

Introduction to Indigenous Studies

INDG 200 - fall 2022



Course details

Schedule: MW 8:35 am-9:55 am

Classroom: Stewart Biology Building N2/2

Professor: Yann Allard-Tremblay
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Office hours: Monday 10h-11h or by appointment.

Office location: Ferrier 464.

McGill University is on land which has long served as a site of meeting and exchange amongst Indigenous peoples, including the Haudenosaunee and Anishinabeg nations. We acknowledge and thank the diverse Indigenous people whose footsteps have marked this territory on which peoples of the world now gather.

L'Université McGill est sur un emplacement qui a longtemps servi de lieu de rencontre et d'échange entre les peuples autochtones, y compris les nations Haudenosaunee et Anishinabeg. Nous reconnaissons et remercions les divers peuples autochtones dont les pas ont marqué ce territoire sur lequel les peuples du monde entier se réunissent maintenant.

TA information: TBD

Official course description:

The focus is on Indigenous experience in Canada, but encourages comparative approaches. Introduction to the social, political, economic and cultural dimensions of Indigenous life in Canada.

Expanded course description:

This course aims to introduce the students to significant topics for Indigenous studies with a specific focus on the lands claimed by Canada. It addresses three questions in a broad, synthetic and partial—since introductory—manner: (1) Who is talking to us; (2) What are the relevant contexts; (3) What is the position of Indigenous studies and what are our roles as students of Indigenous studies? This course aims to raise some fundamental questions; clarify key concepts; cover key social; political, legal, economic and historical notions; and open up reflections on methodological and epistemological considerations related to the discipline; so as to provide a solid foundation for further engagement in Indigenous studies.

More specifically, the course will introduce the students to questions related to Indigenous ways of being, doing and knowing (lifeways). It will discuss the significance of settler colonialism and the various social, political, legal and economic ways, including a gendered perspective, in which it has manifested itself and still manifests itself. The course will also highlight the significance of focusing on Indigenous agency and perspectives and thus of centering Indigenous resurgence, revitalization, resistance and activism. Finally, the course will focus on Indigenous studies

themselves and our role as participants and students in this discipline and the significance of the concepts of decolonization and Indigenization in the pursuit of scholarly work.

Caveat: As an introductory course, it is not possible to cover all relevant topics and it is not possible to engage with the full complexity and diversity of Indigenous voices whether in Canada or globally. Even though we are speaking about Indigenous peoples, we should always remember the complexity and diversity masked by this unique term. It is then essential to always pay attention to missing and excluded voices. In the context of this course, though I seek to make space for Métis and Inuit perspectives, I have to recognize how the focus is primarily on First Nation peoples. There are overlaps but there are also specificities that should not be forgotten and that, in your future engagement in Indigenous studies, would need to be further appreciated. This similarly applies to Indigeneity at a global level.

Learning Outcomes

The objective of this course is to provide the students with a multidisciplinary foundation to approach contemporary Indigenous realities with an informed and critical perspective. It aims to prepare the students for further engagement with Indigenous studies. It also seeks to lead to the development of reflexive perspectives.

1. Foundational knowledge:

- The students will have acquired a better understanding of Indigenous perspectives on identity, ontology and epistemology.
- The students will have acquired a broad understanding of the political, legal, social and economic contexts relevant to Indigeneity in Canada.
- The students will have acquired a broad understanding of the dynamics, ideologies and policies of settler colonialism.
- The students will have acquired a broad understanding of ways in which Indigenous peoples enact their peoplehood, resist settler colonialism and transcend it.
- The students will have acquired a broad understanding of the position of Indigenous studies as a discipline.

2. Application:

- The students should develop an ability to apply the foundational knowledge acquired to understand and analyze relevant situations and cases.

3. Integration:

- The students should develop an ability to synthesize what they have learned by making autonomous connections between foundational knowledge, situations, cases, and with their own circumstances.

4. Human dimension and caring:

- The students should experience a diversity of Indigenous voices.
- The students should develop a reflexive awareness of the relationships in which they stand and of their responsibilities.
- The students should develop a reflexive awareness of how what they learn and engage with affects and/or transforms them.

Instructional Method and course format:

Class will take place in person and will mostly consist of lectures. The lectures and the assigned texts may be on the same topic, or they may address different aspects of the topic discussed for any given class. For some weeks, the course will involve videos and movies, in-class discussions, and active-learning activities. I will endeavour to have at least one guest speaker. When PowerPoints are used, they will also be posted to myCourses. Students are welcome to ask questions during lectures.

Students will be asked to provide the instructor with feedback through a mid-course evaluation.

Instructor-generated course materials (e.g., handouts, notes, summaries, exam questions) are protected by law and may not be copied or distributed in any form or in any medium without explicit permission of the instructor. Note that infringements of copyright can be subject to follow up by the University under the Code of Student Conduct and Disciplinary Procedures.

General guidelines and expectations:

- This should be an inclusive and welcoming learning environment.
 - All questions, posts and interventions should be respectful, thoughtful and care about the other students in the course.
 - This course addresses some difficult topics that may upset you or that may trigger some painful memories.
 - I cannot know in advance what will be a trigger for someone, but I can already note that there are texts and videos discussing racism, residential schools and violence, notably against women. Do not feel obliged to engage with triggering material. Send a message to the professor, the TA or have a someone you trust message them if you are uncomfortable and we will make an alternative content arrangement.
 - You can reach out for help.
 - You can take time to process something.
 - You can speak or write about it if needed.
 - This course may unsettle some held assumptions, oppose some strongly held views, and you may sometimes feel challenged.
 - Respectful disagreement should be presented in a manner appropriate to intellectual inquiry, in a manner that respects all those involved and at the appropriate time.
 - You can reach out to discuss some issues further.
 - You can take time to process something.
 - You should engage with other students, whose experience may be different, with care.

