

ENG 361-26411
CONTEMPORARY NATIVE WOMEN WRITERS
WINTER 2021 (REMOTE)

Professor: Dr. Kirby Brown (he/him/his)

Office Hours: M: 2-3:00 pm ([Zoom link](#))

T: 3-5:00 pm ([Zoom link](#))

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Lectures

Days/Times: MW 12:15-1:45 pm

Location: <https://uoregon.zoom.us/j/97825720560>

TERRITORIAL ACKNOWLEDGEMENT



The University of Oregon is located on Kalapuya ilih, the traditional Indigenous homeland of the Kalapuya people. Following treaties between 1851 and 1855, Kalapuya people were dispossessed of their Indigenous homeland by the United States government and forcibly removed to the Coast Reservation in Western Oregon. Today, Kalapuya descendants are primarily citizens of the Confederated Tribes of Grand Ronde and the Confederated Tribes of Siletz Indians, and they continue to make important contributions to their communities, to

the UO, to the lands now known as Oregon, and to the world.

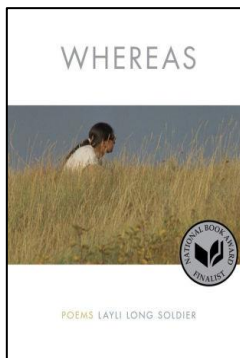
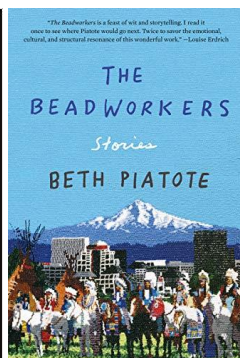
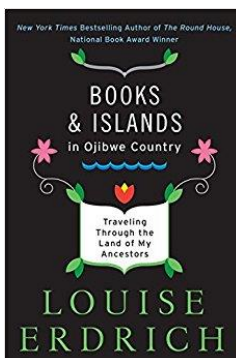
DEGREE SATISFYING CRITERIA

This course satisfies UO IP and US-DIA requirements. It also satisfies upper-division English requirements in areas C (1789-present), E (Empire, Race, and/or Ethnicity), F (Gender, Ability, Queer Studies, and/or Sexuality), and upper division electives.

COURSE DESCRIPTION

Writing helped me give voice to turn around a terrible silence that was killing me. And on a larger level, if we, as Indian people, *Indian women*, keep silent, then we will disappear, at least at this level of reality.

--Joy Harjo (Muskogee/Creek Nation)

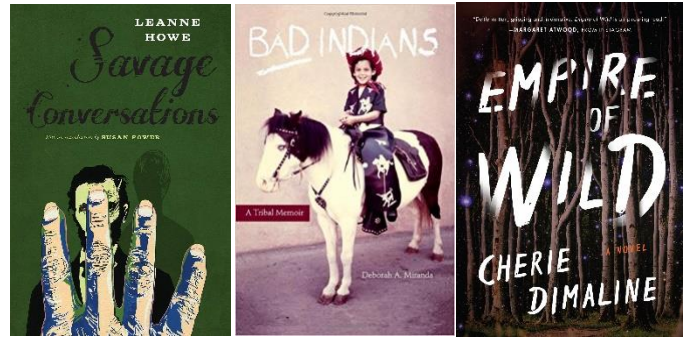


La Malinche. Pocahontas. Sacagawea. These are likely the only Indigenous women with whom many are familiar. Though real historical figures, these Indigenous women are often depicted in popular literature along a rigid spectrum as race traitors or colonial sympathizers, virtuous princesses or lascivious squaws. As Mohawk writer, performer, poet, and critic Pauline Johnson noted over 130 years ago, such framings erase the enormous cultural

specificity and political diversity of tribal experience. Positioned in romanticized narratives, representations such as these also work to sanitize histories of settler colonial conflict, dispossession, and violence that continue to impact contemporary tribal peoples, often with profound impacts on Indigenous women. Johnson's late-19th century demand for more complex depictions of Indigenous women isn't simply an issue of *cultural* (mis)representation, but also of the effects such representations exert on the *lived experiences* of Indigenous women. Thus, for Indigenous women like Harjo, to write, speak, or represent oneself *as an*

Indigenous woman is not merely an exercise in self-help. It is, literally, a matter of life and death.

