

ENGLISH 280 – American Indian Literature

Fall 2021

Meeting Times:	T TH 2:00-3:15PM in CCC 233
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Office Hours (conducted via Zoom):	T TH 1-2PM , W 8:30-9:30AM , by appointment

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LAND AND WATER RECOGNITION

As we learn together throughout this course, we will acknowledge the history of the lands and waters that are home to the University of Wisconsin-Stevens Point. We honor the following peoples:

- The Mamaceqtawak (The People), known today as [the Menominee](#), whose lands and waters UWSP occupies and whose citizens are [buried on university grounds](#). In the 1836 Treaty of the Cedars, the Menominee were forced to cede four million acres of land to the U.S. government—including the place called Pasīpahkīhnen (point of land), which is now the site of Stevens Point. While the U.S. government planned to remove the Menominee to Minnesota, the tribe negotiated a treaty in 1854 which allowed them to remain on what is now their reservation in Menominee county.

The Menominee buried on the land occupied by UWSP lived in a Native American encampment established on the outskirts of Stevens Point in the mid-19th century. The encampment was home to as many as one thousand individuals from multiple tribes who sought refuge after being displaced from their homelands by white settlers. In 1863, an outbreak of scarlet fever that began among the non-Native population of Stevens Point spread to the encampment, killing up to one hundred people—or ten percent of the residents. The land where those individuals were buried was later knowingly used as a garbage dump by the non-Native residents of Stevens Point. It is currently the site of Old Main.

- The Hoocągra (People of the Sacred Voice), known today as [the Ho-Chunk Nation](#) of Wisconsin and [the Winnebago Tribe](#) of Nebraska, whose lands and waters UWSP occupies and whose citizens are buried on university grounds. In 1837, the Ho-Chunk were forced to sign a treaty ceding their Wisconsin territories to the U.S. government. Between 1837-1874, the government forcibly and repeatedly removed the Ho-Chunk from their homelands, pushing them west into what was then called Indian Territory. The Ho-Chunk resisted removal, evading military roundups to return to Wisconsin. They began purchasing 40-acre plots of their own homeland, thus re-establishing their nation one land deal at a time. The Ho-Chunk Nation now has its seat of government in Black River Falls, Wisconsin and holds lands in fourteen counties throughout the state. The Ho-Chunk buried on the land occupied by UWSP were residents of the same encampment as the Menominee, and likewise fell victim to the scarlet fever epidemic.
- The Anishinaabeg (True People), known today as the Ojibwe or Chippewa, whose citizens are buried on university grounds. The Ojibwe were forced to cede most of their lands in Wisconsin to the U.S. government in a series of treaties throughout the 19th century. While the Ojibwe were threatened with removal, in the 1854 Treaty of La Pointe they negotiated their right to remain in Wisconsin and to use their hunting, fishing, and gathering grounds. Today, there are six

Ojibwe nations in the state of Wisconsin: the [Red Cliff Band](#) in Bayfield County, the [Bad River Band](#) in Ashland County, the [Lac Court Oreilles Band](#) in Sawyer County, the [Lac Du Flambeau Band](#) in Vilas and Iron counties, the [Mole Lake \(Sokaogon Chippewa\) Band](#) in Forest County, and the [Saint Croix Chippewa](#) in Burnett, Barron, and Polk counties. The Ojibwe buried on the land occupied by UWSP were residents of the same encampment as the Menominee and Ho-Chunk, and likewise fell victim to the scarlet fever epidemic.

- The Bodwe'wadmi (Keepers of the Fire), known today as the Potawatomi, whose citizens are buried on university grounds. Along with the Ojibwe and the Odawa, the Potawatomi are members of the Council of the Three Fires. The Potawatomi were forced to cede the last of their Wisconsin territories to the U.S. government in the 1833 Treaty of Chicago, and in 1838 they were forced west on what became known as the "Potawatomi Trail of Death." However, some refused to leave, and some returned to Wisconsin. Together, they formed a small group known as the "Strolling Potawatomi." Eventually, this group purchased land and established the [Forest County Potawatomi Community](#), whose seat of government is in Crandon, Wisconsin. As a consequence of forced removal, there are also recognized Potawatomi tribes in Indiana, Michigan, Kansas, and Oklahoma. The Potawatomi buried on the land occupied by UWSP were residents of the same encampment as the Menominee, Ho-Chunk, and Ojibwe, and likewise fell victim to the scarlet fever epidemic.

