INTL 432/532: Indigenous Cultural Survival
Spring 2012

CRN: 37024/37101; 4.00 credits
Time & Location: M, 4:00pm-6:50pm, 16 Pacific

Instructor: Eli Meyer
Office: 336 Hendricks Hall
Office Hours: Wednesday 10:30-11:30am, Thursday 1-2pm, or by appointment
Phone: 541-346-5714
Email: emeyer@uoregon.edu

COURSE DESCRIPTION

Indigenous peoples constitute at least 350 million individuals, representing more than 5000 distinct cultural groups around the world. All too often, indigenous peoples are relegated to a glorious past and are invisible to many people in the present. In an age of rampant globalization, as social media and the dominance of free market forces link peoples around the world, indigenous societies find themselves torn between the localizing power of their cultures and the unifying forces of the contemporary world. What possible resources can the small, politically isolated indigenous societies marshal in their efforts to survive, other than the liberal guilt of western societies? Are these cultures on their death-beds, sure to disappear in the crush of the modern world? How have these societies changed, adapted, resisted, protested, accommodated, and otherwise responded to a series of efforts to undercut, undermine, and disrupt their societies? How do intersectional social dynamics such as gender and class affect these struggles?

This course situates cultural and political indigenous emancipation in a comparative analytic framework. Our focus will be global, with particular attention paid to the Western Hemisphere. We explore the construction and political use of collective cultural identity as well as the distinction between ethnicity, indigeneity, and colonial subjectivity. We investigate myriad cultural dimensions such as language, education, political institutions, and knowledge. Ultimately, our theoretical tools will allow us to explore the ways in which contemporary indigenous peoples organize and the implications of this cultural/political activity for multicultural democracy.

The course is divided into three broad themes: 1) an introduction to theoretical works on culture, identity politics, hegemony, constructivism, and nationalism; 2) an in-depth exploration of indigeneity, authenticity, and indigenous peoples’ interactions with colonial structures of power and representation; 3) examination of case studies that highlight the nexus between theoretical tools from themes 1 and 2 and the survival of indigenous culture(s).
COURSE TEXT AND MATERIALS

The below books will serve as the foundational texts for the course; however, other additional readings, which will be made available on Blackboard, will serve to supplement the texts.


COURSE OBJECTIVES

This course is designed to facilitate your learning and practice of essential knowledge and skills for engaging critical social inquiry in the areas of indigenous identity, rights, and culture. By the end of the course, you will be able to:

1. Explain what makes ‘indigenous’ unique from other forms of cultural identity;
2. Identify and explain the concepts of primordialism, instrumentalism, constructivism, nationalism, and hegemony in identity formation;
3. Support or critique main perspectives on indigeneity, authenticity, sovereignty, and coloniality;
4. Locate indigenous struggle within historical and contemporary global social processes;
5. Analyze cases of indigenous cultural survival through indigenous perspectives and epistemologies;
6. Use your own voice to contribute meaningful ideas to discourse about indigenous cultural survival
EXPECTEDATIONS

This is an active course, meaning student success demands active participation in course readings, writing exercises, and class activities. I am committed to doing everything I can to help you learn. I realize that each individual learns differently; therefore, please let me know how I can best accommodate your learning process if problems arise. Ultimately, your achievement is in your hands. It is up to you to take advantage of the opportunities this class will offer.

MEASURING STUDENT PROGRESS

10% - Project Proposal
20% - Class Participation
30% - Reflection Essays/Discussion Facilitation
40% - Final Research Project

Project Proposal: You will turn in a short proposal (no more than 2 pages) that outlines your final research project. The proposal will give a short background to the topic, thesis/main research questions, expected findings, and a short bibliography of potential sources. For graduate students, you will also explain how your proposed project fits in with your larger intellectual trajectory.

Class participation: This course will be highly interactive and will include various opportunities for active engagement during each class session, including exploratory writing, organized discussions, debates, small group work, etc. Your participation will be graded based on the consistency and thoughtfulness of your contributions, and on your alert and respectful interaction with others in the class. Keep in mind that I consider office hour visits to be opportunities for you to participate and contribute to the course.

