

LOGISTICS

Professor Matt Hooley, matt.hooley@dartmouth.edu

Class Meetings: Reed Hall, Room 107. TTH 10:10-12:00pm & (X) F 3:30-4:20

Office Hours: T 12:00-1:00pm and F 3:30-4:20pm. My office is in Sherman House, Room 107. Students are always welcome to drop by without an appointment during these times, but if it's possible, it's best to let me know when you're coming by using the office hours scheduling tool on Canvas. I always prefer to meet in person, there may be times when it makes sense (e.g., if either of us is feeling unwell) to meet via zoom. For those occasions, my zoom room link is: <https://dartmouth.zoom.us/j/2667193633>. If you'd like to meet at a time other than what's listed above, please just send me an email.

COURSE OVERVIEW

What does Native American and Indigenous Studies (NAIS) mean now? Over the last fifty years, scholars, students, and communities have directly challenged the assumption that NAIS only means “the study of” Native people and cultures—an assumption that problematically positions Indigenous people as homogenous and passive objects of study. But what comes next? If NAIS doesn't mean “the study of” Native people, what are the alternatives? And how do we practice, refine, and share those alternatives?

This course invites students to the ongoing work of redefining this field by posing NAIS as a set of open questions: What does it mean to think of NAIS as study by Indigenous people and as study with Indigenous people, texts, and histories? What does it mean if “NAIS” actually doesn't stabilize its object of study? What if, instead, NAIS signals an ethical, methodological, or even a social relation (or set of relations), whose object of analysis could be anything? What if we think about NAIS a political project dedicated to the study and sustenance of tribal sovereignty and to decolonization?

By approaching NAIS as a discipline that students are actively involved in defining, this course invites students to center their own histories, experiences, communities, and political aims via texts and assignments that we'll engage together. Specifically, the course is organized around four keywords for NAIS (sovereignty, Indigeneity, colonialism, and decolonization) and toward the goal of students authoring their own keyword analyses that they will share with each other and with future generations of NAIS students at Dartmouth. At its heart, this course approaches NAIS as an open and unfinished project, as an occasion for collaboration and analytical invention, that students will ultimately define for themselves via the remainder of their careers as NAIS majors and minors at Dartmouth.

COURSE GOALS & LEARNING OUTCOMES

As a keystone introductory course in the Native American and Indigenous Studies curriculum at Dartmouth, this class has three broad goals: (1) To introduce students to essential concepts that have historically shaped and will continue to shape NAIS; (2) to prepare and

empower students to refine their own relationships with these terms and the field of NAIS generally; and (3) to inspire and inform future student inquiry in NAIS.

Beyond this, the course is designed to produce the following, more specific student outcomes. These are, essentially, the core methodological and conceptual takeaways that students can anticipate achieving. Students will

- organize diverse and interconnected intellectual, cultural, political histories using key concepts in NAIS;
- interpret sophisticated Indigenous texts with confidence, insight, ethics, and precision;
- generatively discuss Indigenous texts with peers with different cultural and political life experiences, even as those texts resonate and/or engage students differently depending on how they are positioned;
- understand ambitious political horizons like decolonization and abolition, and situate individual, specific tribal, and inter-coalitional histories and practices in relation to them;
- critically assess archives and methods essential to NAIS scholarship;
- think creatively about what kinds of archival and methodological developments may shape NAIS in the future;
- reframe individual student work as participation in multi-generational, communal, student-led study;
- contribute to an archive that will challenge and support NAIS students at Dartmouth in the future.

READINGS

The readings in this course are disciplinarily, historically, and generically diverse. One week we'll read legal theory, another we'll read poems, and another we'll read history. And further: while almost all the texts are written by Indigenous writers, those writers are shaped by very different historical, geographic, tribal, and cultural contexts. To help students adapt to these readings week-to-week, I will do my best to curate and introduce each ahead of time. With that said, it is also the case that this reading list puts pressure on (and will therefore also strengthen) students' own reading practices. If at any time this term you need support making sense of these texts, please reach out and we'll make sure you can be prepared and confident for class. All the readings are available via our course site on Canvas. In addition to these linked readings, I encourage everyone (if they feel like it's doable financially) to purchase a physical copy of Joan Naviyuk Kane's *Milk Black Carbon* (e.g. via bookshop.org). If you'd like a physical copy but find that it's financially uncomfortable to buy the book, come talk with me about it and we'll see if we can find a solution.

CLASS VISIT & NAIS SPEAKER SERIES

During our "Indigeneity" unit, we'll host a visitor to class, the celebrated Inupiaq poet Joan Naviyuk Kane. Her visit will be part of the newly-created NAIS Speaker Series, for which she'll deliver a public reading during our class's X hour on Friday, January 19th. There will be other

opportunities for you to talk with Professor Kane while she's here, so if you are interested please let me know so that I can make sure you get on her schedule!

