of the environment? What are some of the political issues facing contemporary Indian groups? And, how and why does our dominant Anglo-European society so pervasively use "Indians" as symbols—for everything from team mascots and movie "bad guys" to car brandnames and icons of New Age harmony?

There is a central contradiction in the story of Native America: long millennia of relatively stable and gradual cultural evolution underwent, in short historical time, irreversible and traumatic upheaval. An overall goal of the course, therefore, is to enable students to draw on anthropological concepts that address both continuity and rupture, adaptation and ethnocide.

Texts for the Course:

Following are the five texts required for the course. (The abbreviation used for each on the course reading schedule is in parentheses.)

Garbarino and Sasso, 1994. *Native American Heritage* [NAH]

Marvin T. Smith, 2000. *Coosa: The Rise and Fall of a Southeastern Mississippian Chiefdom* [Coosa]

Linderman, Frank, 1972. *Pretty Shield: Medicine Woman of the Crows* [Pretty Shield]

Cronon, William, 1983. *Changes in the Land: Indians, Colonists, and the Ecology of New England*. [Cronon]

Crow Dog, Mary, 1990. *Lakota Woman* [Lakota Woman]

Attendance Policy:

Attendance is mandatory! You may miss two classes without penalty, but after that, for every additional absence, 3 percentage points will be subtracted from your final grade. I therefore urge you to use your absences wisely. If you miss 5 classes, for instance, 9 percentage points will be subtracted from your final grade. Sometimes there are good reasons to miss class. I only ask that, if at all possible, you inform me in writing of an upcoming absence BEFORE the day you will be gone. Also, if you prefer not to attend a scheduled class because of a religious observance or holiday, you must notify me in advance in order to not accrue an absence.

As you know, Oxford places great emphasis on its Honor Code, and you are expected to adhere to this code. This essentially means three things: no cheating, no plagiarism, and no tolerance of these in others.

Graded Requirements:

Your grade will be based on a 450 point scale. Here is the point breakdown:

2 Exams (100 each)		200
Research Paper	100	
Reading Quizzes	100	
Scrapbook		50

A final total of 405-450 points (90+%) earns an "A", a final total of 360-404 points (80-89%) earns a "B," and so on. You will take two tests, and write a 8-10 page research paper on a topic of your choice (following pre-approval of a very short proposal). Additionally, you will take 10 short and straightforward "reading quizzes" during the course—these will be mostly true-false and should take no more than 10 minutes to complete. The days you will have a reading quiz are noted on the syllabus by an asterisk (*). Reading quizzes will cover all reading material assigned since the last reading quiz. Finally, you will keep a "scrapbook" which records your encounters with "Indians" in everyday American life—in the news, movies, magazine ads, sports team publicity, etc. I will give you further directions on the first day of class.

Field Trips:

There also will be opportunities for class field trips to regional sites reflecting Native American prehistory and history. These sites likely will include the Ocmulgee National Monument in Macon, and the Scull Shoals mound site in rural Greene County.

ANTH. 250 COURSE SCHEDULE SPRING, 2002

1/17 (Thurs.): Overview of Course

CULTURAL EVOLUTION: ARCHAEOLOGY AND PREHISTORY

1/22 (Tues.): Coming to a New World **NAH, pp.2-16**

1/24 (Thurs.): Paleo-Indians **NAH, pp.16-23**

1/29 (Tues.): The Archaic Period **NAH, pp.23-33, 406-409**

1/31 (Thurs.): The Woodland Period I: The Moundbuilders **NAH, pp.33-48**

2/5 (Tues.): The Woodland Period II: Agriculture **NAH, pp.50-76, 89-91**

2/7 (Thurs.): Mississippian Society: Rise of Chiefdoms **NAH, pp.76-86; Coosa 1-33**

2/12 (Tues.): Missippian Chiefdoms: Coosa and the Southeast **Coosa 34-49, 82-95**

2/14 (Thurs.): The Demise of Mississippian Society:
Contact and Coosa **Coosa 50-81, 96-121**

2/19 (Tues.): Contact and Trauma **NAH, ch.11**

2/21 (Thurs.): Southeastern Indians and the Old South **Hudson (elect'c-reserve)**

2/26 (Tues.): *****TEST #1*****

CULTURE AREAS

2/28 (Thurs.): The Arctic and the Subarctic

NAH, ch.3

3/5 (Tues.): The Plateau and Northwest Coast

NAH, ch.4

3/7 (Thurs.): California

NAH, ch.5

*** *RESEARCH PROPOSAL DUE!****

*****3/11-3/15: SPRING BREAK!!*****

3/19 (Tues.): The Plains

NAH, ch.7; Pretty Shield

3/21 (Thurs.): The Great Basin + the Southwest

NAH, ch.6

3/26 (Tues.): The East

NAH, ch.8

INDIANS AND THE ENVIRONMENT

3/28 (Thurs.): The Ecological Indian?

Cronon, ch.1-3

4/2 (Tues.): The Commodification of Nature

Cronon, ch.4-6

4/4 (Thurs.): Contested Landscapes

Cronon, ch.7-8

CONTEMPORARY ISSUES

4/9 (Tues.): Traditional Fishing Rights; Repatriation of Burials **G+B, ch.12**

4/11 (Thurs.): *****TEST #2*****

4/16 (Tues.): American Indian Health Issues

Begin *Lakota Woman*

4/18 (Thurs.): Politicization and Radicalization

Finish *Lakota Woman*

NATIVE AMERICANS AS SYMBOLS

4/23 (Tues.): Native Americans as Symbols

[Reading TBA]

4/25 (Thurs.): "Coming to Light" (Film & discussion)

4/30 (Tues.): Discussion of Scrapbooks

*****Research Paper Due In Class!*****