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Agnes B. Curry

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FROM THE MANAGING EDITOR

Agnes B. Curry
UNIVERSITY OF SAINT JOSEPH, CONNECTICUT

The ongoing COVID-19 pandemic has challenged us all and prompted us to adapt in unexpected ways so as to support the personal and community survival that is the soil for learning. This edition of the newsletter focuses on teaching and pedagogy, and includes records of two creative regroupings, one at the community level and one in the university level.

The newsletter opens with the offering by Deidra Suwanee Dees, EdD, Director/Tribal Archivist of the Office of Archives and Records Management for the Poarch Band of Creek Indians in Alabama. In “Cultural Infusion in the Pandemic: Creek Symbology,” Dees chronicles a workshop she led for her coworkers that allowed participants not only to explore and reanimate meanings from the historical image that was the focus of the workshop, but also to weave in new relevancies vital for their going on together in these times. The images generated by the participations are worth pondering in their own right, while the workshop format is adaptable to various contexts. We invite readers to consider how it may be utilized in Native communities in new ways: for members of living cultures and knowledge-systems, the work of reweaving the past with current conditions is never finished.

The article that follows is by Alex-Andrei Ungurenasu, a senior undergraduate student at Windsor University. His paper, “The Roles of Land and Stories in Relational Pedagogy for Indigenous Resurgence,” delves into a story from the Lower Similkameen Band of the Interior Salish people. The story, “Coyote Challenges God,” is of particular salience for pondering the implications and stakes of decolonizing education.

The final item in the newsletter, a syllabus by Shelbi Nahwilet Meissner of Georgetown University, offers a way to introduce Indigenous philosophy to undergraduates that responds both to our pandemic-induced teaching challenges and the possibilities of social media such as Twitter.

SUBMISSION GUIDELINES AND INFORMATION

We invite you to submit your work for consideration for publication in the Newsletter on Native American and Indigenous Philosophy. We welcome comments and responses to work published in this or past issues. We also welcome work that speaks to philosophical, professional and community concerns regarding Native American and indigenous philosophies and philosophers of all global indigenous nations. Editors do not limit the format of what can be submitted; we accept a range of submission formats including and not limited to papers, opinion editorials, transcribed dialogue interviews, book reviews, poetry, links to oral and video resources, cartoons, artwork, satire, parody, and other diverse formats.

In all cases, however, references should follow the Chicago Manual of Style and include endnotes rather than in-text citations. For further information, please see the Guidelines for Authors available on the APA website.

Please submit material electronically to Agnes Curry (acurry@usj.edu). For consideration for the Fall 2021 newsletter, please submit your work by June 15, 2021.

ARTICLES

Cultural Infusion in the Pandemic: Creek Symbology

Deidra Suwanee Dees
OFFICE OF ARCHIVES AND RECORDS MANAGEMENT, POARCH BAND OF CREEK INDIANS, ALABAMA

“Pandemic, hurricanes... It would be good to have a pick-me-up in the midst of these challenges,” Dr. Deidra Suwanee Dees said to Office of Archives and Records Management staff at the Poarch Band of Creek Indians in Alabama. To that end she scheduled the workshop on “Cultural Infusion: Creek Symbology” on September 25, 2020.

Dr. Dees was trained on “Cultural Infusion” by Ted Moore, Jessica Harjo, and Erica Pretty Eagle Moore at the National...
Indian Education Association Convention in 2019. The curriculum infused indigenous cultural philosophies into the workshop using art painting with Native art symbolism.

In January of 2020, before the pandemic hit, Dr. Dees implemented what she learned by leading the “Cultural Infusion” workshop with our team utilizing turtle symbology. Because the workshop was successful, she scheduled the September 25 workshop, this time using the image of the cross inside circles which derived from the Fundaburk sisters’ book in our Special Collections Library. This ancient symbol was found on artifacts crafted by Indigenous peoples of the present-day southeastern region of North America, often referenced in modern times as medicine wheel.

This project followed Cajete’s philosophical perspectives on education about the teaching and learning processes which are centered in community-based philosophies. The original carving was taken from the land of our ancestors, a sacred place, and represents stories that were passed down from our elders. Following community-based philosophies, the project was developed in a contemporary setting but founded upon traditional Muscogee values that adhere to the spirit of unity.1

“How do we work together while we are separated?” Dr. Dees asked herself. The COVID-19 pandemic dictated that this workshop be designed differently than the prior workshop. The six staff participants—Dr. Dees, Jon Dean, Leasha Martin, Luvader Cejas, Clayton Coon, and Chad Parker—were separated in their offices behind closed doors following our Tribal Council’s safety guidelines. When leaving our individual offices, we were required to wear our facemasks but were not permitted to congregate together to prevent community spread.

The answer soon came to her. “We need six parts of a whole,” Dr. Dees said, representing unity of the team and unity of the medicine wheel. She asked the Marketing Manager, Ms. Jennifer Chism, to print the medicine wheel image on an oversized four-foot paper. Equal parts of the paper image were cut into six pieces and distributed to mailboxes outside staff office doors, along with paint supplies. Rather than sitting together at the conference table as we did at the prior workshop, staff painted their assigned portion behind closed doors without knowing each other’s design.

During the four-hour project, the team met via Zoom several times for interaction on symbology and painting designs. Questions arose: “What do the eighteen circles mean? What do the four circles stand for?” The Fundaburks had not answered these questions for us in their book, but described the image as a shell gorget (armor) which showed a variation of the cross. They said this image was found in present-day Hamilton County, Tennessee.

The team discussed possible meanings by the original carver(s). Elements of the project focused what Merculieff and Roderick describe as earth-based knowledge, attention to relationships, working/thinking as a group, discussions of stories from our elders, reflection, and experiential learning. These individual elements worked together to form the whole of the project.2

Staff infused meaning into their art pieces—pandemic, Hurricane Sally, turtle shell shakers. Records Officer Jon Dean said that his portion “represents hardships experienced this year such as COVID-19, racial tensions, and natural disasters. The colored internal rings represent the frontline workers as we battle these hardships—emergency medical services personnel, law enforcement, and fire fighters.” He said the core represents faith, strength, and guidance from Creator to help us in our struggle.

When we were finished, we showed each other our art pieces via Zoom. Artist compliments abounded. When the paint was dry, Jon Dean affixed the six parts together on the glass window that looks into the Archives File Room from the hallway so that staff could see the finished artwork as a whole. Separately—wearing facemasks—staff viewed the whole symbol we had painted—a beautiful creation!

We were left to ponder the meanings of the ancient ones who carved this image while we infused meanings of our own into new Creek symbology. Mvto.

NOTES

The Roles of Land and Stories in Relational Pedagogy for Indigenous Resurgence

Alex-Andrei Ungurenasu
WINDSOR UNIVERSITY

Western education has always been a source of pain and adversity for Indigenous peoples on Turtle Island. For a long time, this pain has been felt through the various residential schools that worked toward killing the spirit of Indigenous children and forcing them to conform to settler culture. While residential schools no longer operate today,
Indigenous children, teenagers, and young adults often have no other option but to enroll in Western schools and colleges. Although these institutions do not make it part of their mission to erase indigeneity, they still continue to reshape and limit Indigenous children’s education. Whereas pedagogy in Indigenous cultures is relational, stories-based, and land-based, Western education constrains students within a universalist and objectivist model. The exchange of knowledge in Western education is only meant to go one way—from teacher to student—and all of the necessary knowledge is supposedly contained in textbooks and curriculums. Indigenous resurgence is not possible within the Western neoliberal education system because it is within the latter’s nature to discourage Indigenous children from discovering and learning about the world as active subjects.