Reflection Essays: We will move beyond memorization of concepts and learn how to apply theoretical concepts to real world situations. You will be asked to complete two reflection essays answering specific questions related to course readings and lecture concepts. The essays will consist of 3-5 typed pages in paragraph form and will allow for creative reflection and application of class concepts. Assignment specifics will be distributed in class at least two weeks before the due date. Please note that I do not accept late submissions. Graduate students, in addition to the reflection essays, you will facilitate discussion of the readings for one week. More details will be given in class.

Final Research Project: You will complete a substantial research project for this course. For undergraduates, the project will be a 12-15 page research paper on a topic of your choice related to indigenous cultural issues. The paper should demonstrate effective use of course concepts and theories to work towards a concise and compelling thesis. For graduate students, you are expected to choose a writing project, in consultation with me, which coincides with your larger programmatic and intellectual trajectory. Examples of project format include research paper, research prospectus, policy paper, draft of article for publication, or substantial literature review. More details will be available in class on format, expectations, and submission options. Please note that I do not accept late submissions.

Information on this syllabus is subject to change.
### CRITERIA FOR GRADING

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<tr>
<th>Grade</th>
<th>Description</th>
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| A     | Uniform Excellence | - student follows directions,  
- completes all assignments,  
- consistently participates with enthusiasm,  
- exercises his or her imagination,  
- writes with clarity and precision (as far as possible)  
- student demonstrates extra effort in the learning process |
| B     | Good | - student follows directions,  
- completes all assignments,  
- inconsistently participates with enthusiasm,  
- exercises his or her imagination,  
- writes with clarity and precision (as far as possible), student work does not go the extra mile characteristic of ‘A’ work. |
| C     | Satisfactory | - the student follows directions,  
- the student does what is minimally necessary to address assignments  
- student work is a bit sloppy and the writing careless |
| D     | Inferior | - student does not follow directions and barely addresses the assignment,  
- does not participate in class,  
- student work is sloppy and careless |
| F     | Unsatisfactory | - does not meet the standards of a college student |

### COURSE POLICIES AND PROCEDURES

**Academic Integrity:** Your enrollment in this course constitutes your agreement to abide by the University of Oregon policy on Academic Misconduct, as defined in the University Student Conduct Code (available at conduct.uoregon.edu). Neither ignorance of these policies nor lack of intention to engage willfully in acts defined as academic misconduct will be considered a legitimate defense. In short, I expect that all work you produce for this course will be your own; if you engage in academic misconduct, such as plagiarism, it will result in a failure of the entire course, without exception. To learn more about your rights and responsibilities concerning academic conduct and the procedures related to academic misconduct, I strongly advise you to become familiar with the University Student Conduct Code (link given above). Additional information about a common form of academic misconduct, plagiarism, is available at...
Information on this syllabus is subject to change.

www.libweb.uoregon.edu/guides/plagiarism/students. Please talk with me if you have any questions about academic integrity issues.

**Inclusive Access:** The University of Oregon is working to create inclusive learning environments. Please notify me within the first week of the term if aspects of the instruction or course design present obstacles to your active participation. Such obstacles may include, but are not limited to, issues concerning physical access and mobility, physical or mental health and well-being, and academic learning. For additional assistance and resources, I encourage you to contact the following campus services, as appropriate for your concerns:

- Disability Services, 164 Oregon Hall, 346-1155 or disabsrv@uoregon.edu; website: [http://ds.uoregon.edu/](http://ds.uoregon.edu/)
- University Counseling and Testing Center, Health Center 2nd Floor, 346-3227; website: [http://counseling.uoregon.edu/dmn/](http://counseling.uoregon.edu/dmn/)
- Teaching and Learning Center, 68 Prince Lucien Campbell, 346-3226; website: [http://tlc.uoregon.edu/](http://tlc.uoregon.edu/)

