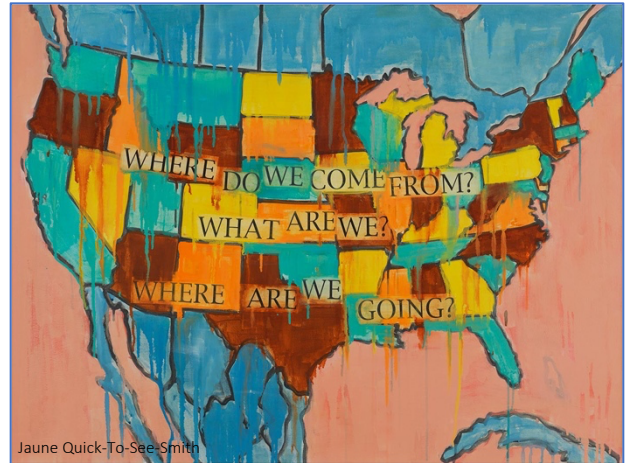


LOGISTICS

Class Meetings: Wednesdays, 4:00 to 6:45pm, Daniel 303.
Course website on Canvas. The university, absurdly, requires that this syllabus indicate that you ought to wait for me 10 minutes, in case I'm late, before leaving class.
Instructor Information:

Professor Matt Hooley. Email: mhooley@clemson.edu
(please be sure not to use g.clemson in the address!)
Phone (which I do not use): 864-656-3151
Office: Strode 317 (during Fall Term 2021, all office hours will be conducted over Zoom. Please email me to set up a time that works for both of us.)



Covid Stuff: First, it is my very strong preference that everyone in the class would choose to be vaccinated; something I have done myself, having informed myself about the virus currently ravaging humans all across the world and about the ironclad immunological protocols and structures that make basic vaccines of all kinds, including those for Covid, safe. This, as I said, is my preference, but it is not allowed to be a policy for the course or for the university, whose political autonomy is curtailed by the state government. Accordingly, no student's grade will be affected by the decisions they make about the Covid vaccine. Unfortunately, because we cannot be sure that all members of the Clemson community choose to protect themselves, their loved ones, others at Clemson, or the family and friends of those with whom they interact at Clemson, we all need to take additional measures to slow the spread of this virus. For now, at least, this means that it is also my preference that we wear masks in our classroom—something I truly wish were not the case. Again, I am not allowed to make a course policy about this, and so any student's choice about wearing a mask will not impact their grade. If, after we have more information about how the virus is spreading this fall and about each other, we want to revise our class's norms around wearing a mask, we can definitely do so.

COURSE OVERVIEW AND OUTCOMES

Indigenous literary traditions are separate and self-determining; their historical and intellectual scope is unsurpassed in the Americas. They have also evolved alongside U.S. colonialism, as traditions of political opposition and cultural invention. This course will consider major developments in Indigenous writing from the 18th century to the present. We will pay particular attention to the ways Native writing intervenes in concepts central to American political life: land, law, citizenship, sovereignty, and community. We'll read texts by David Treuer, Louise Erdrich, Jake Skeets, Sherwin Bitsui, and Layli Long Soldier. In addition, we'll also situate Indigenous-driven analyses of these texts in a study of US colonial law and political theory, and in this way the course will open opportunities for students to consider the many connections between Indigenous and other intellectual traditions in the Americas. Throughout the course our goals will be to center an evolving set of terms, questions, and theoretical touchstones that represent the points of intersection between literary studies and Indigenous studies; to highlight the politically and epistemically interventional force of Indigenous life and thought; and to open space for students to cultivate links/conversations between Native Studies and other fields, particularly with American, Africana, Asian American, and Colonialism Studies, and between the work we do in class and their own lives and experiences.

COURSE TEXTS

Many of the readings we'll do together this term will be available to you via Canvas. Three texts, however, are so essential to our work this term, that I'll ask you to acquire them. Information about each is below. These texts are available at our campus bookstore and are also available (often more cheaply) via online stores like bookshop.org. If you want to buy the books online, please do so ASAP so that they arrive in plenty of time for you to read them at the allotted time (see course calendar). While it is your responsibility to make sure you have the books in time to read them for the assigned class meetings, I understand that some students might have financial difficulty buying these books. In some cases, it is possible that students will solve that problem by downloading them, one way or another. However, I also want to extend my help in helping you access these books, if you are not in a financial position to acquire them yourself. Please just send me an email and we'll figure something out, so that you can participate in the course.

- 1) David Treuer, *The Heartbeat of Wounded Knee: Native America From 1890 to the Present*, New York: Riverhead Books, 2019.
- 2) Louise Erdrich, *LaRose*, New York: Penguin, 2017.
- 3) Jake Skeets, *Eyes Bottle Dark with a Mouthful of Flowers*, Minneapolis: Milkweed, 2019.

