

Decolonizing the Classroom. An Essay in Two Parts

Frances McNeal and Peter Elbow

Part One. Frances McNeal

It is obvious that there is not a university in this country that is not built on what was once native land. We should reflect on this over and over, and understand this fact as one fundamental point about the relationship of Indians to academia.

Janice Gould (Concow)

The Story Begins: Honoring Ancestors and Rhetorical Sovereignty

I write from the Ouchita and the Comanche Territories of Indigenous people in Turtle Island/North America. Honoring our homelands as Indigenous people, I begin this story with acknowledging the original peoples and protectors of these territories and land who are alive, present, and still fighting for sovereignty: the right to govern and express ourselves the way we see fit. I also honor my African American ancestors on this land of Turtle Island/North America who have and continue to resist enslavement, apartheid laws, and violent persecution. Furthermore, beloved reader, I honor your ancestors who have fought for justice and peace. I welcome our ancestors into this circle created through this essay as we together reflect on decolonizing our classrooms and honor our *web of relations*: seen and unseen.

Notably, I enact what Scott Lyons (Ojibwe/Mdewakanton Dakota) describes as rhetorical sovereignty: “the inherent right and ability of peoples to determine their own communication needs and desires” (450). This rhetorical sovereignty is something I will do throughout my section of this essay as a means to create a decolonial dialogue that calls for listening deeply, speaking across our differences, honoring our uniqueness, and recognizing our interrelatedness. I will draw on the assistance of my elders and relatives by putting their quotes (words of wisdom)

in stand-alone places while also posing questions for you to ponder that are italicized. This is my way of inviting you, beloveds, to pause and reflect while listening to the voices of those who are marginalized in the social order.

We scholars, whether American Indian, African American, Chicana, Latino, Asian American or Euroamerican, perform our work on stolen, bloody ground. That should give us more than pause” (511).

Malea Powell (mixed-blood Indiana Miami, Eastern Shawnee, and European-American ancestry)

An Offering of Stories

Beloved Community, I come to you with a clear heart and good intention with an offering in my hands of precious stories. These are the stories of the survivors and the resisters of genocide, imperialism, colonialism, white supremacy, patriarchy, and multiple forms of oppression. I *invite* you to tell them in your classrooms. In an appeal to our interconnectedness as living beings, beloveds, my offering ushers forth a call for urgency to listen closely in our classrooms to *other stories*! Let us remember together: “[stories]have the power to make, re-make, [and] un-make the world” (Powell, “Rhetorics of Survivance” 396). In this essay, I share stories about why decolonizing the classroom is necessary through the use of braiding sweet grass (knowledge production), kitchen tables (relational learning), and created stories (creation awareness of stories-knowledges).

This is my story:

For most of my time in educational institutions, my communities’ knowledges, stories, and histories were not told in the classroom. The messages I received through this erasure was that all the people who loved me the most in the world: my grandmothers, grandfathers, mothers, fathers, aunties, uncles, sisters, and

brothers' lives and knowledges didn't matter! I also have seen how these erasures in the classrooms are intimately connected to the perpetuation that our lives don't matter in society (Turtle Island/North America). Through the daily assaults on our humanity, continual discrimination, horrific violence, land theft, and the outright killing of people who look like me, I learned that these harmful interactions in education and in society caused me to question the dominant narratives told to me. I have been influenced by destructive teaching practices, which caused me as a teacher to always ask: who am I not making integral in the subjects I teach and how can my teaching encourage decolonization and social transformation? The teaching practices disregarding subjugated communities I survived through caused me to work on a decolonial pedagogy, which invites students to tell other stories that encompass acknowledging Indigenous homelands, the most vulnerable in our society, multiple forms of oppression, and land redress. My borderland living inspires me to invite you to join me in transforming our classrooms into spaces that **create stories that re-make our world** as a place where all living beings have a place of honor, including in our educational systems. And for us to work together to decolonize our classrooms and the world we live in. I hope you are ready because I sure am!

“Choctaws have a mysterious word that represents a kind of creation. It is nuk or nok, a suffix or prefix that has to do with the power of speech, breath, and mind. Things with nok or nuk are so powerful that they can create. A teacher, for instance, is a nukfokchi” (123).

LeeAnne Howe (Choctaw)

The Web of Relations and Braiding Sweet Grass (Knowledge Production)

In what ways can we invite students in our teaching to feel-think about listening, reading, and writing in relationship to subjugated histories, stories, and worldviews?