Communication plan: I respond to emails usually within 24 hours. If you email me very late at night, on weekends or during a holiday, I may respond only on the next working day. I use myCourses announcements to post weekly updates.

Course material:

- Most texts are available online and need to be accessed through the university proxy. Familiarize yourself on how to access library resources remotely.
 - Workshops on how to access library resources prepared by the McGill Library are available and you are invited to ask about them if needed.
- Some material for this course may have limited access. Make sure to access the material as early as possible to ensure timely access.

Evaluation:

All assignments are due on MyCourses. No paper copies will be accepted.

Check out the *FAQs for students using myCourses: Assignments*: https://mcgill.service-now.com/itportal?id=kb_article&sys_id=4aaf9d2fdb2fbf403e9b9696db961997

Texts must be written in Times New Roman. 12 points. Double-spaced.

Include references and footnotes in the word count. Exclude the bibliography from the word count.

Use the Chicago style for formatting the bibliography. Indicate references with the author-date method, e.g.: (Allard-Tremblay 2022, p. 1).

See: <https://libraryguides.mcgill.ca/citation/styles>

I strongly advise using Zotero to manage your sources and references: <https://www.zotero.org/>

See: <https://libraryguides.mcgill.ca/citation/zotero>

Final grades will not be ‘bumped up’ and you cannot complete other assignments for extra points.

Detailed specifications are provided for each assignment, detailing explicitly the variety of ways in which grades can be earned. Students need to precisely follow the specifications provided. Concrete descriptors for each level of performance are provided and map the achievement of learning outcomes. Each level of performance is associated with a number of points to be earned. In clearly specifying the assignments that need to be completed and what needs to be done to receive a given number of points, this method seeks to reduce the amount of stress associated with assignments. This method also ensures that learning outcomes that are relevant for Indigenous Studies, but which are difficult to situate on a scale of grades, can be included. This approach to assignments is informed by ‘specifications grading’:

<https://mcgill.on.worldcat.org/oclc/940501604>

The detailed specifications are found at the end of this syllabus. They may be revised for valid reasons, following the University Student Assessment Policy.

A three-credit course requires 135 hours of work, including lectures, reading and assignment completion.

Assignments and weight	Short description	Deadline
Critical summaries of assigned texts/reading responses: 20%	8 critical summaries of 200-250 words	To be submitted by Friday 9pm of the week for which the texts are assigned.
Positionality statement: 20%	1000-1100 words positionality statement answering three questions and incorporating elements from assigned texts	28 October at 9pm
Visual Representation Assignment: 15%	Photo of an Indigenous representation; 800-850 words to define 4 concepts and analyze the representation	9 November 9pm
Creative contribution or learning journal or entry in a learning journal: 5%	Creative contribution and description of 100-150 words <i>or</i> 500-550 words reflective essay	2 December 9pm
Decolonization assignment: 10%	Mindmap covering 3 areas in which decolonization or reconciliation can be pursued to be presented in class	5 December 8am
Final exam: 30%	Multiple choice, short answer questions, and essay questions	TBD

Policy for late assignments:

Summaries of texts will not be accepted after the deadline.

The deadlines for the decolonization assignment is firm and a penalty of 5% per day will be applied immediately for late assignments. This is because assignments submitted after the deadline are considered unfairly advantaged due to in-class presentations.

Otherwise, late assignments will receive no feedback, but they will not be penalized if submitted less than 48 hours after the deadline. After 48 hours, late submission will be penalized by 5% per day. Extensions need to be asked in advance, you only need to email the professor or the TA to discuss your situation. Major extensions beyond a few days need to be supported with valid and strong enough reasons (illness, family emergency, etc.).

Language of Submission:

“In accord with McGill University’s [Charter of Student Rights](#), students in this course have the right to submit in English or in French written work that is to be graded. This does not apply to courses in which acquiring proficiency in a language is one of the objectives.” (Approved by Senate on 21 January 2009)

« Conformément à [la Charte des droits de l’étudiant](#) de l’Université McGill, chaque étudiant a le droit de soumettre en français ou en anglais tout travail écrit devant être noté, sauf dans le cas des cours dont l’un des objets est la maîtrise d’une langue. » (Énoncé approuvé par le Sénat le 21 janvier 2009)

Academic Integrity:

If you feel unable to complete an assignment, reach out for help instead of seeing plagiarism as a solution.

“McGill University values academic integrity. Therefore, all students must understand the meaning and consequences of cheating, plagiarism and other academic offences under the [Code of Student Conduct and Disciplinary Procedures](#).” (Approved by Senate on 29 January 2003) (See McGill’s [guide to academic honesty](#) for more information.)

« L'université McGill attache une haute importance à l'honnêteté académique. Il incombe par conséquent à tous les étudiants de comprendre ce que l'on entend par tricherie, plagiat et autres infractions académiques, ainsi que les conséquences que peuvent avoir de telles actions, selon le [Code de conduite de l'étudiant et procédures disciplinaires](#). » (Énoncé approuvé par le Sénat le 29 janvier 2003) (pour de plus amples renseignements, veuillez consulter le [guide pour l'honnêteté académique de McGill](#).)

Disability and accessibility:

The Office for Students With Disabilities (<https://www.mcgill.ca/osd/>) works with students who have documented disabilities, mental health issues, chronic health conditions, or other impairments. Students with any accessibility considerations are advised to communicate with the instructor and contact the OSD for information regarding its services and resources.

Other student resources:

- For all physical and mental health services there is the new Student Wellness Hub (<https://www.mcgill.ca/wellness-hub/>).
- If you or someone close to you has been impacted by sexual violence, the Office for Sexual Violence Response, Support and Education (OSVRSE) (<https://mcgill.ca/osvrse/>) is here to help, offering services like drop-in hours, connection to resources, and reporting support.
- Scholarships and Student Aid (<https://www.mcgill.ca/studentaid/>) will help you find all the resources and advice you need to help pay for university, from step-by-step guides on how to apply for funding to information on how to budget effectively.
- First Peoples' House (<https://www.mcgill.ca/fph/>) supports McGill Indigenous students by providing a series of academic, community, and cultural based supports.
- McGill's Indigenous Studies librarians can support you in navigating and accessing information and resources relevant to the field of Indigenous Studies. Contact Nikki Tummon (nikki.tummon@mcgill.ca).

