

CES 372
Indigenous Women in Traditional & Contemporary Societies

M/W/F 9:10 – 10:00

CUE 114

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“Native people must pursue, acquire and own knowledge to achieve freedom; otherwise we are more slaves.” – Janine Pease-Pretty On Top (Apsaalooke)

“Women in leadership roles can help restore balance and wholeness to our communities.” – Wilma Mankiller (Cherokee Nation)

When creating this syllabus, honoring Indigenous women was integral to what i hoped to create. With concerns for a safe learning space surrounding Indigenous women in traditional and contemporary societies, i thought it prudent to facilitate an engaged learning classroom. One that recognizes *and* acknowledges Indigenous women globally, and also from Turtle Island and throughout the world. Indigenous women in traditional and contemporary societies have been leading decolonial work far longer than we have been recognized for.

Course Objective/Learning Goals

This course is an introduction and synopsis of significant areas of traditional and contemporary societies regarding Indigenous women. While the study of Indigenous women is impossible to complete in one semester, the course includes highlights and practices of Indigenous societies that will ground students with an understanding of Indigenous women and their respective roles. We will read writings, poetry, music, watch films, and listen to stories about the experiences of Indigenous women from a historical or “traditional” context as told by them. The perspectives we will read about involve a “contemporary” perspective with lived experiences that include story, poetry, art, film, work, and writings of Indigenous women today. This course includes references to Indigenous women through required and supplementary readings and involves discussions with critical writing reflections that enhance presentations from Indigenous women.

We all experience learning in unique ways. From an Indigenous perspective, learning is a lived experience. One where being out on the land is exceptional and involves language which is at the core of cultural teachings. Consequently, what we read, discuss, and critique will help us to create a deep range of learning experiences throughout the class semester. As an instructor, i am confident that at the completion of this course, students will be able to:

1. Develop writing reflections related to Indigenous women from traditional and contemporary societies based on class readings and lectures. These reflective writing exercises will be an engaging approach to learning more about our understandings of Indigenous women.

2. Demonstrate knowledge of Indigenous women. Considerably those who have left legacies of work and/or are currently working in community while also maintaining their cultural roles within the complexities of a settler colonial society.
3. Identify the many roles of the Indigenous women as leaders, activists, artists, educators, collaborators, healers, clinical practitioners, water protectors, learning facilitators, role models, students, mothers, aunties, sisters, and grandmothers in their communities.
4. Develop an increased understanding of the evolution of Indigenous women in a contemporary society.

Assignments

To meet course objectives, students will successfully complete the following graded course components:

- 1.) Active Participation in Discussions and Activities. This includes (and is not limited to) **attendance** and **participation**, outside of class (supplemental) readings, films, poetry, reflections, and overall engagement
- 2.) Reading Reflections (8)
- 3.) Critical Writing Essays (3)
- 4.) Exams (2) – Midterm and Final Exam

Attendance

Attendance is important and there will be a sign-in sheet passed around the classroom—if you are not present to sign it in class, you will be counted as absent. Each student is allowed no more than two unexcused absences per semester, and points will be lost for any subsequent unexcused absences. Students will be excused from class only in the case of a documented emergency, religious or cultural event, etc. If you know you are going to be absent, please let me know. Also, if you are enrolled in an athletic program, please let me know what your schedule is going to be.

Reading Reflections

Reading reflections will be due every other Friday—reflections will cover the readings assigned to the same week you are turning in your response, and include any films watched in class as well as Guest Speakers. Reading responses should be a summary of the week's reading, including the authors' key arguments, supporting evidence, and how the week's readings relate to Guest Speaker(s) where applicable. Students will write a reflection response, which includes a critical analysis of the ideas presented in class lectures, assigned readings and supplemental readings, and reflect on how they connect to the student and class discussions. There is no length requirement—however, I do think a good reflection should be 2-3 pages and include references to lecture notes, assigned textbook and/or supplemental readings.

Critical Writing Essays

Students are expected to demonstrate effective, professional communication skills (oral and written) throughout the course. All graded assignments must be typed for submission.

There will be 3 critical writing reflection assignments. These reflections can either be written papers, creative writing, or visual art (please submit a photo or print, not the original piece).

1. The first reflection should address your perception of Indigenous women in traditional and contemporary societies based on class lectures, assigned require (and supplemental) readings.

2. The second writing reflection encourages each student to interview Indigenous women on the WSU campus. Questions for this interview will be discussed in class where we will (as a class) conduct and do a “Think, Pair, Share” that includes class lectures, poetry, film, social media, and textbook and supplemental readings. It will require students to find Indigenous women who are active in student organization namely the WSU Native American Women’s Association (NAWA), WSU Native American Student Association club programs, Indigenous academic research, and Native American Program Offices. A list of academic events and activities will be shared in class for participation such as Indigenous Peoples Day, Native Heritage Month, and WSU Pow Wow, where students will have an opportunity to meet, engage, interview, and work with Indigenous women.
3. The third writing reflection will include an overview of your previous two writing reflections and share how your perception of Indigenous women in traditional and contemporary societies has changed since your first day of class. This final writing reflection is a time to include lectures, poetry, photography, assigned (supplemental) readings, and/or highlight films, Guest Speakers who have influenced your perceptions, and also current events in society.

