

## History 292: Native American History

Fall 2021

Section 1: Tuesdays and Thursdays, 12:30-1:45, 213 CCC

Section 2: Tuesdays and Thursdays, 2:00-3:15, 213 CCC

Prof. Rob Harper, he/him/his

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Office Hours: Mondays 11:00-1:00, or email me to make an in-person or Zoom appointment.

### Course Description and Objectives

History 292 surveys the past experiences of the native peoples of the present-day United States: over 500 different peoples spread out over more than ten thousand years. Along the way, you will become familiar with the art of “doing history” (asking questions about the past, using evidence to answer those questions, and evaluating historical scholarship), focusing on the distinctive ethical, political, and methodological questions involved in studying indigenous histories.

After completing this course, you will be able to:

- Describe the diverse experiences of Native Americans both before and during the era of colonization, and how these experiences have changed over time.
- Explain how native peoples responded to past challenges and opportunities.
- Identify and describe various kinds of evidence used to study Native American history.
- Critically read and analyze historical evidence.
- Recognize and explain how interpretations of Native American history have changed.

### Major Texts

- Brenda Child (Red Lake Ojibwe), *Holding Our World Together: Ojibwe Women and the Survival of Community* (2013): required for purchase (HWT)
- Ada Deer (Menominee), *Making a Difference: My Fight for Native Rights and Social Justice* (2019): available from text rental (MAD)
- Xehacíwiga (Ho Chunk), *Mountain Wolf Woman: Sister of Crashing Thunder: The Autobiography of a Winnebago Indian*, edited by Nancy Lurie (1961): available from text rental (MWW)
- Thomas King, *The Truth about Stories* (2003): this is a lecture series available as audio online: <https://www.cbc.ca/radio/ideas/the-2003-cbc-massey-lectures-the-truth-about-stories-a-native-narrative-1.2946870>. If you prefer reading, you can purchase the book (TAS).

### Contacting Me

Helping you learn is the *most important* and *most rewarding* part of my job. If you would like to talk more about the course, please contact me by email to make an appointment. I receive and reply to email more quickly than phone messages. Please include “History 292” in the subject line and list times when you are free to meet.

## **How to succeed in History 292**

Complete all assignments carefully and thoughtfully. Take notes on readings, lectures, and class discussions (see below). Attend regularly and participate actively (listening as well as speaking). As with any three-credit course, you can expect to spend **6-9 hours each week** on homework, in addition to regularly scheduled meetings. Talk to me individually to ask questions and address any challenges that come up. Please email me at any time to make an appointment.

## **Critical reading and notetaking**

In a college-level history course, effective reading requires different approaches from those that may have worked for you in the past. For all materials in this course, ask yourself these questions:

- Who wrote this? When? For what audience? Why?
- How is this reading related to other things you've learned?
- What do you find most interesting, surprising, or challenging about this reading?
- What questions do you, as an individual, have about this topic? Is the reading answering them? What new questions does the reading make you think about?

Active reading and notetaking will enable you to remember much more, and for much longer, than rote memorization. For each assignment, take handwritten notes (research suggests that we learn more when taking notes by hand than by typing). It usually works best to read one section, then quickly summarize it in a couple of sentences or a short list of key ideas, then move on to the next section. If possible, review your notes before completing written assignments or taking tests. For every hour of reading (or listening or viewing), spend no more than 5-10 minutes taking notes. Your notes are for your eyes only (you won't hand them in).

## **Reading journal**

Throughout the semester you will regularly write about assigned readings (and videos, podcasts, etc.) You will choose which assignments to write about, but you must submit at least twelve journal entries in total, including three in each of the four units.

To complete each journal entry, you will write thoughtfully about the material for about 30 minutes. Specific guidelines will vary (and will be posted in Canvas), but in general you will:

1. Share your own experience of reading the assigned material (your expectations, things you found interesting or challenging, your emotional response, and/or questions and concerns about the material).
2. Respond to specific questions provided in the assignment prompt.

In many cases you may not know the answers to the questions, and you may not understand everything in the material, and that's okay: writing thoughtfully about the material will earn full credit. I am especially interested in finding out what you think and how you feel about the assigned reading. You may find it helpful to start writing by summarizing what you read, but you will not earn credit unless you also share your thoughts about it and answer the assigned questions.