ASSESSMENTS

- General Expectations and Norms

The assessments are designed with the idea that this course is an introduction to the field of Native American and Indigenous Studies. This means: (1) that the assessments should help students process and be able to use what will be, at first, new ideas/histories/methods; and (2) that because NAIS (like all fields) will mean different things to students depending on how they are positioned and what their lived experience is/has been, assessments should be spaces for students to clarify and interpret the relationship between themselves and core NAIS ideas/methods. Given these, it makes sense to me that assignments should be short and frequent--allowing students lots of chances to grow in their thinking throughout the term and allowing me to provide regular feedback and encouragement. A further goal of mine is that assessments not be individuating/isolating. This has to do with the keyword archive described below, but also about how we do work every week as a class. For instance, one of the ways I want to use our x-hours for this class will be as optional group work time. We can talk more about whether the "group" part of this will mean working in the same space or having shared work time via zoom, but in either case, the idea is that students will be able to complete some portion of their written assessments work during that x-hour. Studying together is not only about creating possibilities for students to support each other, it's also about using collaboration to make our ideas and our work better.

I will do my best to keep students' grades updated on Canvas, but in general, please remember that the grade Canvas has is not necessarily updated or complete. The grading scale I'll use to assign final grades is A (100-93), A- (92-90), B+ (89-87), B (86-83), B- (82-80), C+ (79-77), C (76-73), C- (72-70), D (60-69), E (<60)

- Attendance and Participation (30 pts)

The primary learning method for this course is discussion. That means that although students will have read and thought through the assigned reading ahead of class meetings, the expectation is that it will be talking and thinking together during those class meetings that our ideas and questions will really crystalize. As a result, consistent attendance is not just about individual student success, it is a way that students are responsible to each other. At the same time, I recognize that life happens to each of us in ways that are often inconvenient or incompatible with stable schedules. So, once per term, students will be able to contact me ahead of time and let me know that they won't be able to make it to class, and I can work with them to make sure they're caught up. Beyond that one missed session, I'll still work with students to be caught up of course! But there will also be a slight deduction in attendance and participation points. Assessing student engagement during class meetings is, to be honest, not easy. Principally, I'll ask that students are on-time, fully prepared, intentionally kind and respectful with each other, and are demonstratively actively learning. We will talk more

specifically about what that means for each individual student during class meeting and in office hours, given the inevitable differences in how each of us learns and communicates.

- Creative Response Essay (10 pts total)

This assignment has two, interrelated goals. First, it's an opportunity to think openly and self-critically about your ideas, methods, and questions as you read an Indigenous text (in this case, a work of contemporary short fiction by the Turtle Mountain Ojibwe writer, Louise Erdrich). Because there's not one best or preferred way to respond critically to a text like "The Stone," this assignment is a chance to investigate how you (positioned however you are) read it at this moment of your life and college career. You'll explore what about the story you are drawn to, what perplexes you, and what you want to think more about. Second, it's a chance to establish a few guiding questions and aims for yourself, for the term. What are your strengths as a reader and writer of a story like this one, and what do you want to improve? This is a piece of writing that you'll write very early in the term, and then return to (informally, on our last day of class), as a way of reflecting your own growth as a thinker, reader, and writer. More specific guidelines for this assignment will be shared via Canvas. The essay will be due at the end of the third week of the term, and will be about 3 pages long (normal formatting) and will be turned in via Canvas.

- Keyword Essay & Archive (60 pts total)

Writing a keyword essay is the most significant assessment in this course, and as such we will break it up into the stages described below—making sure each student gets the feedback they need along the way to ensure that the final essay is excellent. The most important and exciting part of this assessment (at least for me) is that the keyword essays students produce will be published in a newly-created archive (Keywords for NAIS at Dartmouth) to which students in every subsequent iteration of this class will also contribute essays. The aim of this archive is to build a multi-generational, student-based archive of NAIS study that speaks directly to the questions, ideas, and needs of students and community members at Dartmouth. More information about the archive will follow, during the course, and below see sketch descriptions of the keyword assignment components.

- Annotation and Reflection (10 pts)

The first component of this keyword assignment is to read and annotate someone else's keyword essay. Students (working in groups of 2-3) will choose a keyword from those provided on Canvas and will carefully read and annotate it using the Hypothesis platform (also linked via Canvas). Then, students will write individual reflections on the keyword and annotation, responding to prompts available via the assignment portal on Canvas.

- Annotated Bibliography (10 pts)

At the end of week 7, students will complete an annotated bibliography of at least 10 of the sources they'll use in their final keyword essay. The annotations themselves will be short and will be structured by prompts I provide via the assignment portal on

Canvas. Gathering and relating sources is one of the most challenging parts of the broader keyword assignment, so this component is designed to create structure for that work to be done well before the final deadline.