**Diversity:** The University of Oregon is dedicated to the principles of equal opportunity in education and an acceptance of diversity as an affirmation of individual identity within a welcoming community. Open inquiry, freedom of expression, and respect for difference are therefore fundamental to a comprehensive and dynamic education. This course is committed to upholding these ideals by encouraging the exploration, engagement, and expression of diverse perspectives and diverse identities. Please notify me ASAP if you feel aspects of the instruction or course design, or classroom activities, undermine these principles in any way. For additional assistance and resources, I encourage you to contact the following campus services, as appropriate for your concerns:

- Office of Institutional Equity and Diversity, 1 Johnson Hall, 346-3175; website: [http://oied.uoregon.edu/](http://oied.uoregon.edu/)
- Bias Response Team, 164 Oregon Hall, 346-1134 or brt@uoregon.edu; website: [http://bias.uoregon.edu/](http://bias.uoregon.edu/)

**Electronic Devices:** Please respect our collective learning environment by turning off electronic devices during class, including laptops, cell phones, MP3 players, etc. You will be notified in class if use of laptops is allowed for particular activities. The instructor and other students are not responsible for any damage to electronic devices or theft, as a result of classroom activities that may include moving around and working in different locations within the room. Also note that you may be asked to leave and be counted as absent if your use of such devices disrupts the class. Please notify me prior to class if you need to have a cell phone on in case of emergency, e.g. an ill family member or pregnant spouse/partner.
**Course Schedule and Readings**

### Introduction, Definitions, and Foundations

**Course Overview and Introduction**

<table>
<thead>
<tr>
<th>April 2</th>
<th>Required Readings</th>
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<tbody>
<tr>
<td></td>
<td>The Indigenous World 2011, Editorial, pp. 10-19</td>
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<td></td>
<td>Griggs, Background on the Term “Fourth World”</td>
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<td></td>
<td>Beteille, The Idea of Indigenous People</td>
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<td></td>
<td>Smith, <em>Everything You Know About Indians Is Wrong</em>, Ch. 2</td>
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<td>Egan, Old Skull Gets White Looks, Stirring Dispute</td>
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<tr>
<th>April 2</th>
<th>Optional Readings</th>
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<tr>
<td></td>
<td>Champagne and Stauss, <em>Defining Indian Studies through Stories and Nation Building</em>, Introduction</td>
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<td>Coates, <em>Indigenous Peoples in the Age of Globalization</em></td>
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<td>Thomas, <em>Skull Wars</em>, Introduction</td>
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<td>McIntosh et. al., Defining Oneself, and Being Defined as, Indigenous.</td>
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<td>Smith, <em>Everything you Know about Indians is Wrong</em></td>
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<td>TED: America’s Native Prisoners of War</td>
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### Part 1: Dynamics of Identity and Culture

