
Indigenous Peoples and Modernity: Culture, Rights and Development in a Globalizing World

COURSE DESIGNATOR SDNY 3020

LANGUAGE OF INSTRUCTION English

NUMBER OF CREDITS 3

COURSE DESCRIPTION

This course explores the implications of modernity for Indigenous peoples of the planet, in particular the impact of colonization, the contribution of rights frameworks in enhancing the wellbeing of Indigenous peoples, and approaches to development for non-urban Indigenous communities. Each week, the topic is introduced with an overview of key concepts and theories, which are then applied and illustrated through the case study of Aboriginal Australia, the oldest living culture on the planet. Students undertake their own research into the condition of Native Americans and compare the two case studies.

COURSE OBJECTIVES

The objectives of this course are firstly to develop an understanding of the major factors shaping contemporary life for Indigenous peoples seeking to hold onto a culturally specific way of life, in particular the tension between the normalizing policies of Governments based on economic efficiency and the desire amongst many Indigenous peoples for an alternative modernity which defies such parameters. Secondly, the course aims to show how global institutions, networks and flows provide both new opportunities, and challenges for Indigenous peoples in respect of these aspirations.

LEARNING OUTCOMES

By the end of this course, students will be able to:

- Describe the main issues facing Indigenous peoples, and Aboriginal Australians in particular, as they seek to maintain the integrity of their culture and tradition in the context of a culturally and economically dominant non-Indigenous society.
- Critically examine the concept of modernity as it impacts on Indigenous peoples.
- Evaluate the impact of globalization on the contemporary existence and aspirations of Indigenous peoples, and Aboriginal Australians in particular.

METHODOLOGY

This course uses a blend of classroom, experiential, and online learning strategies. The focus of the classroom component is on developing an understanding of key concepts, theories and frameworks through a lecture and student constructed activities. The experiential component explores sites of significance to Aboriginal people in the Sydney area. The significance may be cultural, historical, or political. The online component involves a set of activities to reflect on the experiential components, and research and collaborate on a group project.

REQUIRED READING AND RESOURCES

GENERAL READING

Arthur, B & Morphy, F (eds) 2005. *Macquarie Atlas of Indigenous Australia – Culture and Society Through Space and Time*.

Macquarie Library, Macquarie University NSW, Sydney

Cane, S. 2013. *First Footprints – The Epic Story of the First Australians*. Allen & Unwin, Sydney

City of Sydney 2013. Barani Barrabugu Yesterday Tomorrow – Sydney's Aboriginal Journey Walking Tours.

http://www.cityofsydney.nsw.gov.au/__data/assets/pdf_file/0004/109777/BaramiBarabuguWalkTour_v3.pdf

Hinkson M. 2010. *Aboriginal Sydney – A Guide to Important Places of the Past and Present*, 2nd Edn. Aboriginal Studies Press, Canberra

Pascoe, B. & AIATSIS 2008. *The Little Red Yellow Black Book*. Australian Institute of Aboriginal and Torres Strait Islander Studies, Canberra
 Stanner, WEH 2009. *The Dreaming & Other Essays*. Black Inc. Agenda, Melbourne

SELECTED WEB RESOURCES

Australian Bureau of Statistics <http://www.abs.gov.au/>
 Australian Government Indigenous Portal <http://www.indigenous.gov.au/>
 Australian Human Rights Commission – Aboriginal and Torres Strait Islander Social Justice
<http://www.indigenous.gov.au/>
 Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) <http://www.aiatsis.gov.au/>
 Centre for Aboriginal Economic Policy Research (CAEPR) <http://caepr.anu.edu.au/>
 Creative Spirits <http://www.creativespirits.info/index.php>
 Reconciliation Australia <http://www.reconciliation.org.au>

GRADING

CAPA PROGRAM AND INSTRUCTOR POLICY

The faculty expects from its students a high level of responsibility and academic honesty. Because the value of an academic course depends upon the absolute integrity of the work done by the student, it is imperative that a student demonstrate a high standard of individual honor in his or her scholastic work and class behavior. This means to gain full attendance you must attend all classes, you must not be late (unless with a valid reason) and you must be respectful of the professor and of other students by not talking/whispering in class when others are talking or presenting. Persistent lateness or lack of attention in class, i.e., reading materials other than the work assigned, may result in a low or zero grade for participation, and possible referral to the CAO. **No electronic equipment will be used in class**, including laptops, phones, ipods, cell phones, etc, unless you have written permission from the Chief Academic Officer prior to the course. If you are caught using any electronic equipment, you may receive a zero grade for participation.