Taking Pauline Johnson as a literary ancestor to Harjo and the contemporary writers we'll read this term, this course explores what happens, to paraphrase Laguna writer Paula Gunn Allen, when Indigenous women speak and write for themselves. Much to the dismay of settler colonial discourse, Indigenous women have not gone quietly into that good night of romanticism, erasure, and absence. On the contrary, they have actively and aggressively engaged in acts of subversion, resistance, refusal, recovery, and resurgence by asserting (and inserting) their voices, self-images, and narratives into the broader discourses that would silence them. To appreciate the role Indigenous women have played, and continue to play, in decolonization, cultural survivance, and efforts to protect, strengthen, and expand Indigenous sovereignty and self-determination, we'll necessarily situate our work where questions of genre and literary form intersect those of gender, sexuality, race, class, settler colonialism, and indigeneity.



LEARNING OUTCOMES

- Read literary and cultural texts with discernment and comprehension.
- Situate literary texts and writers within their appropriate historical, cultural, intellectual, and tribal-specific contexts.
- Develop a grasp of some of the major issues, questions, concerns, narrative strategies, and formal characteristics that organize contemporary Indigenous women's writing.
- Gain a more complex understanding of and appreciation for the diversity and sophistication of literary, intellectual, and cultural productions by contemporary Native women from a variety of tribal nations and communities.
- Grow capacities to engage in thoughtful, rigorous, and reflective debate around questions of race, class, gender, sexuality, nation, citizenship, identity, and belonging and their intersections with concepts of Indigeneity, sovereignty, self-determination, and tribal nationhood.
- Cultivate a sense of what ethical critical engagement looks like in different rhetorical and discursive contexts on the way to building affirmative, respectful, and productively challenging learning communities.
- Build skills in evidence-based critical reasoning/argumentation and literary/cultural analysis grounded in these ethics and expressed in clearly articulated arguable claims supported by direct textual evidence and rigorous critical explanation and analysis.

REQUIRED PRIMARY TEXTS (Available at the UO Bookstore and multiple online vendors)

Louise Erdrich (Turtle Mountain Ojibwe), *Books and Islands in Ojibwe Country* (2014, travel narrative)

Layli Long Soldier (Oglala Lakota), *Whereas* (poetry) (paperback and Kindle)

Beth Piatote (Nimiipuu/Nez Perce), *The Beadworkers: Stories* (short stories) (paperback, hardcover, Kindle, audiobook)

Leanne Howe (Choctaw Nation), *Savage Conversations* (drama) (paperback and Kindle)

Deborah Miranda (Ohlone-Costanoan Esselen Nation), *Bad Indian* (2013, memoir/history)

Cherie Dimaline (Georgian Bay Metis), *Empire of Wild: A Novel* (novel) (hardback, Kindle, audiobook)

REQUIRED SECONDARY TEXTS (Available on Canvas)

ELECTRONIC TEXTS: While I don't ban the use of digital texts in class—and am cognizant of how

they might be necessary under current conditions—I recommend that you get printed versions of the texts if possible and/or print out copies of any texts made available on Canvas. Research shows (see [here](#) and [here](#)) that focus, retention, comprehension, and synthesis of information increase substantially when people “read actively” (see appendix II below) from printed materials while exposing as many senses as possible to the experience.

ATTENDANCE AND PARTICIPATION

You are expected to attend class regularly, remain current with reading/viewing assignments, bring assigned texts and writing materials to our M/W Zoom sessions, and make substantive contributions to in-class activities and discussions.