**Cultural Systems and Theories of Identity Construction**

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<tr>
<th>April 9</th>
<th>Required Readings</th>
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<tr>
<td></td>
<td>Laitin, Preface and Ch. 5</td>
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<td>Nagel, Ch. 1-3</td>
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<td>Wainaina, No Country for Old Hatreds</td>
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<td>Kuper, The Return of the Native</td>
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<tr>
<th>April 9</th>
<th>Optional Readings</th>
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<tr>
<td></td>
<td>Geertz, <em>The Interpretation of Cultures</em></td>
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<td>Isaacs, Basic Group Identity</td>
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<td>Werbner, Cosmopolitan Ethnicity, Entrepreneurship and the Nation Minority Elites in Botswana</td>
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<td>Hobsbawm, Eric and Terence Ranger, <em>The Invention of Tradition</em></td>
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<td>Johnson, Growth of Gambling on Tribal Land Starts Trek Back Home by Indians</td>
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<td>Hale, Explaining Ethnicity</td>
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<td>Bates, Modernization, Ethnic Competition and the Rationality of Politics in Contemporary Africa</td>
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<td>Egan, New Prosperity Brings New Conflict to Indian Country</td>
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<td>Hoskins, Predatory Voyeurs: Tourists and &quot;Tribal Violence&quot; in Remote Indonesia</td>
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<td>Young, <em>The Rising Tide of Cultural Pluralism: The Nation-State at Bay?</em> Ch. 1</td>
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<tr>
<th>April 12</th>
<th>Optional Event</th>
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<tr>
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<td>CSWS Film: Whatever Happened to Zulay? An Otavaleña’s Journey—a documentary by Sharon Sherman</td>
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<td>Required Readings</td>
<td>Construction from below, Nationalism, Hegemony, Movie: Cannibal Tours</td>
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<tr>
<td>• Edge, The Tortilla Takes a Road Trip to Korea</td>
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<tr>
<td>• Anderson, <em>Imagined Communities</em>, pp. 1-7</td>
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<td>• Brubaker, <em>Nationalism Reframed</em>, Ch. 1</td>
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<tr>
<td>• Laitin, Review pp. 104-108, Read Ch. 6-8</td>
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<tr>
<td>• Tapp, In Defence of the Archaic: A Reconsideration of the 1950s Ethnic Classification Project in China</td>
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<td>• Blaser et. al, Ch. 5</td>
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<th>Optional Readings</th>
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<tr>
<td>• Green, The House Inherited Them</td>
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<td>• Martin, <em>Sacred Revolt</em></td>
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<td>• Hedges, In Bosnia's Schools, 3 Ways Never to Learn From History</td>
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<tr>
<td>• Anderson, <em>Imagined Communities</em></td>
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<td>• Brubaker, <em>Nationalism Reframed</em></td>
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<tr>
<td>• Smith, A. <em>Nations and Nationalism in a Global Era.</em></td>
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<tr>
<td>• Gramsci, <em>Prison Notebooks</em></td>
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<td>• Comaroff, <em>Ethnicity, Inc.</em></td>
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**Due** Reflection Essay 1

### Part 2: Indigeneity, Coloniality, and Mestizaje

| Indigenous Departures, Class Debate: The politics of being ‘indigenous’ |
|---------------------------|-------------------------------------------------------------------|
| Required Readings | |
| • Nagel, Ch. 4-5 |
| • Kenrick, J. and J. Lewis, Indigenous peoples’ rights and the politics of the term ‘indigenous.’ |
| • Blaser et. al, Ch. 1 |
| • Warren, *Racial Revolutions: Antiracism and Indian Resurgence in Brazil*. Ch. 1 |
| • Alison Jones, with Kuni Jenkins, Rethinking Collaboration: Working the Indigene-Colonizer Hyphen |
| • Oldham, Paul and Frank, Miriam Anne. ‘We the peoples...’ The United Nations Declaration on the Rights of Indigenous Peoples |
| • Alfred, *Sovereignty* |