As the instructor of this course I endeavor to provide an inclusive learning environment. However, if you experience barriers to learning in this course, do not hesitate to discuss them with me and the [Office for Students with Disabilities](#), 514-398-6009

Course calendar

In the event of extraordinary circumstances beyond the University's control, the content and/or evaluation scheme in this course is subject to change.

Texts assigned may be changed.

Warning: some of the texts assigned contain problematic views, statements and words and discuss dehumanizing realities that have had and that still have serious and real consequences on the lived experience of many Indigenous persons. None of these texts are chosen lightly and they are incorporated because they are judged key to the learning outcomes of this course. Nevertheless, we need to approach these issues carefully and care about one another. For instance, although some problematic terms may be present in a text, there is no need to reproduce these terms directly during lectures, discussions, on MyCourses or in assignments.

Required readings or videos to watch are indicated in green.

Suggested readings and videos in purple.

UNDERSTANDING THIS COURSE AND GETTING STARTED	31 August: Overview of the syllabus and introduction to the course Getting the names right	Syllabus Chelsea Vowel. 2016. <i>Indigenous Writes: A Guide to First Nation, Métis & Inuit Issues in Canada</i> . Winnipeg: Highwater Press. Chapters 1-2, pp. 7-22. https://mcgill.on.worldcat.org/oclc/1035317932
WHO ARE INDIGENOUS PEOPLES?	7 September: Stories and peoplehood	Dickason, Olive Patricia, and William Newbigging. 2019. <i>Indigenous Peoples Within Canada : A Concise History</i> . Fourth ed. Don Mills, Ontario, Canada: Oxford University Press: chapter 1 “Origin Stories” p. 1-18. https://mcgill.on.worldcat.org/oclc/1035317962 Brian Maracle. 2010. “Contributor’s note” and “The First Words” in Cardinal, T. <i>Our story: Aboriginal voices on Canada's past</i> . Toronto: Anchor Canada: pp. 13-31. https://mcgill.on.worldcat.org/oclc/821221143 Moe Clark. 2014. “Oh Crow! Of Crow!” in <i>Lands of Trickster</i> . Montréal: Possibles Editions: 81-94.
	12 September: Questions of identities	Weaver, Hilary N. “Indigenous Identity: What Is It and Who Really Has It?” <i>The American Indian Quarterly</i> 25, no. 2 (2001): 240–55. https://doi.org/10.1353/aiq.2001.0030 Alfred, T. G. R. and Corntassel, J. 2005. “Being Indigenous: Resurgences against Contemporary Colonialism”.

		<p><i>Government and Opposition</i> 40 (4), 597-614. https://onlinelibrary.wiley.com/doi/10.1111/j.1477-7053.2005.00166.x</p> <p>James Frideres. 2008. "Aboriginal Identity in the Canadian Context". <i>The Canadian Journal of Native Studies</i> XXVIII, 2: 313-342. Until The Revival of Aboriginal Identity, page 327 https://proxy.library.mcgill.ca/login?url=https://search-proquest-com.proxy3.library.mcgill.ca/docview/218083937?accountid=12339</p>
SETTLER COLONIALISM AND THE LOGIC OF ELIMINATION	14 September: Settler colonialism as a structure	<p>Patrick Wolfe. 2006. "Settler colonialism and the elimination of the native", <i>Journal of Genocide Research</i>, 8:4, 387-409, DOI: 10.1080/14623520601056240</p>
WHAT CHARACTERIZE WESTERN AND INDIGENOUS ONTOLOGIES?	19 September Eurocentric worldviews	<p>Leroy Little Bear. 2000. "Jagged worldviews colliding" in Marie Battiste (ed.), <i>Reclaiming Indigenous Voice and Vision</i>. Vancouver: UBC Press: Chapter 5, pp. 77-85. https://mcgill.on.worldcat.org/oclc/43282269</p>
	21 September: Indigenous worldviews	<p>Oren Lyons on the Indigenous View of the World: https://youtu.be/kbwSwUMNyPU</p> <p>John Mohawk and José Barreiro (ed.). 2010. <i>Thinking in Indian: A John Mohawk Reader</i>. Golden, Colorado: Fulcrum: pp. 3-13. https://mcgill.on.worldcat.org/oclc/601127488</p> <p>Sioui, Georges E. 1992. <i>For an Amerindian Autohistory: An Essay on the Foundations of a Social Ethic</i>. Montréal, Que.: McGill-Queen's University Press: Chapter 2, pp. 8-19. https://mcgill.on.worldcat.org/oclc/243587256</p> <p>James (Sakej) Youngblood Henderson. 2000. "Ayukpachi: Empowering Aboriginal Thought" in Marie Battiste, (ed.), <i>Reclaiming Indigenous Voice and Vision</i>. Vancouver: University of Vancouver Press: pp. 248-278 https://mcgill.on.worldcat.org/oclc/43282269</p>
HOW DO INDIGENOUS ONTOLOGIES	26 September: Relationships and responsibilities	<p>Kimmerer, Robin Wall. 2013. <i>Braiding Sweetgrass</i>. Minneapolis: Milkweed Editions: pp. 175-201, 341-347, 128-140. https://mcgill.on.worldcat.org/oclc/829743464</p>