**Please remember to include your previous reflections for this final assignment.*

Exams: (250 points each—500 points total)

The midterm and final exams will be in class and short answer essay. We will go over midterm and final exam questions prior to exams that will include a synopsis of class lectures, textbooks readings, and include films and Guest Speakers where student learners will demonstrate their understanding of Indigenous women issues in traditional and contemporary societies.

All assignments must be turned in before class. I will not be responsible for printing off your work. Assignments must be typed and double-spaced, with 12pt Times New Roman font. If you plan to be absent on a date an assignment is due, please let me know in advance and turn it your assignment to my office at Cleveland Hall 27B.

Academic Integrity Statement:

As student learners, cases of academic dishonesty will be processed in accordance with the Academic Integrity Policy, as printed in the WSU Student Handbook. Academic dishonesty includes (but is not limited to) cheating, falsification, fabrication, multiple submissions, plagiarism, abuse of academic materials, complicity in helping or attempting to help another or others commit an act of academic dishonesty, or misconduct in research. Violations of the WSU Academic Integrity Policy will result in an “F” grade in this course and referral to the Office of Student Conduct. See the [WSU website](#) for details.

Grading:

Individual issues with grading should be discussed in a private meeting, office hours, or over email, within one week of receiving the grade in question. The grading scale is as follows:

100+ = A+	85-89 = B+	74-70 = C	55-59 = D-
95-99 = A	80-84 = B	65-69 = C-	below 55 = <i>Not here for</i>
94-90 = A-	75-79 = C+	60-64 = D	<i>this</i>

Policy on Cell Phone Usage:

The use of cell phones is prohibited during class except with instructor permission. Cell phones should be turned off (or on vibrate) and stored with personal items. Students who are designated as emergency caretakers or in an emergency situation may use this technology with respect for the instructor and other students. Please inform me before each class if you are the emergency caretaker or in a situation where you must have access to your phone.

Policy on Computer Use:

In the classroom, students are only allowed to use computers (or other electronic devices such as iPads, smartphones, etc.) for class-related activities. Unless requested by the instructor or being used specifically for class purposes, electronic devices should have their lids down or be turned off during class.

Emergency Notification System:

WSU has made an **emergency notification system** available for faculty, students and staff. Please register at “zzusis” with emergency contact information (cell, email, text, etc.). You may have been prompted to complete emergency contact information when registering for classes on Zzusis. Please refer to the University emergency management website <http://oem.wsu.edu/emergencies> as well WSU ALERT <http://alert.wsu.edu> for information on WSU’s communication resources WSU will use to provide warning and notification for emergencies. The entire WSU safety plan can be found at <http://safetyplan.wsu.edu>.

WSU Safety Statement:

Washington State University is committed to maintaining a safe environment for its faculty, staff, and students. Safety is the responsibility of every member of the campus community and individuals should know the appropriate actions to take when an emergency arises. In support of our commitment to the safety of the campus community the University has developed a Campus Safety Plan, <http://safetyplan.wsu.edu>. It is highly recommended that you visit this web site as well as the University emergency management web site at <http://oem.wsu.edu/> to become familiar with the information provided.

Required Readings:

- Gunn Allen. (1992). *The Sacred Hoop: Recovering the Feminine in American Indian Traditions*. Beacon Press: Boston.
- Jenkins, K. & Pihama, L. (2001). Matauranga Wahine: Teaching Maori Women’s Knowledge Alongside Feminism. *Feminism & Psychology*. 11(3), 293-303.
- Mihesuah, D. (2003). *Indigenous American Women: Decolonization, Empowerment, Activism*. University of Nebraska Press: Lincoln.
- Trask, H.K. (1999). *From a Native Daughter: Colonialism and Sovereignty of Hawaii*. University of Hawai’i Press: Honolulu.
- Walia, H. (2014). Decolonizing together: Moving Beyond a Politics of Solidarity Toward a Practice of Decolonization. In *The Winter we Danced: Voices From the Past, The Future, and the Idle No More Movement*, 44-50. The Kino-nda-niimi Collective.

Supplemental Reading(s)

- Anzaldúa, G. (1987). *Borderlands La Frontera The New Mestiza*. Aunt Luta Books: San Francisco.
- Amnesty International. (2004). *Stolen Sisters: A Human Rights Response to Discrimination and Violence against Indigenous Women in Canada*. [\(PDF\)](#).