To stay true to the principles of my argument, I center my reasoning on Harry Robinson’s (Similkameen Band, Salish) story “Coyote Challenges God.” Drawing primarily from Leanne Betasamosake Simpson’s (Anishinaabe) discussion on “Land as Pedagogy” in her book, As We Have Always Done, I contextualize stories and pedagogy as part of her Radical Resistance Project. I focus on the living being of land as Indigenous Place-Thought as Vanessa Watts (Bear Clan, Six Nations) relates it in her article, “Indigenous Place-Thought & Agency Amongst Humans and Non-Humans,” to emphasize the role of land in relation to other beings in Indigenous stories, epistemology, and pedagogy. I further refer to Jo-ann Archibald’s (Sto:lo First Nation) experiences from her book, Indigenous Storywork: Educating the Heart, Mind, Body, and Spirit, to convey Coyote as learner and partner-in-learning and to compare Coyote’s epistemological journeys with Binoojiinh’s and Nanabush’s as told by Simpson. I discuss Bill Cohen’s (Okanagan) works with the Okanagan nk̓mapılıqs iʔ snmamaʔtən iʔ kł sqix̱tət Cultural Immersion School as praxis and as an example of using stories-based and land-based relational pedagogy as part of Indigenous resurgence. Lastly, I address the tensions between Simpson’s Radical Resistance Project and the Western neoliberal system in terms of what the goals for Indigenous relational pedagogy ought to be and to what extent it ought to be carried out. In this paper, I argue that land and stories play an essential role in establishing the relational nature of Indigenous epistemology and must therefore be a part of any pedagogical model aiming for Indigenous resurgence.

The following story, “Coyote Challenges God,” is told by Harry Robinson of the Lower Similkameen Band of the Interior Salish people and transcribed by Wendy Wickwire, who is professor emerita in the Department of History at the University of Victoria.¹

Coyote travels along and meets an old man. He claims he’s the older of the two. The old man invites Coyote into a contest of his power.

Coyote was walking.
And then he see somebody walking ahead of him.
Looks like this man is walking from here.
And he walks.
And pretty soon they get together.

And they met.
And he looked at him.
He was an old man, a very old man.
that one he met.
White hair.
Look old.

And he talk to him.
And I do not know for sure what they were saying.
But anyway, they talking to one another.
But Coyote says to him,
“I’m the oldest.
You young.
I’m the oldest.”

Coyote, he claims himself, he’s older than him.
And this man told him,
“No, you young.
I’m the older.”
“Oh no,” Coyote says,
“I’m older.
I been waking all over the place.”

And he tell him all what he have done,
and explain him how much power he was,
and so on.
But he didn’t know he was the one who gave him that power.

So the old man told him,
“All right, if you got the full power, I like to see.”

All right.
They walked a little ways and they see a little mountain.
Not small.
It’s kinda big mountain.
He stopped there.
And then this old man told him,
“If you got the power the way you say,
a lot of power,
I want to see you move this mountain
and put ‘em in another place,
if you got the power.”

Coyote says,
“Why sure, I got the power.”
He says,
“All right.
I like to see you move that mountain.”

So Coyote, he use his power
and he moved that mountain just by his thought.
And the mountain,
it seems to move and sit in another place.

All right.
The old man told ‘em.
“All right, you’ve got the power.”
Then they go a little ways and they see a lake.
Pretty good sized lake.
And the old man told ‘em,
“Now you move this lake from that place
and set it in another place.
Same as you do that mountain,
if you got power.”
Coyote said,
“Sure, I’ll move ‘em.”
“All right, let’s see you move it.”
So he use his power and he move that lake
and set it in a different place.
And he told the old man,
“Now you see, I move it.
I told you I got the power.”

All right.
The old man told ‘em,
“All right, I can do it.”
So they went back.
And he going to move that mountain.
The old man takes the power away from him.
He didn’t know.

He try to move the mountain back to the place.
He couldn’t make it.
Can’t do it.

Old man told him,
“All right, we go back to that lake
and you can move that back in place.”
So they went back and he said,
“All right, you move that back in place.”
Try to move but they couldn’t move it.

And the old man told ‘em,
“You always say you got a lot of power.
But you can’t move ‘em back.”
“Well,” he says, “I don’t know.”
“Yeah, you don’t know but I do.
I am the one that give you that power in the first place.
So you used that power
and you’ve got the power and you moved that.
But now I take that power away from you
for a little while.
And then you couldn’t move it.
All right.
Now I give you the power back.
Then move it.”

Well, still he didn’t know,
but he get the power back.
Then he moved the lake into place.
And he moved the mountain into place.
Then told him,
“Now that’s the last thing you can do.
Now I take the power away from you
and I’m going to take you
and I’m going to put you in a certain place
and you’re going to stay there till
the end of the world.
Because the reason why I’m going to do that with you,
you’ve done a lot of good things
and you’ve done a lot of bad things.
And it seems to be the bad you have done,
it’s more than the good.
So that’s why I’m going to put you in one place.
And you going to stay there until the end of the world.

Just before the world is going to be the end,
I can let you go.
Then you can go in the place all over again
just like you do before.”

And the old man left him on a boat on the water
and told him,
“You’re going to be there at all time.”

The boat, it goes around itself by wind.
And Coyote stay in there all the time.
For a long time Coyote was there on the water
sitting on that boat.
And he eat right there.
And he got a fire,
and the fire never go out.
Just like it was when he first set the fire.
It was like that all the time.
And been there a long time.
Just like he put him in jail.

Coyote and God’s interactions in the story can help us
contextualize the way through which the Western education
system stunts the potential for Indigenous peoples to
understand and live
with
the land. In many interpretations
of the story, God is taken to represent white settlers and
the technologies that they brought with them upon their
arrival on Turtle Island. Coyote, whom I refer to as “they/them” despite Robinson mostly using “he/him” (he also
occasionally uses “they/them” and “‘em” when referring
to Coyote), embodies Indigenous peoples and their ways
of being on the land. Coyote’s powers—the ones that they
manifest in this story, at least—relate to the land on which
they walk and the different rock and water formations that
exist there.

When Coyote meets God, Coyote uses their knowledge
(mind) to move (affect) the mountain and the lake. In other words, Coyote shows God what they know about
the land and how they interact with it in the same vein
that Indigenous peoples taught settlers about the plants
and soils of Turtle Island. While God claims to have given
Coyote those powers, it is up to interpretation whether those
powers are the knowledge that Coyote borrows from God
or if they are actually Coyote’s traditional knowledge which
God then assumes ownership of in a patriarchal way. If we
take both interpretations to be true, Coyote’s inability to
move the mountain and the lake back to their original spots
may be the result of God having interfered with Coyote’s
knowledge. God may have disabled Coyote’s powers in the
same way that white settlers prevented (and, through settler
surveillance, continue to prevent) Indigenous peoples from
living authentically on their land by militarily occupying land
and killing (or limiting Indigenous people’s access to) animal
wildlife. As God temporarily returns Coyote their powers only
to then exile them to a certain spot, so does the modern
Western neoliberal education system limit the potential of
Indigenous youth. In Western schools, Indigenous children
are taught by non-Indigenous teachers and are forced to
accept the settler vision of the world. One aspect of this
vision, as it pertains to land and natural life, is that humans
have dominion over plant and animal life and can therefore
abuse the latter as they please. By going through the
Western education system, Indigenous youth learn some things about the world and how they can interact with it to certain extents, but these ways are not their own traditional knowledge. Just like Coyote, Indigenous youth are stuck on a boat that goes around itself—this boat being Western schools—and kept at a distance from their true potential as active learners and movers in the world.

Indigenous resurgence therefore places itself in complete opposition to the Western neoliberal model in its scope to create empowered Indigenous individuals and communities who can effectively carry out Indigenous nation-building projects. As Simpson relates in her account, the colonial agenda of the Western neoliberal education system often forces learning upon Indigenous youth “using the threat of emotional and physical violence” and through institutionalized coercion. Consent, which is integral to the promise of progress in Western capitalist society. For many Indigenous peoples, including Simpson, the experience of Western education consists “of continually being measured against a set of principles that [require] surrender to an assimilative colonial agenda in order to fulfill those principles.” Western education creates a competitive learning environment wherein true learning and discovery are not the main goal. In most public and private schools, the goal is to accept, internalize, and regurgitate the pre-established facts of settler society. For example, some schools and teachers may provide short, inaccurate, and redacted accounts of the European settlers’ history on Turtle Island, often ignoring or simply mentioning in passing the crimes and violence committed against Indigenous peoples. Western educators place more emphasis on disseminating information concisely and efficiently than on nourishing critical and creative minds. Any goal related to students’ personal development is conceived only insofar as it ensures that they will become successful participants in the settlers’ capitalist society.

