



COURSE OUTLINE

Instructor Information

- (a) Instructor: Jacquie Green
- (b) Office Hours: Wednesday 9:30 am – 10:30 am
or by appointment
- (c) Class Location and Time:
Wednesdays 10:30 am – 1:20,
Wilna Thomas Cultural Center room 234
- (d) Phone: 370-3299 or 250-721-6453
- (e) E-mail: jlgreen@uvic.ca

Learning and Knowledge outcomes

Students will be able to:

Understand traditional and contemporary gender roles within Indigenous communities.

Understand the relationship between colonization and issues of gender roles and identity within Indigenous communities.

Recognize and evaluate the ways in which writing, reading and observing has served as a tool in de-colonizing, reclaiming, and reshaping Indigenous notions of gender identity.

Comprehend notions of “privilege,” “power,” and “responsibility” and their relations to issues of Indigenous gender identity.

Devise strategies to improve and/or enhance gender situations within Indigenous communities.

Prepare formal research and synthesis papers.

Be able to reconceptualize traditional and contemporary gender roles within Indigenous communities

Develop an ideal model of gender balance within Indigenous communities; explain the components of this model and the purpose they serve in terms of establishing and maintaining a healthy balance between the roles of men and women.

Compare and discuss men’s and women’s writing about the development of gender roles in Indigenous communities.

Required Texts:

Anderson, K. & Lawrence, B. (Eds.) (2003) *Strong Women Stories: Native Vision and community survival*. Toronto: Second Story Press, 2003.

Recommended books and links:

Green, J. (2007) *Making Space for Indigeneous Feminism*. Fernwood Publishing

King, T.K. (2003) *The Truth About Stories: A Native Narrative*. Dead Dog Café Productions Inc. and Canadian Broadcasting Corporations

Monture-Angus, P. (1999) *Journeying Forward: Dreaming First Nations' Independence*. Fernwood Publishing

Monture-Angus, P. (1995) *Thunder in my Soul: A Mohawk Woman Speaks*. Fernwood Publishing.

Moran, B. (1988) *Stoney Creek Woman: Sai'k'uz Ts'eke. The story of Mary John*. Tillacum Library.

Ouellette, G. J.M.W. (2002) *The Fourth World: an Indigenous Perspective on Feminism and Aboriginal Women's Activism*. Fernwood Presss

Smith, Andrea (2005) *Conquest: Sexual Violence and American Indian Genocide*. South End Press.

Trask, H.K. (1993) *From a Native Daughter: Colonialism and Sovereignty in Hawai'i*. University of Hawai'i Press, Honolulu.

Collins, P. (1990)

<http://www.hartford-hwp.com/archives/45a/252.html> Retrieved January 10, 2011

hooks, b. (1999) Ain't She Still a Woman? <http://www.hartford-hwp.com/archives/45a/186.html>. Retrieved, January 10, 2011.

Indigenous Governance, University of Victoria:

<http://web.uvic.ca/igov/index.php/igov-598-community-governance-project>.

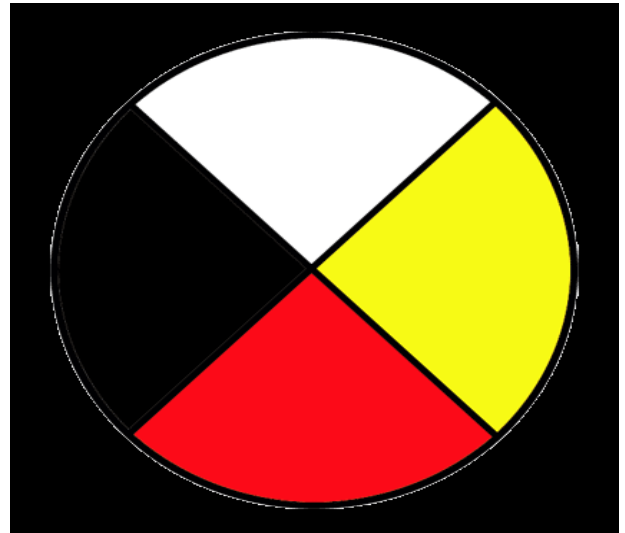
<http://web.uvic.ca/igov/index.php/igov-599-thesis>