Because I’m not your parent and we’re all adults here, I don’t enforce an attendance policy *per se*. Be aware, however, that chronic absences will severely impact your grade due to missed in-class group exercises, free writing assignments, class discussions, and other markers of attendance and participation which I’ll collect throughout the term. **All class sessions will be recorded and made available on Canvas.**

If you miss class, **it is your responsibility entirely** to approach your fellow classmates to get notes for that day and catch up on any material you missed. Please make these initial inquiries and develop specific questions/concerns about the material before emailing me or scheduling an appointment.

Students who observe religious holidays, who are involved in university sanctioned activities, or who have other commitments or circumstances that conflict with academic requirements must inform me and make compensatory arrangements **in person well in advance of the absence.**

STUDENT SUCCESS

I offer the following “**Insider Pro-Tips**” as the most important things you can do to ensure success this term:

- **Consistent attendance and active participation** in M/W lectures
- **Consistent interaction** with course materials, announcements, and other resources listed on the syllabus and available on Canvas
- **Vigorous and energetic engagement** with reading assignments, active engagement journals, and discussion forums
- **Proactive planning** for substantive discussion posts and the two formal close reading papers.
- **Read** the syllabus carefully, **review** it and the Canvas modules regularly, and **coordinate** your assignments and responsibilities for the term accordingly.
- Make sure that you have access to all required course texts **as soon as possible**. *Reach out to me immediately if you’re having difficulty securing any of the texts.*
 - **NOTE:** The Duck Store is offering free shipping of print materials to all UO students! Make sure to select this option at check out.
- **Read the assigned texts actively and closely.** This means taking detailed notes in your active reading journal while you’re reading; highlighting, underlining, and annotating important passages in the texts.
- **Review short context lectures and/or other supplementary materials provided on Canvas,** making sure to take detailed notes and to work through the discussion questions, free write prompts, and close reading exercises (if applicable) throughout.

- **Remain as current as possible** with all readings and assignments. This will require all of us to be more disciplined and intentional with our time than usual, while also being flexible of the unique circumstances under which we're all operating at the moment.
- **Reach out and communicate** any questions or concerns with me or Ash throughout the term. We will be as responsive as possible. *I recommend checking your email and our course Canvas page at least once a day for the duration of the term.*

STUDENT ENGAGEMENT INVENTORY

The University of Oregon suggests roughly 30 hours of labor throughout the term for each credit hour taken. You should thus plan to spend roughly 120 hours of labor throughout the term for this 4-credit class. Refer to the following as a guide:

Educational Format or Activity	UG Hours	Explanation
Lecture	30	20 classes @ 1.5 hours/ea
Reading Assignments	60	120 pages/wk (6 hours)
Reading Journal	10	2 entries/wk @ 30 mins/ea
Weekly Online Discussion Forum	10	1 discussion forum/wk @ 1 hr/ea
Close Reading Assignments (2)	15	2 papers @ 7.5 hours/ea (w/revision)
Total UG Hours:	120	

ASSIGNMENTS, ASSESSMENT, LABOR, AND “GRADING”

This course employs an evaluation scheme that rewards the labor, effort, and energy you put toward achieving the course objectives rather than a specific final product. For each assignment or category, you will be given an explicit set of labor expectations which roughly correlate to a letter grade for that assignment. At the end of the course, your final evaluation will be determined as a function of your averages for a specific assignment category weighted according to the scale below.