Plagiarism will be dealt with very seriously, and will be referred to the Chief Academic Officer in London. You may receive an F for the course. If all work is not submitted by the end of the program, you will receive an F for the course.

CLASS PARTICIPATION AND ATTENDANCE

Attendance at all classes is mandated by CAPA; students who miss a class without permission from CAPA's Chief Academic Officer will have their grade for the course lowered. Informed participation is expected in every class, so students must have read the full assignment carefully before coming and be ready to discuss it if called upon. At any meeting there may be a brief, pass-fail two-minute quiz on some utterly obvious fact in the assigned reading. Students will also be asked to complete informal in-class writing assignments on a regular basis, which will require them to demonstrate their familiarity with the assigned materials. Students who repeatedly demonstrate unsatisfactory performance on these quizzes and exercises will be penalized in the participation grade.

CRITERIA FOR GRADING AND GRADING STANDARDS

Grading Rubric		
A	93+	Achievement that is outstanding relative to the level necessary to meet course requirements.
A-	90-92	Achievement that is significantly above the level necessary to meet course requirements.
B+	87-89	
B	83-86	
B-	80-82	Achievement that meets the course requirements in every respect.
C+	77-79	
C	73-76	
C-	70-72	Achievement that is worthy of credit even though it fails to meet fully the course requirements.
D+	67-69	
D	60-66	
F	<59	Represents failure (or no credit) and signifies that the work was either (1) completed but at a level of achievement that is not worthy of credit or (2) was not completed and there was no agreement between the instructor and the student that the student

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GRADING FOR ASSIGNMENTS

Participation including group facilitation	15%
Group research project and presentation	30%
Experiential learning reflection	25%
Final exam	30%
Overall grade	100%

SCHEDULE AND ASSIGNMENTS

Course Topics	
Week 1	<p>This week we discuss the anthropological definitions and concepts of culture, kinship, and community and begin to explore these aspects of Aboriginal Australian identity. We also look at the ‘dreamtime’ or creation stories and their resonance in the lives of Aboriginal Australians today.</p> <p>Film First Footprints</p> <p>Reading Stanner, WEH 2009. 'The Dreaming'. In <i>The Dreaming & Other Essays</i>, Black Inc. Agenda, Melbourne</p>
Week 2	<p>Aboriginal Sydney: Traditional Ways of Life Cadi Jam Ora Display, Royal Botanic Gardens Aboriginal cultural tour OR The Rocks Dreaming Aboriginal Heritage Tour</p>
Week 3	<p>Colonization, Neo-colonialism and Aboriginal Identity The colonization of Australia was founded on the doctrine of ‘terra nullius’ which held that Australia was a land owned in any organized sense by no one and so could therefore be claimed by the colonizers. This construct reflected a Euro-centric understanding and definition of civilization, which led to a gross misunderstanding, and under-estimation of the complexity of Aboriginal society. We build on the foundation concepts of Week 1 as we explore the history of contact between the white man and Aboriginal Australians and look at how Aboriginal identity has been impacted by this history.</p> <p>Reading Frost, A. 1990. New South Wales as terra nullius: the British denial of Aboriginal land right Macintyre, S (eds) 1990. <i>Through White Eyes</i>. Allen & Unwin, Sydney, pp.65-76</p> <p>Creative Spirits Aboriginal History http://www.creativespirits.info/aboriginalculture/history/aboriginal-history-timeline-1770-1899</p>
Week 4	<p>Disadvantage and Government Policy This topic looks at the value and belief systems that have shaped Government policies in relation</p>