We will honor this history, learn from it, and recognize our obligations to the lands, the waters, and the indigenous peoples who have shaped the place that we now call home.

**Statement inspired by UWSP's [current land recognition statement](#) and the [land and water acknowledgement](#) of the Indian Community School in Milwaukee, WI.*

COURSE DESCRIPTION

PREREQUISITES: Completion of ENGL 101 or ENGL 150.

"The truth about stories is that's all we are." -Thomas King (Cherokee)

In 1968, Kiowa writer N. Scott Momaday's *House Made of Dawn* was awarded the Pulitzer Prize for American fiction, signaling the "arrival" of Native authors to the American literary scene and ushering in an era of Native literary production known as the Native American Renaissance. While the explosion of writing and the critical tradition that emerged from the Renaissance carved out important spaces for Native self-representation and Native American studies, it has also had unintended consequences. The most significant has been the privileging of twentieth century novels over other literary periods and forms.

This introductory survey casts a wide historic and generic net to paint a more complete picture of Native American textual production. We'll consider orature, autobiography,

political tracts, plays, short stories, poems, genre fiction, multimedia, and novels from a variety of creators and tribal traditions. In so doing, we will consider recurring themes such as:

- The relationship between oral, performative, and written traditions
- The importance of considering historical and tribal contexts when reading Native American literatures
- The sheer diversity of Native American thought and cultures
- Historical and ongoing concerns that run throughout Indian Country, including tribal sovereignty and land rights, settler colonialism and genocidal violence, decolonial practices, federal legislation, MMIWG, anti-Native sentiment, and indigenous futurisms
- “Urban” and “mixed blood” identities, the issue of blood quantum, and recognized vs. unrecognized status
- Issues surrounding identity, including race, class, gender, sexuality, nation, and citizenship

COURSE OBJECTIVES

This course fulfills the U.S. Diversity requirement of the GEP. U.S. Diversity courses are designed to consider the role of diversity in American life, where diversity is defined to include both individual differences (e.g. personality, learning styles, and life experiences) and other group and social differences (e.g. race, gender, ethnicity, country of origin, class, sexual identity/orientation, religion, ability, or other affiliations). Satisfaction of this requirement will prepare you to act thoughtfully and responsibly as a U.S. citizen in a global society. Upon completing this requirement, you will be able to:

- Describe the various dimensions of diversity and marginalization within the United States.
- Explain the means by which one or more persistently marginalized groups in the U.S. have negotiated the conditions of their marginalization.

This course also fulfills the Humanities requirement of the GEP. The humanities explore the fundamental ideas and values shaping cultures and civilization, in life and as represented in the written word, using scholarly approaches that are primarily analytical, critical, or interpretive. By introducing students to concepts and beliefs within and outside their own perspectives, courses in the humanities help students to understand and critically engage a variety of worldviews and the ideas that give them meaning. Upon completing this requirement, students will be able to:

- Demonstrate an ability to read carefully, speak clearly, think critically, or write persuasively about cultures and cultural works/artifacts (including texts, images, performances, and technologies, as well as other expressions of the human condition).
- Identify and analyze how beliefs, values, languages, theories, or laws shape cultures and cultural works/artifacts.

- Engage a variety of ideas and worldviews critically by formulating reflective and informed moral, ethical, or aesthetic evaluations of cultures and cultural works/artifacts.

TEXTS

You are not required to purchase from the University Store. Used copies, photocopies, digital copies, and library copies are perfectly acceptable, provided that you read the same assigned sections of text as everyone else. If purchasing our required books will cause you insurmountable financial difficulty, please reach out to me so that I can get you access to our readings.