## **Group projects**

Beginning in week 3, you will work in groups to complete a series of short research assignments, in

which you and your classmates will identify and critically evaluate a variety of resources for investigating the history of a specific Indigenois nation. Your group will regularly report your findings orally, in class. You will be graded individually for your contributions to the group (which you will post on the Canvas Discussions board), and as a group on the final report.

### **Attendance and in-class work**

Success in this class requires active face-to-face participation. Attendance and in-class assignments factor into your final grade. However, I understand that sometimes you must miss class due to circumstances beyond your control, and that sometimes you would rather not share the details with me. And I'm good with that: your reasons for missing class are your own business. With all that in mind, here are the rules:

- You may miss up to four class meetings, and four in-class assignments, without penalty, *regardless of the reason.*
- You may miss one of your group's in-class reports, without penalty, *regardless of the reason.*
- You may not make up in-class work that you miss, *regardless of the reason.*
- If you must miss more than four class periods, for any reason, you must contact me ASAP to discuss how you can complete the course successfully.

In general, I recommend that you avoid missing class if at all possible. Keep those four free misses in reserve for real emergencies. If you get seriously ill in week 10, and have already missed four classes, this policy will not help you.

### **Exams**

Two exams will consist of multiple-choice and short-answer questions. In general, the questions will have to do with the meaning and significance of key terms and concepts listed at the top of the unit schedules, below. The exams will NOT require you to regurgitate information you have memorized. Failure to take an exam as scheduled will result in an F for the course, unless I approve alternative arrangements beforehand.

### **Optional Reading in the Disciplines Section**

To help you succeed in this course, you may choose to enroll in an optional one-credit, pass-fail [Reading in the Disciplines](#) (RID) section run by the UWSP Tutoring-Learning Center (TLC). This section will meet once a week with a student facilitator to discuss the readings for History 176. A facilitator will visit our class early in the semester to explain the program.

**To add one of the discussion courses to your schedule**, click on My Classes in accesSPoint, Add/Drop Classes, and Add Classes. There is a box to enter the 5-digit number for PSL 109/Reading In the Disciplines. Enter:

**82600** (Monday at 2:00 pm starting 13 September)

or

**82601** (Thursday at 9:00 am starting 16 September)

to add the class to your schedule and complete enrollment.

For more information, please contact Amanda Meidl at the TLC: [Amanda.Meidl@uwsp.edu](mailto:Amanda.Meidl@uwsp.edu).

### **Students with Disabilities**

I will make every reasonable effort to accommodate the needs of students of all abilities. Students requesting accommodation must first meet with the staff of UWSP's Disabilities Services and Assistive Technology Center (DATC). I will allow no accommodation until I receive and agree to a formal plan approved by DATC.

### **Academic Integrity**

I will report cases of academic misconduct, including plagiarism, following the policies laid out in UWSP's Student Academic Disciplinary Procedures. To learn more about academic integrity, please ask me and consult this document:

[https://www.uwsp.edu/dos/Documents/2015\\_Aug\\_AcademicIntegrityBrochure.pdf](https://www.uwsp.edu/dos/Documents/2015_Aug_AcademicIntegrityBrochure.pdf). Students found to have committed academic misconduct will receive an F for the course.

### **Use of Student Work**

Students often benefit from seeing examples of strong work completed by other students. For that reason, I may distribute exemplary student work, after removing all identifying information. If you object to my using your work in this way, please notify me and I will respect your wishes.

### **Face coverings**

Until further notice, all students, employees and visitors to any UW-Stevens Point campus or facility are required to wear face coverings when inside campus buildings and enclosed spaces with others outside of your household (e.g., in a UWSP vehicle). That includes our classroom. If anyone in the room is not wearing a face covering I am not allowed to teach. There will be no individual exceptions unless I receive a documented accommodation request from DATC (see "Students with Disabilities," above). For more information and resources regarding this policy, see <https://www.uwsp.edu/coronavirus/Pages/default.aspx>.

### **Vaccinations and quarantine**

In the US alone, over 600,000 people have died from COVID-19. I strongly encourage everyone to get fully vaccinated against this virus. It's the right thing to do, for yourself and for your fellow human beings. To find out more about vaccination, please refer to these resources:

- UWSP: <https://www.uwsp.edu/coronavirus/Pages/VaccinationFacts.aspx>
- Portage County Division of Public Health: <https://www.co.portage.wi.us/department/health-and-human-services/division-of-public-health/covid-19-coronavirus-disease-2019/vaccine-information>
- Center for Disease Control: <https://www.cdc.gov/coronavirus/2019-ncov/index.html>

The UW System does not currently mandate vaccinations and I will not penalize anyone, in any way, because of their vaccination status (there is no need for me even to know your vaccination status). That said, students and employees who are fully vaccinated may request an exemption from COVID-19 testing. In addition, those vaccinated do not need to quarantine if identified as a close contact to someone who has COVID-19. Being quarantined would force you to miss class, which will count against your four free misses (see Attendance and in-class work, above). In sum, your quality of life (and your academic performance) will suffer if you either get sick with COVID-19 or have to quarantine for COVID-19, and vaccination is the best way to prevent that.