<http://web.uvic.ca/igov/index.php/igov-journal>

Native Women's Association of Canada: <http://www.nwac.ca/>

Schedule of Readings and Assignments:

This course is framed within four directions of Medicine Wheel Philosophies. Starting in the Eastern direction, when the sun rises and the direction for new beginnings we will begin with a historical analysis of Gender and Identity. In the Southern direction, the direction of much activity, the direction of emotions and asking many questions, we will explore our 'politics of location'. In the Western direction, the direction of the adult, this is the 'action' direction and here we will explore how knowledge of gender and identity from both an Indigenous and Western worldview could engage with each other. In the direction of the North, this is where we honor our Elders teachings, where we learn, re-learn and often times un-learn multiple forms of knowledge. The Northern Direction is the direction of Vision.



➤ **The eastern direction, the direction of Spring, Infant, Spiritual and Yellow. We will examine the historical context of identity, gender and feminism**

January 11: Introduction to Gender, Identity from an Indigenous and Western World View.

- Introduction to Strong Women Stories
- Introduction of self, our understanding of gender and traditional roles
- Review course outline

Discussion: In circle, share who you are, how you define gender, feminism and traditional teachings

- What are philosophies and/or theories we could draw on to illustrate our worldviews and analysis?
- “the Warmth of Love – the four seasons of Sophie Thomas” Film by Terry Jacks.

Discussion: What did you learn from Traditional Healer, Sophie?

January 18: Feminism vs. Tribalist or both?

- Your understanding about differences between “feminism” and Indigenous feminist thought?
- Examine the distinctions between feminism and Indigenous philosophies
- Examine the connections between race, gender, ethnicity, sexuality, and cultural identity

Readings:

1. Guerrero, M.A. (2003) “Patriarchal Colonialism” and Indigenism: Implications for Native Feminist Spirituality and Native Womanism. *Hypatia* vol. 18 no. 2, spring 2003 - **HANDOUT**
2. Smith, Andrea. (2011). Against the Law: Indigenous Feminism and the Nation-State. In Glen Coulthard, Jacqueline Lasky, Adam Lewis, and Vanessa Watts (Eds.). *Affinities: A Journal of Radical Theory, Culture, and Action* 5(1). Special Issue on Anarch@Indigenism, 56-69. - **HANDOUT**

January 25: How we/I define my location and what informs my location.

- Politics of Location, what is this? (values, beliefs, teachings)
- What do stories mean to us? How do I incorporate stories into my learning?

Readings:

1. Anderson, K & Lawrence, B. (2003) “Introduction” & “Chapter 1: Where the Spirits Live: Women Rebuilding a Non-Status Mi’kmaq Community” by Gertie Mai Muise” in Strong Women Stories. Pg 11 – 36
2. Taylor, R. (2009) “Unfolding the truth in practice” Indigenous Master Social Work Student unpublished paper - **HANDOUT**

February 1: Re-learning Identity and Gender Roles

- **Guest Speaker:** fairn herising & Roshni Narayan
- Problematizing ‘Gender’ and ‘Identity’
- How does Power and Privilege inform and/or affect gender and identity?
- Strategies to re-claim gender roles
- What traditional teachings could we bring forward?
- So What? Why is reclaiming and regeneration of traditional teachings important?

Readings:

1. Anderson, K. (2000) “The Dismantling of Gender Equity” in *A Recognition of Being: Reconstructing Native Womanhood*. Second Story Press.
HANDOUT

2. Monture Angus, P. "Organizing against Oppression: Aboriginal Women, Law and Feminism". In Thunder in My Soul. Pg 169 – 188. **HANDOUT**
3. Anderson, K & Lawrence, B. (2003) "Chapter 9: Arts and Letters Club: Two Spirited Woman Artists & Social Change" in Strong Women Stories. Pg 135 – 143.

