

AMIN 8301: Critical Indigenous Theory (3 credits)
Wednesdays, 1:30-3:20pm (Remote)

Instructor Information

Dr. Melanie Yazzie
Office Hours: By appointment via Zoom
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Course Overview

The phrase *critical Indigenous studies* (CIS) is a relatively recent political and intellectual project that overlaps with, but also stands apart from, canonical Native American or American Indian studies (NAS/AIS). The usage of “Indigenous” implies a comparative, interdisciplinary, and global project that exceeds the material conditions of Turtle Island—more specifically, the United States—which has traditionally been the geographic and geopolitical focus of NAS/AIS. Thus, indigeneity, or the ontological and conceptual category through which what is understood as “Indigenous” is shaped and made legible, has become the analytical and theoretical centerpiece of CIS. The preface “critical” denotes a commitment to theoretical and political engagement and sophistication within and across disciplines, with an analysis of power—in particular, settler colonialism, capitalism, white supremacy, heteronormativity, and imperialism—at its center. “Critical” work comes from “critical theory,” a project that emerged largely from the humanities and humanistic social sciences in the neoliberal period. Critical theory foregrounds the centrality of power and inequality in the production of European and American knowledge. Thus, the “critical” turn in recent Indigenous studies draws from, advances, and even repudiates, theoretical and methodological work in feminist studies, queer studies, colonial and postcolonial studies, Marxism, media and cultural studies, postmodern studies, structuralism and poststructuralism, history, anthropology, critical legal studies, American studies, and ethnic studies. CIS also draws from critical theory to challenge canonical NAS/AIS theories and analytics (such as sovereignty or tradition). At the same time, CIS upholds and utilizes Indigenous knowledges, political traditions, and methods to critique and engage these other fields, disciplines, and traditions traditionally not thought relevant to Native and/or Indigenous people.

Course Goals

Students should be able to answer these guiding questions by the end of this seminar:

- ☐ How are CIS scholars—both Indigenous and non-Indigenous—retheorizing the terms of Indigeneity, knowledge, tradition/culture, and peoplehood/nationhood that have long been at the center of NAS/AIS?
- ☐ What is at stake in the “critical turn” in Indigenous studies?
- ☐ How does CIS differ from what might be called *Indigenous* critical theory, which has the difference of foregrounding and centering critical work done by Indigenous people, with Indigenous forms, as opposed to work by non-Indigenous scholars (or ethnic frauds) who critique Indigenous studies, politics, histories, and practices?
- ☐ How (or does) CIS strengthen the long-held NAS/AIS commitment in NAS/AIS to the needs, struggles, and grounded knowledges of Indigenous communities? To knowledge produced outside the academy in community and movement spaces?
- ☐ What are the main differences between CIS and NAS/AIS?

- How might individual and collective work in the so-called “critical” turn in Indigenous studies help redefine the terms of rigor, work and assessment?

Course Objectives

1. To train graduate students in writing, reading, and thinking critically;
2. To understand the history of Critical Indigenous Studies’ development, including substantive dimensions of field development, questions of canon formation (at the level of texts, authors, key concepts), and questions of paradigm shift
3. To examine a variety of texts (monographs, literary works, scholarly articles) and understand how they contribute to the creation of CIS;
4. To create original scholarship that responds to or is in meaningful relation with the political, ethical, aesthetic, and other concerns of Indigenous peoples and/or communities;
5. To think critically about the impact of colonialisms and settler colonialisms on Native peoples, as well as how the resistance and resilience of Indigenous cultures and philosophies have helped Native people to survive these impacts;
6. To recognize the continuity and revitalization of Native/Indigenous thought, knowledge, science, language, and political and social identities over time and into the present;
7. To identify how Indigenous values and ethics inform the type of justice Native and Indigenous peoples seek for their communities;
8. To be a good relative and accept responsibility to communicate what is learned verbally and in writing.

Course Requirements

Correspondence

Although you are free to email me about any issue related to this seminar, I encourage you to make an appointment to speak with me in person. If you do need to email me, please use professional email etiquette, and include this course number (AMIN 8301) in your email subject so it doesn’t get lost in my inbox. Please use the email address provided at the top of this syllabus and do not message me through UNM Learn.

Participation/Attendance

Except for medical or family emergencies, only one (1) excused absence will be allowed, and this absence must be cleared in advance with the instructor. Any absence beyond this—or any unexcused absence—will result in an automatic deduction of one letter to your overall grade. You are still required to submit your reading response even if you miss the corresponding class meeting. You are welcome to bring food and drinks to class.