Assignments are organized into three learning categories—**process, analysis, and synthesis**—which are weighted equally in your final assessment:

Process-Oriented Exercises (participation and graded; 1/3 of final grade)

- Attendance and Participation in lectures, small group discussions, and discussion sections(per the guidelines above)
- Personal Introduction and Reflection/Responses (RE)
- Active Engagement Journal (AEJ)

Analysis-Oriented Exercises (graded; 1/3 of final grade)

- Discussion Forums (DP/DR)

Synthesis-Oriented Exercises (graded; 1/3 of final grade)

- Short Close Readings/Analyses (SCR 1 and SCR 2)

Under the labor-based assessment model, the baseline grade for the course as well as for individual assignments and assignment groups correlates to a “B” on the letter grade scale. **This means that if you meet the minimum labor expectations as outlined in the assessment rubric for a given assignment or assignment category, you will automatically be awarded an assessment of “B” no questions**

asked. You can gain or lose ground in the following ways:

- Labor that exceeds or fails to meet “minimum expectations” will result in a +1/-1 assessment, equivalent to 1/3 of a grade point.
 - For example, +1 on an assignment will bump you from a B to a B+, +2 to an A-, +3 to an A, and so on. Conversely, a -1 will take you from a B to a B-, a -2 to a C+, a -3 to a C, etc.
- Those who *fail to meet all the minimum labor expectations* for a given assignment will receive *no credit for that assignment*.
- Not all assignments or assignment criteria will have opportunities for exceeding expectations. You either meet them or you don’t (credit/no credit). I will clearly mark these criteria for each exercise.

So, what does this look like in practice? Consider this evaluation rubric for Discussion Posts (DP) for students A and B:

Minimum Expectations (B)	Meets (-1)	Meets	Exceeds (+1)
Contributes a literary-critical analysis of a minimum of 500 words (roughly 2 double-spaced pages)			A/B (+1)
Contains an original title that indicates something about the topic and argument (cr/no cr)		A/B	
Is organized by a clearly articulated thesis that includes <i>both</i> an observation <i>and</i> an interpretive claim (cr/no cr)		A/B	
Presents a minimum of 2 pieces of direct textual evidence supporting that claim	A (-1)		B (+1)
Attempts to explain how each piece of evidence illustrates the claim(s) you’re making	A (-1)	B	
Ends with a concluding statement on the significance, or stakes, of the argument—i.e. the “who cares” question (cr/no cr)		B	

As you can see, Student A exceeded 1 assessment criteria (+1) while failing to meet minimum expectations for 2 others (-2). The assessment for Student A would thus be a -1, equating to a 1/3 grade point deduction, or a B-. Because Student B met each of the minimum labor expectations *and* exceeded assignment length and minimum evidence, they would earn a +2 assessment (+1 for each criteria), resulting in a 2/3 grade point increase, or an A-. Though each assignment will have slightly different minimum labor criteria, they will all be evaluated according to this schematic.

Detailed instructions and assessment rubrics for each assignment are available on Canvas. All assignments are due at the date and time indicated on the syllabus.

GRADING

In-class Activities/Participation	15%
Active Engagement Journal (AEJ)	10%
Discussion Posts/Responses (DP, DR)	40%
Short Close Reading 1 (SCR1, 4-5 pgs)	15% (revision optional)
Short Close Reading 2 (SCR2, 4-5 pgs)	20% (revision optional)
Total Percentage	100%

GRADE POINT DISTRIBUTION (function of average percent score)

F <59.5	C- 69.6-73.5	B- 79.6-83.5	A- 89.6-93.5
D- 59.6-63.5	C 73.6-77.5	B 83.6-87.5	A 93.6-97.5
D 63.6-67.5	C+ 77.6-79.5	B+ 87.6-89.5	A+ 97.6-100+
D+ 67.6-69.5			

COURSE POLICIES AND PROTOCOLS

Communication

Get in the habit of checking your UO email account and our course Canvas page regularly (**i.e. daily**) as these platforms will be our primary means of communication. Students may also reach Professor Brown via phone and during open office hours via Zoom and/or the Canvas Chat function. I will try and respond to all queries within 24 hours. **Please be aware that we won't respond to emails sent after 5pm on weekdays or those sent over the weekend until after 8am on the following business day.**

Conventions of Address

Speaking to a professor, instructor, administrator, staff member, employer, manager, or colleague is different (at least initially) from speaking/texting with a friend, family member, or other familiar relation. In a professional, intellectual context like the University, it is conventional to refer to faculty, administrators, staff, GEs, and others by their titles (Doctor, Professor, Instructor, Coach, preferred gender/gender neutral titles, etc.) unless explicitly instructed otherwise. You should also get into the habit of including greetings, salutations, and language appropriate to such contexts in your communications. I will always respectfully refer to you according to your stated preferences and the appropriate context; I expect that you'll reciprocate in kind to me and to your colleagues.