	<p>to Indigenous peoples including cultural assimilation and integration, and the consequences as evidenced in Australia for example by the removal of Aboriginal children from their families, known as the 'stolen generations'. We critically examine more recent policy approaches in Australia such as 'mainstreaming', 'practical reconciliation', social inclusion, and 'closing the gap' on Indigenous disadvantage relative to the non-Indigenous population.</p> <p>Reading Sutton, P. 2009. <i>The Politics of Suffering – Indigenous Australia and the end of the liberal consensus</i>. Melbourne University Press, Melbourne. Chapter 8: On Feeling Reconciled, pp.194-215</p> <p>The Queenslander 1 May 1880. Editorial: The way we civilise. As extracted in Kidd, R. 1997. <i>The Way We Civilise</i>. University of Queensland Press, ST. Lucia Queensland, pp.xv-xvii</p>
Week 5	<p>Human Rights: Frameworks, Institutions, Debates</p> <p>The United Nations (UN) Declaration on the Rights of Indigenous Peoples was adopted by the UN General Assembly in 2007 with four countries refusing to sign the declaration: Australia, New Zealand, the USA, and Canada. Australia subsequently signed the declaration in 2009 (the other three countries have also since signed the Declaration). As a rights framework intended to shape Government policy, the Declaration has been much debated and poses particular challenges in specific national contexts. This week we look at this instrument, the UN Permanent Forum on Indigenous Issues, and multiple perspectives on the role and application of the Declaration, including An alternative policy construct based on Amartya Sen's capability approach is considered.</p> <p>Reading Australian Human Rights Commission 2009, Questions and answers on the UN Declaration on the Rights of Indigenous Peoples http://www.humanrights.gov.au/social_justice/declaration/declaration_QA_2009.html</p> <p>Davis 2007, The United Nations Declaration on the Rights of Indigenous Peoples, <i>Indigenous Law Bulletin</i>, 2007 Bulletin 50 http://kirra.austlii.edu.au/au/journals/ILB/2007/50.html</p> <p>United Nations 2007, United Nations Declaration on the Rights of Indigenous Peoples (UN DRIP), 2007 http://www.un.org/esa/socdev/unpfi/en/UN_DRIP.html</p> <p>Vaughan, D. 2010. Development, Rights, and Indigenous Australians – A Critique Of Australian Government Policy Using The Capability Approach. Paper presented at HDCA Annual Conference 21-23 September 2010, Amman, Jordan</p>
Week 6	<p>Field Class No. 2 – Aboriginal Sydney: Sites of Resistance</p> <p>Tour of sites of significance in the Aboriginal civil rights movement in Sydney with a focus on Redfern.</p> <p><u>Reading</u> City of Sydney 2013. Barani Barrabugu Yesterday Tomorrow – Sydney's Aboriginal Journey</p> <p><u>Walking Tours</u> http://www.cityofsydney.nsw.gov.au/_data/assets/pdf_file/0004/109777/BaramiBarabuguWalkTour_v3.pdf pp.78-81</p>
Week 7	<p>Recognition and Self-determination</p> <p>Voting rights and equal wages were two landmarks in the journey to 'recognition' by Aboriginal</p>