Conduct

Come to class prepared to engage in respectful but critical dialogue with your peers. Some of the material in this course will be conceptually challenging, so please come with the spirit of helping your peers to understand the material. The purpose of a seminar is to deeply and collectively examine the ideas presented to us by our interlocutors, with the goal of building a common understanding of main concepts

together. Disagreement and critique are expected, but please retain modesty and humility when dialoguing with your peers, and with our authors.

Late Assignment Policy

Late assignments will not be accepted. I will not accept make up work or extra credit.

Course Technology

The following technical requirements will allow you to access this course's Canvas site successfully, send/receive online communications, complete assigned activities, and view multimedia content:

- ☐ Reliable, high-speed internet access
- ☐ A supported web browser
- ☐ Laptop, desktop or tablet with internet and word processing capabilities and camera

Required Texts and Materials

The following texts are required for this course. They are available for purchase through the UMN Bookstore and online stores like Amazon. They are also available for borrowing through UMN Libraries. If the library does not have the books available on campus, consider utilizing Interlibrary Loan. Journal issues can be found using the university's library database.

- ☐ Barker, Joanne. *Red Scare: The State's Indigenous Terrorist*. Berkeley: University of California Press, 2021.
- ☐ Barker, Joanne (Ed.), *Indigeneity, Feminism, Activism: Special Issue of American Indian Culture and Research Journal*, 43:3(2019).
- ☐ Coulthard, Glen. *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition*. Minneapolis: University of Minnesota Press, 2014.
- ☐ Goeman, Mishuana. *Mark My Words: Native Women Mapping Our Nations*. Minneapolis: University of Minnesota Press, 2013.
- ☐ Harjo, Laura. *Spiral to the Stars: Mvskoke Tools of Futurity*. Tucson: University of Arizona Press, 2019.
- ☐ Hernandez, Jessica. *Fresh Banana Leaves: Healing Indigenous Landscapes Through Indigenous Science*. Berkeley: North Atlantic Books, 2022.
- ☐ Hokowhitu, Brendan, Aileen Moreton-Robinson, Linda Tuhiwai Smith, Chris Andersen and Steven Larkin. *Routledge Handbook of Critical Indigenous Studies*. Oxfordshire: Routledge, 2021.
- ☐ Justice, Daniel Heath; Rifkin, Mark; Schneider, Bethany, Eds. "Special Issue: Sexuality, Nationality, and Indigeneity," *GLQ: A Journal of Lesbian and Gay Studies*, 16:1-2, 2010.
- ☐ Kanuka, Manu. *Empire's Tracks: Indigenous Nations, Chinese Workers, and the Transcontinental Railroad*. Berkeley: University of California Press, 2019.
- ☐ McCarthy, Theresa. *In Divided Unity: Haudenosaunee Reclamation at Grand River*. Tucson: University of Arizona Press, 2017.
- ☐ Salaita, Steven. *Inter/Nationalism: Decolonizing Native America and Palestine*. Minneapolis: University of Minnesota Press, 2016.
- ☐ Teaiwa, Teresia Kieuea. *Sweat and Salt Water: Selected Works*. Honolulu: University of Hawai'i Press, 2021.