- Casselman, A. (2015). *Injustice in Indian Country: Jurisdiction, American Law, and Sexual Violence Against Native Women*. Peter Lang Publishing: New York. (PDF)
- Castillo, R. (2002). Zapatismo and the Emergence of Indigenous Feminism. *Report on Race and Identity*, 35(6), 39 – 59.
- Kino-nda-niimi Collective, (2014) *The Winter We Danced Voices from the Past, the Future, and the Idle No More Movement*. Arbeiter Ring Publishing: Winnipeg.
- Konigsberg, E. (2014, April, 25). Who Killed Anna Mae? *New York Times Magazine*.
http://www.nytimes.com/2014/04/27/magazine/who-killed-anna-mae.html?_r=0
- LaDuke, W. (1995). Our Future, Our Responsibility. *The Indigenous Women's Network*, statement to United Nations Fourth World Conference on Women, Beijing, China.
<https://ratical.org/co-globalize/WinonaLaDuke/Beijing95.html>
- Settee, P. (2011). *The Strength of Women, Abkameyimowak*. Coutou Books: Regina.
- Simpson, L. (2011). *Dancing on Our Turtles Back*. Arbeiter Ring Publishing: Winnipeg.
- Smith, A. (2006). Heteropatriarchy and the Three Pillars of White Supremacy. In *The Color of Violence: The Incite! Anthology* (pp. 67-73). Brooklyn, NY: South End Press.
- Yee, J. (2001), *Feminism For Real: Deconstructing the Academic Industrial Complex of Feminism*. Our Schools, Our Shelves: Ottawa.

Class & Reading Schedule

Unit 1: Indigenous women roles

August 21: Introductions & syllabus

August 23: Film, Indigenous women in traditional society with Cecelia Fire Thunder

August 25: Reflection 1 due, based on first week of introductions and film, please write expectations of the class and pre class notions regarding your understandings and awareness of Indigenous women in traditional and contemporary societies.

August 28: Introduction, Gunn-Allen

August 30: *Grandmothers of the Sun*, Gunn Allen

Sept. 1: *When Women Throw Down Bundles*, Gunn Allen **Think, Pair, Share**

Sept. 4: No Class Labor Day

Sept. 6: *Where I Come From Is Like This*, Gunn Allen

Sept. 8: **Think, Pair, Share Reflection 2 due**

Unit 2: Indigenous women and colonialism

Sept. 11: *Colonialism*, Trask

Sept. 13: *Colonialism and Disempowerment*, Mihesuah

Sept. 15: *Finding a Modern American Indigenous Female Identity*, Mihesuah

Sept. 18: *Feminism For Real*, Yee

Sept. 20: *Heteropatriarchy and the Three Pillars of White Supremacy*, A. Smith

Sept. 22: **Think, Pair, Share: Reflection 3 due**

Unit 3: Indigenous Women Risings

Sept. 25: #MMIW Missing Murdered Indigenous Women & Girls, Kino-nda-niimi Collective
 Sept. 27: #MMIW Film *No More Stolen Sisters*,
 Sept. 29: #MMIW, **Reflection due 4** Prep for upcoming assignment *see pg 2-3 of syllabus for more information on this assignment, it is worth more points than your reflections.

Oct. 2: #MMIW Film, *Go Home Baby Girl*
 Oct. 4: #MMIW Film, *In Her Honor*
 Oct. 6: **Think, Pair, Share, Reflection 5 due**

Oct. 9: **Indigenous Peoples Day** **Critical Writing Essay 1 due** Mid-term
 Oct. 11: Film, Winona La Duke *Thinking Beyond Empire*
 Oct. 13: **Think, Pair, Share**

Oct. 16: *Zapatismo and the Emergence of Indigenous Feminism*
 Oct. 18: Film and select readings of *Zapatista Revolutionary Laws*
 Oct. 20: **Think, Pair, Share Reflection 6 due**

Oct. 23: *Borderlands*, Anzaldua
 Oct. 25: Film, Indigenous women from *Borderlands*
 Oct. 27: *Native Heritage Month calendar* **Think, Pair, Share, Reflection 7 due**

Oct. 30: *From a Native Daughter: Colonialism and Sovereignty of Hawaii* Trask
 Nov. 1: *Native Hawaiian resistance*, Trask
 *Native Heritage Month activities on WSU campus will be provided
 Nov. 3: **Think, Pair, Share Critical Writing Essay 2 due**

Unit 4: Indigenous Women Led Resistance, Art, & Activism

Nov. 6: *American Indian Movement* #AIM, Konigsberg
 Nov. 8: Film, *Idle No More* #INM **Guest Speaker, TBD**
 Nov. 10: **NO CLASS**

Nov. 13: *Standing Rock* #NoDAPL
 Nov. 15: Film, *Standing Rock* #NoDAPL, **Guest Speaker, TBD**
 Nov. 17: **Think, Pair, Share, Reflection 8 due**

Nov. 20: **NO CLASSES**
 Nov. 22: **NO CLASSES**
 Nov. 24: **NO CLASSES**

Nov. 27: *Indigenous Women Resistance*, Jenkins & Pihama
 Nov. 29: *Indigenous Women Decolonial Love*, Walia
 Dec. 1: **Think, Pair, Share Reflection 9 due**

Dec. 4: *Strength of Women*, Settee
 Dec. 6: *Reflections*: **Think, Pair, Share**
 Dec. 8: **Final Critical Writing Essay**

Dec. 11: Final Exam Please do not email these. Leave a hard at copy my office. I will not print out your documents, if you wish for me to read and comment and give you a grade, PLEASE do not email these.

Ahe'eeb and Qeci'yen'yew ~ (Thank you in Diné and Ni'mii'puu'timt)