## Grading

Attendance:	10%
Quizzes and in-class assignments:	10%
Reading journal and online assignments:	20%
Group projects:	20%
Exam #1:	20%
Exam #2:	20%

## Words

Many people have been taught to avoid the term “American Indian” and instead refer to this continent’s indigenous peoples as “Native Americans.” In fact, both terms are objectionable (for different reasons) and yet both are widely used in America today. Many indigenous people prefer “Indian”; others prefer “Native.” The United States government uses “American Indian,” but that term does not include Native Alaskans and Pacific Islanders. Canadians refer to most of their country’s indigenous peoples as “First Nations,” except for the Inuit (indigenous people of the Arctic) and Métis (communities of multiracial ancestry). Australia favors “Aboriginal Australians,” except for Torres Strait Islanders. New Zealand, by contrast, refers to its indigenous inhabitants using an indigenous word: Maori. When referring to indigenous peoples of the United States in general, either “American Indian” or “Native American” will do, but always keep in mind that these terms encompass several hundred distinct nations, each with its own language, culture, and history. Using “American Indian” or “Native American” is like using “Eurasians” instead of “Germans,” “Russians,” “Iranians,” and “Koreans.” Yes, it’s technically correct, but vague.

### *Words to Avoid*

Many historical sources use unfamiliar vocabulary, including racial and ethnic terms that we do not, and should not, use today. Please do not use outdated or offensive language in class or in written assignments, except in quotations. Here is a quick guide.

	<b>Present-day terms</b>	<b>Some outdated and/or offensive terms</b>
Species	Human being(s), humanity, people, person	Man, Mankind (as gender neutral)
Political and ethnic	American, American Indian, Native American, First Nations, Spanish, Angolan, Ojibwe, Cherokee, Inuit, Iowan, Latina/o,, other specific national, state, and tribal terms (more specific terms are almost always better).	Using racial terms (white, black, Indian, Asian) in place of more specific terms. Using “Hispanic” as an ethnic term
Racial (imaginary groups by which we categorize ourselves and one another)	White, Black, African American, Asian American, biracial, multiracial, métis	Tribesman, redskin, brave, chief (unless an official position), negro, squaw, wench, oriental, mulatto, mixed blood, half-breed, Caucasian, “the White Man”

Words to Learn

It is best to refer to indigenous people by using the name that their specific nation uses to describe themselves to others: Menominee, Ojibwe, Ho Chunk, etc. This can get confusing because there are often several distinct terms. Some common terms, like Sioux and Iroquois, were coined by the enemies of the people they refer to, and are best avoided if possible. Familiarize yourself with the (very partial) list below. Present-day Wisconsin nations are listed in *italics*. Historical Wisconsin nations are underlined.

Names of Indian nations	Groups comprised of several nations	Language family	
<i>Ho Chunk (also Winnebago)</i>		Siouan	
Pawnee			
<u>Santee (Eastern) Dakota</u>	Sioux (term invented by enemies)		
Yankton/Yanktonai (Western) Dakota			
Lakota			
<i>Menominee (Mamaceqtaw in the Menominee language)</i>	Anishinaabe (plural Anishinaabeg); Three Fires	Algonquian	
Odawa (also Ottawa)			
Ojibwe (also Chippewa), including Wisconsin communities at Bad River, Lac Court Oreilles, Lac du Flambeau, Red Cliff, Sokaogon (Mole Lake), and St. Croix.			
Potawatomi (including the Forest County community in Wisconsin).			
<i>Stockbridge-Munsee</i>			Descended from people of the Delaware (also Lenape) and Mohican nations
<i>Brothertown</i>			Descended from people of the Mohegan, Pequot, Niantic, Narragansett, Montaukett, and Tunxis nations; not federally recognized
<u>Meskwaki</u>			Sac and Fox Nation
<u>Sauk</u>			
Mohawk	Haudenosaunee (People of the Longhouse); League of the Six Nations; Iroquois (term invented by enemies)	Iroquoian	
Oneida (including Oneida Nation of Wisconsin)			
Tuscarora			
Onondaga			
Cayuga			
Seneca			
Cherokee (Aniyvwiyaʔi, spelled DᎠᎹᎿᎿ in the Cherokee syllabary)			

## Schedule of Assignments

This schedule will be modified during the course. For full details, please refer to Canvas.