Suggested Texts

- Aguon, Julian. *No Country for Eight-Spot Butterflies*. New York: Penguin Random House, 2022.
- Allen, Chadwick. *Trans-Indigenous: Methodologies for Global Native Literary Studies*. Minneapolis: University of Minnesota Press, 2012.
- Andersen, Chris and Jean M. O'Brien, Eds. *Sources and Methods in Indigenous Studies*. Oxfordshire: Routledge, 2016.
- Baldy, Cutcha Risling. *We Are Dancing for You: Native Feminisms and the Revitalization of Women's Coming-of-Age Ceremonies*. Seattle: University of Washington Press, 2018.
- Blackwell, Maylei; Lopez, Floridalma Boj; Urrieta Jr., Luis. "Special Issue: Critical Latinx Indigeneities," *Latino Studies*, 15:2, 2017.
- Byrd, Jodi. *The Transit of Empire: Indigenous Critiques of Colonialism*. Minneapolis: University of Minnesota Press, 2011.
- Case, Emalani. *Everything Ancient Was Once New*. Honolulu: University of Hawaii Press, 2021.
- Castellanos, M. Bianet, Nájera Gutiérrez, Lourdes, & Aldama, Arturo J., Eds. *Comparative Indigeneities of the Américas: Toward a Hemispheric Approach*. Tucson: University of Arizona Press, 2012.
- Dhillon, Jaskiran. *Prairie Rising: Indigenous Youth, Decolonization, and the Politics of Intervention*. Toronto: University of Toronto Press, 2017.
- Driskill, Qwo-Li, Chris Finley, Brian Joseph Gilley, and Scott Lauria Morgensen, Eds. *Queer Indigenous Studies: Critical Interventions in Theory, Politics, and Literature*. Tucson: University of Arizona Press, 2012.
- Estes, Nick. *Our History Is the Future: Standing Rock Versus the Dakota Access Pipeline, and the Long Tradition of Indigenous Resistance*. New York: Verso Press, 2019.
- Goeman, Mishuana R. and Jennifer Nez Denetdale, Eds. "Native Feminisms: Legacies, Interventions, and Indigenous Sovereignities," *Wicazo Sa Review* 24:2 (Fall): 2009.
- Hernandez, Sarah. *We are The Stars: Colonizing and Decolonizing the Oceti Sakowin Literary Tradition*. Tucson: University of Arizona Press, 2023.
- Kauanui, J Kehaulani. *Hawaiian Blood: Colonialism and the Politics of Sovereignty and Indigeneity*. Durham: Duke University Press, 2009.
- King, Tiffany Lethabo. *The Black Shoals: Offshore Formations of Black and Native Studies*. Durham: Duke University Press, 2019.
- Lyons, Scott Richard. *X-Marks: Native Signatures of Assent*. Minneapolis: University of Minnesota Press, 2010.
- Million, Dian. *Therapeutic Nations: Healing in an Age of Indigenous Human Rights*. Tucson: University of Arizona Press, 2014.
- Moreton-Robinson, Aileen, Ed. *Critical Indigenous Studies: Engagements in First World Locations*. Tucson: University of Arizona Press, 2016.
- Osorio, Jamaica Heolimeleikalani, *Remembering Our Intimacies: Mo'olelo, Aloha 'Āina, and Ea*. Minneapolis: University of Minnesota, 2021.
- Riding In, James & Miller, Susan. *Native Historians Write Back: Decolonizing American Indian History*. Lubbock: Texas Tech University Press, 2011.
- Rifkin, Mark. *When Did Indians Become Straight: Kinship, The History of Sexuality, and Native Sovereignty*. Oxford: Oxford University Press, 2010.
- Robinson, Dylan. *Hungry Listening: Resonant Theory for Indigenous Sound Studies*. Minneapolis: University of Minnesota Press, 2020.
- Simpson, Audra. *Mohawk Interruptus: Political Life Across the Borders of Settler States*. Durham: Duke University Press, 2014.

- Simpson, Leanne Betasamosake. *As we Have Always Done: Indigenous Freedom Through Radical Resistance*. Minneapolis: University of Minnesota Press, 2017.

Grading

Your final grade for this course will be determined according to the following criteria:

Participation: 10%

The success of this seminar depends upon your consistent, thoughtful, and, most importantly, prepared, participation. Please come to seminar ready to summarize texts, define key concepts, engage in discussion and debate about texts, and make critical connections between and across texts. I will consider the extent to which your comments reveal a critical engagement with the assigned materials, and how you engage with your peers in a collaborative learning environment. Given that this seminar focuses on critical thought, special weight will be given to discussions about methodology and the politics of knowledge production.

Leading Discussion: 15%

You will be required to lead seminar discussion once during the semester starting **January 24**. This discussion should cover the book assigned for that week. The job of the discussion leader is to establish and facilitate the terms for engaging the material. Your discussion plan should include a substantive overview of the material and an agenda for framing and carrying out a productive discussion. Your discussion guideline should be posted on this course's Canvas site the evening (Tuesday night) before our weekly class meeting.

Please use the following as a template for preparing your discussion guideline:

I. A 20–30-minute presentation covering the following information:

1. A brief biography (cite sources) of the book's author or editor(s) if an anthology or journal special issue (100-150 words);
2. A brief description, in your own words, of what the reading is about, including a succinct summary of its central thesis/argument or intellectual/political project (200-300 words);
3. What you found to be the reading's most important or significant contribution to Indigenous studies, and why (200-300 words);
4. What is most interesting/helpful for your work and why (100-150 words);
5. And what you liked and did not like about the book (100-150 words)

II. A Discussion Plan outline for the remainder of class that covers the following:

1. Provide a one-page (bullet points okay) outline of what you propose for discussion for the remainder of our seminar time. Your discussion plan should prioritize the following and include your colleagues' questions from their reading responses:
 - i) How is Indigeneity theorized and defined in the reading?
 - ii) What is the reading's scholarly intervention, how does it address questions of discipline, field definition, subject, or theme matter?