Against the Western neoliberal education models, Simpson proposes Indigenous stories-based and land-based pedagogy as part of her Radical Resistance Project. Resistance and resurgence are interlinked for Simpson and other Indigenous scholars and activists because resurgence requires acts of resistance, and resistance, in most cases, perpetuates resurgence. Simpson encourages the creation, maintenance, and strengthening of intelligent Indigenous relationality to each Indigenous community as a means of “propelling [Indigenous peoples] to rebel against the permanence of settler colonial reality and not just ‘dream alternative realities’ but to create them...in spite of being occupied.” Indigenous pedagogy ought to be radical because, if its goal is to fuel resurgence, it must also actively resist Western neoliberal pedagogy.

To resist, in this case, means to reject educating Indigenous youth within Western schools. Simpson’s suggestion is to recreate “the conditions within which [relational] learning [occurs], not just the content of the practice itself.” Since these conditions are not available in most Western schools, they must be recreated outside of Western institutions. Western schools and curriculums are not compatible with Indigenous relational learning because “it is impossible to generate a curriculum for ‘that which is given to us lovingly from the spirits,’ and because it doesn’t make sense for everyone to master the same body of factual information.”

As long as Western schools make use of standardized testing and universalist curriculums and learning expectations, they do not create opportunities for children to come into learning on their own. Even in class activities such as science labs, students are forced to follow specific, pre-established steps and achieve expected outcomes. Within Western schools, Indigenous ways of knowing and being are only appropriated as content for lesson plans, but they are almost never integrated as the methodology for the lesson plans themselves. Without creating “a generation of people attached to the land and committed to living out [their] culturally inherent ways of coming to know,” Simpson suggests that Indigenous peoples risk losing the very ways through which they come to know the land and themselves in relation to the land. Indigenous peoples who go through Western education without resisting it risk only knowing the land through the eyes of the settlers; likewise, they may construct their identity through the eyes of the settlers and the harmful and untrue stereotypes that the latter attribute to Indigenous peoples. Simpson argues that “radical resurgent education is therefore at the heart of the Radical Resurgence Project because it rebelliously replicates nation-based Indigeneity.” In other words, a radical Indigenous pedagogy is the only means by which Indigenous youth can actualize themselves as Indigenous citizens within their nations. As long as they are forced to go through Western educational institutions, Indigenous youth are always under the threat of settler assimilation.

Relational pedagogy is a deeply personal and reciprocal means of coming to know the world, and it is essential to Indigenous learning and nation-building. By telling the story of Binoojiinh discovering maple sap and its useful qualities, Simpson explains the way through which relational learning manifests and the reasons why it is conducive to disseminating knowledge. In the story, Binoojiinh observes Ajidamoo (Squirrel) nibbling and sucking on a tree’s bark. Following Ajidamoo’s example, Binoojiinh likewise begins nibbling and sucking on the bark, discovering that it contains sweet water. At home, Binoojiinh shares their discovery with their mother, who believes them. The next day, Binoojiinh takes their mother and other family members to the tree to show them their discovery. When Binoojiinh takes their elders to the tree, they know that they will be believed by the elders and that their discovery will be well appreciated by their community. Because this relationship of trust exists between Binoojiinh and their elders, they feel confident in sharing their discovery. In many Western schools, on the other hand, novel ideas are discouraged by teachers. I know that even in Romania, for example, literature students at both the high school and university levels often have their ideas dismissed by their teachers and professors. In such instances, teachers assume a position of superiority which implies that their views are the only correct ones and that students should not question them. Contrary to this, relational pedagogy encourages everyone to participate, and the relations of trust that exist between community members ensure that their suggestions will be welcomed with an open mind. Therefore, relational pedagogy
produces more opportunities for learning by creating safe and familiar spaces for ideas to be articulated—compared to Western pedagogy, wherein students often hesitate to ask questions or express their own views for fear of being dismissed by unsympathetic educators.

The relational approach likewise fosters curiosity and critical thinking as students take an active role in teaching themselves and sharing their learnings with others. Whereas students who complete science labs in Western schools only do so because they know that they must achieve a certain result, students who engage in relational pedagogy go through the process with a sentiment of wonder and a lack of pre-established expectations. Rather than following a set of instructions, they observe the present conditions and assess how to go about testing hypotheses. The result may be the same as the one obtained by students in Western schools, but their coming into knowing of it is significantly different. The role that Western teachers have is to tell students what to do; in relational pedagogy, the teacher’s role is to engage with students as partners in learning. While the relationship of age-based respect remains between students and elders, the position of superiority commonly held by Western teachers does not exist in relational pedagogy. Mistakes, in this context, are not seen as failures, but as lessons for future attempts. In her account of learning and writing about stories, Archibald is aware that she needs “to keep coming back to the Elders to learn more and to have them check [her] storywork weaving process.” Even though there is no established “right” way, relational pedagogy recognizes that knowledge is enriched through conversation, mutual trust, and sharing.

Besides creating opportunities for learning, relational pedagogy contributes to the Indigenous resurgence project by reproducing Indigenous relationships and values. Simpson notes that “the radical thinking and action of [Binoojinh’s] story are not so much in the mechanics of reducing maple sap to sugar, but lie in the reproduction of a loving web of Nishnaabeg networks within which learning takes place.” Relational pedagogy automatically strengthens the bonds between those involved. In this way, language and culture get passed on to new generations, and elders likewise learn new things from the youth and the new worlds that they are faced with. Simpson emphasizes that “when realized collectively, [coming to know] generates generations of loving, creative, innovative, self-determining, interdependent, and self-regulating community-minded individuals.” In the context of the Radical Resurgence Project and any other Indigenous nation-building initiatives, these are the kinds of individuals and communities that can realize the former. Since relational pedagogy is inherent to most Indigenous cultures, its practice is necessary for creating Indigenous warriors and nation-builders.

Stories are essential to relational pedagogy because they present us with situations wherein characters interact with one other and with the land; these interactions and the way through which they are told can inspire various lessons for different individuals. Simpson’s story with Binoojinh is one example of such stories. After telling it, Simpson notes that stories are not meant to have one universal meaning; rather, the same story can hold different lessons depending on the time in one’s life when they are introduced and reintroduced to it, so that “after they live each stage of life through the story, they then can communicate their lived wisdom through six or seven decades of lived experience and shifting meaning.” In Simpson’s case, Binoojinh’s story has prompted different knowledge in the different years in which she has either told or listened to it. Stories are a fertile source of meaning and they only become more impactful as they are repeated throughout one’s life. Introducing children to stories at a young age is good because “younger citizens might first just understand the literal meaning. As they grow, they can put together the conceptual meaning, and with more experience with [their] knowledge system, the metaphorical meaning.” Stories are representative of knowledge because they build upon themselves in the same way that knowledge does through experience. Similarly, Simpson cautions that not all Indigenous stories take place in precolonial times and that, as an example, Binoojinh’s “story happens in various incarnations all over [their] territory every year in March when the Nishnaabeg return to the sugar bush.” Indigenous stories are timeless not only in the sense that they are hundreds and thousands of years old, but that they recur at different places and at different times. Robinson’s story with Coyote and God is interpreted differently within a colonial context than it would be in a precolonial context, and different lessons can be observed in each case; while the former may inspire one to question settler authority, the latter might teach another to be humble about their abilities.

The relational aspect of stories is evident in Nanabush’s journeys around the world. After completing the first journey, Simpson tells us, “Ozhwe Manidoo asks him to go around the world another time. This time with Ma'iiinan, the wolf, as his companion. Relationality gives birth to meaning. Repeating the journey again in relation to another being shifts and deepens understandings.” On his first journey, Nanabush has learned certain lessons from the places and peoples whom he visited. On his journey with Ma'iiinan, however, he is able to not only meet new people and notice different things, but to also relate all of this to Ma'iiinan. Ma’iiinan can make Nanabush aware of things that he has not noticed during his first journey, and even the relationship that they share as travel partners can help Nanabush learn new lessons about travelling and visiting. Ma’iiinan surely learns plenty of new things as well from his travels with Nanabush. Simpson observes that while, indeed, “lived experience leads to transformation... there is a limit to the fluidity, and that’s the web of ethical relationships that working in cohesive manner with each other, create more life.” Stories show us how different relationships can manifest to remind us of our own relationships with those around us.