➤ **The southern direction, the direction of Summer, Youth, Emotional and Red. We will examine Politics of Location – what has informed who and how I am?**

February 8: Gender Roles interrupted

- Film: "Finding Dawn" http://www.nfb.ca/film/finding_dawn ,
- GUEST SPEAKER – CHRISTINE WHELISH
- Think about notions of patriarchy and how this looks in our families, communities and nation.
- So What? Why is it important to unravel patriarchal notions? Strategize through an indigenous framework how to confront patriarchy.
- Dialogue about the impacts of colonization: residential schools, Indian act, adoption, reserve system
- Discuss Stolen Sisters Memorial Walk

Readings:

1. Qwul'sih'yah'maht Thomas, R. "Chapter Five: Seletze's Story" In, Storytelling In The Spirit of Wise Woman: Experiences of Kuper Island Residential School Thesis. - **HANDOUT**
2. Fleras, A. Film Reviews "Finding Dawn", University of Waterloo
3. Withey, E. "Discovery of 23rd woman's DNA at Pickton farm inspires film". Journal Culture writer, Edmonton.
4. Anderson, K & Lawrence, B. (2003) "Chapter 6 Tribal Feminism Is a Drum Song" by Rosanna Deerchild in Strong Women Stories. Pg 97 – 105

February 15: Traditional Teachings in a contemporary environment

- What are Indigenous nations utilizing as acts of resistance, regeneration and re-claiming?
- Decolonization and Empowerment Strategies

Readings:

1. Anderson, K & Lawrence, B. (2003) "Chapter 10: The Healing Power of Women's Voices" by Zainab Amadoby in Strong Women Stories. Pg 144 - 155.

2. Green, J. (2008) Reclaiming Haisla Ways: remembering oolichan fishing. *Canadian Journal of Native Education*. Vol. 31, No. 1, pp 41 -60.

February 22: Identifying and Confronting Gender Stereotypes

Film Viewing: Whale Rider

- What are stereotypes in our identities?
- How could we incorporate ceremonial teachings into confronting stereotypes? Or can we? Other traditional teachings?
- Strategize aspects to confront stereotypes in this classroom, program and or/college
- What are benefits/challenges in this action work?

Readings:

1. Anderson, K & Lawrence, B. (2003) "Chapter 7: She No Speaks and Other Colonial Constructs of The Traditional Woman" by Dawn Martin-Hill in Strong Women Stories. Pg 156 – 170.

February 29: Sacred Teachings

Guest Speaker, Elder May Sam, Wilna Thomas Cultural Center

- Please ensure we are on time and present for our Elder
- Will learn about Coast Salish Knitting
- Be prepared to engage and to ask questions

Viewings on your own or in your own groups:

1. Welsh, C. (2000). The Story of Coast Salish Knitters. National Film Board.

March 7: Traditional Roles and Leadership – understanding notions of Power, Privilege

Guest Speaker, Qwul'sih'yah'maht, Robina Thomas

- What is Leadership?
- Philosophy of Leadership
- Identify barriers to leadership and strategize how to work through and/or overcome barriers

Readings:

1. Thomas, R. (2011) "Protecting the Sacred Cycle: Xwulmuyw Shunlheni and Leadership". Unpublished dissertation, University of Victoria. - **HANDOUT**

2. Anderson, K & Lawrence, B. (2003) "Chapter 15: From Victims to Leaders: Activism against Violence towards Women" by Cyndy Baskin in Strong Women Stories. Pg 213 – 227.

➤ **The Western direction, the direction of Fall, Adult, Physical and black. We will examine Praxis. How do Indigenous & western philosophies inform your practice, education, leadership?**

March 14: Resistance

Guest Speaker: May Sam

- From her stories, think about how you define resistance?
- In our relationships to Elders, Where do you see resistance?
- Your role in resistance?