- o Keyword Draft (10 pts)

At the end of week eight, students will complete a draft of their keyword essay. This draft should be approximately 3 pages long and should focus on establishing the conceptual structure through which the core keyword sources will be synthesized. These drafts will be turned in to peer reviewers (cc:ing me) via email.

- o Peer Feedback (10 pts)

Each student will have a week to read and respond to a keyword essay draft written by one of their peers. I'll provide further guidance about the feedback process via Canvas.

- o Keyword Final Draft (25 pts)

The final draft of the keyword essay is due at the end of finals. The essay should be 5-6 pages long, should include a careful and insightful synthesis of at least 10 sources, and should articulate the relevance of the term to the writer, their or other community/ies, and/or to students at Dartmouth. The final draft will be submitted to me via Canvas, and I will add it to the Keywords for NAIS at Dartmouth digital archive for future students to read and benefit from.

COURSE CALENDAR

Keyword 1, Indigeneity

Week 1	Th 1/4	Leanne Simpson and Sabrien Amrov, "Indigeneity" Native Studies Keywords, "Indigeneity"
	Su 1/7	Optional: Killers of the Flower Moon screening
Week 2	T 1/9	Arvin, "Analytics of Indigeneity" Erdrich, "The Stone"
	Th 1/11	Andersen, "from Difference to Density" King, from <i>the Black Shoals</i>
	F 1/12	<u>Creative Response Essay, First Draft Due</u> (Canvas, 6:30pm)
Week 3	T 1/16	Osage Nation Visitors

Th 1/18 Kane, Milk Black Carbon

Friday 1/19 Joan Naviyuk Kane Reading

Keyword 2, Sovereignty

Week 4 T 1/21 Native Studies Keywords, "Sovereignty"

Th 1/25 Barker, "For Whom Sovereignty Matters"

Week 5 T 1/30 Warrior, "Intellectual Sovereignty"
Simpson, "The Place Where We All Live and Work Together"

Th 2/1 Goeman, "Disrupting a Settler Colonial Grammar of Place"
Tsinhnahjinnie, "Photographic Memoirs of an Indigenous Savant"
Class Meeting at the Hood Museum

F 2/2 Keyword Annotation and Reflection Due (Canvas, 6:30pm)

Keyword 3, Colonialism

Week 6 T 2/6 Native Studies Keywords, "Colonialism"
Manjapra, from Colonialism in a Global Perspective

Th 2/8 Wolfe, from "Settler Colonialism"

Week 7 T 2/13 Goeman, "Disrupting a Settler Colonial Grammar of Place"

Th 2/15 Mbembe, "Necropolitics"

F 2/16 Keyword Annotated Bibliography Due (Canvas 6:30pm)

Week 8 T 2/20 Said, After the Last Sky

Th 2/22 Said, After the Last Sky

Keyword 4, Decolonization

Week 9 T2/27 Smith, from Decolonizing Methodologies

Th2/29 Tuck and Yang, "Decolonization is Not a Metaphor"

	F 2/30	<u>Keyword Draft Due</u> (Canvas, 6:30pm)
Week 10	T 3/5	Comtassel, "Re-envisioning Resurgence"
	F 3/8	<u>Keyword Peer Feedback Due</u> (Email, 6:30pm)
Finals	Th 3/12	<u>Keyword Due</u>

OTHER IMPORTANT INFORMATION

- Respect and Support for Each Other

It's only possible for us to achieve our goals for this term if we are able to rely on each other to think, talk, and write together. Therefore, it's a requirement for this class that we prioritize treating each other with respect, compassion, and support. This means far more than simply not being disengaged or hateful. It means actively giving energy to care for and about the other people in class.

- Land Acknowledgement

I want you, always, to be suspicious of land acknowledgements, especially any that sounds like a final statement, like a finished thought, or like an agenda item. Because colonialism is ongoing, the work of decolonization is ongoing and unfinished, and thus any acknowledgement is only ever a preliminary gesture. Land acknowledgements work best as prompts or as open questions to which we continuously work to respond. They are ways of being specific about how the stakes and ethics of our study are conditioned by literal land and labor and by ongoing histories of each. The land Dartmouth occupies is specifically Wabenaki land, and this is an institution imagined in part, and initially funded through the work of Samson Occum and that has, since, sustained itself via the historical and ongoing dispossession of that land, labor, and life by Indigenous and Black people. And so the question is how does this change how we think about and go about our study together? What difference do these ongoing histories make to our sense of where we are and what we are doing here, and to how we think together here? What might the future of this place be if these histories could be, at least in some way, redressed and if the land were returned?