- iii) How does the reading affirm or challenge your (or your classmate's) view of Indigeneity? Of scholarly practice? Of the relationship between Indigenous people and academia?
- iv) Is there something in it that resonates, enriches, or directly challenges another author, theory, or conventional work on a similar topic or subject?

Weekly Reading Responses: 30%

To help you prepare for each seminar meeting, you will be required to write a 500–750-word response to our weekly readings from Week 2-15. Your response should be posted on this course's Canvas site the evening (Tuesday night) before our weekly class meeting. I expect you to read your peers' responses prior to each seminar meeting because our discussions each week will build directly upon your responses. You do not need to submit a reading response the week you lead seminar discussion or the week you submit your book review. Your response should include the following components:

1. **Thesis:** One-to-two sentences identifying the author's main thesis
2. **Summary of Argument:** One-to-two paragraphs identifying the author's major arguments and claims. Complex works will have at least two-to-three interrelated arguments.
3. **Method/s:** One-to-two sentences that identify the author's method. Is it archival research? Statistical analysis? Interviews? Literature? A combination?
4. **Methodology/ies:** One-to-two paragraphs identifying the author's methodologies. Methodology is different from method. A method is the way a researcher collects their data. Methodology is the secondary literature a researcher uses to construct an argument using their data. What kinds of theories is the author drawing from to construct their argument? What discipline/s are they drawing from and contributing to? Are they introducing any new concepts or theories that challenge existing frameworks and, if so, what are their primary interventions?
5. **Source/s:** What types of sources (government documents, interviews, personal letters, films, etc.) does the author use to construct her argument?
6. **Analysis/Reflection:** One-two paragraphs that address one of the following three areas: what is or are its central theoretical contributions; What is or are its central political contributions; or what is the connections to other readings, i.e. what is unique or special, or underdeveloped and problematic, about the book?
7. **Questions:** Two-to-three critical questions about the text that I will compile and use to guide seminar discussion. These should be questions that facilitate deep, analytical understanding of a text or set of ideas we've been working through during the semester.

Book Review: 15%

Please review one book from the suggested readings lists that accompany the required reading each week. Your book review should be approximately 1,000 words in length. For an understanding of what to include in your book review, please read other professional book reviews in academic journals. It is up to you which week, and which suggested reading, you choose to review.

Final Paper: 30%

I would like for you to write a methodology paper of 12-14 pages in length (12-point font, double-spaced, 1" margins, page count does not include cover page or bibliography). Your paper should engage substantially with concepts/theories we've discussed in class and should focus on one methodology, theory, or framework that seems appropriate for your research interests. You should draw from at least

twelve sources (no more than two of which should be from class). This is not a literature review. This is an argumentative essay; meaning, I expect you to advance and develop an argument using secondary literature about a topic or issue that pertains to your research.

Grading Policy

Grading at the graduate level is different than grading at the undergraduate level. As a graduate student, you are not just learning content and concepts. You are preparing to be an expert; someone who produces knowledge and acts as a leader/teacher rather than someone who absorbs knowledge to prove proficiency. For this reason, an “A” typically signifies that you have demonstrated original thought (and not just mere comprehension) and conveyed your ideas in professional and polished language appropriate to your fields of study/research, whether this be written or verbal. Grades lower than an “A” indicate areas that need improvement for you to be successful at obtaining a graduate degree.

Grading Scale

Grade	Quality Points	Grade	Quality Points
A+	4.00	C	2.00
A	4.00	C-	1.67
A-	3.67	D+	1.33
B+	3.33	D	1.00
B	3.00	D-	0.67
B-	2.67	F	0.00
C+	2.33		

A – Represents achievement that significantly exceeds expectations in the course.

B – Represents achievement that is above the minimum expectations in the course.

C – Represents achievement that meets the minimum expectations in the course.

D – Represents achievement that partially meets the minimum expectations in the course. Credit is earned but it may not fulfill major or program requirements.