<p>AND KNOWLEDGES RELATE?</p>		<p>Goeman, Mishuana. 2015. "Land as life: Unsettling the logics of containment" in Stephanie Nohelani Teves, Andrea Smith, and Michelle Raheja (eds), <i>Native Studies Keywords</i>. Tucson: University of Arizona Press: pp. 71-89. https://mcgill.on.worldcat.org/oclc/907618380</p>
	<p>28 September: Learning from the land</p>	<p>Leanne Betasamosake Simpson. 2014. "Land as pedagogy: Nishnaabeg intelligence and rebellious transformation". <i>Decolonization: Indigeneity, Education & Society</i>, Vol. 3, No. 3: pp. 1-25. https://jps.library.utoronto.ca/index.php/des/article/view/22170/17985</p> <p>Jackie Price. 2008. "Living Inuit Governance in Nunavut". In Ed. Leanne Betasamosake Simpson. <i>Lighting the Eighth Fire: The Liberation, Resurgence, and Protection of Indigenous Nations</i>. Winnipeg: ARP Books: pp. 127-138. https://mcgill.on.worldcat.org/oclc/243916434</p>
<p>HOW DOES SETTLER COLONIALISM MANIFESTS ITSELF IN THE CANADIAN CONTEXT?</p>	<p>3 October: Ideologies of oppression: race, progress, and exploitation</p>	<p>Emma LaRocque. 2010. <i>When the other is me: Native resistance discourse, 1850-1990</i>. Winnipeg: University of Manitoba Press: Chapter 2: Dehumanization in Text, pp. 37-58. https://mcgill.on.worldcat.org/oclc/836874581</p> <p>Wolfe, Patrick. 2016. <i>Traces of history: Elementary structures of race</i>. London: Verso. Introduction pp.1-30 https://books.google.ca/books?id=sOKVBQAAQBAJ&lpg=PP1&hl=fr&pg=PT7#v=onepage&q&f=false https://mcgill.on.worldcat.org/oclc/897399384</p>
	<p>5 October: The claimed sovereignty of the state, policies of assimilation and extermination</p>	<p>Truth and Reconciliation Commission of Canada. 2015. <i>Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada</i>. Chapter: The history, pp. 37-133. https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Executive_Summary_English_Web.pdf</p>
	<p>13 October MEAK UP DAY THURSDAY: The Indian Act</p>	<p>Chelsea Vowel. 2016. <i>Indigenous Writes; A Guide to First Nation, Métis & Inuit Issues in Canada</i>. Winnipeg: Highwater Press. Chapters 3-5, 22, 20-21. https://mcgill.on.worldcat.org/oclc/1035317932</p> <p>The Indian Act Explained: https://youtu.be/OhBrq7Ez-rQ</p>

		<p>Joseph, Bob. 2018. <i>21 Things You May Not Know About the Indian Act : Helping Canadians Make Reconciliation with Indigenous Peoples a Reality</i>. Los Gatos: Smashwords Edition. https://mcgill.on.worldcat.org/oclc/1034986351</p> <p>Bonita Lawrence. 2003. "Gender, Race, and the Regulation of Native Identity in Canada and the United States: An Overview" <i>Hypatia</i> Volume 18, Number 2: pp. 3-31. https://onlinelibrary.wiley.com/doi/full/10.1111/j.1527-2001.2003.tb00799.x</p>
WHAT IS EUROCENTRISM? HOW CAN WE SITUATE INDIGENOUS STUDIES AND HOW SHOULD WE UNDERSTAND OUR POSITIONS WITHIN INDIGENOUS STUDIES?	17 October: Eurocentric knowledges and Indigenous Studies: objectivity, neutrality and research as resistance	<p>Emma LaRocque. 2015. "'Resist No Longer' Reflections on Resistance Writing and Teaching" in In ed. Elaine Coburn. <i>More Will Sing Their Way to Freedom; Indigenous Resistance and Resurgence</i>. Winnipeg: Fernwood Publishing: Pp. 5-23. https://mcgill.on.worldcat.org/oclc/909975247</p> <p>Kimmerer, Robin Wall. 2013. <i>Braiding Sweetgrass</i>. Minneapolis: Milkweed Editions: Mishkos Kenomagwen: The Teachings of Grass, pp. 156-166. https://mcgill.on.worldcat.org/oclc/829743464</p> <p>Rebecca Thomas. <i>Etuaptmumk: Two-Eyed Seeing</i>. TEDxNSCCWaterfront. https://youtu.be/bA9EwcFbVfg</p>
	19 October: Situating ourselves	<p>Kovach, Margaret. 2009. <i>Indigenous Methodologies: Characteristics, Conversations and Contexts</i>. Toronto: University of Toronto Press: Chapter 6: Situating Self, Culture, and Purpose in Indigenous Inquiry, pp. 109-120. https://mcgill.on.worldcat.org/oclc/875280091</p> <p>Ruth Koleszar-Green. 2018. "What is a Guest? What is a Settler?" <i>Cultural and Pedagogical Inquiry</i>, Fall 2018, 10(2): pp.166-177. https://journals.library.ualberta.ca/cpi/index.php/cpi/article/view/29452/21463</p>
HOW DOES SETTLER COLONIALISM MANIFESTS ITSELF IN THE	24 October: Invisibilisation, authenticity, systemic racism and discrimination	<p>Paul Chaat Smith. 2009. <i>Everything you know about Indians is wrong</i>. Minneapolis: University of Minnesota Press: pp. 9-27. https://mcgill.on.worldcat.org/oclc/277201109</p> <p>Chelsea Vowel. 2016. <i>Indigenous Writes; A Guide to First Nation, Métis & Inuit Issues in Canada</i>. Winnipeg: Highwater</p>