- Accessibility and Wellness

Here's the College's required language about this:

Students requesting disability-related accommodations and services for this course are required to register with Student Accessibility Services (SAS; [Apply for Services webpage](#); student.accessibility.services@dartmouth.edu; 1-603-646-9900) and to request that an accommodation email be sent to me in advance of the need for an accommodation. Then, students should schedule a follow-up meeting with me to determine relevant details such as what role SAS or its [Testing Center](#) may play in accommodation implementation. This process works best for everyone when completed as early in the quarter as possible. If

students have questions about whether they are eligible for accommodations or have concerns about the implementation of their accommodations, they should contact the SAS office. All inquiries and discussions will remain confidential.

To which, I'll add that accessibility is not a box that we can simply check, given that the social and economic structures that organize our world are fundamentally ableist. So, in addition to foregrounding the College's policies designed to help make courses as accessible as possible, I invite students to (1) feel empowered to assert their needs and preferences when it comes to the inevitably embodied work of participating in this class and (2) to work actively with me to make sure that we do everything we can so that the space (physical and digital) of the course is as useable for each student as it possibly can be.

In addition, here is information about the College's mental health/wellness resources: The academic environment is challenging, our terms are intensive, and classes are not the only demanding part of your life. There are a number of resources available to you on campus to support your wellness, including: the [Counseling Center](#) which allows you to book triage appointments online, the [Student Wellness Center](#) which offers wellness check-ins, and your [undergraduate dean](#). The student-led [Dartmouth Student Mental Health Union](#) and their peer support program may be helpful if you would like to speak to a trained fellow student support listener. If you need immediate assistance, please contact the counselor on-call at (603) 646-9442 at any time. Please make me aware of anything that will hinder your success in this course.

- Title IX

At Dartmouth, we value integrity, responsibility, and respect for the rights and interests of others, all central to our Principles of Community. We are dedicated to establishing and maintaining a safe and inclusive campus where all have equal access to the educational and employment opportunities Dartmouth offers. We strive to promote an environment of sexual respect, safety, and well-being. In its policies and standards, Dartmouth demonstrates unequivocally that sexual assault, gender-based harassment, domestic violence, dating violence, and stalking are not tolerated in our community. The Sexual Respect Website (sexual-respect.dartmouth.edu) provides a wealth of information on your rights and obligations with regard to sexual respect and resources that are available to all in our community. As a faculty member, I am obligated to share disclosures regarding conduct under Title IX with Dartmouth's Title IX Coordinator. Should you have any questions, please feel free to contact Dartmouth's Title IX Coordinator Kristi.Clemens@Dartmouth.edu and deputies if appropriate.

- Academic Honesty

The generic administrative statement about this is: "The faculty, administration, and students of Dartmouth College acknowledge the responsibility to maintain and perpetuate the principle of academic honor, and recognize that any instance of academic dishonesty is considered a violation of the [Academic Honor Principle](#)." To that, I will only add: please just come talk to me about anything going on in your classes or life that would make being less than honest about

your work seem tempting. I'm here to support you when you are feeling stressed, burnt out, overwhelmed etc., and we can work together toward coping with these without compromising your academic integrity and purpose.

- AI

My preference is that students do not use AI to compose any language that they turn in. The reason is not because I think the technology is intrinsically problematic or cheating, but rather that I think the same benefits that AI can afford can be accrued in other ways. Do you need help brainstorming responses to a prompt? Ask me or ask your peers during our group work times! Do you need help organizing ideas or an essay? Again, ask me, your peers, or the other writing support staff on campus. Do you need help coming up with language or phrasing for an idea you have? Finding writing that you want to emulate is a better way to improve your style than asking AI to do it. Obviously, having AI compose your essay altogether isn't a benefit at all, to you or to anyone, and that use of AI is not allowed at all in this course.

However, if you do want to use AI to help you draft or compose your assignments, what I will simply ask is that you append a 250 word reflection to your assignment in which you respond to the following questions: (1) how did you use AI in the drafting/composing of this assignment and why? (2) what do think of AI-generated response? Be very specific here! Analyze the text carefully and tell me what works about it and what doesn't. (3) How did you adapt, change, or improve the AI-generated text? (4) Going forward, what are your thoughts about using AI for the next assignment we'll have in this course?

- Writing Center

The Writing Center is a free support service that is dedicated to helping students through all stages of the writing process and at any point in their undergraduate careers. In one-on-one appointments, peer tutors use facilitative approaches to engage students in active dialogue about writing and help them grow as writers. Tutors can help students develop strategies for generating ideas, find and evaluate research sources, outline and organize information, and revise completed drafts. Students may schedule an appointment with a peer tutor by visiting dartgo.org/writingcenter.

- Religious Observances

Dartmouth has a deep commitment to support students' religious observances and diverse faith practices. Some students may wish to take part in religious observances that occur during this academic term. If you have a religious observance that conflicts with your participation in the course, please meet with me as soon as possible—before the end of the second week of the term at the latest—to discuss appropriate course adjustments.