Readings:

1. Anderson, K. (2000) "Working with Notions of Tradition and Culture" in *A Recognition of Being: Reconstructing Native Womanhood*". Second Story Press.

March 21: Collective Roles, Leadership & Identity

- Film: For the next Seven Generations
<http://www.forthenext7generations.com>
- Strategize how traditional roles could be implemented into leadership
- Transforming identity in our families, communities and professions
- How do we ask to be taught about traditional gender roles?
- Our work, actions, education and leadership today affects the young people around us and their future – what is your responsibility in this?

Readings:

1. Anderson, K & Lawrence, B. (2003) "Chapter 16: the Truth About Us: Living in the Aftermath of the Ipperwash crisis" written by Shelly E. Bressette in Strong Women Stories. Pg 202 - 212.
2. Anderson, K & Lawrence, B. (2003) "Chapter 17: Coming Full Circle: A Young Man's Perspective on Building Gender Equity in Aboriginal Communities" written by Carl Fernandez in Strong Women Stories. Pg 202 - 212.

- **The Northern direction, the direction of Winter, Elder, Mental and White. We will examine So What? Where do we go from here? Vision of identity?**

March 28: Strengths, Resiliency and Self Determination of Indigenous Peoples

- Develop a strategy in class how to center gender roles from an Indigenous perspective in your profession and academic journey
- Share your strategy in class

Readings:

1. Anderson, K & Lawrence, B. (2003) "Chapter 2: The Drum keeps beating: Recovering a Mohawk identity" written by Laura Schwager in Strong Women Stories. Pg 37 - 54.
2. Anderson, K & Lawrence, B. (2003) "Chapter 5: Strong Spirit, Fractured identity: An Ojibway Adoptee's Journey to Wholeness" written by Shandra Spears in Strong Women Stories. Pg 37 - 54.

April 4: Class Presentations,

April 11: Class Presentations & Closing Circle

So What? And Good Luck on Your Journey☺

- How will Indigenous gender perspectives play out in your studies and your future?
- What will you take away from this course?
- Closing Circle and Potluck

Course Assignments and Evaluation:

Attendance/ Participation	30%
Politics of Location Paper	25%
Text analysis	20%
Final Project:	25%
▪ Oral/ Video Presentation	20%
▪ Written Summary	5%

Expectations of Assignments

All assignments must be handed in on time. If students are in need of an extension, this must be negotiated with the instructor prior to the due date. **Extensions will not be granted if requested a day before due date and if requested on the due date of the assignment.** Students who hand in late papers will lose 5% per day unless an extension is given.

PLEASE NOTE:

This is a second year level course that involves a substantial amount of reading - all students will be expected to attend regularly and arrive in class with their homework and assigned readings completed. No meaningful participation can take place without this preparation.

As second year students you are expected to write your academic papers according to APA or MLA format. Please review appropriate guidelines in your writing. You have the opportunity to provide your instructor with a draft copy of your paper prior to the due date

Your assignment will be typed, stapled and submitted with a title page, body of paper and bibliography. Papers will not be accepted via email.

Please see: <http://www.utm.utoronto.ca/asc/Handouts/MLA%20Format.pdf> for MLA referencing guidelines and https://www.gprc.ab.ca/departments/library/site_pages/learning_support_centre/handouts/APA%20Referencing.pdf for APA.

Attendance and Participation **30%**

You are expected to attend each class and to be on time. Your attendance and participation is required in an effort to respect philosophies of circle teachings that in turn are respectful of your peers, stories and experiences shared each week. Attendance will be taken each week and will be counted as participation marks. Please inform the instructor and peers if you will be late or absent.

Throughout the course, our discussions will take place within a circle format. Each person will be provided with equal opportunity to share or ask questions throughout each week. If you do not have a question or comment, you can pass the discussion to the next person. You are expected to come to class fully prepared for discussions on each weekly theme and reading. Importantly, when we have a guest speaker, please be in attendance and prepared to ask questions and/or provide comments to our guests.