F – Represents failure in the course and no credit is earned.

S – Satisfactory (equivalent to a C- or better)

N – Not Satisfactory

I – (Incomplete) Assigned at the discretion of the instructor when, due to extraordinary circumstances, e.g., hospitalization, a student is prevented from completing the work of the course on time. Requires a written agreement between instructor and student.

Students who enroll for a course on the A-F grading system shall receive an F if such grade is warranted; students who enroll for a course on the S-N system shall receive an N if such grade is warranted.

Academic dishonesty in any portion of the academic work for a course shall be grounds for awarding a grade of F or N for the entire course.

For additional information, please refer to: <https://policy.umn.edu/education/gradingtranscripts>

Course Schedule

WEEK 1 / JANUARY 17

Introductions; Syllabus review

WEEK 2 / JANUARY 24: THE CRITICAL TURN

Required Reading:

- ☐ Hokowhitu, Moreton-Robinson, Tuhiwai Smith, Andersen and Larkin, *Routledge Handbook of Critical Indigenous Studies*

Suggested Readings:

- ☐ Moreton-Robinson, *Critical Indigenous Studies*
- ☐ Andersen and O'Brien, *Sources and Methods in Indigenous Studies*

WEEK 3 / JANUARY 31: DECOLONIZING KNOWLEDGE

Required Reading:

- ☐ McCarthy, *In Divided Unity*

Suggested Readings:

- ☐ Risling Baldy, *We Are Dancing For You*
- ☐ Riding In and Miller, Eds., *Native Historians Write Back*

WEEK 4 / FEBRUARY 7: INDIGENOUS POLITICAL THEORY

Required Reading:

- ☐ Coulthard, *Red Skin White Masks*

Suggested Readings:

- ☐ Simpson, *As We Have Always Done*
- ☐ Simpson, *Mohawk Interruptus*

WEEK 5 / FEBRUARY 14: INDIGENOUS LITERARY THEORY

Required Reading:

- ☐ Goeman, *Mark my Words*

Suggested Readings:

- ☐ Hernandez, *We Are the Stars*
- ☐ Lyons, *X-Marks*

WEEK 6 / FEBRUARY 21: INDIGENOUS POLITICAL ECOLOGY

Required Reading:

- ☐ Hernandez, *Fresh Banana Leaves*

Suggested Readings:

- ☐ Aguon, *No Country for Eight-Spot Butterflies*
- ☐ Estes, *Our History is the Future*

WEEK 7 / FEBRUARY 28: NEOLIBERALISM & BIOPOLITICS

Required Reading:

- ☐ Barker, *Red Scare*

Suggested Readings:

- ☐ Million, *Therapeutic Nations*

- ☐ Dhillon, *Prairie Rising*

WEEK 8 / MARCH 6

SPRING BREAK; NO CLASS

WEEK 9 / MARCH 13: INDIGENOUS EXPERIMENTAL METHODOLOGIES

Required Reading:

- ☐ Harjo, *Spiral to the Stars*

Suggested Readings:

- ☐ Case, Emalani, *Everything Ancient*
- ☐ Robinson, *Hungry Listening*

WEEK 10 / MARCH 20: CONTESTING IMPERIALISM & MILITARISM

Required Reading:

- ☐ Teaiwa, *Sweat and Salt Water*

Suggested Reading:

- ☐ Kauanui, *Hawaiian Blood*
- ☐ Byrd, *Transit of Empire*

WEEK 11 / MARCH 27: INDIGENOUS FEMINISMS

Required Reading:

- ☐ Barker (Ed.), *Indigeneity, Feminism, Activism*

Suggested Reading:

- ☐ Osorio, *Remembering Our Intimacies*
- ☐ Goeman and Denetdale (Eds.), "Native Feminisms"

WEEK 12 / APRIL 3: QUEER INDIGENOUS INTERVENTIONS

Required Reading:

- ☐ Justice, Rifkin, Schneider, Bethany (Eds.), "Sexuality, Nationality, and Indigeneity"

Suggested Reading:

- ☐ Rifkin, *When Did Indians Become Straight?*
- ☐ Driskill, Finley, Gilley, and Morgensen (Eds.), *Queer Indigenous Studies*

WEEK 13 / APRIL 10: INTERSECTIONALITIES

Required Reading:

- ☐ Karuka, *Empire's Tracks*

Suggested Reading:

- ☐ Blackwell, Lopez, Urrieta Jr. (Eds.), "Critical Latinx Indigeneities"
- ☐ King, *Black Shoals*