Primary Texts (available at University Store)

- *The Truth about Stories* by Thomas King (Cherokee)
- *Mapping the Interior* by Stephen Graham Jones (Blackfeet)
- *There There* by Tommy Orange (Cheyenne and Arapaho)

Primary Texts (available on Canvas as PDFs)

- Creation stories from Wisconsin tribes
- “A Short Narrative of My Life” by Samson Occom (Mohegan)
- “The Indian’s Looking Glass for the White Man” by William Apess (Pequot)
- Selections from *American Indian Stories, Legends, and Other Writings* by Zitkála-Šá (Yankton Sioux)
- *The Cherokee Night* by Lynn Riggs (Cherokee)
- Select Short Stories by John Oskison (Cherokee), D’Arcy McNickle (Salish-Kootenai), N. Scott Momaday (Kiowa), and Leslie Marmon Silko (Laguna Pueblo)
- Select poems by Joy Harjo (Muscogee Creek), Louise Erdrich (Turtle Mountain Chippewa), Simon Ortiz (Acoma Pueblo), and Qwo-Li Driskill (Cherokee)

Secondary Texts (available on Canvas)

- Selections from *American Indians: Stereotypes and Realities* by Devon A. Mihesuah (Choctaw)
- Historical and contextual readings as needed to help explicate primary texts and course concepts

TECHNOLOGY

This class will utilize the course management system Canvas for distributing reading materials, participating in discussion boards, and submitting assignments. Office hours will be conducted via the videoconferencing platform Zoom. If you have not activated your UWSP e-mail account, please visit the [Manage Your Account](#) page to do so. You will use your UWSP account to login to the course from the [Canvas Login Page](#), and you will use it to activate your [UW System Zoom](#)

[account.](#)

If you would like, you can get training on Canvas through the [Self-enrolling/paced Canvas training course](#). Zoom also offers [live trainings](#) every day, as well as [video tutorials](#).

View this website to see [minimum recommended computer and internet configurations for Canvas](#). View this website to see [minimum recommended computer and internet configurations for Zoom](#).

TECH SUPPORT

UWSP Technology Support

- Visit with a [Student Technology Tutor](#)
- Seek assistance from the [IT Service Desk](#)
- IT Service Desk Phone: 715-346-4357 (HELP)
- IT Service Desk Email: techhelp@uwsp.edu

CLASS COMMUNICATIONS

Your UWSP email account is the university's standard method of communication with you, and you should check it daily. If there are any changes to our schedule, I will contact you by email.

If you have a question about the course or about an assignment that isn't confidential or personal in nature, please post it in the Course Q & A Discussion forum. I will post answers there so that all students can view them. Students are encouraged to respond to each other's questions, too.

INSTRUCTOR RESPONSE TIMES

If you want to reach me, **it is best to do so by email**, as I do not always see Canvas messages in a timely fashion. **Be advised that I only read and respond to email messages between 7AM-7PM Monday through Friday.** If you contact me outside of those hours, don't expect an immediate response.

I will respond to student emails within 24 hours of receiving them, except on weekends. If you contact me during the weekend, I will respond within 48 hours. If you haven't heard from me within the above time frames, please re-send your message.

COURSE POLICIES

COVID-19 MITIGATION

This course will follow all COVID-19 policies established by the University of Wisconsin-Stevens Point. Circumstances are likely to change throughout the semester, so I will make the most up-to-date policies and guidelines available on our Canvas page. Please check them regularly.

Face Coverings

At all UW-Stevens Point campus locations, **the wearing of face coverings is mandatory in all buildings, including classrooms, laboratories, studios, and other instructional spaces.** Any student with a condition that impacts their use of a face covering should contact the Disability and Assistive Technology Center to discuss accommodation in classes. Please note that unless everyone is wearing a face covering (apart from those granted exemptions), in-person classes cannot take place. **This is university policy and not up to the discretion of individual instructors. Failure to adhere to this requirement could result in a formal withdrawal from the course.**

Other Guidance

- Please monitor your own health daily. If you are unvaccinated and live on campus, you are required to complete the [symptom screening form](#) every day. If you are unvaccinated and live off campus, you are strongly encouraged to complete the symptom screening form each day you come to campus.
- If you are unvaccinated and living on campus, you must complete regular testing as required by the university. If you are unvaccinated and live off campus, you are strongly encouraged to get tested regularly.
- **If you have [COVID symptoms](#), please do not come to class.** E-mail me, contact Student Health Services (715-346-4646), and register for a [COVID test](#).
 - As with any type of absence, students are expected to communicate their need to be absent and complete the course requirements as outlined in the syllabus.
- If you are unvaccinated and have been in close contact with someone who has tested positive for COVID-19, the university requires you to quarantine for 14 days.
- If you are vaccinated and have been in close contact with someone who has tested positive for COVID-19, you do not have to quarantine unless you have symptoms. However, you should schedule a COVID test within 3-5 days of exposure.