ASSIGNMENTS

Everyday Things (25% of final course grade)

Preparation and Participation:

One of the most difficult and most important responsibilities we have this term—particularly as we transition back (and potentially again away from) to in person teaching and learning—is using the precious class time we have to build and hone ideas about the texts we read together. Being able to work collectively in this way isn't magic, but rather a combination of careful preparation, thoughtfulness, and generosity with each other. In less concrete terms it means that we should all have completed all of the assigned reading and have contributed to the collective reading journal before each class. During class, it means that we should be attentive, engaged (ideally vocally), honest, and careful with each other as we share ideas with each other. Please always bring your reading materials to class and refer to them to help keep our conversations tied directly to the assigned texts. Assessing your participation is something I do during every class and I'm happy to share with you how you're doing and if there are ways to think about improving. Further, if you have concerns or questions about participation, please set an appointment to them through with me!

Collective Reading Journal:

Rather than taking reading notes separately this term, I want to try, as something of an experiment, to link them together. The main idea here is to help build out the conversation we all have about a given text beyond the few hours we are together in class, and further to help be creative and inspiring for each other about the ways we read and think through texts. To that end, the only requirement is that you contribute to the collective reading journal every week and do so genuinely. Ideally, you would contribute: (a) the identification of at least one passage you'd like to spend time thinking about in class and (b) two questions you have about the day's reading. But really, because, this is an experiment, what I'd most appreciate is for you to be creative and open with the way that you respond to the text in the collective reading journal. If something from the reading makes you want to find outside information to bring to our discussion: great! If you feel moved to write creatively: also great! If you just have questions about characters, plot, or words, that's perfect too. I'll set up our journal as a google doc and link to our canvas page.

Take Home Essays (25% each, of final course grade)

Two times during the term, I'll distribute a prompt and instructions for you to complete a take home essay. I'll distribute this via Canvas well before the date of the take home essay and we'll have time in class to answer questions that you have. You should take the time of class session itself (plus another hour or so) to complete the essay and return it to me via Canvas. The goal of these essays is two-fold. First, they will be chances to practice specific skills of cultural criticism: argument making, evidence gathering, and close reading. Second, they will give you the chance to synthesize ideas relevant to specific units in the class. Each of these units is organized around a set of questions that are suggested above in the course overview (and that we'll add to, together). Your take home essays are the place you have to test out answers to these questions. Your take home essays need only be between 2-4 pages long, and there will be specific guidelines for how to complete each successfully.

Indigenous Annotations Project (25%)

Instead of a traditional final essay, students will contribute to an ongoing scholarly project I am involved with, in collaboration with the Dark Laboratory (based at Cornell University). The basic premise of the project is to build a site for collaborative annotation of innovative Indigenous poetry projects. While this project is still in its early stages, students in this class will contribute key contextual infrastructure to the project through readings of three major, contemporary books of Indigenous poetry. More details about the kinds of contributions students will make and how those contributions will be assessed will come later in the term.

CALENDAR OF READINGS AND MAJOR ASSIGNMENTS

Introduction

8/18 Erdrich, "The Stone" [canvas]

Unit 1: Reading and Writing Native History

8/25 Treuer, *Heartbeat*, Prologue and Part I ("Narrating the Apocalypse") [canvas]

9/1 Treuer, *Heartbeat*, Part 2 ("Purgatory")

9/8 Treuer, *Heartbeat*, Parts 3 & 4 ("Fighting Life" & "Moving on Up")

9/15 Treuer, *Heartbeat*, Part 5, "Becoming Indian"

9/22 Treuer, *Heartbeat*, Parts 6 & 7 ("Boom City" & "Digital Indians"), and Epilogue

9/29 Take Home Exam #1, No Class Meeting

Unit 2: Gender, Sovereignty, Kinship

10/6 Erdrich, *LaRose*; Barker, "For Whom Sovereignty Matters" [canvas]

10/13 Erdrich, *LaRose*; Simpson, "The Place Where We All Live and Work Together" [canvas]

10/20 Erdrich, *LaRose*; Hopkins "Unmarked Graves..." [canvas]

10/27 Erdrich, *LaRose*; *Red Nation Podcast*, July 12, 2021, "American Indian Boarding Schools..."