WEEK 14 / APRIL 17: TRANSNATIONAL SOLIDARITIES & CONNECTIONS

Required Reading:

- ☐ Salaita, *Inter/Nationalism*

Suggested Reading:

- ☐ Allen, *Trans-Indigenous*
- ☐ Castellanos, Nájera Gutiérrez, and Aldama (Eds.), *Comparative Indigeneities of the Américas*

WEEK 15 / APRIL 24

NO CLASS; WORK ON FINAL PAPER

WEEK 16 / MAY 1

NO CLASS; WORK ON FINAL PAPER

WEEK 17 / MAY 8

NO CLASS; FINAL PAPER DUE

Course Access

Access to course materials in Canvas may cease after the term ends. If you wish to archive materials for your personal records or portfolio you should do so as you progress through the course. Generally, you should always save local copies of course-related work. To avoid disasters, you should also save important files to external media or cloud storage.

Name/Pronouns

I will do my best to address you by a name or gender pronoun that you have identified. Please advise me early in the semester so that I may make appropriate changes to my records.

Workload

For undergraduate courses, one credit is defined as equivalent to an average of three hours of learning effort per week (over a full semester) necessary for an average student to achieve an average grade in the course. For example, a student taking a three-credit course that meets for three hours a week should expect to spend an additional six hours a week on coursework outside the classroom.

Student Conduct Code

The University seeks an environment that promotes academic achievement and integrity, protects free inquiry, and serves the educational mission of the University. Similarly, the University seeks a community that is free from violence, threats, and intimidation; that is respectful of the rights, opportunities, and welfare of students, faculty, staff, and guests of the University; and that does not threaten the physical or mental health or safety of members of the University community. As a student at the University, you are expected to adhere to *Board of Regents Policy: Student Conduct Code*, which can be reviewed here: https://regents.umn.edu/sites/regents.umn.edu/files/2019-09/policy_student_conduct_code.pdf.

Note that the student conduct code specifically addresses disruptive classroom conduct, which means "engaging in behavior that substantially or repeatedly interrupts either the instructor's ability to teach and/or a student's ability to learn." The classroom extends to any setting where a student is engaged in work toward academic credit or satisfaction of program-based requirements or related activities.

Use of Personal Electronic Devices and Social Media in the Classroom

The University establishes the right of each instructor to determine if and how personal electronic devices and other forms of technology are allowed to be used in the classroom. For complete information, please reference <https://policy.umn.edu/education/studentresp>.

In Person: Using personal electronic devices in the classroom setting can hinder instruction and learning, not only for the student using the device, but also for other students in the class. As a matter of courtesy and respect, please put away all hand-held devices and other communication and entertainment devices prior to the beginning of class. This means in your bag, not on the table in front of you. Please also turn off social media notifications and refrain from using social media and chats/text during class. Notify me in advance if you are monitoring an emergency, for which ringers and/or notifications should be switched to vibrate.

Zoom: If you're on Zoom, please turn your screen on for the entirety of class so your colleagues and I can interact with you during our discussion. If you are joining via Zoom, treat class as you would if you were with us in person: don't join while you're driving, traveling, cooking, multitasking, or otherwise engaged in another activity. I expect you to set aside our weekly allotted class time to focus exclusively on this class. I will consider distracted participation—especially if it is occurring on Zoom—as an absence and dock your grade accordingly.

Scholastic Dishonesty

You are expected to do your own academic work and cite sources as necessary. Failing to do so is scholastic dishonesty. Scholastic dishonesty means plagiarizing; cheating on assignments or examinations; engaging in unauthorized collaboration on academic work; taking, acquiring, or using test materials without faculty permission; submitting false or incomplete records of academic achievement; acting alone or in cooperation with another to falsify records or to obtain dishonestly grades, honors, awards, or professional endorsement; altering, forging, or misusing a University academic record; or fabricating or falsifying data, research procedures, or data analysis. If it is determined that a student has cheated, the student may be given an "F" or an "N" for the course and may face additional sanctions from the University. For additional information, please see: <https://policy.umn.edu/education/instructorresp>.