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<th>Optional Readings</th>
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<tbody>
<tr>
<td>• Hitt, The Newest Indians</td>
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<td>• Garroutte, <em>Real Indians: Identity and the Survival of Native America</em>. Ch. 4</td>
</tr>
<tr>
<td>• Alfred, <em>Sovereignty Matters</em></td>
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<tr>
<td>• Alfred and Corntassel. Being Indigenous: Resurgences against Contemporary Colonialism.</td>
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<tr>
<td>• Niezen, <em>The Origins of Indigenism</em>, Preface and Ch. 1</td>
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<td>• Clifford, Indigenous Articulations</td>
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<td>• Bruyneel, Indigenous Sovereignty versus Colonial Time at the Turn of the Twenty-first Century</td>
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<td>April 25</td>
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<td><strong>April 30</strong></td>
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</table>
| **Required Readings** | • Quijano, *Coloniality and Modernity/Rationality*  
  • Mignolo, *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking*, pp. 3-88  
  • Walsh, *Shifting the Geopolitics of Critical Knowledge*  
  • Coulthard, *Subjects of Empire: Indigenous Peoples and the 'Politics of Recognition' in Canada.*  
  • Blaser et. al., Ch. 2, 8, 9 | |
| **Optional Readings** | • Césaire, *Discourse on Colonialism*  
  • Beverley, *What Happens When the Subaltern Speaks.*  
  • Williams, Jr., *Documents of Barbarism*  
  • Hale, *C. Neoliberal Multiculturalism* | |
| **May 7** | **Indigeneity in Latin America: Mestizaje, Hybridity, and Gender** | |
| **Required Readings** | • De la Cadena, *Are Mestizos Hybrids?*  
  • Wade, *Rethinking Mestizaje: Ideology and Lived Experience*  
  • Alonso, *Conforming Disconformity: ‘Mestizaje,’ Hybridity, and the Aesthetics of Mexican Nationalism,*  
  • De la Cadena, *’Women are more Indian’: Ethnicity and Gender in a Community Near Cuzco*  
  • O’Connor, *Alternative Patriarchies* | |
| **Optional Readings** | • Wade, *Images of Latin American Mestizaje and the Politics of Comparison*  
  • Safa, *Challenging Mestizaje. A Gender Perspective on Indigenous and Afrodescendant Movements in Latin America*  
  • Seligmann, *To be in Between: The Cholas as Market Women*  
  • Radcliffe, *Gender, Rights, and Race in Andean Nation-Building* | |
| **May 10** | **Optional Event** | African Studies: The Immigrant Factor in Ghanaian Electoral Politics and The Politics of Belonging in Brong Ahafo |
### Part 3: Indigenous Cultural Survival

**Language and Education, Guest Speaker from NILI**

**Required Readings**
- Crystal, *Language death*. Ch. 2.
- Blaser et. al, Ch. 4
- The State of Native Nations, Ch. 20
- Peruse http://www.ahapunanaleo.org/
- Garcia, Indigenous Education in Peru
- Bishop, Te Kotahitanga: Kaupapa Maori in mainstream classrooms.

**Watch**
- No ‘Ane ‘I Ko Kākou Ola

**Optional Readings**
- de Saussure, Arbitrary Social Values and the Linguistic Sign
- Crystal, *Language death*.
- Hale, On endangered languages and the importance of linguistic diversity.
- Hinton, *Flutes of Fire. Essays on California Indian languages*. Ch. 5, 11, 12
- Greymorning, *A will to survive. Indigenous essays on the politics of culture, language, and identity*.
- Eiss, Deconstructing Indians, Reconstructing Patria: Indigenous Education in the Yucatan from the Porfiriato to the Mexican Revolution
- Wilson, Grandmother to Granddaughter: Generations of Oral History in a Dakota Community
- Albers, et al., A Story of Struggle and Survival...

**Due Reflection Essay 2**

**May 17**
- Optional Event: CLLAS: The Impact of Microfinance on Women’s Empowerment in Bolivia

### Environmentalism and Indigenous Peoples, Guest Panel

**May 21**
- **Required Readings**
  - Wildcat, *Red Alert!: Saving the Planet with Indigenous Knowledge*, Introduction
  - Osha, Birth of the Ogoni Protest Movement
  - Castro & Nielson, Indigenous people and co-management: implications for conflict management
  - Klamath River Settlement