Included in this assignment you are required to participate in two community events.

1. Our class will play a role of organizing one task for the upcoming memorial march on February 12, 2012. We will be hosting Christine Whelsh for a viewing of "Finding Dawn" and in this, you are required to prepare the room, invitations for the viewing, introduce and thank/gift our Guest Speaker.
2. The second community event will include a viewing of "For the next 7 Generations". In this session you will organize the viewing, distribute invitations, organize food if you choose, introduce the film, coordinate questions after the viewing.

In these community events you will learn about cultural protocols, learn how traditional and/or gender roles are in play and examine how to incorporate and respect traditional/gender roles within a contemporary setting.

Assignment # 1 "Politics of Location Paper" 25%

Students are expected to write a 5 - 7 page paper that is reflective of your personal location. As emerging Indigenous and non-Indigenous post secondary students, it is important to learn to articulate and locate self in relation to your analysis, discussion and writing. Breaking free from western institutionalized styles of objectified writing – this assignment will provide space for you as students to locate yourself within your lived experiences and your meaning making of Gender and Traditional Roles. You can include in your paper what your traditional teachings are, if you are not familiar with traditional teachings, what are important aspects that you draw upon in your life, for example what are your values, philosophies and morals? How do these values or philosophies you identify with inform your perspective on gender or traditional roles? Why are they important to you? In your academic journey, how does your Location enrich your identity as an Indigenous person, or as an ally to Indigenous livelihoods? And finally: So What? What are the implications for situating and asserting your location? How does this affect your academic journey, your profession, your family, your community? You are to include in your writing references from Strong Women stories or any other relevant sources (you can cite ONE web site) and to cite them according to APA or MLA style.

DUE FEBRUARY 1, 2012 AT THE BEGINNING OF CLASS

Grading Criteria:

1. Introduction
 - a. Who you are, how you identify family, your educational journey, community involvement, what is a word or phrase that describes who you are?
 - b. Please share your writing style and why this is important for you.
2. Main Body
 - a. Politics of Location: What is an important value, philosophy or belief that you live by?
 - b. Why is this important to you? If you haven't thought about these aspects, what do you think now?
 - c. Who/What and when has informed these values/philosophies/teachings to you?
3. Conclusion
 - a. In your writing did you learn something new about yourself? Do you need to re-learn or un-learn aspects of who you are?
 - b. In identify your location, how does this inform your academic journey? Your profession? Or your family, community involvement?
 - c. Link to traditional roles and/or gender and identity
 - d. So What? Critical analysis
4. Clear and Concise writing
5. Five References (personal communication, news, academic journal, books, ONE internet source)
6. APA or MLA format (margins, citations, title page, bibliography)

Assignment # 2 "Text, Analysis Paper" 20%
(Four / 2-3 page papers worth 5% each)

In this course, you are required to keep on task with readings, film viewings and guest speakers throughout the term. Be mindful of who the author/speaker is and the 'theses statement' of the author. A critical analysis of articles, speakers and/or DVD's is a method to engage with the curriculum for this course and to be conscious of what the author is saying. Importantly, as you engage with the article, what are some questions you may have? What would you say to the author? What will your dialogue look like? This assignment is designed to encourage you to engage with the author/speaker in a written format. Choose from designated course curriculum first, if there are other articles/DVD or speakers you are interested in engaging with please discuss this with your instructor. Please select one text analysis per direction starting in the Eastern Direction. **DUE: FEBRUARY 8; MARCH 14; MARCH 28; APRIL 11.**

Grading Criteria:

1. Introduction,
 - a. Introduction of article/DVD/chapter/speaker
 - b. Your interest or lack of interest in the chosen article/DVD
 - c. Your meaning making
2. Main Body
 - a. What are main points the author or narrator is sharing?
 - b. What are some questions you may have for the author?
 - c. Your Meaning Making – your analysis
 - d. Do you agree? Why or why not?
3. Conclusion
 - a. Final thoughts?
 - b. Do you need to analyze additional sources?
 - c. Link to traditional roles and/or gender and identity
 - d. So What? Recommendations, do your final thoughts inform your academic journey? Your role in your family and/or community?
4. Clear and Concise writing
5. One – Three References per text analysis
6. APA or MLA format (margins, citations, title page, bibliography)

