Class Day & Time: Tuesdays, 10.00 am - 12.50 pm  |  Class Room: BUNCH HALL 3211
Course ID No. 144846200  |  Class website: https://moodle2.sscnet.ucla.edu/course/view/18S-CHICANO191-1
Instructor: Reynaldo F. Macías.  |  e-mail: reynaldo@chavez.ucla.edu
Office: Bunche 7337  |  Phone: 310-206-4573
Office hours: Tuesdays, 2:30 PM until 4:30 PM, or by appt.

Acknowledgement
The American Indian Studies Program and American Indian Studies Center at UCLA acknowledge the Tongva peoples as the traditional land caretakers of Tovaangar (Los Angeles basin, So. Channel Islands) and are grateful to have the opportunity to work for the taraaxatom (Indigenous peoples) in this place. As a land grant institution, we pay our respects to Honuukvetam (Ancestors), 'Ahiihirom (Elders), and 'eyoohiinkem (our relatives/relations) past, present and emerging.

Course Description: 191:
Seminar, three hours. Limited to juniors/seniors. Research seminar organized around readings & engaged discussion of critical topic of interest in field. Exploration of issue, its theoretical implication for field, and practical implications for communities. Final research project required. May be repeated for credit. P/NP or letter grading.

Overview of the Course:
Historical and contemporary exploration of the indigenous character of the Chican@ peoples. Topics cover: (1) the connections between what it means to be, or the claims to be, indigenous, indian, mestiza/o; and (2) the relationships to and between memory, cultural and linguistic continuities, loss, change, revitalization, and reclamation. Exploration of Indigenous epistemologies, decolonization, & perspectiva chicana.

Objectives of the Course:
Students completing the course will be familiar with:
- basic concepts in indigenous Chican@ studies.
- the history of indigeneity amongst Chican@ peoples, and its reflection, treatment in Chicana/o Studies.
- the challenges in researching Chican@ indigenous subjects; indigenous epistemologies; decolonial methodologies; & Chican@ studies’ perspectiva chicana.

Course Requirements:
- Completing the readings & participation in class discussions are important requirements. Written assignments must be typed and proofread with care. 10%
- **Family and Language life history**: Students in the class will undertake a research project (individually or collectively), exploring family histories including: (1) languages spoken by members of your family &/or households; (2) naming practices within extended family; (3) the feelings, attitudes, values and practices associated with [Xican@] indigeneities; & (4) geographic spatial origins of family (members) (e.g., genealogies; migrations). (See Handout.) 50%
- **Exam**: one take-home examination, due at the end of the quarter, covering the readings and key words and key concepts of the course, to answer the course Question: What is Chican@ Indigeneity? 25%

Extra Credit: Book Review. Each student can review and report on a book related to one of the course topics, and published within the last 7 years. The review should be between 3-5 pages, typed, double spaced, and of publishable quality (see handout on class website for more guidance).

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Required Textbooks for the Course:


Recommended: Books to Review:

Dunbar-Ortiz, Roxanne & Gilio-Whitaker, Dina. 2016. *All the Real Indians Died Off and 20 Other Myths About Native Americans*. Boston, MA: Beacon Press.


1.0 INTRODUCTION TO THE COURSE ORGANIZATION AND REQUIREMENTS.
• Review of course syllabus. Brief summary of course major units, readings, assignments, & requirements.
• Discussion of student expectations of course.

2.0 WHAT IS CHICAN@ STUDIES?
• Chican@ movement origins; Educational Campaign.
• History of Chican@ studies as a discipline. Perspectiva chicana.
• What is research? [purpose: asking and answering questions] (How it guides this course: Culture concept; method of new philology).

3.0 RQ FOR THE COURSE: WHAT IS CHICAN@ INDIGENEITY?
• What is Indigenous; indigeneity; Chican@?

4.0 OVERVIEW OF HISTORICAL, & HEMISPHERIC (CONTINENTAL), INDIGENOUS DIVERSITIES.

Handouts:
- Maps
- Culture concepts
- Critical Literacy Guide
- Chican@ studies Epistemology & Perspectiva chicana.

Readings:

Recommended:
Readings:

Recommended:
Dunbar-Ortiz, Roxanne & Gilio-Whitaker, Dina. 2016. Myth 2: Indians were the first immigrants. *All the Real Indians Died Off & 20 Other Myths About Native Americans.* (14-22). Boston, MA: Beacon Press.

Study Question:
In 1500 (CE), there were an estimated 100+ million people in Abya Yala with over 1,000 different languages. Indigenous peoples are often characterized by Western master narratives as being in the past, in specific locations, and no longer present and still “pre-modern” in social-economic organization, whether in México, the United States, or Canada. What do these readings suggest is the *indigenous epistemology* (knowledge) of Indigenous peoples diversity, social development and continuities, especially over the last 500 years?
WEEK 3
Indigeneity; Mexicoyoatl, Epistemologies; Maíz; Continuities.
Disruptions of Natural Development: Colonialism; Republicanisms
Mestizajes, hybridities; [Ideologies of] Indigenismos

Readings:

Recommended:

Study Question:
With European contact after 1492 (CE), the normal development of Indigenous peoples was disrupted by the invasion, expansion and establishment of European (especially Spaniard, English, & French) colonial rule, governance, and institutional structures (with the parallel governance of the Roman Catholic Christian Church) beginning in the Caribe (1492), Anahuac (1521), Peru (1572), and Turtle Island North (1607). The separatist, independence movements from colonial empire rule resulted in neo-colonial republics or nation-states, which changed little regarding governance and Indigenous peoples, because these new states carried on similar policies to those of their legacy empires (metropoles). These were successor states that often legally embraced the Doctrine of Discovery of Europe and the Roman Catholic Christian Church (United states, 1789; México, 1821; Canada, 1867/1931). There was contact, collaborations, conflicts, wins, losses between Indigenous & Europeans; and subsequent autonomies, resistance, struggle, adaptations, appropriations, hybridities, and losses (releases) amongst the predominant Indigenous peoples. Identify at least 3 of these adaptations, that allowed for continuities, and 3 appropriations that represent possible losses or hybridities across the peoples of the northern continent.
Readings:

Recommended:

Study Question:
With European contact after 1492 (CE), the normal development of Indigenous peoples was disrupted by the invasion, expansion and establishment of European (especially Spaniard, English, & French) colonial rule, governance, and institutional structures (with the parallel governance of the Roman Catholic Christian Church) beginning in the Caribe (1492), Anahuac (1521), Peru (1572), and Turtle Island North (1607). The separatist, independence movements from colonial empire rule resulted in neo-colonial republics or nation-states, which changed little regarding governance and indigenous peoples, because these new states carried on similar policies to those of their legacy empires (metropoles). These were successor states that often legally embraced the Doctrine of Discovery of Europe (United states, 1789; México, 1821; Canada, 1867/1931). There was contact, collaborations, conflicts, wins, losses between Indigenous & Europeans; and subsequent autonomies, resistance, struggle, adaptations, appropriations, hybridities, and losses (releases) amongst the predominant Indigenous peoples. Identify at least 3 of these adaptations, that allowed for continuities, and 3 appropriations that represent possible losses or hybridities across the peoples of the northern continent.
Indigenous Practice & presence: continuities, discontinuities, losses, adaptations, appropriations.
Languages; lingua francas; bilingualism, Mestizo rhetorics (literacy); language policies; Language(s) loss/death, revitalization, reclamation across Turtle Island.
Schooling; Calpullis; Castellanización; US Federal Boarding schools; Mexican bilingual schooling.

Readings:

Recommended:

Study Question:
One of the key criteria for contemporary (self & other) identification as Indigenous is the ability to speak an Indigenous, heritage language. Yet, many Indigenous peoples who often describe themselves as Mestiz@ peoples, have not acquired these languages, especially as Mestizos, or urbanized persons where they have been required to learn Spanish, English, or French either in schools or as conditions of participation in civil society. How does revitalization or reclamation of these languages (as first, second, or even third languages) bode for (re)Indigenization, cultural autonomy, or cultural citizenship?
Readings:

Recommended:

Study Question:
The relationships between health, illness, healing, foods, and diet, varies from people-areas to people-areas. In Abya Yala, within the tremendous food variety, there was a core consistency in diets (e.g., corn, beans, and squash – the three sisters), especially plant-based. Herbal medicines and other indigenous health practices (e.g., the ceremonies and practices of childbirth) continue across centuries, if not millenia. Identify 3 continuities and 3 adaptations in these contemporary, “Indigenous-based” health and diet practices.
Indigenous Practice & presence: continuities, discontinuities, losses, adaptations, appropriations.
Danza Azteca Mexica; Concheros; Pow-Wows; Ghost Dance.
Ceremony, entertainment, religion, cosmology, education.
Art & Representations

Readings:

Recommended:

Study Question:
How difficult is it to identify or name cultural continuities over several hundred years given the natural changes in inter-generational cultural transmission, and forces pushing for social changes in different directions? How strong is “story telling” amongst communities, by elders and grand/parents and compadres within families? How does Danza Mexica represent continuities and changes of an Indigenous nature within “mestizo” or de-tribalized families and communities? How does “return to the root,” “reframing,” “creating,” and “revitalizing,” play a part in these continuities?
WEEK 8  
May 22, 2018

Aztlán, Origin stories. Relationship to the earth (land, territories); Indian country. Water protectors.
Migrations; Urbanizations; Removals; Deportations.
De“tribal”izations; De-“Indian”ization; Pan-Indianism; Indigenismos.

Due:  Family & Language Life History Project. Please submit via class website, by 5 pm.

Video: Amoxtli San Ce Tojuan – We Are One – Nosotros Somos Uno. 2005. Film by Rodríguez & Gonzales, Xicano Records & Films. 90 minutes.

Readings:

Recommended:

Study Question:
Brayboy combines the terms of “survival” and “resistance” to coin “survivence” as the combined notion of survival thru resistance. How do “Indigenizing,” “Remembering,” and “Returning” fit within the notion of survivence?
Political memberships; nationality; colonial government status; political autonomy.
Identities (blood quantums); Cultural [political, legal] citizenship
Government recognition; autonomy; sovereignty; representations (organizations; government-to-government; civil society, public square, person-to-person).


**Readings:**


**Recommended:**

Study Question:
Compare self-definition with notions of cultural citizenship, political (body-politic) memberships, autonomy and sovereignty.
Decolonizing.
Indigenizing.
What about hybridities, mestizaje, Métis?
De-tribalizations; De-Indigenizations?

DUE: 1 page abstracts of Family & Language life project for a 3-5 minute class presentation

Readings:

Recommended:

Study Question:
What is Xican@ Indigeneity?