### Unit 1: Peoples and Stories

Key terms and concepts: authenticity; cultural appropriation; the ecological Indian; expertise; the Indigenous New Wave; language revitalization; the “noble savage”; oral tradition.

Week 1, Sept. 2: Introductions

Week 2: “You’ll never believe...”

Sept. 7:

- Read this syllabus in full
- Listen to TAS lecture 1
- Read HWT introduction (16 pp.)
- Read MAD chs. 1-2

Sept. 9:

- Listen to TAS lecture 2
- Watch Neil Diamond (Cree), *Reel Injun* (2009, 88 minutes), <https://wm1-download.uwsp.edu/secure/LRC-EReserve/HIST292-Harper/RI-092015.html>
- Watch “Influential Filmmakers React to State of Indigenous Film in Canada” (2018, 11 minutes), <https://youtu.be/peRTgZbuE0s>
- Vassar, “The ‘Aila Test’ evaluates representation of Indigenous women in media” (2020), <https://www.hcn.org/articles/indigenous-affairs-interview-the-aila-test-evaluates-representation-of-indigenous-women-in-media>

Week 3: Languages and stories

Sept. 14:

- Read Silko (Laguna), “Language and Literature from a Pueblo Indian Perspective” (1979)
- Listen to TAS lecture 4

Sept. 16:

- Read Tolan, “Wisconsin’s Native Tribes are Taking Action to Keep Their Languages from Dying Out” (2019), <https://www.milwaukeeamag.com/wisconsin-native-tribes-taking-action-keep-languages-from-dying-out/>
- Watch Makepeace, *Aṣ Nutayuneáñ = We Still Live Here* (2011, 56 minutes), <https://docuseek2-com.ezproxy.uwsp.edu/v/a/KZh3/1/0/0>
- Watch “Language Apprentice” (2019, 5 minutes), <https://theways.org/story/language-apprentice.html>
- Watch “Waadookodaading” (2019, 5 minutes), <https://theways.org/story/waadookodaading.html>

Week 4: Indians and expertise

Sept. 21:

- Read HWT ch. 1
- Listen to TAS lecture 3

Sept. 23:

- Read Merrell, "Second Thoughts on Colonial Historians and American Indians" (2012)
- Read Viren, "The Native Scholar Who Wasn't" (2021),  
<https://www.nytimes.com/2021/05/25/magazine/chokeberry-native-american-andrea-smith.html?referringSource=articleShare>
  - Optional: Read Deloria (Standing Rock Sioux), "Anthropologists and Other Friends," from *Custer Died for your Sins* (1969)

## Unit 2: Sovereignities

Key terms and concepts: 1491; Ancient One; fur trade; lead mining; mound building; removal; reserved rights; sovereignty; treaties; trust relationship; US-Dakota War; *Worcester vs. Georgia*

Week 5: and 30: Origins and transformations

Sept. 28:

- Watch *First Peoples: Americas* (2015, 55 minutes),  
<https://login.ezproxy.uwsp.edu/login?url=https://fod.infobase.com/PortalPlaylists.aspx?wID=240117&xtid=129844>
- Read Mann, "1491" (2002)

Sept. 30:

- Read Richter, "Medieval North America"
- Watch Rosebrough, "New Perspective on Wisconsin's Monumental Earthworks" (2019, 41 minutes), <https://pbswisconsin.org/watch/university-place/new-perspective-on-wisconsins-monumental-earthworks-adxzco/>
- Read Gaiten, "The Battle Over the Octagon Earthworks" (2019),  
<https://www.columbusmonthly.com/news/20191008/battle-over-octagon-earthworks>

Week 6: Colonies, nations, empires

Oct. 5:

- Read HWT ch. 2
- Read Murphy, "Native American Lead Mining" (2008)

Oct. 7:

- Readings TBA

Week 7: Treaties and trials

Oct. 12:

- Read the Treaty between the United States of America and the Cherokee Nation of Indians (1791), [https://avalon.law.yale.edu/18th\\_century/chr1791.asp](https://avalon.law.yale.edu/18th_century/chr1791.asp)