- **Optional Readings**
  - Wildcat, *Red Alert!: Saving the Planet with Indigenous Knowledge*
  - Conklin, Body Paint, Feathers, and VCRs: Aesthetics and Authenticity in Amazonian Activism
<table>
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<tr>
<th>Date</th>
<th>Event</th>
<th>Required Readings</th>
<th>Optional Readings</th>
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<tr>
<td>May 23-24</td>
<td>Optional Event</td>
<td>CLLAS: Conference: Indigenous People, Climate Change, and Environmental Knowledge</td>
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<td>Speed, Rights at the Intersection: Gender and Ethnicity in Neoliberal Mexico</td>
<td>Green, <em>Making Space for Indigenous Feminism</em></td>
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<td>Begin reading Alfred, <em>Wasase</em></td>
<td>Speed et. al., <em>Dissident Women</em></td>
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<td>Safa, Challenging Mestizaje. A Gender Perspective on Indigenous and Afrodescendant Movements in Latin America</td>
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<td>Radcliffe, Gender, Rights, and Race in Andean Nation-Building</td>
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<td>June 4</td>
<td><em>Pathways of Hope, Course Reflection, Movie: We Still Live Here</em></td>
<td>Finish Alfred, <em>Wasase</em></td>
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<td>Nagel, Ch. 6-9</td>
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<td>Blaser et. al., Ch. 10, Afterword</td>
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• in Light of the ‘Peculiar’ Status of Native Peoples
  • TED: Dreams from Endangered Cultures
  • CoDaC Handout: Being a Good Ally

June 8
(by 5pm)  Due  Final Research Project

COURSE BIBLIOGRAPHY


Césaire, A. (1955). *Discourse on Colonialism*


Geertz, Clifford. (1973). *The Interpretation of Cultures*.


Gramsci, A. (1971). *Selections from the Prison Notebooks*

Green, J. (2007). *Making Space for Indigenous Feminism*


King, T. (1999). *One Good Story that One*

Klamath River Settlement Article Press release –
(http://abclocal.go.com/kgo/story?section=news/assignment_7&id=8416901)


OAS, Press Release: Mayagna Awas Tingni Indigenous Community


Smith, Paul Chaat. (2009). Everything you Know about Indians is Wrong, Ch. 2. (Blackboard)

The State of Native Nations, Ch. 20, “Native Hawaiians,” pp. 341-50 (Blackboard)


Information on this syllabus is subject to change.


OTHER RESOURCES

Indigenous Peoples Organizations/Institutes:
- Cultural Survival: http://www.culturalsurvival.org/
- Survival International: http://www.survivalinternational.org/
- Center for World Indigenous Studies: http://cwis.org/
- Mixtec Cultural Center in Oaxaca, Mexico: http://www.centrocultural.host56.com/

Amnesty International Country Reports:
http://www.amnestyusa.org/all-countries/page.do?id=1041024

Human Rights Watch: Daily Reports
http://www.hrw.org/en/publications/reports

United Nations Human Rights Regime:
- UN Permanent Forum on Indigenous Issues:
- UNHCR: http://www.un.org/Overview/rights.html

Genocide Studies:
- Yale University: http://www.yale.edu/gsp/

Indigenous Film/Television:
- Sundance Native Film Institute: http://www.sundance.org/programs/native-film/
- Frontline: http://www.pbs.org/wgbh/pages/frontline/
- Indigenous Film & Arts Festival:
  http://www.iiirm.org/Events/Film%20Festivals/film_festivals.htm
- Verzio Film Festival: http://www.verzio.ceu.hu/
- Media Education Foundation:
  http://www.mediaed.org/cgi-bin/commerce.cgi?display=home

Applied Eco-Feminism:
- Vandana Shiva and Navdanya USA http://www.vandanashiva.org/

Local Activism:
- The Eugene Human Rights Commission:
  http://www.eugeneor.gov/portal/server.pt?open=512&objID=270&pageID=335&
  cached=true&mode=2&userID=2
- Eugene Human Rights City Project:
  http://www.humanrightscity.com/Human_Rights_City_Project/Welcome_.html
- Coalition Against Environmental Racism: http://pages.uoregon.edu/caer/
University of Oregon:
   Northwest Indian Language Institute: http://pages.uoregon.edu/nwili/
   Native American Student Union: http://pages.uoregon.edu/asuonasu/
   Many Nations Longhouse: http://longhouse.uoregon.edu/
   Tribal Climate Change Project: http://tribalclimate.uoregon.edu/network/

Oregon Tribes:
   Complete list: http://500nations.com/Oregon_Tribes.asp