Contact Tracing

- This course will make use of a seating chart to facilitate contact tracing. You will sit in the same location each class period.
- You will work in designated groups and/or pairs all semester.

- If, for whatever reason, you want to change your assigned seat, group, etc., you need to contact me to request permission.

ABSENCE AND LATENESS POLICY

You will be given **three “free” absences for the semester—no questions asked**. You can consider these mental health days, catch-up days, rest days, etc. Unless you are missing class due to COVID-19 symptoms, quarantine, or a positive COVID-19 test, you do not have to provide me with a reason for taking one of your “free” absences. You will still be responsible for completing all assignments and readings due during such absences, and you will need to contact a classmate for lecture notes.

Absences beyond those three have the potential to negatively impact your participation grade (see pages 11-12 for grading criteria). That said, the realities of life during COVID make it likely that some of us—me included—may need to miss more than three classes due to illness, quarantine, caregiver duties, or family emergencies. **If you find yourself in this situation, or if you have other extenuating circumstances that result in more than three absences (ex: family crises, physical/mental health crises, other personal crises), please reach out to me.** I am willing to excuse such absences if you are in regular communication with me. You will still be responsible for completing all assignments and readings as outlined on the syllabus, and for getting lecture notes from a classmate.

Finally, please ensure that you arrive to class on time. If you know that you will need to arrive late to class or leave early for any reason, let me know in advance. Failure to notify me that you will be late will result in a tardy, barring extraordinary circumstances. **Three tardies will be considered an absence. If you are more than twenty minutes tardy to class (without informing me in advance), you will be marked absent.**

RELIGIOUS HOLY DAYS

By UWSP policy, you must notify me of a pending absence due to a religious holy day within the first three weeks of class. If you must miss a class, an examination, a work assignment, or a project to observe a religious holy day, I will give you an opportunity to complete the missed work. Such absences will be excused.

ACCOMMODATIONS FOR STUDENTS WITH DISABILITIES

If you have a documented disability and verification from the [Disability and Assistive Technology Center](#) and wish to discuss academic accommodations, please contact me as soon as possible. It is the student’s responsibility to provide documentation of disability to Disability Services and meet with a Disability Services counselor to request

special accommodation *before* classes start.

The Disability and Assistive Technology Center is located in 609 Albertson Hall and can be contacted by phone at (715) 346-3365 (Voice) (715) 346-3362 (TDD only) or via email at datctr@uwsp.edu.

STATEMENT ON ACADEMIC HONESTY

Some of the assignments in this class will require the use of sources. When you use sources, you must cite them. In this course, we will exclusively use MLA citation. The use of an unacknowledged source will result, *at minimum*, in your being required to redo the assignment for reduced credit. Depending on the nature and extent of the misuse, such behavior may result in a zero for the assignment or an F for the course. If you are unsure how to cite a source properly, please ask me. Other forms of academic dishonesty, such as purchasing work, copying the work of classmates, etc., will also result in a major course penalty, including possible failure of the course. A report may also be submitted to the Dean of Students. For more information about UWSP's policies regarding academic misconduct, see the [Academic Integrity Brochure](#).

SAFE SPACE POLICY

We're all required to be respectful of each other's identities and opinions. **There will be zero tolerance for slurs, derogatory language, harassment, belittlement of ideas, or belittlement of others' work.** If you need clarification, please refer to [UWSP's Community Rights and Responsibilities Handbook](#). As a general rule, use common sense and treat others as you wish to be treated. **If you feel unsafe in any class discussion, please speak to me immediately so that we can resolve the problem.**

Some of the material that we cover may be triggering (i.e. produce an overwhelmingly negative physical and/or emotional response). I will always offer content warnings for such readings and/or viewings. **If you suspect that a particular assignment will be triggering to you, then contact me so that you and I can discuss how you would like to approach the material.** I am happy to offer options including: submitting that week's written work to me privately, stepping out of the classroom as needed, skipping certain sections of the reading, or completing an alternative assignment.