	<p>Australians. Political representation, self-determination, and constitutional recognition are unresolved areas. At the community and tribal level, a significant challenge is the emergence of a culturally legitimate model of governance. This week we look at both the macro and micro level issues of self-determination.</p> <p><u>Reading</u> Johns, G. 2011. <i>Aboriginal Self-determination – The Whiteman's Dream</i>. Connor Court, Balln, Victoria. Chapter 1: Competing strategies in Aboriginal Advancement, pp. 39-74 National Congress of Australia's First Peoples http://www.nationalcongress.com.au/</p> <p>Robbins, J. 2011. Indigenous Representative Bodies in northern Europe and Australia. In Minnerup G., Solberg, P. (eds) 2011. <i>First World, First Nations - Internal Colonialism and Indigenous Self-Determination in Northern Europe and Australia</i> (First Nations and the Colonial Encounter). Sussex Academic Press, Chapter 5, pp.45-79</p> <p>Smith, D. 2007. From COAG to Coercion: A Story of Governance Failure, Success and Opportunity in Australian Indigenous Affairs. Paper presented to the Australia and New Zealand School of Government (ANZSOG) conference, <i>Governing Through Collaboration: Managing Better Through Others</i>, 28–29 June 2007, Canberra, http://caepr.anu.edu.au/sites/default/files/cck_misc_documents/2010/06/COAG_to_coercion_DS.pdf</p>
<p>Week 8</p>	<p>Land Rights and the Mabo Decision</p> <p>Central to Aboriginal Australian identity is connection to tribal and clan 'country'. This is a spiritual connection, which also embodies a responsibility to care for country that belongs to the tribe, and clans within the tribes. Colonization broke down the physical connection for many communities. The land rights movement of the 1970s, which culminated in the High Court Mabo decision in 1992 followed by the Native Title Act in 1993, restored land rights to traditional Aboriginal owners. This story is often told as a legal case study but is in fact a story of resistance and assertion of identity in the face of a Western concept of modernity. Notwithstanding this breakthrough, current Government policy is seeking to once again break the connection in order to increase economic participation by Aboriginal people. This week we explore the history of the fight for Aboriginal land rights in Australia and the conflict between capitalist economic rationalism predicated on the individual and the communal structure of Aboriginal society. Can the two co-exist? What are the models that might work?</p> <p><u>Film</u> Mabo – The Native Title revolution http://www.mabonativetitle.com/mabo.shtml</p> <p><u>Reading</u> Calma, T. 2008, "Essentials for Social Justice: Land and Culture", Speech at the Department of Environment, Water, Heritage and the Arts, 7 July 2008, [Online] http://www.hreoc.gov.au/about/media/speeches/social_justice/2008/20080707_essentials_land_and_culture.html [Accessed 25 June 2008] Maddison, S. 2009. <i>Black Politics – Inside the complexity of Aboriginal Political Culture</i>. Allen & Unwin, Crows Nest, Australia. Chapter 5: Individualism and Collectivism, pp. 83-102 Pearson N., 2009. <i>Up From the Mission</i>. Black Inc., Melbourne. Chapter: Mabo: Towards Respecting Equality and Difference, pp. 31-40 Pearson, N. 2010, "Adam Smith and closing the gap", <i>The Australian Newspaper</i>, 24 July 2010 Yunupingu, G. 2009, "Locked out of the economic future", <i>The Australian</i>, July 4 2009 [Online] http://www.theaustralian.news.com.au/story/0,25197,25729484-7583,00.html [Accessed 6 July 2009]</p>

Week 9	<p>Development Alternatives Building on the discussion in Week 8, this week’s topic looks at current proposals for development in non-urban Aboriginal communities. Jon Altman’s concept of the hybrid economy blending tradition and market economy principles is examined, together with current Government policy. We also look at the impact of mining and the resources boom for Aboriginal communities, and Indigenous organisations promoting Indigenous entrepreneurship.</p> <p><u>Reading</u> Altman, J. 2005. The Indigenous hybrid economy: A realistic sustainable option for remote communities? Paper presented to the Australian Fabian Society, Melbourne 26 October 2005, http://caepr.anu.edu.au/sites/default/files/Publications/topical/Altman_hybrid.pdf</p> <p>Langton, M. 2012. <i>The Quiet Revolution – Indigenous people and the resources boom</i>. Boyer Lectures 2012 Harper Collins Publishers, Sydney. Chapter 1: Faustian bargain or survival strategy? Mining and Aboriginal economic empowerment, pp.31-58</p>
Week 10	<p>Aboriginal and Torres Strait Islander Art Collection at the Art Gallery of New South Wales (AGNSW)</p>
Week 11	<p>Aboriginal Cultural Expression and Representation This week we will have a series of guest speakers to talk about Aboriginal cultural expression and representation in film, literature and art.</p>
Week 12	<p>Alternative Modernities and Alternatives to Modernity We conclude our journey with the group project poster presentations, which will focus on modernity and its implications for and interpretation by Aboriginal Australians. The topic title for this week comes from Arturo Escobar (2008) who argues: “..social movements (and, in different ways, policy makers and academics studying these actors) must hold in tension three co-existing processes and political projects: <i>alternative development</i>, focused on food security, the satisfaction of basic needs, and the well-being of the population; <i>alternative modernities</i>, building on the countertendencies effected on development interventions by local groups and toward the contestation of global designs; and <i>alternatives to modernity</i>, as a more radical and visionary project of redefining and reconstructing local and regional worlds from the perspective of practices of cultural, economic, and ecological difference, following a network logic and in contexts of power.” (Escobar 2008:162-163).</p> <p>Group Poster Presentations</p> <p><u>Reference</u> Escobar, A 2008. <i>Territories of Difference – place, movements, life, redes</i>. Duke University Press, Durham</p>