Similarly, Coyote is not alone in Robinson's story. Before they meet God, Coyote walks around on their own and experiences the land in a certain way; their knowledge of the land influences their powers. However, once God joins Coyote, Coyote’s perspective and behavior changes. In their travels around the land, Coyote and God show each
Creating First Woman really did take place, that it was “not imagined or fantasized” and that it “is not lore, myth, or legend.”

Taking these stories as facts is crucial because we must acknowledge them not simply as theories but as real practices. These stories, as aforementioned, reoccur whenever they are told; Coyote is walking around (or sitting on their boat), Binoojiinh is making discoveries, and Nanabush is visiting places and peoples together with Ma’iingan. These are stories that not only could happen, but have happened, are happening, and will continue to happen as long as we live in Place-Thought and derive our agency and meanings from her.

Since we gain our ability to learn from Place-Thought, we must also protect the land in order not to lose our source for meaning in the world; for Indigenous peoples and for the purposes of Indigenous resurgence, engaging with and protecting Place-Thought is an essential responsibility. Watts remarks that, for “Indigenous peoples, it is not only an obligation to communicate with Place-Thought” through ceremonies, “but it ensures [their] continued ability to act and think according to [their] cosmologies.” Similarly to how Indigenous youth must resist Western education in order to actualize themselves as Indigenous citizens and nation-builders, so must they consistently acknowledge and defend their relations to the land in order to know themselves through it. Another way to look at Coyote’s doings in Robinson’s story is to recognize that Coyote forgets about their ties to the land and its features. Coyote moves the mountain and the lake, but, after being influenced by God, they no longer know how to move them back. For Indigenous peoples, learning from the land as pedagogy means acknowledging their relations to the land in order to continue living with the land as Indigenous peoples—and, in Simpson’s words, as they have always done.

Just as Indigenous stories are not simply theories but real practices, we can observe land-based and stories-based relational pedagogy at work in several recently-opened Indigenous schools and initiatives across Turtle Island. In this paper, I will only observe kʷsnəmɑʔχʔnt iʔ nsnmɑʔχʔnt iʔ kl sq̓ilxʷkʷtsən (the North Okanagan-Head of the lake, learning place/centre of, for/toward our sq̓ilxʷ ways—and which I refer to as “NSS”), a cultural immersion school established by a group of Sq̓ilxʷ parents and extended families with the assistance of the Okanagan Indian Band in 2006. Along with revitalizing the Sq̓ilxʷ language, the school’s mission is to implement Sq̓ilxʷkwic̓awt pedagogy. Cohen describes Sq̓ilxʷkwic̓awt pedagogy as an educational model wherein “parents, elders, teachers, and their ‘tools’ (Captikwil, language acquisition, theories, methods, curriculum, activities) in the extended family sphere are in a collectively responsible and nurturing relationship to the children at the centre of the web, which is connected, with many strands, to place, ecology, and biodiversity.” In other words, this is precisely the model of relational pedagogy which Simpson advocates for in her book. Furthermore, Cohen emphasizes that they “had to treat the children in a loving way and make their learning experiences enjoyable and challenging” to prove their belief that “everyone has potential for leadership,” that “everyone is a teacher,” and that “everyone is a learner.” In recognizing that the relations between students and teachers need to be loving
and egalitarian, the parents and family members at NSS ensure that their children will become curious, confident, and empowered learners and leaders with the skills and knowledge to become active Sqilxw citizens and nation-builders.

As an essential part of Indigenous relational pedagogy, stories likewise make up much of the NSS’s curriculum as a means of forming and reinforcing the students’ relational and land-based knowledge. Cohen’s telling of the school’s history sees it as a story where Coyote, having been failed by the Western education models, is aided by Fox—symbolic of collective research and new understanding—who “is gathering, trying out, and activating the knowledge ‘tools’ to restore Coyote’s creative, transforming potential.” From its very conception, the NSS is tied to story and modeled in a way that helps students understand their place in the school by relating themselves to Coyote. Furthermore, among the Captikwl stories picked by the elders is Robinson’s “Coyote Challenges God.” In the school’s curriculum, the story teaches students that “power and wisdom are associated with the ability ‘to put things back’ because [they] are part of a larger system of knowledge and evolution,” and, “if [they] cannot put things back in their place, then [their] survival is threatened.” This interpretation echoes Indigenous peoples’ responsibility to engage with Place-Thought as a means of preserving their culture and identity. Of course, students may understand the story differently and share their interpretations with the class, which furthers the story’s learning potential.

Cohen specifies that the Captikwl stories collected by the Okanagan elders are meant to “assist in community and national rebuilding” and to reconnect the students “to each other in terms of extended families and communities, and to the tmxwulaxw, the territorial ecology that provides for [them].” Since the school is located on traditional Okanagan land, the stories relate to the places and beings specific to the area. The inclusion of Robinson’s story fits well given that Robinson himself was Okanagan. Cohen also notes that “in immersion lessons, students [learn] about the complex Okanagan family systems, geography (mountains, lakes, creeks, roads, etc.), Okanagan place names, resource areas, terms and uses for animals and plants, and traditional ways of respecting animals and plants that are harvested.”

The students at NSS therefore listen to the stories and learn the Sqilxw names of the places and beings that surround them, which further solidifies their engagement with and learning from Place-Thought. By knowing these things, they are able to authentically respect their relations within Place-Thought. Lastly, the stories are integrated in various ways besides directly telling them; these ways include “referring to them in day-to-day activities” and “adapting them to plays with the children,” and they therefore “form an interconnected web of relational knowledge and collective responsibility.” By normalizing and affirming the role of stories throughout their daily activities at NSS and at home, the students internalize the stories and refer to them in their conceptualizations of the world and their own relations to it.

An important concern that can be raised against Simpson’s view of Indigenous relational pedagogy within the Radical Resistance Project is that, by rejecting the Western neoliberal education system, Indigenous youth are ill-prepared to navigate the hypercapitalistic system with which they are inevitably faced. Simpson makes it clear that Indigenous relational pedagogy “did not and does not prepare children for successful career paths in a hypercapitalistic system.” In saying this, one may wonder what exactly Indigenous relational pedagogy prepares Indigenous youth for if not to navigate settler society. Some may even raise the point that Indigenous youth need certain skills to get by in settler society, such as an understanding of mathematics in relation to finances. Indeed, as Cohen points out, “very strong resistance to the school from within the Okanagan community arose expressing the hegemonies: ‘It’s going to make them stupid, fall behind,’ and so on.” Like the members of the Okanagan community, parents and extended family members may worry whether a radical approach to Indigenous relational pedagogy could impede their children from keeping up with their non-Indigenous peers.

However, in the school’s planning phases, “Indigenous schooling projects were researched to determine the ones that were producing fluent, confident kids who were also succeeding in secondary, postsecondary, Indigenous, and world communities.” The group involved in the NSS’s conception ensured that other similar schools and initiatives with high rates of success in their missions already existed on Turtle Island and around the world. Soon after the school’s opening, though, “the children’s language acquisition and confidence in speaking and being Okanagan grew and began to resonate through the community,” which was beginning to see “that [it] is possible to be Sqilxw, to be Okanagan, speak [their] language, and free [themselves] from the dominion of colonizing hegemonies.” The NSS’s success signals that Indigenous relational pedagogy can achieve both cultural and language revitalization and the formation of capable, skilled, and often more confident students.