- Read Elias Boudinot (Cherokee), speech to First Presbyterian Church of Philadelphia (1826)
- Read the letters and petitions of Cherokee women (1817-31)
- Watch “Trail of Tears,” *We Shall Remain*, part 3, 2009, <http://ezproxy.uwsp.edu/login?url=https://video.alexanderstreet.com/watch/we-shall-remain-trail-of-tears>

Oct. 14:

- Read CTR, preface and chs. 2-3, and appendices 2 and 4
- Read HWT, 63-79
- Read (or skim) “These I Do Not Sell” (2001) and take a look at the original bilingual Ojibwe treaty statement (1864): <http://www.wisconsinhistory.org/turningpoints/search.asp?id=40>

Week 8: Ethnic cleansing and memory

Oct. 19:

- Read Wazyatawin (Dakota), “Grandmother to Granddaughter” (1996)
- Listen to “Little War on the Prairie” (2012), <https://www.thisamericanlife.org/radio-archives/episode/479/little-war-on-the-prairie>
- Read “Dakota and supporters commemorate 150th anniversary of mass hanging” (2012), <https://www.mprnews.org/story/2012/12/26/social-issue/dakota-war-commemoration>
  - Optional: watch Hagerty, *Dakota 38* (2012), <http://www.smoothfeather.com/dakota38>
- Read Wazyatawin (Dakota), “Co-Opting the Memory of the Dakota 38+2,” (2013)
  - Optional: listen to a 2016 interview with Wazyatowin: <https://www.mprnews.org/story/2016/06/28/books-what-does-justice-look-like>

Thursday, Oct. 21: **Exam #1**

### Unit 3: Ordeals

Key terms and concepts: allotment; assimilation; boarding schools; Indian Reorganization Act (IRA); plenary power; relocation; self-determination; termination. In addition, you should learn to identify Wisconsin’s twelve native nations (eleven federally recognized, and one unrecognized) and briefly describe how they came to live in their current territories.

Week 9: Indians in the “Progressive” Era

Oct. 26:

- Read HWT 79-96
- Read Phinney, “Umatilla tribes lead the way in reacquisition of treaty lands” (2021), [https://www.eastoregonian.com/news/local/umatilla-tribes-lead-the-way-in-reacquisition-of-treaty-lands/article\\_2613b7d4-bfd8-11eb-b321-b3d00dd67255.html](https://www.eastoregonian.com/news/local/umatilla-tribes-lead-the-way-in-reacquisition-of-treaty-lands/article_2613b7d4-bfd8-11eb-b321-b3d00dd67255.html)
- Read Schumacher, “Solving a land-control dilemma” (2014), [https://www.ruralmn.org/rmj/rmj\\_winter2014/rmj2014q3-land-control-dilemma/](https://www.ruralmn.org/rmj/rmj_winter2014/rmj2014q3-land-control-dilemma/)

Oct. 28:

- Read MWW preface and chs. 1-4
- Look at Van Schaick photographs

## Week 10: Dealing with New Deals

Nov. 2:

- Watch Vernon Finlay (Kootenai), “The 1934 Indian Reorganization Act and its Effect on Leadership” (2018), <https://youtu.be/Z8z5L7Z-0sU>
- Read HWT ch. 4

Nov. 4:

- Read MWW chs. 5-7
- Read Charles Round Low Cloud (Ho Chunk), “Indian Report,” selected columns

## Week 11: The (dis)trust relationship

Nov. 9:

- Read HWT, ch. 5
- Read Estes (Lower Brule Sioux), “The U.S. stole generations of Indigenous children to open the West,” *High Country News* (2019), <https://www.hcn.org/issues/51.17/indigenous-affairs-the-us-stole-generations-of-indigenous-children-to-open-the-west>
- Watch Douglas, *Unseen Tears: The Native American Boarding School Experience in Western New York* (2013, 30 minutes), <https://vimeo.com/76653540>
  - Optional: Watch Lucas (Choctaw), *Healing the Hurts* (1989, 60 minutes), <https://vimeo.com/128567591>
  - Optional: To explore this topic in greater depth, check out this 2019 webinar series: <https://boardingschoolhealing.org/2019-webinar-series/>

Nov. 11:

- Listen to the radio documentary “Uprooted: The 1950s plan to erase Indian Country” (2019), <https://www.apmreports.org/episode/2019/11/01/uprooted-the-1950s-plan-to-erase-indian-country> (this web page allows you to listen to the report or read it; I recommend the audio)
- Read MAD chs. 3-4
- Watch Klamath Tribes, “Your Land, My Land” (1991, 40 minutes), <https://youtu.be/TvP9hyQIbBM>

### Unit 4: Survivance

“Native survivance is an active sense of presence over absence, deracination, and oblivion; survivance is the continuance of stories, not a mere reaction, however pertinent. Survivance is greater than the right of a survivable name.” —Gerald Vizenor (Ojibwe)

Key terms and concepts: American Indian Movement; blood quantum; federal recognition; tribal enrollment; triple citizenship; fish-ins; GLIFWC; ICWA; Menominee Restoration Act; NAGPRA; Oneida Nation vs. Hobart; Voigt decision

## Weeks 12-13: Relocations and Restorations

Nov. 16:

- Read HWT, ch. 6
- Read MWW, ch. 8
- Read “Indians in the Cities”

Nov. 18:

- Read MAD chs. 5-6
- Read NARF, “Making the White Man’s Law Fit the Indian: the Menominee Restoration Act” (1973), pp. 1-10
- Watch *Legend Lake: A Talking Circle* (2011), <https://youtu.be/7LMncjhRNWY>

Nov. 23:

- Watch Salmon Defense, “Back to the River” (2013, 38 minutes), <https://vimeo.com/58718115>
- Watch “Crossing the Line: The Tribble Brothers” (2016, 5 minutes), <https://youtu.be/KSpEGhWR44Q>
- Read CTR, 91-128
- View images from anti-treaty protests (1987-89)
  - Optional: Watch *After the Storm* (2009, 42 minutes)

Week 14: Indians and legislation

Nov. 30:

- Read Tallbear (enrolled as Sisseton-Wahpeton Oyate; descended from the Cheyenne & Arapaho Tribes of Oklahoma), “Twentieth century tribal blood politics : policy, place, and descent” (2017)
- Read Jarvis, “Who Decides Who Counts as Native American?” (2017)
- Read Abourezk (Rosebud Sioux), “It makes it hard to like your people” (2020), <https://www.indianz.com/News/2020/01/27/it-makes-you-really-not-like-your-people.asp>
  - Optional: Read Kiel (Oneida), “Bleeding Out” (2017)
  - Optional: Listen to TAS lecture 5, <https://youtu.be/KW2ETIxnYyo>

Dec. 2:

- Watch “Brothertown History” (2016), <https://www.pbs.org/video/wpt-presents-brothertown-history/>
- Read excerpts from the Brothertown Indian Nation Proposed Finding (2009) and Final Determination (2012)
- Read “What Makes a Native American Tribe?” *Christian Science Monitor* (2011)
- Read Schilling (Akwasasne Mohawk), “Six Virginia Tribes Slotted for Federal Recognition” (2018)

Week 15, Dec. 7 and 9: Pursuing justice

Dec. 7:

- Read excerpts of *McGirt vs. Oklahoma* (2020, 6 pages)
- Read Joy Harjo (Muskogee), “After a Trail of Tears, Justice for ‘Indian Country’” (2020), <https://www.nytimes.com/2020/07/14/opinion/mcgirt-oklahoma-muscogee-creek-nation.html>
- Read Kiel (Oneida), “Nation v. Municipality” (2019)
- Read introduction of *Oneida Nation vs. Village of Hobart* (2020), <http://media.ca7.uscourts.gov/cgi-bin/rssExec.pl?Submit=Display&Path=Y2020/D07-30/C:19-1981:j:Hamilton:aut:T:fnOp:N:2555294:S:0>, pp. 1-4

Dec. 9:

- Listen to “Oliphant: four decades of hampered tribal jurisdiction” (2021, 50 minutes: the program starts at the 6:00 mark), <https://nativeamericacalling.com/thursday-march-4-2021-oliphant-four-decades-of-hampered-tribal-jurisdiction/>
- Watch Sarah Deer (Muskogee), “Historical Resilience: The Story of Violence Against Native Women” (2019, 28 minutes), <https://youtu.be/Wz-kswpgMgU>
- Read Gilbert, Wright, and Richards, “Federal Policy has Failed to Protect Indigenous Women” (2021), <https://theconversation.com/federal-policy-has-failed-to-protect-indigenous-women-159679>

**Exam #2 schedule:**

- Section 1: Monday, Dec. 13, 2:45-4:45
- Section 2: Wednesday, Dec. 15, 2:45-4:45