Plagiarism: Plagiarism is a specific type of scholastic dishonesty. Plagiarism occurs when students turn in work that is not their own. According to the Office of Student Conduct and Academic Integrity, when you “present the ideas, words, and work of someone else as your own, you have plagiarized. Any information, data, or expressions coming from someone else, or another source must be properly cited by you. If there is any doubt in your mind regarding what needs to be cited, it is your responsibility to seek clarification from the instructor.” The Office for Community Standards has compiled a useful list of Frequently Asked Questions pertaining to scholastic dishonesty and plagiarism, which can be found [here](#).

Artificial Intelligence (AI): AI language models, such as ChatGPT, and online assignment help tools, such as Chegg®, are examples of online learning support platforms. They cannot be used for course assignments of any kind for any reason. The following actions are prohibited in this course:

- ☐ Submitting all or any part of an assignment statement to an online learning support platform;
- ☐ Incorporating any part of an AI generated response in an assignment;

- ☐ Using AI to brainstorm, formulate arguments, or template ideas for assignments;
- ☐ Using AI to summarize or contextualize source materials;
- ☐ Submitting your own work for this class to an online learning support platform for iteration or improvement.

If you are in doubt as to whether you are using an online learning support platform appropriately in this course, I encourage you to discuss your situation with me.

Appropriate Student Use of Class Notes and Course Materials

Taking notes is a means of recording information but more importantly of personally absorbing and integrating the educational experience. However, broadly disseminating class notes beyond the classroom community or accepting compensation for taking and distributing classroom notes undermines instructor interests in their intellectual work product while not substantially furthering instructor and student interests in effective learning. Such actions violate shared norms and standards of the academic community. For additional information, please see: <https://policy.umn.edu/education/studentresp>.

Make-Up Work for Legitimate Absences

Students will not be penalized for absences during the semester due to unavoidable or legitimate circumstances. Such circumstances include verified illness, participation in intercollegiate athletic events, subpoenas, jury duty, military service, bereavement, and religious observances. Such circumstances do not include voting in local, state, or national elections. For complete information, please see: <https://policy.umn.edu/education/makeupwork>.

Absence for Religious Observance: The University of Minnesota permits absences from class for participation in religious observances. Students who plan to miss class must:

1. Inform instructors of anticipated absences at the beginning of the semester;
2. Meet with instructors to reschedule any missed labs or examinations; and
3. Obtain class notes from other students.

Instructors are required to assist students in obtaining course materials and assignments distributed during class sessions and to arrange for taking missed examinations. Since we are working with “week” windows for engagement with the materials, for the most part accommodations may not be necessary, but if they are, please do not hesitate to ask about accommodations at least a week ahead of time. Accommodations after the fact will not be made.

Statement on FERPA (Family Education Rights and Privacy Act)

In this class, our use of technology will sometimes make students' names and university internet IDs visible within the course website, but only to other students in the same class. Since we are using a secure, password-protected course website, this will not increase the risk of identity theft or spamming for anyone in the class. If you have concerns about the visibility of your internet ID, please contact me for further information.

Sexual Harassment, Sexual Assault, Stalking and Relationship Violence

The University prohibits sexual misconduct and encourages anyone experiencing sexual misconduct to access resources for personal support and reporting. If you want to speak confidentially with someone about an experience of sexual misconduct, please contact your campus resources including the Aurora Center, Boynton Mental Health, or Student Counseling Services. If you want to report sexual misconduct or have questions about the University's policies and procedures related to sexual misconduct, please contact your campus Title IX office or relevant policy contacts. You can find more information about reporting here: <https://eoaa.umn.edu/report-misconduct>, and information about the entire policy here: https://regents.umn.edu/sites/regents.umn.edu/files/2019-09/policy_sexual_harrassment_sexual_assault_stalking_and_relationship_violence.pdf.

Instructors are required to share information they learn about possible sexual misconduct with the campus Title IX office that addresses these concerns. This allows a Title IX staff member to reach out to those who have experienced sexual misconduct to provide information about personal support resources and options for investigation. You may talk to instructors about concerns related to sexual misconduct and they will provide support and keep the information you share private to the extent possible given their university role.

Equity, Diversity, Equal Opportunity, and Affirmative Action

The University provides equal access to and opportunity in its programs and facilities, without regard to race, color, creed, religion, national origin, gender, age, marital status, disability, public assistance status, membership or activity in a local commission created for the purpose of dealing with discrimination, veteran status, sexual orientation, gender identity, or gender expression. For more information, please consult the Board of Regents Policy here: https://regents.umn.edu/sites/regents.umn.edu/files/2019-09/policy_equity_diversity_equal_opportunity_and_affirmative_action.pdf.