While some of the school’s curriculum may occasionally borrow content from Western schools, its methodology is entirely different in its relational nature. Simpson responds to the question of surviving in a hypercapitalistic system by claiming that, “if [they] are going to survive this [system] as Nishnaabeg, [they] need to create generations of people who are capable of actualizing radical decolonization, diversity, transformation, and local economic alternatives to capitalism.” We must remember that Indigenous relational pedagogy does not necessarily dismiss all of the conclusions that Western society has reached. Instead, it offers alternative means of reaching them that focus less on the individual and more on the community to which they belong. Since everything emerges from Place-Thought, the knowledge produced by land and stories naturally refers to learners (which includes all beings to some extent) to how they ought to navigate the real world and their relations therein. In this sense, Indigenous relational pedagogy actually provides students with a more personal and authentic understanding of the world—of which Western neoliberal education models are often ignorant and misleading.
The Indigenous pedagogical practices at the NSS highlight the transformative role and power of forming loving relations between students and teachers—both of which are learners in their respective ways. Stories help accentuate these relations and they eventually become parts of the students’ lives, which the latter constantly revisit and learn more lessons from. All of this, of course, is possible because of Place-Thought, which allows for meaning and agency to take form between all beings. The relations that form within Place-Thought help beings better understand the world and themselves. Therefore, for the purposes of Indigenous resurgence projects, Indigenous relational pedagogy assists in the creation of authentic and communal strategies for navigating the world. For other Indigenous communities who wish to establish their own schools, the NSS provides a resourceful model that can then be adapted to correspond to their own respective stories, lands, languages, modes of communal organization, and other cultural practices. Furthermore, Indigenous relational pedagogy produces the Indigenous citizens and nation-builders who can resist Western neoliberal systems of oppression and colonization. When God puts Coyote on a boat in Robinson’s story, he assumes that he has stripped Coyote completely of their powers. However, Coyote still has their fre; and together with Fox and all their relations who are willing to help, Coyote can regain their powers and leave the boat well before the world ends.

NOTES
2. Leanne Betasamosake Simpson, As We Have Always Done: Indigenous Freedom through Radical Resistance (University of Minnesota Press, 2017), 162.
3. Ibid., 149-50.
4. Ibid., 153.
5. Ibid., 154.
6. Ibid., 155.
7. Ibid., 158.
8. Ibid., 173.
9. Ibid., 146–49.
11. Simpson, As We Have Always Done, 154.
12. Ibid., 151.
13. Ibid., 152.
15. Ibid., 152.
16. Ibid., 184.
17. Ibid., 183.
19. Ibid., 5.
20. Ibid., 6.
21. Simpson, As We Have Always Done, 183.
22. Ibid., 160.
24. Ibid., 21.
25. Ibid., 32.
27. Ibid., 246.
28. Ibid., 256, 246.
29. Ibid., 238.
30. Ibid., 103.
31. Ibid., 261-62.
32. Ibid., 274-75.
33. Ibid., 262.
34. Simpson, As We Have Always Done, 172.
36. Ibid., 251-52.
37. Ibid., 254, 141.

COURSE SYLLABUS

PHL 156: Introduction to Indigenous Philosophy: Native American Resistance Movements

Shelbi Nahwilet Meissner
GEORGETOWN UNIVERSITY

Tuesday and Thursday, 12:30 PM–1:45 PM ET meets synchronously on Zoom

Weekly Coffee Hour: 11:00 AM–12:00 PM Fridays on Zoom
Class Hashtag: #GUPHL156

PHL 156: Intro to Indigenous Philosophy is a synchronous class, meaning that students are expected to be present on a video-conferencing platform from 12:30 PM–1:45 PM ET every Tuesday and Thursday of the term. There are no lectures in this course. Though this is a synchronous class, we will not be meeting as a whole class of 30+ at once. Instead, each student has been assigned to a small “learning pod” made up of three students from the class. Each pod will complete the course by working together to complete an interactive digital curriculum full of creative projects, activities, art projects, etc. designed to challenge and hone students’ skills in communicating complicated new ideas like Indigeneity, Tribal sovereignty, land, Indigenous feminisms, decolonization, environmental racism, and many other gems.
INSTEAD of two 90-minute lectures every week, students will spend their class time in a videoconference with their pod discussing the readings and working through the activities in the digital curriculum. This means that twice a week for ~90 minutes during our assigned class time, students will be dialoguing with their three-person pod as they work through the curriculum. Each pod is also assigned a mandatory weekly 15-minute video meeting with me during our course’s assigned meeting time.

In addition to the mandatory 15-minute weekly check-in, I am also hosting a Weekly Coffee Hour (time TBD). This weekly coffee hour is entirely optional and very chill. Students will use this time to ask questions pertaining to class—e.g., we can catch up on concepts that you need clarified, we can discuss your plans for the final project, or we can screen-share to fine-tune your contributions to the digital curriculum. Everyone is welcome to pop in or out, camera on or off, individually or as a pod, but the weekly coffee hour will be casual, public, and optional. I will also be available for video/voice chat by appointment, anytime day or night via email, and via Twitter (our class hashtag is #GUPHL156).

**WEEKLY FLOW**

<table>
<thead>
<tr>
<th>Mondays</th>
<th>Tuesdays</th>
<th>Wednesdays</th>
<th>Thursdays</th>
<th>Fridays</th>
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<tr>
<td>Over the weekend or on Monday, read weekly reading assignments. Heads up: The reading loads for some weeks are heavier than others.</td>
<td>Meet with your pod during class time to work through the weekly assignment in the workbook. Though how you choose to use your time to meet the deadline is up to you as a pod, my recommendation is that you use your Tuesday meeting to discuss the readings and answer the prompts on the weekly “Sticky notes” slide.</td>
<td>Sometimes, though rarely, you will have an individual writing assignment in your workbook that you should complete on Wednesdays so you can share about it in your Thursday meeting.</td>
<td>Meet with your pod during class time to finish working through the weekly assignment in the workbook. Though how you choose to use your time to meet the deadline is up to you as a pod, my recommendation is that you use your Thursday meeting to finish whatever activity has been assigned to your pod that week.</td>
<td>At some point on Thursday night or Friday during the day, complete your individual Correspondence and Reflection slide on your own time. <strong>All weekly assignments are due by 11:59 PM ET.</strong></td>
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<td>Pods 1, 2, 3, and 4 have a 15-minute meeting with me on Tuesdays.</td>
<td></td>
<td></td>
<td>Pods 5, 6, 7, 8, and 9 have a 15-minute meeting with me on Thursdays.</td>
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**LEARNING POD**

Each student has been assigned to a small “learning pod” made up of three students from the class. Each pod will complete the course by working together to complete an interactive digital curriculum in the form of a course workbook I’ve designed on Google Slides. Students will meet with their pods twice a week over Zoom. The Zoom meetings are scheduled and organized as recurring meetings by the learning pods (see link to instructions below in Course Meetings sections). The assigned learning pod will remain together for the entirety of the semester and create the final project together at the end of the term.

**COURSE MEETINGS**

On the first day of class, each learning pod will schedule a meeting on Tuesday and Thursday from 12:30 PM—1:45 PM ET that reoccurs every week throughout the term. Each pod should make sure to schedule the Zoom meeting under their Georgetown Gmail account (for privacy reasons) and also to make sure to invite the instructor to their recurring meetings as well (sm3551@georgetown.edu). These recurring Zoom meetings will serve as “class time,” in which each pod will discuss the weekly readings and work through the different elements of their weekly assignments. Though it is ultimately up to each pod to choose how to use their time to meet the weekly assignment deadline of 11:59 PM on Friday evenings, my
recommendation is that class-time on Tuesdays be used for completing the discussion prompts in the course workbook and class-time on Thursdays be used for completing any additional weekly assignments in the course workbook.

**WEEKLY 15-MINUTE MEETINGS WITH SHELBI**

During the course meetings, each pod will also have an assigned time slot for a mandatory 15-minute meeting with the instructor to ask questions and seek clarification about the weekly readings and assignments. Those assignment meeting times are as follows:

- **Pod 1**: Tuesdays - 12:30 PM–12:45 PM ET
- **Pod 2**: Tuesdays - 12:46 PM–1:01 PM ET
- **Pod 3**: Tuesdays - 1:02 PM–1:17 PM ET
- **Pod 4**: Tuesdays - 1:18 PM–1:33 PM ET
- **Pod 5**: Thursdays - 12:30 PM–12:45 PM ET
- **Pod 6**: Thursdays - 12:46 PM–1:01 PM ET
- **Pod 7**: Thursdays - 1:02 PM–1:17 PM ET
- **Pod 8**: Thursdays - 1:18 PM–1:33 PM ET
- **Pod 9**: Thursdays - 1:34 PM–1:49 PM ET

**COURSE READINGS**

Each week, there are several assigned readings that each student should complete on their own time before their weekly meeting with their pods. “Readings” take the form of academic articles, news stories, YouTube videos, opinion pieces, etc. All of the articles as well as links to any online sources can be found on the course Canvas page under “Modules.” Each week has its own module.