Assignment # 3 “Presentation”**25%**

The final project for this course will require students to create a video project or a power point presentation that relates to gender balance and/or positive identity rooted in an Indigenous perspective. This assignment has a component whereby students are expected to involve the community through interviews. The production will be presented to the class during a half hour presentation with 10 minutes for class questions. **You are required to submit an outline for this project one month prior to presentation dates.** Your project can be done in groups of two or four and done in one hour. **SUBMIT ONE PAGE OUTLINE FEBRUARY 29, 2012. PRESENTATIONS WILL TAKE PLACE APRIL 4 & 11, 2012.**

An example of topics could be:

1. Gender roles within Indigenous communities.
2. leadership,
3. education,
4. caring for seven generations
5. rites of passage
6. traditional roles and/or in ceremony
7. etc.

You will research literature and/or other sources relevant to your topic. You will interview a community member, community healer, educator or role model. You will present your findings and analysis of your research topic to the class. Be creative,

concise and clear. You are required to submit a two page written summary of your findings. Include your research topic, your research questions, your analysis and sources utilized. Please be conscious of protocols when approaching a person to interview. Be sure to introduce yourself, the course, this assignment and your topic. You can offer them with a small gesture as a gift and provide them with your final product. You can also invite them to your presentation, but not necessary.

Grading Criteria:

1. Presentation Style – power point; video, DVD, PODCAST (you can borrow recording equipment from library)
2. Presentation Topic – thorough overview of topic, your interest, your meaning making, your analysis
3. Link to traditional roles and/or gender and identity
4. Clear & concise
5. So What? Recommendations, do your findings inform your academic journey? Your role in your family and/or community?
6. Submit 2 page overview or power point speaking notes
7. References
8. **Outline 5 %; Presentation 20%**

A. GRADING SYSTEMS <http://www.camosun.bc.ca/policies/policies.php>

The following two grading systems are used at Camosun College:

1. Standard Grading System (GPA)

Percentage	Grade	Description	Grade Point Equivalency
90-100	A+		9
85-89	A		8
80-84	A-		7
77-79	B+		6
73-76	B		5
70-72	B-		4
65-69	C+		3
60-64	C		2
50-59	D		1
0-49	F	Minimum level has not been achieved.	0

2. Competency Based Grading System (Non GPA)

This grading system is based on satisfactory acquisition of defined skills or successful completion of the course learning outcomes

Grade	Description
COM	The student has met the goals, criteria, or competencies established for this course, practicum or field placement.
DST	The student has met and exceeded, above and beyond expectation, the goals, criteria, or competencies established for this course, practicum or field placement.
NC	The student has not met the goals, criteria or competencies established for this course, practicum or field placement.

B. Temporary Grades

Temporary grades are assigned for specific circumstances and will convert to a final grade according to the grading scheme being used in the course. See Grading Policy at <http://www.camosun.bc.ca/policies/E-1.5.pdf> for information on conversion to final grades, and for additional information on student record and transcript notations.

Temporary Grade	Description
I	<i>Incomplete:</i> A temporary grade assigned when the requirements of a course have not yet been completed due to hardship or extenuating circumstances, such as illness or death in the family.
IP	<i>In progress:</i> A temporary grade assigned for courses that are designed to have an anticipated enrollment that extends beyond one term. No more than two IP grades will be assigned for the same course.
CW	<i>Compulsory Withdrawal:</i> A temporary grade assigned by a Dean when an instructor, after documenting the prescriptive strategies applied and consulting with peers, deems that a student is unsafe to self or others and must be removed from the lab, practicum, worksite, or field placement.