<p>CANADIAN CONTEXT?</p>		<p>Press. Chap 7-8, 13-19. https://mcgill.on.worldcat.org/oclc/1035317932</p> <p>Commission d'enquête sur les relations entre les Autochtones et certains services publics. 2019. <i>Summary Report</i>. Section 2.1 pp. 11-15. https://www.cerp.gouv.qc.ca/fileadmin/Fichiers_clients/Rapport/Summary_report.pdf</p> <p>Richard Desjardins and Robert Monderie. 2012. <i>The Invisible Nation</i>. Montreal: National Film Board of Canada. https://mcgill.on.worldcat.org/oclc/820118466</p> <p>Tasha Hubbard. 2004. <i>Two Worlds Colliding</i>. Montréal: National Film Board of Canada, 2011. https://mcgill.on.worldcat.org/oclc/790210176</p>
<p>HOW DO INDIGENOUS PEOPLES ENACT THEIR SOVEREIGNTY AND SELF- DETERMINATION ?</p>	<p>26 October:</p> <p>(1) Visual sovereignty</p> <p>(2) Resilience, resurgence and revitalization</p>	<p>Jennifer Adese. 2015. "Behaving unexpectedly in expected places; first nations artists and the embodiment of visual sovereignty". In ed. Elaine Coburn. <i>More Will Sing Their Way to Freedom; Indigenous Resistance and Resurgence</i>. Winnipeg: Fernwood Publishing. pp. 129-149 https://mcgill.on.worldcat.org/oclc/909975247</p> <p>Jeff Corntassel. 2012. "Re-envisioning resurgence: Indigenous pathways to decolonization and sustainable self-determination". <i>Decolonization: Indigeneity, Education & Society</i> 1(1): pp. 86-101. https://jps.library.utoronto.ca/index.php/des/article/view/18627/15550</p> <p>This text can be summarized until November 4.</p> <p>Jeff Corntassel et. al. 2018. <i>Everyday Acts of Resurgence: People, Places, Practices</i>. Olympia: Daykeeper Press.</p> <p>Laura Hall. 2008. "The Environment of Indigenous Economies: Honouring the Three Sisters and Recentering Haudenosaunee Ways of Life." In Ed. Leanne Betasamosake Simpson. <i>Lighting the Eighth Fire: The Liberation, Resurgence, and Protection of Indigenous Nations</i>. Winnipeg: ARP Books: pp 149-160. https://mcgill.on.worldcat.org/oclc/243916434</p> <p>Brock Pitawanakwat. 2008. "Bimaadziwin Oodenaag: A Pathway to Urban Nishnaabe Resurgence". In Ed. Leanne</p>

		<p>Betasamosake Simpson. <i>Lighting the Eighth Fire: The Liberation, Resurgence, and Protection of Indigenous Nations</i>. Winnipeg: ARP Books: pp. 161-173. https://mcgill.on.worldcat.org/oclc/243916434</p>
	<p>31 October: Indigenous sovereignty and sui generis authority</p>	<p>Heidi Kiiwetinepinesiik Stark, “Nenabozho’s Smartberries: Rethinking Tribal Sovereignty and Accountability,” <i>Michigan State University Law Review</i> (2013): 339-354. https://www.uvic.ca/socialsciences/politicalscience/assets/docs/faculty/stark/msu-law-review-nenabozhos-smartberries.pdf</p> <p>Michelle H. Raheja. 2015. “Visual Sovereignty” in Stephanie Nohelani Teves, Andrea Smith, and Michelle Raheja (eds), <i>Native Studies Keywords</i>. Tucson: University of Arizona Press: pp. 25-34. https://mcgill.on.worldcat.org/oclc/907618380</p>
<p>HOW IS A GENDER LENS ESSENTIAL TO DECOLONIZATION AND HOW TO TAKE MORE ACCOUNT OF INDIGENOUS FEMINISM?</p>	<p>2 November: Gender discrimination</p>	<p>Shelbi Nahwilet Meissner and Kyle Whyte. 2018. “Theorizing Indigeneity, Gender, and Settler Colonialism” in Taylor, Paul C, Linda Alcoff, and Luve Anderson, eds. <i>The Routledge Companion to Philosophy of Race</i>. New York: Routledge: pp. 152-167. https://mcgill.on.worldcat.org/oclc/1004973227</p> <p>Reclaiming Power and Place: Executive Summary of the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls. 2019. Pp. 1-8, 9-52. https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Executive_Summary.pdf</p> <p>Ladner, Kiera L. 2008. "Gendering Decolonization, Decolonizing Gender." <i>Australian Indigenous Law Review</i> 13(1): 62-77. https://heinonline.org/HOL/P?h=hein.journals/austindlr13&i=72&a=eW9ya3UuY2E</p>
	<p>7 November: Indigenous Feminisms</p>	<p>Green, Joyce. 2017. “Taking More Account of Indigenous Feminism.” In Joyce Green (ed.), <i>Making Space for Indigenous Feminism</i>. Halifax and Winnipeg: Fernwood Press: pp. 1-20. https://mcgill.on.worldcat.org/oclc/987578739</p> <p>Coburn, Elaine, and Emma LaRocque. “Gender and Sexuality: Indigenous Feminist Perspectives.” In The</p>