**INTERACTIVE DIGITAL CURRICULUM: AKA “COURSE WORKBOOK” (40%)**

Each learning pod has their own customizable course workbook consisting in Google Slides I’ve organized around weekly readings, weekly discussions, and weekly assignments. This workbook will be sent to each pod during the first week of the course. The three members of each pod are expected to work through this curriculum together and edit the slides as they go along. Each set of weekly slides has a weekly planner slide (where I’ve listed the assignments for that week), a post-it note slide that has discussion prompts for pod discussion, a group activity slide or two themed around the weekly readings, as well as a Correspondence and Reflection slide to be completed by individual pod members on their own time. Each week, these slides should be completed by 11:59 PM ET. You will see due date reminders on each weekly planer slide. Google Slides automatically saves any edits to the slides, and I begin grading them for completeness and robustness in the late evenings every Friday.

Students will find detailed instructions pertaining to the weekly assignments, as well as other helpful information, in the “Speakers notes” section at the bottom of the slide editor.

I have provided each pod with a template set of slides. You are welcome to leave the slides’ formatting and style exactly as it is (though be sure to change the names of the contributors, etc. and fill in your own answers where necessary). Each pod is also welcome to customize the slides as they see fit, but **please**:

- **Do NOT** delete or reformat any of your pod mates’ work from your slides. You are solely responsible for your individual responses on the slides as well as the collaborative projects you work on as a pod during Zoom discussions.

- **Do NOT** delete or reformat any assignment slides or instructions until all the members of your pod agree. It is best to set a policy as a pod that any edits or answers to collaborative assignment slides will be made as a group during live Zoom calls.

I have provided some basic tips for how to edit your slides (e.g., how to duplicate slides) in the slides themselves, but I am happy to offer more assistance should you need it. Here are some helpful links for the basics about Google Slides:

- Google Slides Basics
- Editing Master Slides and Layouts
- Google Slides Collaboration

**CORRESPondENCE AND REFLECTION SLIDES (30%)**

The Correspondence and Reflection slides can be found at the end of every set of weekly slides in the course workbook. These should be completed by each student individually on their own time by Fridays at 11:59 PM ET. In these slides, I ask that students reflect on their readings and weekly activities, highlighting or emphasizing keywords they are tracking throughout the term and sharing their honest feedback and questions about the new concepts they are encountering in their readings. I will respond to any direct questions on these slides and use these slides to assess how thoroughly the students have engaged with the course content. These Correspondence and Reflection slides are worth 30% of the student’s grade.
COMMUNICATION WITH INSTRUCTOR
The instructor will be available for questions and clarification during the mandatory 15-minute meetings scheduled with each of the pods, as well as for the optional Weekly Coffee Hour (Fridays, 11:00 AM–12:00 PM Zoom.) The instructor is also available by appointment for individual Zoom conferences, and by email at all hours. The professor can also be contacted via the Canvas chat and via the Canvas inbox. Also feel free to start conversations or share interesting relevant content using the class hashtag #GUPHL156 on Twitter. (Keep in mind that Twitter is public!)

(OPTIONAL) WEEKLY COFFEE HOUR
Because we do not have much opportunity to meet face-to-face in this course, it’s important to me that I dedicate an office hour solely to your course (instead of sharing it with my other students in other courses) at a time that works best for most of you. Weekly Coffee Hour will be held Fridays, 11:00 AM–12:00 PM on Zoom (see the course Canvas homepage for a Zoom link). We can use this time to chat about the class, catch up on ideas that need more clarification, or to brainstorm about your final projects. Attending the Weekly Coffee Hour is optional, but encouraged.

FINAL PROJECT (30%)
Though in-class time will be dedicated to planning and working on this project, it is also expected that students will collaborate with their pod mates outside of class-time to complete the final project. Final projects are due December 8. For more information on the final project, see the rubric on the course Canvas page.

STUDENT LEARNING OUTCOMES:
1. Students will be able to analyze texts related to Indigenous political philosophies and identify recurring themes, concepts, people, and events.
2. Students will be able to propose their own interpretations and narratives about the significance and interrelations of the texts noted in (1).
3. Students will be able to conceptually organize and detail philosophical elements of Native American resistance movements, including but not limited to theoretical frames such as: Indigenous feminisms, sovereignty, land ethic, decolonization, revitalization.
4. Students will be able to contextualize the class material in their individual research interests, research programs, and lived experiences, and to convey this in a final presentation as well as a final paper.
5. Students will be able to engage in meaningful and constructive dialogue with their colleagues about the materials we visit in class.
6. Students will be able to master (1–5) while maintaining a respectful and productive learning and teaching environment.

COMPONENTS OF STUDENT EVALUATION:
Assessment of student progress will include weekly writing assignments, participation in class discussion boards, and a final project. The following scale will be used, as was determined by an in-class vote:

- Weekly Readings and Assignment in Interactive Course Workbook = 40%
- Weekly Correspondence and Reflection Slides = 30%
- Creative Final Project with Gift = 30%

(BOILERPLATE GU SYLLABUS TEXT)

STUDENTS WITH DISABILITIES
Under the Americans with Disabilities Act (ADA) and the Rehabilitation Act of 1973, individuals with disabilities have the right to specific accommodations that do not fundamentally alter the nature of the course. Some accommodations might include note takers, books on tape, extended time on assignments, and interpreter services among others. Students are responsible for communicating their needs to the Academic Resource Center, the office that oversees disability support services (202-687-8354; arc@georgetown.edu; https://academicsupport.georgetown.edu/disability/), before the start of classes to allow time to review the documentation and make recommendations for appropriate accommodations. The University is not responsible for making special accommodations for students who have not declared their disabilities and have not requested an accommodation in a timely manner. Also, the University need not modify course or degree requirements considered to be an essential requirement of the program of instruction. For the most current and up-to-date policy information, please refer to the Georgetown University Academic Resource Center website. Students are highly encouraged to discuss the documentation and accommodation process with an Academic Resource Center administrator.
ACCESSIBILITY AND INCLUSION
One of the central tenets of Georgetown’s educational mission is cura personalis, a Latin phrase meaning “care of the whole person.” Georgetown is committed to showing care and concern for each student by creating an inclusive and accessible learning environment that follows universal design principles to meet the needs of its diverse student body.

I am committed to creating a learning environment for my students that supports a diversity of thoughts, perspectives and experiences, and honors your identities (including race, gender, class, sexuality, religion, ability, etc.). If your name or pronoun needs to be corrected, please let me know early in the semester so that I can make the appropriate changes to my records.

ACADEMIC INTEGRITY
Students at Georgetown University are expected to maintain the highest standards of academic and personal integrity. Although most Georgetown students conduct themselves in accordance with these standards, occasionally, there are students who violate the code of conduct. Cheating harms the University community in many ways. For example, honest students are frustrated by the unfairness of cheating that goes undetected and students who cheat can skew the grading curve in a class, resulting in lower grades for students who worked hard and did their own work.

Academic dishonesty in any form is a serious offense, and students found in violation are subject to academic penalties that include, but are not limited to failure of the course, termination from the program, and revocation of degrees already conferred. All students are expected to fully adhere to the policies and procedures of Georgetown’s Honor System and to take the Honor Code Pledge.

HONOR CODE PLEDGE
In pursuit of the high ideals and rigorous standards of academic life I commit myself to respect and to uphold the Georgetown University honor system:

• To be honest in every academic endeavor, and

• To conduct myself honorably, as a responsible member of the Georgetown community as we live and work together.