Decolonial pedagogies require that we honor our *web of relations* by being deeply aware of each one's valuable contributions and our connections with each other. This is why the knowledge systems we *braid* in our classrooms with our students *must* make our marginalized relations an integral part of our discourse, curriculum, and approach to teaching. The voices and personhood of our marginalized relations become an imperative aid to understanding the complexities of diverse knowledge system(s) and multiple lived realities. In order to address current atrocities, historical trauma, and colonialism we must create strong braids of awareness that are sturdy bridges to *new stories*. These stories help us reimagine the world as diverse global citizens: *a reimagining grounded in the promotion of justice for all, including the Earth*. In this fashion, what we braid and how we braid knowledge systems in our classrooms is so important.

[T]he sweetest way [to braid sweetgrass] is to have someone else hold the end so that you pull gently against each other, all the while leaning in, head to head, chatting and laughing, watching each other's hands, one holding steady while the other shifts the slim bundles over one another, each in its turn. Linked by sweetgrass, there is reciprocity between you, linked by sweetgrass, the holder is as vital as the braider. (ix)

Robin Wall Kimmerer (Anishinaabe and European)

Like braiding sweet grass, we must recognize each one is valuable to the process and all actions impact our web of relations. When we don't, the subjects taught become one-sided, bias stories cutting off the contributions and stories of the most vulnerable in our society, including our students, and ignore the material impact of injustices in our social order. As we reflect on braiding sweetgrass (creating relational knowledge) and our web of relations, let us consider why

it is imperative to teach our subjects in relationship to subjugated histories, stories, and worldviews. When we dare to teach subjugated knowledges, our subjects are expanded by recognizing *other* traditions and ways of being in the world. For example, by making women of color(s) and Indigenous women's histories, especially of transformative activism, an integral part of my courses, students expanded their rhetorical strategies and their understanding of the role social location plays in writing. When we include subjugated knowledges as integral to the curriculum, we transgress the silencing and erasing of our marginalized relations and their voices in an 'eurocentric' educational system. Thus, we defy the fictitious tale of the "eurocentric worldview" being the *only story*; therefore, the *only truth* and *superior truth*. *One story, One truth, One worldview* leaves us blind to the complexities of our world and the diverse realities of the people in it.

"Our educations have been biased. The eurocentric educational systems, media outlets, and other institutions omit and distort information about our own groups and those of others. These hidden mechanisms sustain oppression, including an often invisible and normative 'white' supremacy. Not surprisingly, we all have "blank spots," desconocimientos (Anzaldúa), and so forth" (125).

AnaLouise Keating

Layers of realities become essential to the braids we weave in our classrooms. Soon we find, similar to braiding sweet grass, we can't centralize *one slim bundle* of knowledge in a diverse world and hold on to it only. In order to create knowledge that is relational, we must hold on to multiple slim bundles of different knowledges while "*shift[ing] the slim bundles [knowledges] over one another, each in its turn*" (Kimmerer ix). In this way, we braid together knowledges that are conceptual frameworks to our planetary existence as living beings who are diverse. We offer students an opportunity to expand their education and awareness, as well as listen to other stories and tell their stories. In addition, the students become an intimate part of

making knowledge as they hold onto the strands (knowledges). As holders of knowledge, students' knowledges become an integral part of the sweetgrass (relational knowledge systems) they are participating in braiding (creating). Similar to braiding sweet grass, reciprocity, relationship, and recognition that we are all learner-teachers strengthens the braiding of sweetgrass (producing of relational knowledge) between the creators (teachers and students). Our classrooms become transformative kitchen tables that invite all our relations to exchange knowledges and listen deeply while sitting in a place of honor.

Kitchen Tables (Relational Learning) and Transforming Our Classrooms

In what ways can we transform our classrooms into spaces where students question status-quo stories while honoring other worldviews and knowledges as an imperative part of their lives, discourses, writing, reading, and listening?