Course Content and Intellectual Discussion

Due to the **ongoing** histories/experiences of settler-colonial violence, institutional and individual racism, dispossession, and genocide that frame both the colonization of the Americas and Indigenous responses to it, this course will openly engage these and related issues respectfully but without censorship. I will do my best to provide warnings about difficult content in the syllabus, on Canvas, and during our live large-class and small-group discussions. If at any time course content makes engagement and participation difficult, please reach out to me to make alternative arrangements.

Discussion and Engagement Guidelines

Because we each come to this material and to this course from different social locations, geographies, cultures, communities, and experiences, it is important that we each buy into a shared set of values and protocols to engage critically with course materials and with each other. I offer the following as a baseline which we can discuss further in class and review together as the term moves along:

1. **Practice Kindness, Hospitality, Reciprocity, Generosity, and Gratitude:** This is not the term any of us wanted but it's the term we've got, so remember that *we're all virtual guests in each other's homes* and sharing the most intimate spaces of our lives every time we enter these spaces together. So, in addition to the guidelines above, let's try and act as if we're each other's guests, making sure to anchor all that we do in these values, practices, and commitments.
2. **Expect and Respect Diversity:** All classes at the University of Oregon welcome and respect diverse experiences, perspectives, and approaches. What is not welcome are behaviors or contributions that undermine, demean, or marginalize others based on race, ethnicity, gender, sex, age,

sexual orientation, religion, ability, or socioeconomic status. We will value differences and communicate disagreements with respect. We may establish more specific guidelines and protocols to ensure inclusion and equity for all members of our learning community.

3. **Help Everyone Learn:** Our goal is to learn together by learning from one another. As we continue to navigate challenging circumstances, it is important that we work together and build on our strengths. Not everyone is savvy in remote learning, *including yours truly*, and this means we need to be patient with each other, identify ways we can assist others, be open-minded to receiving help and advice from others, and remaining as flexible as possible. No one should hesitate to contact me to ask for assistance or offer suggestions that might help us all learn better together.
4. **Interact Appropriately:** Our learning environment provides an opportunity to practice being authentic, respectful, and rigorous in our contributions. Use discussions and activities as opportunities to practice the kind and quality of work expected for assignments and to seize the chance to learn from others and develop your interpersonal skills, such as mindful listening, self-reflection, and awareness of one's own tendencies (e.g. Do I contribute too much? Too little?).
5. **Digadatseli'i:** In Cherokee, this means "We belong to/care for each other." We could do worse than adopt this as our class motto for the term, remembering that we are, in the grand scheme of things, each other's keepers.

Using Good Netiquette (net etiquette): Remote learning presents particular challenges—but also opportunities!—that are different than in-person class environments. I encourage you to adopt these practices/skills as we navigate the term together and will try to model them in my own actions:

Written Discussion/Communication

1. Identify yourself with your real name and use a subject line that clearly relates to your contribution.
2. Write or speak in the first person when sharing *your* opinions and ideas but when addressing other students or discussing their ideas, use their names (e.g. "I think red is the most important term in the poem, but I also think Kate is correct that blue is important, too").
3. Respect the privacy of your classmates and what they share in class. Under no circumstances should we share what goes on in class publicly or post on social media without the explicit, collective consent of our learning community.
4. Understand that we may disagree and that exposure to other people's opinions is part of the learning experience.
5. Exercise care when using humor or sarcasm, remembering that non-verbal cues (such as facial expressions) are not always possible or clear in a remote context.
6. In addition, please use language appropriate for an academic context, and exhibit interest in and courtesy for others' contributions.
7. Be aware that TYPING IN ALL CAPS indicates shouting.
8. Certain breaches of netiquette can be considered disruptive behavior and will be addressed accordingly on a case-by-case basis.