PLAGIARISM
Stealing someone else’s work is a terminal offense in the workplace, and it will wreck your career in academia, too. Students are expected to work with integrity and honesty in all their assignments. The Georgetown University Honor System defines plagiarism as “the act of passing off as one’s own the ideas or writings of another.” More guidance is available through the Gervase Programs. If you have any doubts about plagiarism, paraphrasing, and the need to credit, check out Plagiarism.org. All submissions must be your original work. Any submission suspected of plagiarism will be immediately referred to the Honor Council for investigation and possible adjudication. All students are expected to follow Georgetown’s honor code unconditionally. If you have not done so, please read the honor code material located online at the Honor Council website.

SUPPORT SERVICES
Georgetown recognizes that COVID-19 has a significant impact on everyone in the Georgetown community. Georgetown offers a variety of support services for students that can be accessed online and has put together this newsletter which aims to provide you with information about well-being resources and virtual meetings that can connect you with mental health professionals on and off campus during this time. Below are some resources available to you:

• Academic Resource Center | 202-687-8354 | arc@georgetown.edu

• Counseling and Psychiatric Services | 202-687-6985

• Institutional Diversity, Equity & Affirmative Action (IDEAA) | (202) 687-4798

TITLE IX/SEXUAL MISCONDUCT
Georgetown University and its faculty are committed to supporting survivors and those impacted by sexual misconduct, which includes sexual assault, sexual harassment, relationship violence, and stalking. Georgetown requires faculty members, unless otherwise designated as confidential, to report all disclosures of sexual misconduct to the University Title IX Coordinator or a Deputy Title IX Coordinator.

If you disclose an incident of sexual misconduct to a professor in or outside of the classroom (with the exception of disclosures in papers), that faculty member must report the incident to the Title IX Coordinator, or Deputy Title IX Coordinator. The coordinator, will, in turn, reach out to the student to provide support, resources, and the option to meet. [Please note that the student is not required to meet with the Title IX coordinator.].
Please note that University policy requires faculty to report any disclosures about sexual misconduct to the Title IX Coordinator, whose role is to coordinate the University’s response to sexual misconduct. Georgetown has a number of fully confidential professional resources who can provide support and assistance to survivors of sexual assault and other forms of sexual misconduct. These resources include:

- Jen Schweer, MA, LPC, Associate Director of Health Education Services for Sexual Assault Response and Prevention (202) 687-0323 | js242@georgetown.edu
- Erica Shirley, Trauma Specialist, Counseling and Psychiatric Services (CAPS), (202) 687-6985 | els54@georgeotor.edu

More information about reporting options and resources can be found on the Sexual Misconduct Website.

**TITLE IX/PREGNANCY AND PARENTING ACCOMMODATIONS**

Georgetown University is committed to creating an accessible and inclusive environment for pregnant and parenting students. Students may request adjustments based on general pregnancy needs or accommodations based on a pregnancy-related complication. Specific adjustments will be handled on a case by case basis and will depend on medical needs and academic requirements. Students seeking a pregnancy adjustment or accommodation should follow the process laid out on the Title IX website. Discrimination based on sex, including sexual misconduct and discrimination based on pregnancy or parenting status, subverts the University’s mission and threatens permanent damage to the educational experience, careers, and well-being of students, faculty, and staff.

**GEORGETOWN LIBRARY**

If you have a question for a librarian you can go to their "Ask Us" page where you will have the option to chat online, send an email, or schedule a Zoom appointment to discuss a research topic, develop a search strategy, or examine resources for projects and papers. Librarians offer an overview of and in-depth assistance with important resources for senior or master’s theses, dissertations, papers and other types of research. This service is available to currently enrolled students who need assistance with Georgetown-assigned projects and papers. Please review the Services & Resources Guide for Online Students for additional information.

**ERESOURCES**

Students enrolled in courses have access to the University Library System’s eResources, including 500+ research databases, 1.5+ million ebooks, and thousands of periodicals and other multimedia files (films, webinars, music, and images). You can access these resources through the Library’s Homepage by using your NetID and password.

**LEARNING RESOURCES**

Georgetown offers a host of learning resources to its students. Two that you might find particularly helpful in this course are the Writing Center and Refworks.

- The Writing Center offers peer tutoring by trained graduate and undergraduate students who can assist you at any point in the writing process. They help at any stage of your writing process, from brainstorming to revision. Tutors can offer advice on thesis development, use of evidence, organization, flow, sentence structure, grammar, and more. The Writing Center will not proofread or edit papers; rather, they will help to improve your proofreading and editing skills to become a better writer. Appointments can be booked online through their website.

- Refworks is an online research management tool that aids in organizing, storing, and presenting citation sources for papers and projects.

**TECHNICAL SUPPORT**

All students have 24/7 access to Canvas technical support 24 hours a day, 7 days a week, including live chat and a support hotline at 855-338-2770. Use the ‘Help’ icon in the lower left of your Canvas window to view all available support and feedback options. If you’re looking for help on a specific feature, check out the Canvas Student Guide.

**COURSE SCHEDULE:**

**Introductions:**

**Week 1:** (Thursday, August 27)

To read before meetings:

- Decide over email which pod member will send the Zoom meeting invite for the first day of class on Thursday; be sure to include Shelbi on the email with the Zoom meeting invite link. Look over syllabus, the course Canvas page, and the interactive digital curriculum aka Google Slides workbook.

Tuesday – no class!
Thursday – video-conference work on Week 1 assignment slides with pod.

*Week 1 group and individual assignment slides should be completed on Google slides by 11:59 PM ET on Friday, August 28.*

Unit 1: Sovereignty

**Week 2:** (Tuesday, September 1 & Thursday, September 3)

To read before meetings:
- Explore this resource: https://native-land.ca
- Read “Rethinking the Practice and Performance of Indigenous Land Acknowledgement” (On Canvas)

Tuesday*: video-conference work on Week 2 assignment slides with pod.

Thursday*: video-conference work on Week 2 assignment slides with pod.

*Week 2 group and individual assignment slides should be completed on Google slides by 11:59 PM ET on Friday, September 4.*

* 15-minute video-meeting with Shelbi will be assigned and scheduled during one of these regular meeting times.

**Week 3:** (Tuesday, September 8 & Thursday, September 10)

To read before meetings:
- Read “To understand the Dakota Access Pipeline protests, you need to understand tribal sovereignty,” which can be found at https://www.vox.com/2016/9/9/12851168/dakota-access-pipeline-protest
- Read “The Monacan Indian Nation: Asserting Tribal Sovereignty in the Absence of Federal Recognition” (On Canvas)

Tuesday*: video-conference and complete Week 3 assignment slides with pod.

Thursday*: video-conference and complete Week 3 assignment slides with pod.

*Week 3 group and individual assignment slides should be completed on Google slides by 11:59 PM ET on Friday, September 11.*

* 15-minute video-meeting with Shelbi will be assigned and scheduled during one of these regular meeting times.

Unit 2: Land

**Week 4:** (Tuesday, September 15 & Thursday, September 17)

To read before meetings:
- Watch: “Oak Flat and Rio Tinto: The Law, the Lies, and the Queen Valley Confrontation” at https://www.youtube.com/watch?v=Jh0bGka05A
- Read Kyle Powys Whyte’s, “Settler Colonialism, Ecology, and Environmental Justice” (On Canvas)
- Read Esme G. Murdock’s “Mirroring Nature” (On Canvas)
- Watch “Young Kumeyaay Women Lead Protests Against Border Wall” at https://www.youtube.com/watch?v=GJg4tprTqmY

Tuesday*: video-conference and complete Week 4 assignment slides with pod.

Thursday*: video-conference and complete Week 4 assignment slides with pod.

*Week 4 group and individual assignment slides should be completed on Google slides by 11:59 PM ET on Friday, September 18.*
* 15-minute video-meeting with Shelbi will be assigned and scheduled during one of these regular meeting times.