Join me in the creation of kitchen tables to decolonize our classrooms. Let us address the deep need to create a multifaceted dialogue calling for participation, interaction, and listening across our differences while recognizing our connections. At these kitchen tables we decentralize status-quo stories in our classrooms. Our classrooms and our world are haunted by the *many* stories of activism and resistance to what AnaLouise Keating describes as status-quo stories: “worldviews and beliefs that normalize and naturalize the existing social system, values, and norms so entirely that they deny the possibility of change” (23). Challenging these status-quo stories grounded in an ‘eurocentric worldview’ in our classrooms, we make room for other stories *not as alternatives*, but viable options. Our classroom kitchen tables can become a place of exchange questioning the normalization of status-quo stories by serving dishes called other realities, transformation, and change while welcoming everyone to sit at them through our discourse, curriculum, and approach to teaching in relationship to subjugated knowledges. For instance, what happens when we create teaching activities on the stories of some of the most

vulnerable in our society such as *African American mothers who have lost their children to police brutality, Native women who have been sexually assaulted, and Latina/Chicana women who have been discriminated against on their jobs?* How might hearing these stories invite students to become more consciously aware of the severe social injustices of those who are not centralized or studied in most classrooms?

“The 'kitchen table' is a key metaphor for understanding the womanist perspective on dialogue. The kitchen table is an informal, woman centered space where all are welcome and all can participate” (59).

Layli Maparyan

The decolonization of our classrooms through kitchen tables that invite our learning communities to address and challenge status-quo stories is not a means to demonize Greco-Roman philosophies or European and Euro-American histories, rhetorics, and stories. Instead, these kitchen tables of decolonization are a means to question why in the 21st century are most U.S. educational systems centralizing a ‘eurocentric’ worldview as the *only* and *highest truth* in a diverse world that has multiple histories, stories, and truths? Because of centralizing one worldview (one story) as the ultimate truth, we are plagued with deep biases, injustices in our educational system and social order that have horrific societal impact. Classroom kitchen tables are a valuable means to expand student learning.

“Blame is not useful, but accountability is. It is nonproductive to blame ourselves and/or others for the misinformation we have learned in the past or for ways we have benefitted and continue benefitting from these unjust social systems. However, once we have been exposed to more accurate information, we are accountable! We should work to do something with this information--perhaps by working towards a more just future.”(125)

AnaLouise Keating

Created Stories (Creation Awareness of Stories-Knowledges)

How can decolonizing our classrooms open integral space for oral traditions, art, writings, and rhetorical strategies that address issues of oppression, subjugation, genocide, colonialism, slavery, patriarchy, and sovereignty as integral parts of our classrooms?

Beloveds, the stories-knowledges *we create* as teachers in our classrooms impact not only our students, but the way they interact in the world with others. In decolonizing our classrooms, we must become deeply aware of the stories-knowledges we are generating by asking what narratives are *we creating*? How are we normalizing particular stories-knowledges and what fruit are they producing in the world? And, who is being made an integral part and who is being left out of knowledge production? Ultimately our world reflects the stories we are telling and not telling in our classrooms. All we have to do is reflect on *most curriculums*, in *most disciplines*, and at *most universities* that leave out the realities, knowledges, and stories of women of color(s) and Indigenous women. As a result, we are saying to our students that these groups are not significant knowledge producers, they are not worth learning about, and they are expendable. This is why I believe that decolonizing our classrooms must include creating multiple stories-knowledges stemming from many cultural traditions as an essential part of knowledge production that will give our students the tools to expand their learning, address injustices, and re-make our world.

For example, our promotion of subjugated stories, that includes the origins of a place, from Indigenous nations in Turtle Island/ North America such as the Wampanoag and the Haudenosaunee who question the tale of Columbus, a colonial-settler, discovering America when it was already populated and continues to be by Indigenous people with many rich traditions. Or, our telling of stories from the perspective of Indigenous nations that describe the survival and resistance against the horrific impact of violence, killing, and rape of Native people when Columbus and other colonial-settlers came to Turtle Island/North America. These are stories that allow us to come face-to-face with colonialism and social injustices as well as narratives that underscore survival and resistance as an imperative part of the learning journey.

As teachers, *our stories we create in our classrooms make a difference as we invite students to develop tools to address oppression and re-make our world.* I conclude with some questions:

What type of *creator* are you in your classrooms? What stories are you telling to create a better world for all people, including the most vulnerable in our society? How will you begin to decolonize your classroom through telling multiple diverse stories? Together as teachers let us *create* teaching practices that enact decolonizing our classrooms, which is intimately connected to decolonizing our world.

“It's about honoring people's otherness in ways that allow us to be changed by embracing that otherness rather than punishing others for having a different view, belief system, skin color, or spiritual practice. Diversity of perspectives expands and alters dialogue, not in an add on fashion but through a multiplicity that's transformational, such as in mestiza consciousness” (4).