Video Discussion/Communication

1. **Use your real name** in Zoom sessions. You're free to change your username if necessary.
2. **I invite you to leave your camera on** during Zoom sessions in both large- and small-group discussions/exercises. I realize that this might not be possible 100% of the time but try and do this

as much as you can throughout the term to help cultivate a better sense of community, connection, and relationality (however socially distant and 2-dimensional).

3. **Make sure to mute** when you're not speaking or after you've finished speaking.
4. **Make liberal use of the chat box and other Zoom functions (hand raise, emoji reactions, etc.)** where appropriate/useful and in alignment with our community ethics above.
5. **Feel free to unmute and interrupt me at any time** with questions, comments, clarifications, etc.
6. **Refrain** from engaging in any inappropriate language, conduct, or behavior that countermands our community ethics above.

RESOURCES

Inclusive and Accessible Education

The University of Oregon is committed to fostering inclusive learning environments. **Please notify me if there are aspects of the instruction or design of this course that result in any barriers to your participation.** You are also encouraged to contact the [Accessible Education Center](#) in 360 Oregon Hall at 541-346-1155 or uoac@uoregon.edu to set up any necessary accommodations for the course.

Title IX Policy and Reporting Responsibilities

The UO is committed to providing an environment free of all forms of prohibited discrimination and sexual harassment, including sexual assault, domestic and dating violence, and gender-based harassment, bullying, and stalking. If you have experienced any form of gender or sex-based discrimination or harassment, know that help and support are available. UO has staff members trained to support survivors in navigating campus life, accessing health and counseling services, providing academic and housing accommodations, helping with legal protective orders, and more.

Please be aware that **all UO employees are required to report** to appropriate authorities (supervisor or Office of Affirmative Action and Equal Opportunity) when they have **reasonable cause** to believe that discrimination, harassment, or abuse of any kind has taken, or is taking, place. Employees are NOT required to reveal the names of survivors, however. We are also required to report instances of child abuse or endangerment.

If you wish to speak to someone confidentially—i.e. those not required to report—you can call 541-346-SAFE, UO's 24-hour hotline to be connected to a confidential counselor to discuss your options, as confidential counselors are not required reporters. You can also visit the SAFE website at <https://safe.uoregon.edu/services> for more information. Each resource is clearly labeled as either “required reporter,” “confidential UO employee,” or “off-campus,” to allow you to select your desired level of confidentiality.

Health, Wellness, and Counseling Services

Life at college can be very complicated. Students (and faculty!) often feel overwhelmed or stressed, experience anxiety or depression, struggle with relationships, or just need help navigating challenges in their life. If you're facing such challenges, you don't need to handle them on your own--there's help and support on campus.

As your instructor, if I believe you may need additional support, I will express my concerns, the reasons for them, and refer you to resources that might be helpful. It is not my intention to pry into the details of what might be bothering you, but simply to let you know I care and that help is available. Getting help is a courageous thing to do—for yourself and those you care about.

University Health Services help students cope with difficult emotions and life stressors. If you need general resources on coping with stress or want to talk with another student who has been in the same place as you, visit the Duck Nest (located in the EMU on the ground floor) and get help from one of the specially trained Peer Wellness Advocates. Find out more at health.uoregon.edu/ducknest.

University Counseling Services (UCS) has a team of dedicated staff members to support you with your concerns, many of whom can provide identity-based support. All clinical services are free and confidential. Find out more at counseling.uoregon.edu or by calling 541-346-3227 (anytime UCS is closed, the After-Hours Support and Crisis Line is available by calling this same number).

Food Security

Any student who has difficulty affording groceries or accessing sufficient food to eat every day, or who lacks a safe and stable place to live and believes this may affect their performance in the course is urged to contact the Dean of Students Office (346-3216, 164 Oregon Hall) for support.