**Week 5:** (Tuesday, September 22 & Thursday, September 24)

To read before meetings:
- Watch “Defending the Water: Resistance to Industrial Fragmentation” at https://youtu.be/dFNPkLUI1ZU
- Watch “Canada’s Toxic Chemical Valley” at https://youtu.be/UnHwZE0M-_k
- Read Rachael Leigh Nickerson’s “Defending Stolen Land: Ceremony, Becoming, and Rethinking our Relations” (On Canvas).
- Watch “The Land Owns Us” at https://youtu.be/w0sWIVR1hXw

Tuesday*: video-conference and complete Week 5 assignment slides with pod.

Thursday*: video-conference and complete Week 5 assignment slides with pod.

**Week 5 group and individual assignment slides should be completed on Google slides by 11:59 PM ET on Friday, September 25.**

* 15-minute video-meeting with Shelbi will be assigned and scheduled during one of these regular meeting times.

**Unit 3: Decolonization**

**Week 6:** (Tuesday, September 29 & Thursday, October 1)

To read before meetings:
- Read Eve Tuck and K. Wayne Yang’s, “Decolonization Is Not A Metaphor” (On Canvas).
- Read Ari Sahagun’s blog about Tuck and Yang’s piece at http://arilikeairy.org/responses-to-decolonization-is-not-a-metaphor/
- Explore this collaboratively compiled Google doc full of resources for understanding decolonization. Pick 2 or 3 new resources on your own to read carefully. Prepare to share with your group a summary of what your read as well as your reactions to it. [Google Doc no longer available]

Tuesday*: video-conference and complete Week 6 assignment slides with pod.

Thursday*: video-conference and complete Week 6 assignment slides with pod.

**Week 6 group and individual assignment slides should be completed on Google slides by 11:59 PM ET on Friday, October 2.**

* 15-minute video-meeting with Shelbi will be assigned and scheduled during one of these regular meeting times.

**Week 7:** (Tuesday, October 6 and Thursday, October 8)

To read before meetings:
- Watch “Tending the Wild” on KCET at https://youtu.be/TbxLv9EEzs8
- Check out the resources at https://resourcegeneration.org/land-reparations-indigenous-solidarity-action-guide/. Pick 2 or 3 new resources on your own to read carefully. Prepare to share with your pod a summary of what your read as well as your reactions to it.
- READ FINAL PROJECT RUBRIC: ON CANVAS. Prepare to brainstorm final project ideas with your pod.

Tuesday*: video-conference and complete Week 7 assignment slides with pod.

Thursday*: video-conference and complete Week 7 assignment slides with pod. **Week 7 group and individual assignment slides should be completed on Google slides by 11:59 PM ET on Friday, October 9.**

* 15-minute video-meeting with Shelbi will be assigned and scheduled during one of these regular meeting times.
Unit 4: Indigenous Feminisms

**Week 8:** (Tuesday, October 13 & Thursday, October 15)

To read before meetings:
- Look through “Maze of Injustice” from Amnesty International at [https://www.amnestyusa.org/pdfs/mazeofinjustice.pdf](https://www.amnestyusa.org/pdfs/mazeofinjustice.pdf)
- Read Lily Grisafi’s “Living in the Blast Zone: Sexual Violence Piped onto Native Land by Extractive Industries” (On Canvas)

Tuesday*: video-conference and complete Week 1 assignment slides with pod.

Thursday*: video-conference and complete Week 1 assignment slides with pod.

* 15-minute video-meeting with Shelbi will be assigned and scheduled during one of these regular meeting times.

**Week 9:** (Tuesday, October 20 & Thursday, October 22)

To read before meetings:
- Read Lisa Kahaleole Hall, “Navigating Our Own ‘Sea of Islands’: Remapping a Theoretical Space for Hawaiian Women in Indigenous Feminism” (On Canvas)
- Read Maile Arvin’s “Indigenous Feminist Notes on Embodying Alliance Against Settler Colonialism” (On Canvas)
- Read Kristie Dotson’s “On the way to decolonization in a settler colony: Reintroducing Black feminist identity politics” (On Canvas)

Tuesday*: video-conference and complete Week 1 assignment slides with pod.

Thursday*: video-conference and complete Week 1 assignment slides with pod.

* 15-minute video-meeting with Shelbi will be assigned and scheduled during one of these regular meeting times.

**Week 10:** (Tuesday, October 27 & Thursday, October 29)

To read before meetings:
- Deborah Miranda, “Extermination of La Joyas: Gendercide in Spanish Missions” (On Canvas)
- Read Saylesh Wesley’s “Twin-Spirited Woman: Sts’îyôye smestîyexw slhá:î” (On Canvas)
- Read Kim TallBear’s “Making Love and Relations Outside Settler Sex and Family” (On Canvas)

Tuesday*: video-conference and complete Week 1 assignment slides with pod.

Thursday*: video-conference and complete Week 1 assignment slides with pod.

* 15-minute video-meeting with Shelbi will be assigned and scheduled during one of these regular meeting times.

Unit 5: Cultural Revitalization/Reclamation

**Week 11:** (Tuesday, November 3 & Thursday, November 5)

**FINAL PROJECT WORK WEEK.**

Tuesday*: video-conference and complete Week 1 assignment slides with pod.

Thursday*: video-conference and complete Week 1 assignment slides with pod.
Week 11 group and individual assignment slides should be completed on Google slides by 11:59 PM ET on Friday, November 6.

* 15-minute video-meeting with Shelbi will be assigned and scheduled during one of these regular meeting times.

**Week 12:** (Tuesday, November 10 & Thursday, November 12)

To read before meetings:
- Read Jacobs’ “I Don’t Want Our Languages to Die” (On Canvas)
- Read McCarty et al “Critically Culturally Sustaining Pedagogies” (On Canvas)
- Explore this site https://www.hauolimaalua.org/partner/aha-punana-leo
- Read “The Fight to Save CHamoru” at https://www.theguardian.com/world/2020/feb/13/the-fight-to-save-chamoru-a-language-the-us-military-tried-to-destroy
- Explore this site: https://www.alaskanativelanguages.org/about

Tuesday*: video-conference and complete Week 1 assignment slides with pod.

Thursday*: video-conference and complete Week 1 assignment slides with pod. **Week 12 group and individual assignment slides should be completed on Google slides by 11:59 PM ET on Friday, November 13.**

* 15-minute video-meeting with Shelbi will be assigned and scheduled during one of these regular meeting times.

**Week 13:** (Tuesday, November 17 & Thursday, November 19)

To read before meetings:
- Read Jaqueline Murphy’s “Have They a Right?” (On Canvas).
- Watch “The Revitalization of the Hupa Women’s Coming of Age Ceremony” which starts at 57:21 in this video: https://youtu.be/8bZXVjktNzs

Tuesday*: video-conference and complete Week 1 assignment slides with pod.

Thursday*: video-conference and complete Week 1 assignment slides with pod.

**Week 13 group and individual assignment slides should be completed on Google slides by 11:59 PM ET on Friday, November 20.**

* 15-minute video-meeting with Shelbi will be assigned and scheduled during one of these regular meeting times.

**Week 14:** (Tuesday, December 1 & Thursday, December 3)

To read before meetings:
- Meissner – PHL 156: Intro to Indigenous Philosophy - Syllabus - Fall 2020
- Watch “Decolonizing Cuisine with Mak-‘amham” at https://youtu.be/aBAU0PRL3EE
- Watch "The Native American Master Chef Bringing Back True American Cuisine" at https://youtu.be/WacTucju_PE
- Read Jessie M. Vallejo’s “Revitalising language through music: a case study of music and culturally grounded pedagogy in two Kanien’k:ha (Mohawk) language immersion programmes”
- Check out 3-4 of the songs in this playlist: https://youtu.be/R3JGzelAwI

Tuesday*: video-conference and complete Week 1 assignment slides with pod.

Thursday*: video-conference and complete Week 1 assignment slides with pod.

**Week 14 group and individual assignment slides should be completed on Google slides by 11:59 PM ET on Friday, December 4.**
* 15-minute video-meeting with Shelbi will be assigned and scheduled during one of these regular meeting times.

**Week 15:** (Tuesday, December 8 & Thursday, December 10)


**Week 16:** (Tuesday, December 15 & Thursday, December 17)

No class. Final exams for other classes.