		<p>Palgrave Handbook of Gender, Sexuality, and Canadian Politics, edited by Manon Tremblay and Joanna Everitt, 101–19. Cham: Springer International Publishing, 2020. https://doi.org/10.1007/978-3-030-49240-3_6.</p> <p>Arvin, Maile, Eve Tuck, and Angie Morrill. “Decolonizing Feminism: Challenging Connections between Settler Colonialism and Heteropatriarchy.” <i>Feminist Formations</i> 25, no. 1 (2013): 8–34. https://doi.org/10.1353/ff.2013.0006.</p> <p>Anderson, Kim, Maria Campbell, and Christi Belcourt, eds. 2018. <i>Keetsahnak: Our Missing and Murdered Indigenous Sisters</i>. Edmonton: University of Alberta Press. https://mcgill.on.worldcat.org/oclc/1039402850</p> <p>Kim Anderson. 2000. <i>A Recognition of Being: Reconstructing Native Womanhood</i>. Toronto: Sumach Press. https://mcgill.on.worldcat.org/oclc/953023548</p> <p>Innes, Robert Alexander, and Kim Anderson. 2015. <i>Indigenous Men and Masculinities : Legacies, Identities, Regeneration</i>. Winnipeg: University of Manitoba Press. https://mcgill.on.worldcat.org/oclc/939262010</p> <p>Maracle, Lee. 1996. <i>I Am Woman : A Native Perspective on Sociology and Feminism</i>. Vancouver, British Columbia: Press Gang. https://mcgill.on.worldcat.org/oclc/35283652</p> <p>Monture, Patricia A, and Mary Ellen Turpel. 1995. <i>Thunder in My Soul : A Mohawk Woman Speaks</i>. Halifax, Nova Scotia: Fernwood Publishing. https://mcgill.on.worldcat.org/oclc/34480382</p>
VISUAL SOVEREIGNTY	9 November: Guest lecture TBD	Consult the class forum about the visual representations.
HOW DO INDIGENOUS PEOPLES ENACT THEIR SOVEREIGNTY AND SELF-DETERMINATION ?	14 November: Indigenous resistance and activism: protecting not protesting	<p>Jacob Ostaman (Kitchenuhmaykoosib Inninuwag) and Leanne Betasamosake Simpson. 2010. ““We’re Protecting, not protesting”” in eds. Leanne Betasamosake Simpson and Kiera L. Ladner. <i>This is an Honour Song; Twenty Years since the Blockades</i>. Winnipeg: ARP books. p. 223-227. https://mcgill.on.worldcat.org/oclc/541668348</p> <p>Paula Sherman and Leanne Betasamosake Simpson. 2010. “Protecting our Lands” in eds. Leanne Betasamosake</p>

		<p>Simpson and Kiera L. Ladner. <i>This is an Honour Song; Twenty Years since the Blockades</i>. Winnipeg: ARP books. 229-234 https://mcgill.on.worldcat.org/oclc/541668348</p> <p>Glen Coulthard. 2014. “#Idlenomore in Historial Context” in Kino-nda-niimi Collective,. <i>The winter we danced: Voices from the past, the future, and the Idle No More movement</i>. Winnipeg : ARP Books. 32-37</p> <p>Hayden King. 2014. “Ghosts of Indigenous Activism Past, Present, Future: #IdleNoMore’s Transformative Potential” in Kino-nda-niimi Collective,. <i>The winter we danced: Voices from the past, the future, and the Idle No More movement</i>. Winnipeg : ARP Books. p. 79-81, 83</p> <p>Jessica Gordon and The Founders of Idle No More. 2014. “The Idle No More Manifesto” in Kino-nda-niimi Collective,. <i>The winter we danced: Voices from the past, the future, and the Idle No More movement</i>. Winnipeg : ARP Books. p. 71, 73</p> <p>Kelly Aguirre. 2015. “Telling Stories; Idle no more, indigenous resurgence and political theory”. In ed. Elaine Coburn. <i>More Will Sing Their Way to Freedom; Indigenous Resistance and Resurgence</i>. Winnipeg: Fernwood Publishing: pp 184-207. https://mcgill.on.worldcat.org/oclc/909975247</p> <p>Allard-Tremblay, Yann. “Braiding Liberation Discourses: Dialectical, Civic and Disjunctive Views about Resistance and Violence.” <i>Canadian Journal of Political Science</i>, May 10, 2022, 1–20. https://doi.org/10.1017/S0008423922000191</p>
	<p>16 November The UNDRIP and Free, Prior and Informed Consent</p>	<p>United Nations Declaration on the Rights of Indigenous Peoples: https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf</p>
<p>FILMS OF RESISTANCE, ACTIVISM AND RESURGENCE</p>	<p>21 November: Kanehsatake : 270 years of resistance and Invasion</p>	<p>Richard J.F. Day. 2010. “Angry Indians, Settler Guilt, and the Challenges of Decolonization and Resurgence” in eds. Leanne Betasamosake Simpson and Kiera L. Ladner. <i>This is an Honour Song; Twenty Years since the Blockades</i>. Winnipeg: ARP books. p. 261-269 https://mcgill.on.worldcat.org/oclc/541668348</p>

		<p>The movies will be shown in class, but can also be found through the library and online: https://mcgill.on.worldcat.org/oclc/1101010571 and https://youtu.be/D3R5Uy5O_Ds</p>
	<p>23 November: Kanehsatake : 270 years of resistance and Invasion</p>	<p>Awake: A Dream for Standing Rock. http://awakethefilm.org/watch.php</p> <p>OR</p> <p>Angry Inuk https://mcgill.on.worldcat.org/oclc/981114036</p>
<p>HOW TO DECOLONIZE POLITICAL RELATIONSHIPS?</p>	<p>28 November: Treaty relationships</p>	<p>Michael Asch. 2014. <i>On Being Here to Stay: treaties and Aboriginal rights in Canada</i>. Toronto: University of Toronto Press. Chapter 5, pp. 73-99. Chapter 2, pp. 10-33. https://mcgill.on.worldcat.org/oclc/871544947</p> <p>Chelsea Vowel. 2016. <i>Indigenous Writes; A Guide to First Nation, Métis & Inuit Issues in Canada</i>. Winnipeg: Highwater Press. Chap 26-28. https://mcgill.on.worldcat.org/oclc/1035317932</p>
	<p>30 November: #LandBack</p>	<p>Nickita Longman, Emily Riddle, Alex Wilson, and Saima Desai. (2020) “‘Land Back’ is more than the sum of its parts; Letter from the Land Back editorial” <i>Briarpatch</i>, (September/October). https://briarpatchmagazine.com/articles/view/land-back-is-more-than-the-sum-of-its-parts</p> <p>Riley Yesno and Xicotencatl Maher Lopez. (2020) “Four case studies of Land Back in action” <i>Briarpatch</i>, (September/October). https://briarpatchmagazine.com/articles/view/four-case-studies-land-back-in-action</p> <p>Yellowhead Institute. Land Back : A Yellowhead Institute Red Paper (2019) pp. 47-65 https://redpaper.yellowheadinstitute.org/wp-content/uploads/2019/10/red-paper-report-final.pdf</p>
<p>HOW TO CONTRIBUTE TO DECOLONIZATION?</p>	<p>5 December: Class presentations</p>	

Specification for the assignments:

Critical summaries of assigned texts/reading responses: 5 points each / 20%

These assignments serve the *foundational knowledge* and *integration* learning objectives and act as formative assessments to ensure accurate understanding and preparation for the final exam. You are asked to produce 8 critical summaries for 8 different weeks (maximum 1 summary per week). The summaries must be submitted by Friday 9pm of the relevant week. Late summaries will not be accepted.