This UO webpage includes resources for food, housing, healthcare, childcare, transportation, technology, finances, and legal support: <https://blogs.uoregon.edu/basicneeds/food/>

Additional resources related to food security on campus, in the City of Eugene, and across Lane County can be found at <https://foodsecurity.uoregon.edu>. The availability and operation of these programs remain fluid and subject to change without notice. The Student Sustainability Center (@uo_ssc) will try to aggregate changes and information for all programs via facebook and Instagram. For food security specific resources, follow @feedtheflockuo. Please follow for the most up to date information regarding program changes.

Writing Associates

I strongly encourage you to take advantage of every resource available to you to improve your research, writing, and critical thinking skills. One of those resources is the English Writing Associates Program, a cohort of upper-division English majors who have been trained to assist you with any aspect of your writing for this course. This term, they're conducting both synchronous and asynchronous sessions via Microsoft Teams. To schedule a session, visit <https://writingassociates.uoregon.edu/> and follow the instructions.

ACADEMIC MISCONDUCT

The [University Student Conduct Code](#) defines [academic misconduct](#). Students are prohibited from committing or attempting to commit any act that constitutes academic misconduct. Additional information about a common form of academic misconduct, plagiarism, is available [here](#). We will report all instances of academic misconduct to the appropriate offices. Those found to have violated the student conduct code and academic misconduct policies will receive a failing grade for the course. Put simply: don't do it.

COURSE SCHEDULE: Reading/Viewing Assignments listed below are due **before class** on the date indicated on the syllabus. Other assignments, **in red**, are due on the dates/times indicated. **NOTE:** The structure and language of the course schedule aligns with the structure and language of the modules on Canvas.

Date **Readings/Viewings/Assignments**

Week 1

Mon., Jan. 4 Introductions, Logistics, Protocols, & Framing the Course

Wed., Jan. 6 READ (before class)

- E. Pauline Johnson (Mohawk), “A Strong Race Opinion” (Canvas)
- Paula Gunn Allen (Laguna Pueblo), “Stealing the Thunder” (Canvas)
- Joy Harjo (Mvskoke) & Gloria Bird (Spokane), “Introduction” to *Reinventing the Enemy’s Language* (Canvas)

Fri., Jan. 8 SUBMIT (by midnight): Personal Introduction and Reflection Freewrite (Canvas)

Sun., Jan 10 SUBMIT (by midnight): Personal Introduction and Reflection Responses (Canvas)

Week 2

Mon., Jan. 11 READ (before class)

- Leanne Simpson (Anishinaabe), “This Place Where We Live and Work Together” (Canvas)
- Erdrich, *Books and Islands in Ojibwe Country (BAI)* (Ch. 1-2, pp. 1-38)

Wed., Jan. 13 READ (before class)

- Mishuana Goeman (Seneca), “Land as Life” (Canvas)
- Erdrich, *BAI* (Ch. 3, pp. 39-77)

Fri., Jan. 15 SUBMIT (by midnight): DP 1 (Group 1 posts)

Sun., Jan. 17 SUBMIT (by midnight): DR 1 (Group 2 responds)

Week 3

Mon., Jan. 18 **MARTIN LUTHER KING DAY; NO CLASS (I encourage you to get out in your communities and do some service if possible, making sure to practice social distance and good COVID hygiene.)**

Wed., Jan 20 VIEW (before class): Brenda Child (Red Lake Ojibwe), [“Jingle Dress Dancers in the Modern World”](#)

READ (before class): Erdrich, *BAI* (Ch. 4-end, pp. 78-127)

Fri., Jan. 22 SUBMIT (by midnight): DP 1 (Group 2 posts)

Sun., Jan. 24 SUBMIT (by midnight): DP 1 (Group 1 responds)