If you have any concerns about the class or the material, please come and talk to me so we can try to work out a solution as quickly as possible.

GUIDELINES FOR OFFENSIVE AND/OR ARCHAIC TERMINOLOGY

In telling their stories, some of the writers we'll read in this class use offensive slurs. **I will always provide you with advance warning when this is the case. If such terms are triggering to you, please let me know so that we can decide how to proceed.**

I will refrain from replicating offensive language in my lectures, discussions, and written course materials. If I must reference an offensive term in speech or in writing, I will do so elliptically--for example: n-word, f-word, etc. I ask that you do the same in your discussions and in your written work. **If, in a written assignment, you are quoting from a section of our reading that makes use of an offensive term, please use dashes or asterisks rather than writing out the word (ex: n----- or f**).** **If you are uncertain whether or not a term is offensive, please email me to ask.** If by chance someone accidentally replicates such a term, I will correct the error and ask them to avoid using it in the future, and/or ask the student to resubmit written work after deleting the term in question.

Additionally, some of our readings are historical. As such, they will make use of archaic terms when referring to specific minority groups. **I will provide advance warnings when this is the case, and I will use contemporary terms for various identities in all lectures, discussions, and written course materials.** **I ask that you do the same. If you are unsure of the correct terminology for specific groups, please email me to ask. If you quote directly from a section of our readings that uses archaic terms, please replace them with contemporary vocabulary using brackets--for example [Native American] or [Alaskan Native].** If by chance someone uses an archaic term during discussion or in written work, I will correct the error and ask them to use the contemporary term in future conversations, and/or ask the student to resubmit written work after replacing the archaic term in question.

PERSONAL EMERGENCIES

Any student facing challenges that may affect their academic performance is encouraged to contact the [Dean of Students](#) for support. Such challenges may include but are not limited to: mental or physical health crises, addiction, family crises, food insecurity, housing insecurity, financial insecurity, incidents of hate/bias, interpersonal violence, or sexual assault/harassment. Furthermore, please notify me of such emergencies if you feel comfortable doing so. That will enable me to provide any resources that I possess, such as offering flexibility on assignment deadlines, offering an incomplete in the course, or approving withdrawal from the course.

Be advised: **I am a mandatory reporter. I can promise you privacy, but not confidentiality.** If you disclose to me that you have been a victim of sexual assault/harassment, hate/bias, or any crime, **I am required to inform the university.** Likewise, if you disclose to me that you are experiencing thoughts of self-harm or have engaged in self-harm, **I must inform the university.** Think carefully about whether or not you would like to make a report before disclosing to me, or to any UWSP employee. If you do not want to report, but still want to let me know that you're dealing with a personal issue, you should speak in generalized terms.

If you've experienced any of the aforementioned issues, please check out the Campus

and Community Resources page on Canvas. I've compiled a list of organizations and agencies you can turn to for help.

ASSESSMENT

UWSP regularly assesses the General Education Program (including this course) to ensure that we are providing you with the best education we can. As part of this effort, samples of student work may be shared, anonymously, with a small group of faculty members. If you have any questions about the assessment process or concerns about how your work may be used, please come talk with me.

GRADING AND ASSIGNMENTS

Reading and preparation for class: For all class meetings, there will be assigned readings with specific suggestions of things to look for or to think about as you read. Doing the reading, thoughtfully, *before class* is necessary preparation for you to be able to participate fully in, and benefit from, the class meeting. You should also take some notes on your observations and reactions. I may call on individual students orally, have you write briefly about the reading early in class, or give a brief reading quiz as a way to check preparation and begin discussion.

Attendance and participation: You should attend class regularly and participate to the best of your ability. Class activities will include discussion and workshops. See pages 12-13 for grading criteria.

Short writing assignments: You will be asked to complete a number of informal, low-stakes writing assignments. They're meant to help you reflect on readings and explore ideas. Prompts for these will be posted on Canvas.

Exams: This course will have one exam. We'll discuss the format in the weeks leading up to the exam date.