You need to summarize and critically engage with one of the assigned texts (not movie or video) for the corresponding week. When more than one text is assigned, you only need to summarize one. When multiple chapters from a same source are assigned, you can respond to either one chapter or all of them.

Summaries must be 200-250 words long. About 2/3 of the summary should succinctly specify which text is being summarized and present the central arguments of the texts in your own words.

The summary part can be awarded up to 3 points:

- Accurate and precise summaries that demonstrate understanding of the text will receive 3 points;
- summaries that lack some accuracy and/or precision and/or that demonstrate some lack of understanding of the text will receive 2 points;
- summaries that lack significant accuracy and/or precision and/or that demonstrate important lack of understanding of the text will receive 1 point;
- inaccurate and imprecise summaries that do not demonstrate understanding of the text will receive 0 point.

Summaries that receive less than 2 points cannot receive more points.

About 1/3 of the summary should offer a critical perspective by either:

- discussing the significance of the text;
- assessing the central argument;
- raising questions that would need to be addressed;
- or specifying what the text helps to illuminate beyond what it is already about.

The critical part can be awarded up to 2 points:

- sound and valid critical perspectives will receive 2 points;
- critical perspectives that do not fully match the assigned text will receive 1 point;
- unsound and invalid critical perspectives will receive 0.

Texts must be clearly written and be grammatically sound.

- Up to 2 points may be deducted for texts that lack clarity or with significant grammatical problems.
- Up to 2 points may be deducted for not following the directives.

Positionality statement: 28 points / 20%

This is primarily a summative assessment concerned with the *integration* and *human dimension and caring* learning objectives.

This statement must be submitted on the 28th of October at 9pm.

It should be at least 1000 words long and not exceed 1100 words. It should form a continuous text, but does not need to include a formal introduction or conclusion

You receive 15 points for answering the three following questions (5 points per question). To receive the points, your text needs to be clearly written, well-structured and answer the questions asked in ways that demonstrate an accurate understanding of the course material. For each question, a text that lacks clarity and/or structure and/or that demonstrates a lack of understanding of the question in the context of the course will receive 2.5 points. For each question, a text that fails to address the question and that demonstrates a misunderstanding of the question in the context of the course will receive 0 point.

- Who are you? Elements that may be discussed include:
 - What is your story?
 - What defines your identity?
 - Who are your relations?
 - How do you see the world and why?
 - How do you relate to Indigeneity?
- What is your motivation? Elements to discuss include:
 - Why are you taking this course?
 - What do you expect to achieve as a student?
 - Do you see yourself as accountable for your choices?
- What are your responsibilities? Elements to discuss include:
 - What does it mean for you to engage respectfully with Indigenous knowledges and peoples?
 - What does it mean for you to be in relationship with Indigenous peoples and Indigenous knowledges and is it informing your choices?
 - What are your responsibilities as a student of Indigenous Studies?

You receive 5 points for including relevant references and quotes to the text by Margaret Kovach assigned for 19 October. References and quotes are considered relevant when they help you make sense of and contextualize the questions you are asked to answer and explain the practice of positioning oneself. Texts that only superficially engage with Kovach's text will receive 2.5 points. Texts that do not or wrongly engage with Kovach's text will receive 0 point.

You receive 5 points for including relevant references and quotes to the text by Ruth Koleszar-Green assigned for 19 October. References and quotes are considered relevant when they introduce the key concepts explained by Koleszar-Green in ways that help you answer the questions. Texts that only superficially introduce those concepts and do not apply them entirely correctly in answering the questions will receive 2.5. Texts that do not or wrongly engage with Koleszar-Green's text will receive 0 point.

- The text should not include long/bloc quotations.
- Use the Chicago style for formatting the references and bibliography. Indicate references with the author-date method, e.g.: (Allard-Tremblay 2020, p. 1). See: <https://libraryguides.mcgill.ca/citation/styles>
- Include a separate bibliography.
- 3 points will be awarded for proper formatting of the references and bibliography. 2 points will be awarded for formatting of the references and bibliography that require minor adjustments. 1 point will be awarded for formatting of the references and bibliography that require important adjustments. 0 point will be awarded for formatting of the references and bibliography that do not respect the directives.
- Up to 3 points may be deducted for texts with significant grammatical problems.

Visual Representation Assignment: 38 points / 15%

This is a formative assessment that serves the *foundational knowledge* and *application* learning objectives.

This assignment must be submitted before 9 November 8am. Assignments submitted after that deadline will be considered unfairly advantaged due to in-class presentations and will be penalized by 5 points.

You are asked to identify a representation of Indigenous peoples anywhere in public in Montréal or anywhere else in Canada or the United States you may currently be located and to take a photo. You are asked to submit this photo on the appropriate forum on MyCourses before class, with a short explanation about where you took the photo and what it represents.

- 5 points will be awarded for completing this part of the assignment.