Week 4

Mon., Jan. 25 VIEW (before class): Lecture, "Poetry as Form" (Canvas)
LISTEN (before class): [On Being interview with Layli Long Solider](#)
READ (before class): Long Solider, *Whereas (WA)* (pp. 6-33)

Wed., Jan 27 VIEW (before class): [Dakota 38](#) (film)
READ (before class): Long Soldier, *WA* (pp. 34-58)

Fri., Jan. 29 SUBMIT (by midnight): DP 2 (Group 1 posts)

Sun, Jan. 31 SUBMIT (by midnight): DR 2 (Group 2 responds)

Week 5

Mon., Feb. 1 READ (before class)
• [SJ RES 14: US Congressional Apology to Native Peoples](#)
• Long Soldier, *WA* (pp. 55-101)

Wed., Feb. 3 VIEW (before class): Lecture, "Narrative as Form" (Canvas)
READ (before class): Piatote, *The Beadworkers (BW)* ("Feast I" through "wIndian," pp. 1-75)

Sun., Feb. 7 SUBMIT (by midnight): SCR 1 and AEJ 1

Week 6

Mon. Feb. 8 READ (before class): Piatote, *BW* ("Rootless" through "Katydid," pp. 76-136)

Wed., Feb. 10 LISTEN (before class): ["Native American Antigone Explores Universal Values of Honoring the Dead"](#) (podcast)
READ (before class): Piatote, *BW* ("Anikitoni," pp. 137-192)

Fri., Feb. 12 SUBMIT (by midnight): DP 2 (Group 2 posts)

Sun., Feb. 14 SUBMIT (by midnight): DR 2 (Group 1 responds)

Week 7

Mon., Feb. 15 VIEW (before class): Lecture, "Drama as Form" (Canvas)
READ (before class)
• Howe, "Tribalography" and "Choctaw Aesthetics" (Canvas)
• Howe, *Savage Conversations (SC)* ("Introduction" through "Scene 1," pp. xii-34)

Wed., Feb. 17 READ (before class): Howe, *SC* ("Scene 2" through end of book, pp. 35-108)

Fri., Feb. 19 SUBMIT (by midnight): Revisions for SCR 1 (Optional)

Week 8

Mon., Feb. 22 LISTEN (before class): [“The Dark History of California Missions”](#) (podcast)
READ (before class): Miranda, *Bad Indians (BI)* (“Introduction” through “Bridges,” pp. 1-74)

Wed., Feb. 24 READ (before class): Miranda, *BI* (“Tom’s Stories” through “Petroglyphs,” pp. 75-122)

Fri., Feb. 26 SUBMIT (by midnight): DP 3 (Group 1 posts)

Sun., Feb 28 SUBMIT (by midnight): DR 3 (Group 2 responds)

Week 9

Mon., Mar. 1 READ (before class): Miranda, *BI* (“Mestiza Nation” through “To Make Story Again in the World,” pp. 123-208)

Wed., Mar 3 VIEW (before class): Lecture, “Reading Indigenous Horror” (Canvas)
VIEW/LISTEN (before class): [“Cherie Dimaline on *Empire of Wild*”](#) (podcast)
READ (before class): Dimaline, *Empire of Wild (EW)* (Prologue-Ch. 7, pp. 1-101)

Fri., Mar. 5 SUBMIT (by midnight): DP 3 (Group 2 posts)

Sun., Mar. 7 SUBMIT (by midnight): DR 3 (Group 1 responds)

Week 10

Mon., Mar. 8 READ (before class): Dimaline, *EW* (“Victor and a New Sound in the Woods” through “Victor in the Woods: Crisis in the Clearing,” pp. 102-200)

Wed., Mar. 10 READ (before class): Dimaline, *EW* (Ch. 15 through end of book, pp. 201-298)

Fri., Mar. 12 SUBMIT (by midnight): SCR 2 and AEJ 2

Week 11

Fri. Mar. 19 SUBMIT (by midnight): Revisions for SCR 2 (Optional)