Essays: You'll write a short literary analysis essay (2-4 pgs.) and a final research paper (4-6 pgs.). Details about each assignment, including grading criteria, will be provided in handouts, posted on Canvas, and discussed in class. The rough draft and final draft of each essay should be submitted to Canvas.

Peer review: Essays must go through the peer review process—I **will not accept projects that haven't been peer reviewed.**

Peer review will be a graded assignment. The quality of your feedback to classmates will determine your score. Minimal comments, vague comments, unhelpful comments, or rude comments will result in a poor grade. Take your time. Offer your classmates thorough, constructive, and encouraging advice about how to improve their writing.

Revision: You will have the opportunity to revise your short essay. Your original grade and your revision grade will be averaged in order to determine your final score for that project. Details about revision expectations and deadlines will be included on the assignment sheet for that project.

Your grades will be determined using the following rubric:

Short writing assignments and quizzes	10%
Peer Review	10%
Exam	20%
Short essay	20%
Research essay	30%
Participation	10%

I will be using the plus/minus system for final grades. Please note: to ensure fairness, all numbers are absolute, and will not be rounded up or down at any stage. Thus a B- will be inclusive of all scores of 80.000 through 83.999.

A = 93-100 A- = 90-92 B+ = 87-89 B = 84-86 B- = 80-83 C+ = 77-79 C = 74-76
C- = 70-73 D+ = 67-69 D = 64-66 D- = 60-63 F = 0-60

Criteria for Participation

	Ideal	Satisfactory	Unsatisfactory
Attendance	Is present for the entirety of each class meeting, or (rarely) is absent for a compelling reason, which is shared with the instructor promptly.	Attends consistently (at least 85% of the time). Occasional absences or late arrival are mostly for a valid reason.	Missing class, arriving late, or leaving early, more than 15% of the time, or less often but without explanation.
Preparation	Always gives evidence of preparation when called on or quizzed.	Gives evidence of preparation when called on or quizzed at least 85% of the time.	Gives evidence of being unprepared more than 15% of the time.
Attentiveness	Consistently comes equipped (book, notebook, etc.) to class. Is always listening actively when not speaking.	Usually comes equipped and is listening actively when not speaking.	Attends to something other than class activities (e.g. texting, Facebook, studying for another class).
Quality of Contributions	Makes comments that stand out for the level of careful thought they demonstrate about		Makes comments that reflect inattentiveness to others' contributions, are irrelevant, or

	the material and the unfolding conversation.		otherwise tend to derail the conversation.
Classroom Community	Improves the conversation in a significant way. (E.g. helps draw others out, makes extra effort to contribute if shy, etc.)		Impairs the conversation in a significant way. (E.g. dominates discussion, talks while others are talking, treats other students or their ideas with disrespect.

Extra Credit Opportunities

I will keep an eye out for relevant events on campus or online that you may attend for extra credit points. If you opt to attend an event, you will need to write a one-page, double-spaced response that you email to me. Each response is worth two points applied toward your short writing assignment and quiz grades.

SUBMISSION REQUIREMENTS, LATE WORK, FALLING BEHIND

Acceptable Submission Formats

All written work for the class must be submitted as either a Word document or a PDF. Canvas cannot read files from other word processing software and cannot always access files composed in Google Docs.

Late Work and Extensions

To pass the course, you must complete every assignment. **Late assignments will lose a full letter grade for each calendar day they are late.**

Extensions are negotiable if, knowing your own academic schedule and obligations, you anticipate needing more time for an assignment. To request an extension, you must contact me at least two calendar days before the assignment is due. Together we will arrive on a later due date that must fit into the syllabus (i.e., the new due date must precede any other due dates for the unit). I will hold you to that new due date and deduct points if you miss it.

Exceptions to the 48-hour policy can be made if you are dealing with unexpected and extraordinary circumstances, such as a family crisis, mental or physical health crises, needing to quarantine, etc. In such cases, you still must contact me ASAP to request an extension.

Falling Behind

If you find that you have any trouble keeping up with assignments or other aspects of the course, let me know as early as possible. Make sure that you are

proactive in informing me when difficulties arise during the semester so that I can help you complete the course. That said, it is your responsibility to understand when you need to consider asking for an extension, requesting an incomplete, or dropping the course.