PARTICIPATION AND GROUP FACILITATION 15%

Participation is a vital part of your grade. Students are expected to come prepared to class, having completed any set readings, and to participate actively and critically in class discussions and in related online activities. As part of your participation, you will be required to develop in a small group a set of activities for one class in the semester that help you and your fellow students engage in depth with the topic and the particular case study of Aboriginal Australia. Note that this is a mark for participation, NOT attendance (which is compulsory).

GROUP RESEARCH PROJECT AND POSTER PRESENTATION 30%

Length: 1500 words total plus poster
Due: Week 9 (essay) and Week 12 (Poster) in class.

Students will work in small groups of 3-4 on a project, which researches, through the academic literature, a topic or sub-topic covered in the course and compares the story of Aboriginal Australians with that of Native Americans. The project will have two deliverables: an individual research paper of 1500 words and a group poster presentation to be presented in Week 12 in class.

EXPERIENTIAL LEARNING REFLECTION 25%

Length: 500 words x 2

Due: One week after field class.

There will be at least three field classes during the course. Each student is required to choose two field classes and write a 500 word reflection on each to be submitted online within one week of the field class. The reflection should address issues of social justice, globalization or diversity raised by the experience.

FINAL EXAM 30%

Duration: 90 mins

Due: Weeks 11/12, online

The final exam will be conducted online over a period of several days during the last two weeks of classes. It will consist of three essay style questions chosen from a list of five.

Instructions for submitting written work

- Leave a space and a half between lines.
- Double-sided printing is acceptable. You must submit hardcopy – written work will not be accepted by email.
- Leave a wide left hand margin (3cm minimum) for the marker's comments.
- Number and staple together all pages.
- Ensure your name is clearly written on each essay page.
- Use the Harvard (in text) citation and referencing system.

Make sure you retain a copy of your work at all times in case of lost or misplaced essays.

ATTENDANCE POLICY

Regular attendance and punctuality are mandatory in order to earn full marks. The final grade will take into consideration preparation required for class (i.e. readings) and participation in class discussions. If you miss any meetings without an excused absence from the on-site director, your final grade will be dropped accordingly. In the case of absences, it is the student's responsibility to find out what information was given in class including any announcements made.

UNIVERSITY OF MINNESOTA POLICIES AND PROCEDURES

Academic integrity is essential to a positive teaching and learning environment. All students enrolled in University courses are expected to complete coursework responsibilities with fairness and honesty. Failure to do so by seeking unfair advantage over others or misrepresenting someone else's work as your own, can result in disciplinary action. The University Student Conduct Code defines scholastic dishonesty as follows:

SCHOLASTIC DISHONESTY

Scholastic dishonesty means plagiarizing; cheating on assignments or examinations; engaging in unauthorized collaboration on academic work; taking, acquiring, or using test materials without faculty permission; submitting false or incomplete records of academic achievement; acting alone or in cooperation with another to falsify records or to obtain dishonestly grades, honors, awards, or professional endorsement; altering forging, or misusing a University academic record; or fabricating or falsifying data, research procedures, or data analysis.

Within this course, a student responsible for scholastic dishonesty can be assigned a penalty up to and including an "F" or "N" for the course. If you have any questions regarding the expectations for a specific assignment or exam, ask.

STUDENT CONDUCT

The University of Minnesota has specific policies concerning student conduct and student needs. This information can be found on the Learning Abroad Center website.