Disability Accommodations

The University of Minnesota is committed to creating learning environments that are inclusive and accessible to all students. If you are experiencing disability-related barriers to learning in your courses, the Disability Resource Center (DRC) is the office that collaborates with students to explore reasonable accommodations, tools, and resources.

- ☐ If you are registered with the DRC and have a current accommodation letter please share your letter with me as soon as possible so that we can discuss how your accommodations will be implemented in this course. The sooner I know about your disability access-needs, the more equipped I can be to facilitate accommodations. You may reach out to me or your (access consultant/disability specialist) if you have any questions or concerns about your accommodations.
- ☐ If you are **not** registered with the DRC and are experiencing or think you may be experiencing disability related to a mental health, attention, learning, chronic health, sensory, or physical condition, and would like to discuss accommodations and/or resources, please contact the DRC on our campus (e.g., UM Twin Cities- 612.626.1333).
- ☐ If you have a short-term medical condition, such as a broken arm, I may be able to assist in minimizing classroom barriers. In situations where additional assistance is needed, you should contact the DRC as noted above.

Mental Health and Stress Management

As a student, you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance and may reduce your ability to participate in daily activities. University services are available to assist you. You can learn more about the broad range of confidential mental health services available on campus via the Student Mental Health Website: <http://www.mentalhealth.umn.edu>.

Academic Freedom and Responsibility

Academic freedom is a cornerstone of the University. Within the scope and content of the course as defined by the instructor, it includes the freedom to discuss relevant matters in the classroom. Along with this freedom comes responsibility. Students are encouraged to develop the capacity for critical judgment and to engage in a sustained and independent search for truth. Students are free to take reasoned exception to the views offered in any course of study and to reserve judgment about matters of opinion, but they are responsible for learning the content of any course of study for which they are enrolled.

Reports of concerns about academic freedom are taken seriously, and there are individuals and offices available for help. Contact the instructor, the Department Chair, your adviser, the associate dean of the college, or the Vice Provost for Faculty and Academic Affairs in the Office of the Provost if you have questions or concerns.

COVID-19 Policy

Please visit the university COVID-19 Response Page for more information: <https://safe-campus.umn.edu/personal-wellbeing/covid-19-response>.

Academic Services and Resources at UMN

Below are several services available to students:

- ☐ [Academic Advising Center](#)
- ☐ [Disability Resource Center](#)
- ☐ [CLA Career Services](#)
- ☐ [Boynton Mental Health Clinic](#)
- ☐ [Student Writing Support](#)

Technical Support

For tips and information about Canvas visit the [Canvas Student Guide](#). Check the [Canvas Guide Supported Browsers](#) page to make sure your preferred browser is supported.

You can also contact the Technology Helpdesk Services at (612) 301-4357 or help@umn.edu for questions about Canvas or any other technological difficulties.

APPENDIX 1: Graduate Reading Guide

As undergraduate students, we are usually taught to read for two purposes: either to memorize facts (which we are then expected to regurgitate) or demonstrate comprehension. The purpose of reading as a graduate student is very different. Instead of reading for facts or comprehension, graduate students read in order to develop their own ideas and research. This means you will focus on style and form as much as content, as well as the significance of books within broader histories and trends of thought. You will also read in order to understand how you would like your research to contribute to these broader histories and trends of thought. In other words, you read not just to gain knowledge, but to produce knowledge.

When you read in preparation for a graduate seminar, read towards contribution to discussion. Weekly reading responses are an exercise that helps to create a good habit of reading like a graduate student. Again, you aren't just reading to absorb information, and your comments shouldn't just be about what you learned from reading the book. You are reading so that you can facilitate a deeper understanding of key issues of concern amongst, and with, your colleagues—both within the seminar itself and your fields of study and broader communities. Your personal feelings about a book are less important than your observations about a book's contributions to a larger political, historical, intellectual, or social project (like feminism, for example).

When you read as a graduate student, read for these five reasons (in this order):

- 1) To understand what the author is saying: what is their argument? Make sure you understand the author's argument before you begin to critique it!
- 2) To understand how a book fits into, and draws from, a larger field, discourse, or history of thought and politics; why is this book important? Who is its audience?
- 3) To learn technical skills: how is the book written? How is the book organized? What kind of research did the author conduct? How do they use their research to develop their argument?
- 4) To understand how the book relates to your own work, thought, and intellectual goals.
- 5) To identify specific methods and theories you can utilize in your research.