OTHER USEFUL INFORMATION

The [Tutoring-Learning Center](#), located in the basement of the library (Room 018), can provide help with writing and many other skills you will need to succeed in college. Their regular hours are Monday – Thursday 9:00am – 8:00pm, Friday 9:00AM – 1:00PM.

The TLC offers both synchronous and asynchronous tutoring through their [Online Writing Lab](#). I strongly encourage you to use their services. Email tlctutor@uwsp.edu to set up an appointment.

COURSE SCHEDULE

**Subject to change at instructor's discretion*

DATE	COURSE CONTENT AND READINGS
THURSDAY, 9/2	Introduction to the Course Important Terms and Concepts DUE BY MIDNIGHT SATURDAY: Discussion Post “Where are you From?”
TUESDAY, 9/7	The Stories We Tell: “The Indian” vs. Indians Thomas King, <i>The Truth about Stories</i> ch. 2 (Content warning: discussion of racism, racial slurs) Devon Mihesuah, <i>American Indians: Stereotypes and Realities</i> chs. 1, 11, 12, 20 (Canvas) Edward S. Curtis Gallery The Photography of Richard Throssel Ryan Redcorn, “Bad Indians”
THURSDAY, 9/9	Unit I: Orature, Autobiography, and Political Writings The Creation of the World Thomas King, <i>The Truth about Stories</i> ch. 1 Creation Stories of Wisconsin Tribes (Canvas) DUE BY MIDNIGHT SATURDAY: Reflection Post
TUESDAY, 9/14	Early Native American Writings in English Samson Occom, “A Short Narrative of My Life” (Canvas) William Apess, “The Indian’s Looking Glass for the White Man” (Canvas) Thomas King, <i>The Truth about Stories</i> ch. 3 (Content warning: racial slurs)

THURSDAY, 9/16	<p>Autobiographical Work</p> <p>Content Warning for today's materials: child physical, sexual, and emotional abuse; racism</p> <p>Excerpts from Zitkála-Šá's <i>American Indian Stories, Legends, and Other Writings</i> (Canvas)</p> <p>Carlisle Indian School Project(Canvas)</p> <p>Milwaukee Journal-Sentinel article on Native boarding schools in Wisconsin (Canvas)</p> <p>The National Native American Boarding School Healing Coalition (Canvas)</p> <p>DUE BY MIDNIGHT SATURDAY: Historical Research Discussion Post</p>
TUESDAY, 9/21	EXAM (Class will vote on format)
THURSDAY, 9/23	<p>Unit II: Drama/Performance</p> <p>Native American Theater</p> <p>Lynn Riggs, <i>The Cherokee Night</i> scenes 1-2 (Canvas)</p> <p>(Content warnings: violence against women, racial slurs, racist stereotyping, murder)</p> <p>Sidoní López and Hanane Benali, "Native American Theater: A Concise History" (Canvas)</p>
TUESDAY, 9/28	<i>The Cherokee Night</i> scenes 3-4 (Canvas)
THURSDAY, 9/30	<p>Finish <i>The Cherokee Night</i> (Canvas)</p> <p>Spiderwoman Theater (Canvas)</p> <p>The 1491s (Canvas)</p> <p>DUE BY MIDNIGHT SATURDAY: Analysis Post on <i>The Cherokee Night</i></p>
TUESDAY, 10/5	<p>Unit III: Short Stories</p> <p>Early Native American Fiction</p> <p>John Oskison, "The Problem of Old Harjo" (Canvas)</p> <p><i>The Truth about Stories</i> ch. 4</p>
THURSDAY, 10/7	<p>The Native American Renaissance</p> <p>D'Arcy McNickel, "Hard Riding" and "Snowfall" (Canvas)</p> <p>N. Scott Momaday, excerpt from <i>The Way to Rainy Mountain</i> (Canvas)</p> <p>DUE BY MIDNIGHT SATURDAY: Analysis Post on Short Fiction</p>
TUESDAY, 10/12	<p>Potential Flex Day</p> <p>Indigenous People's Day: Addressing the History</p>