The assignment also consists in a text of 800-850 words:

- It must form a continuous text, but need not include a formal introduction and conclusion.
- It must offer a short description of the representation, explaining where the photo was taken and what it consists of.
- It must offer an analysis of the representation making use of the following concepts, when relevant: (1) settler colonialism, (2) visual imperialism and (3) visual sovereignty, and (4) invisibilization.

- Define these concepts in your own words, making reference to appropriate texts seen in the course. The text should not include long/bloc quotations.
- 5 points will be awarded for each accurate definition in your own words with proper references that demonstrates a sound understanding of how these concepts relate; 2.5 points will be awarded to a definition that lacks accuracy and/or that demonstrates incomplete understanding of the concept or of how it relates to the other concepts and/or that is insufficiently explained in your own words. 0 point will be awarded to an inaccurate definition that demonstrates a misunderstanding of the concept and of how it relates to the other concepts and/or that fails to make reference to sources or that is not explained in your own words.
- You can use bold text to single out the definitions.
- The analysis can consider the following questions (not all these questions may be applicable):
 - Is it a racist representation and why?
 - Does it contribute to the invisibilisation of Indigenous peoples and why?
 - Does it consolidate stereotypes? Why?
 - Is this visual representation under the control of Indigenous peoples?
 - Does it unsettle expectations? Why?
- 10 points will be awarded for a sound and valid analysis that accurately applies the concepts to the case. 7.5 points will be awarded for an analysis that makes an incomplete or question begging case or that applies the concepts with some inaccuracy. 5 points will be awarded for an analysis that remains superficial and/or that makes mistakes in applying the concepts. 0 point will be awarded for an unsound analysis that inaccurately applies the concepts and that do not reference sources.

- You can also include references to relevant sources, i.e.: peer-reviewed journals and books, encyclopedia, or news articles, not assigned in the course
- Use the Chicago style for formatting the references and bibliography. Indicate references with the author-date method, e.g.: (Allard-Tremblay 2020, p. 1). See: <https://libraryguides.mcgill.ca/citation/styles>
- Include a separate bibliography.
- 3 points will be awarded for proper formatting of the references and bibliography. 2 points will be awarded for formatting of the references and bibliography that require minor adjustments. 1 point will be awarded for formatting of the references and bibliography that require important adjustments. 0 point will be awarded for formatting of the references and bibliography that do not respect the directives.
- Texts must be clearly written and be grammatically sound. Up to 2 points may be deducted for texts that lack clarity or with significant grammatical problems.

Creative contribution or learning journal or entry in a learning journal: 5 points / 5%

This is a summative assessment concerned with the *Human dimension and caring* learning objective.

This should be submitted by 2 December 9pm.

You are asked to reflect on how what you have learned and what you have engaged with has affected you and/or transformed you. You are asked to reflect on your emotional responses to this material.

You can either:

- produce something creative that is inspired by your emotional responses and reflections
This can take the form of:
 - a poem
 - a drawing
 - a song
 - a short story
 - a recording of spoken words
 - other creative expressions
- include a short description of 100-150 words of the ways your contribution relates to how you have been affected or transformed.
- produce a reflective essay concerned with how what you learn and engage with affects and/or transforms you. If you are unfamiliar with reflective essay, you can consult this online resource: <https://writeonline.ca/reflective-essay.php?content=intro>
 - This must:
 - Be at least 500 words long and no more than 550 words long
 - Elements to be written about include but are not limited to:
 - Topics, readings or discussions that have really changed your ways of looking at things;
 - Topics, readings or discussions that have transformed how you feel about things;
 - Topics, readings or discussions that have solidified some of your beliefs or commitments or that have changed them;
 - Relationships and responsibilities, you are now more aware of.

5 points will be awarded for completing the assignment fully and carefully. 2.5 points will be awarded to assignments with elements missing, issues with the presentation or with the clarity

and/or quality of the text. 0 point will be awarded for assignment that do not respect the directives.

Decolonization assignment: 20 points / 10%

This is a summative assessment concerned with the *integration* learning objective.

This must be submitted for 5 December 8am. Assignments submitted after that time will be considered unfairly advantaged due to in-class presentations and will be penalized by 5 points.

This can be done individually or in groups of up to 8 students.

- If you produce this in team, each student must upload the same file on MyCourses, indicating with the document uploaded the name of all the team members.
- Each student will receive the same grade: this will be a group grade.

You must produce a mind map that illustrates how you can pursue decolonization and reconciliation in your own context (future employment, personal life, here at McGill, in Montréal, etc.)

- This can be produced by hand or made with a software
- Use illustrations and different colors to organize the ideas on the mind map
 - 5 points will be awarded for producing a complete mind map. 2.5 points will be awarded for basic visual organizations of ideas. 0 point will be awarded for assignments that are not mind maps.
- Organize the mind map following three levels: areas of decolonization and reconciliation, contexts of action, and concrete actions:
 - include at least three areas in which decolonization and reconciliation can be pursued. This requires thinking about ways to undermine or transcend the context and the dynamics of settler colonialism: e.g., politically, economically, culturally, environmentally, epistemically, etc.
 - specify the contexts of your actions: e.g., future employment, personal life, here at McGill, in Montréal, etc.
 - indicate concrete and specific actions you can carry out for each area and context, not only societal objectives.
- 5 points will be awarded per area if relevant concrete and specific actions that connect with the area identified are included: 2.5 will be awarded per area if actions identified are relevant but not concrete or cannot be carried out in your own context or if they do not effectively connect with the area identified. 0 point will be awarded per area if the actions identified are not relevant for the pursuit of decolonization or reconciliation.

This needs to be presented in class on 5 December.

Final exam: 30%

This is a summative assessment concerned with the *foundational knowledge, application, integration* and *human dimension and caring* learning objectives.

The final exam will take place during the university exam period. It will cover the content of the whole course, including lectures, assigned texts and movies. It will include multiple choice, short answer questions, and essay questions. Each type of question will respectively be worth 1, 3 or 5 points. The date and the location will be announced and indicated in your exam schedule.