11/3 Take Home Exam #2, No Class Meeting

Unit 3: Indigenous Annotations Project

11/10 Layli Long Soldier, *Whereas*

11/17 Sherwin Bitsui, *Dissolve*

12/3 Jake Skeets, *Eyes Bottle Dark with a Mouthful of Flowers*

12/10 Contribution to Indigenous Annotations Project Due (5pm)

COURSE POLICIES AND INFORMATION

Respect and Support for Each Other

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

Academic Honesty

Clemson University has an Academic Integrity Policy that applies to this course. It defines a violation as: 1. Giving, receiving, or using unauthorized aid on any academic work; 2. Plagiarism, which includes the intentional or unintentional copying of language, structure, or ideas of another and attributing the work to one's own efforts; 3. Attempts to copy, edit, or delete computer files that belong to another person or use of Computer Center account numbers that belong to another person without the permission of the file owner, account owner, or file number owner. All academic work submitted for grading contains an implicit pledge that no unauthorized aid has been received. D. It is the responsibility of every member of the Clemson University community to enforce the Academic Integrity Policy.

Attendance

Three times during the term, you may contact me at least 24 hours before class, and let me know that you will not be able to make it to class. I'll send you a prompt for your in-class writing and you'll be responsible for sending it back to me. I'll grade the writing as I normally do, and you won't lose any additional points for that day (i.e. it's still possible to get 15 participation points for these days). If you don't let me know in advance that you'll be absent, you can still do the in-class writing, up to two days late, for those five points for writing (but you'll lose the 10 points for being in class and participating). If you are absent more than six times during the term, it won't be possible for you to pass the class. These are the policies I use under normal conditions. It is also true that this term and the ongoing threat of COVID present abnormal academic conditions, and so it's possible that matters of attendance will have to be reconceived, in which case I'll let you know.

Other Stuff

If the university is closed because of inclement weather (or any other reason), all students will receive full participation points for that day and any additional assignments due that day will be pushed to the next class date. If I am late to class, you are to wait 10 minutes before assuming that something unforeseen has prevented me from teaching class that day. Your feedback to the second take home essay will include your midterm grade.

Accessibility

University values the diversity of our student body as a strength and a critical component of our dynamic community. Students with disabilities or temporary injuries or conditions may require accommodations due to barriers in the structure of facilities, course design, technology used for curricular purposes, or other campus resources. Students who experience a barrier to full access to this class should let me know, and make an appointment to meet with a staff member in Student Accessibility Services as soon as possible. You can make an appointment by calling 864-656-6848, by emailing studentaccess@lists.clemson.edu, or by visiting Suite 239 in the Academic Success Center building. Appointments are strongly encouraged – drop-ins will be seen if at all possible, but there could be a

significant wait due to scheduled appointments. Students who receive Academic Access Letters are strongly encouraged to request, obtain and present these to their professors as early in the semester as possible so that accommodations can be made in a timely manner. It is the student's responsibility to follow this process each semester. You can access further information here:
<http://www.clemson.edu/campus-life/ccampus-services/ssds>.

Title IX

Clemson University is committed to a policy of equal opportunity for all persons and does not discriminate on the basis of race, color, religion, sex, sexual orientation, gender, pregnancy, national origin, age, disability, veteran's status, genetic information or protected activity in employment, educational programs and activities, admissions and financial aid. This includes a prohibition against sexual harassment and sexual violence as mandated by Title IX of the Education Amendments of 1972. This policy is located at www.clemson.edu/campus-life/campus-services/access/title-ix. Mr. Jerry Knighton is the Clemson University Title IX Coordinator. He also is the Director of Access and Equity. His office is located at 110 Holtzendorff Hall, 864.656.3184 (voice) or 864.656.00899 (TTDD).

Resources

Bookstore: <https://www.clemson.edu/campus-life/campus-services/book-store/>

Library: <https://libraries.clemson.edu/>

Writing Center: <https://www.clemson.edu/centers-institutes/writing/>

Student Health Services: <https://www.clemson.edu/campus-life/student-health/>

Land Acknowledgement

We acknowledge that the main campus of Clemson University occupies the traditional and ancestral land of the Cherokee People. Clemson's main campus is built on land seized through US military and diplomatic incursions culminating in the Treaty of Dewitt's Corner in 1777. This is also land on which people enslaved by the Pickens, Clemson, and Calhoun families lived and worked, and that was transformed into the campus of Clemson University through convict labor. We make this acknowledgement to remember the histories of violence that anticipate our gathering here, to recognize Indigenous and Black claims to life and land, and to recenter those claims as we commit to better ways of caring for each other and for this land. Along with this acknowledgement, we ask: what responsibilities and commitments can we make to foster more honest and generative relations with this land and with each other? Can we, wherever we go, acknowledge Indigenous claims to the land we occupy? Can learning about the lifeways and lifeworlds of the original and rightful caretakers of the land we occupy guide our own changing relation with the places we are and the communities that belong to those places? How can we share our learning with others?