	<p>Content warning: today's materials discuss genocidal violence, ethnic cleansing, and sexual violence</p> <p>Thomas King, <i>The Truth about Stories</i> ch. 5</p> <p>Cutchá Rising-Baldy, "On Telling Native People to Just 'Get Over It'" (Canvas)</p> <p>Exterminate all the Brutes, episode 2 (Canvas)</p>
THURSDAY 10/14	<p>Leslie Marmon Silko, "Tony's Story" and "Yellow Woman" (Canvas)</p> <p>(Content warning: murder)</p> <p>DUE BY MIDNIGHT SATURDAY: Essay Proposal</p>
TUESDAY, 10/19	<p>ROUGH DRAFT OF ESSAY DUE</p> <p>Unit IV: Poetry</p> <p>Selections from Simon Ortíz and Joy Harjo (Canvas)</p> <p>(Content warnings: discussion of genocidal violence, self-harm, child abuse)</p>
THURSDAY, 10/21	<p>PEER REVIEW DUE BY START OF CLASS</p> <p>Revision Workshop or Potential Flex Day</p>
TUESDAY, 10/26	<p>Selections from Louise Erdrich and Qwo-Li Driskill (Canvas)</p> <p>(Content warnings: discussion of genocidal violence, racism, child abuse)</p>
THURSDAY, 10/28	<p>REVISED DRAFT OF ESSAY DUE</p> <p>Unit V: Genre Fiction</p> <p><i>Mapping the Interior</i>, pgs. 11-59</p> <p>(Content warning: ableism, violence against children)</p>
TUESDAY, 11/2	<p>Finish <i>Mapping the Interior</i></p> <p>Joy Porter, "The Horror Genre and Aspects of Native American Literature" (Canvas)</p>
THURSDAY, 11/4	<p>Unit VI: The Novel</p> <p><i>There There</i> pgs. 3-44 (Content warning: addiction, violence against women, sexual assault, ableism, gun violence)</p> <p>DUE BY MIDNIGHT SATURDAY: Discussion Post</p> <p>Analyzing <i>Mapping the Interior</i></p>
TUESDAY, 11/9	<p><i>There There</i> pgs. 45-97</p> <p>We Hold the Rock (Canvas)</p> <p>Alcatraz Digital Exhibit of Native Occupation (Canvas)</p>

THURSDAY, 11/11	<p><i>There There</i> pgs. 98-146 Oakland Native American Health Center (Canvas) First Nations Community Health Source-Albuquerque (Canvas) DUE BY MIDNIGHT SATURDAY: Discussion Post Analyzing <i>There There</i></p>
TUESDAY, 11/16	<p><i>There There</i> pgs. 147-196 Excerpt from Donald L. Fixico, <i>The Urban Indian Experience in America</i> (Canvas)</p>
THURSDAY, 11/18	<p><i>There There</i> pgs. 197-242 DUE BY MIDNIGHT SATURDAY: Discussion Post Analyzing <i>There There</i></p>
TUESDAY, 11/23	<p>Potential Flex Day Decolonizing Thanksgiving Content warning: some of today's materials discuss genocidal violence and ethnic cleansing Tommy Orange, "Thanksgiving is a Tradition. It's Also a Lie." (Canvas) We Still Live Here (Canvas) Wamsutta (Frank) James, "Suppressed Speech" (Canvas) Decolonizing Your Thanksgiving Dinner (Canvas) Decolonizing Thanksgiving in the K-12 Classroom (Canvas) A Tribe Called Red, "Burn Your Village to the Ground" (Canvas)</p>
THURSDAY, 11/25	<p>NO CLASS Note that 11/26 is Native American Heritage Day</p>
TUESDAY, 11/30	<p>Finish <i>There There</i></p>
THURSDAY, 12/2	<p>LIBRARY RESEARCH DAY DUE BY MIDNIGHT SATURDAY: Final Project Proposal and Bibliography</p>
TUESDAY, 12/7	<p>FLEX DAY/CONFERENCE DAY FOR FINAL PAPERS</p>
THURSDAY, 12/9	<p>ROUGH DRAFT OF FINAL PAPER DUE Revision Workshop or Potential Flex Day PEER REVIEWS DUE BY SATURDAY AT MIDNIGHT</p>

FINALS WEEK	FINAL PAPERS AND OPTIONAL SHORT ESSAY REVISIONS DUE BY 4:45PM ON WEDNESDAY, DECEMBER 15TH
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