Gloria Anzaldúa

Part Two. Teaching on Stolen Land. Peter Elbow

How I Might Decolonize My First Year Writing Class

I'm long retired and not about to teach a first year writing class, but after hearing Frances' presentation on decolonizing our classrooms at the UMass Symposium for Writing and Teaching Writing (which I'd set up in 2000 and led till 2015 when I moved to Seattle), I wanted to challenge myself: How *should* I have been teaching first year writing all these years when I was doing it in classrooms on stolen land?

Some Premises

--Especially for a project like this, I need to acknowledge that I function as a white male and I must try to stay aware of my privilege from that identity.

- The highest priority for the classroom will be respect for all members. Free speech is desirable, but if it leads to disrespectful speech, I'll claim the right to interrupt it.
- I and all my students often have what we might charitably call "inappropriate feelings"--feelings that are racist, sexist, and all the rest—feelings that are distorted by our past personal experiences. I have found it helpful to learn to acknowledge such feelings to myself. (Indeed such feelings actually make sense given everything that has happened to me in the past). The important point is that I don't have to condemn myself or my students for having such feelings. But I can try not to express them, and as teacher I can interrupt disrespectful words and actions that stem from such feelings.
- I will set up lots of private freewriting in this class--some every day. That is, given the premise of respect to others at every moment, we often need to use private freewriting to explore and acknowledge certain thoughts and feelings and thus keep them to ourselves.
- I find it important to "profess" what I happen to believe, namely that everyone at every moment is always doing the best they can--while at the same time often being bent out of shape by past hurt and oppression. Bad words and actions are still bad, but they don't make us bad as persons.
- Grading. I will use a system of contract grading (see Danielewicz and Elbow) to try to create a culture where students don't have to compete with each other for grades or try to "please" the teacher as adversary who must be won over.
- A final overall perplexity. In everything I write, I can't help imagining the students I've actually had--at UMass Amherst, SUNY Stony Brook, Evergreen State College, and M.I.T. These were students mostly from the white middle class--with some from the working class and a few from genuine privilege.

Opening Theme: Process

I'd start the class by trying to give students as much as I can of the experience of hearing you, Raenea. I hope there's an on-line site where we can hear you giving the passionate presentation that I heard this summer. I'd try to play a video or audio version. In hearing or seeing you, they would hear all the reasons why I'm trying to teach in the way I am here. We'd also watch some other clips of eloquent speakers; then read some *written texts* that convey passion or strong conviction.

Then I'd try to help them do some writing that transfers passion or deep conviction to the page. I'd ask for story and testimony, and interludes of speaking too, as primary modes--even for nonpersonal or academic tasks. Thus lots of speaking and reading aloud. I want to show them that they can get passion on the page--even for nonpersonal or academic tasks

Opening Theme: Content

As Al-Din writes, we are at a moment when most births in our country are nonwhite and thus we need to prepare for the reality of a white-minority, multi-racial USA. We need to figure out what it means to be American in this new era.

I'd start by acknowledging how this room we are sitting is on stolen land obtained through racist violence, rape and so on. I'd ask people to freewrite about that: do they (like me) have to work to remember or experience it?--the reality of it?--even the possible irritation at someone bringing it up again--someone trying to do a guilt trip on them? It can make people mad. I would make space for private freewriting where people can freely vent our feelings.

About Feelings

Even though I'll try keep this course from being an attempt to impose "guilt trips," the fact is that we whites can never afford to let ourselves be comfortable. By the same token, though I cannot speak for Native Americans and people of color, no doubt they will find it hard or impossible ever to get past anger or depression or whatever.

So here's a major problem of the course: how to learn to live with feeling uncomfortable. My own personal habit has been to push such feelings away and forget them. I need to start the course by acknowledging my own self-evasion about the fact that this classroom sits on stolen land. And how about feelings for Native Americans and students of color? I'm not qualified to say. We whites can try to learn from them--insofar as they are willing to share their thoughts and feelings--but we need to recognize that they have no obligation to share.

Guilt will be one of the biggest problems of the course and a perplexity for me as a white liberal: While we recognize and experience that this is all stolen land, how can we let it be more than just a guilt trip for us white or Nonnative American folks? That is, guilt doesn't seem to help. So how can we learn to acknowledge *discomfort* but not just feel guilty.

For dealing with guilt, **factuality** is key. Instead of self-blame, face facts. Be empirical, not judgmental. Indeed, wallowing in guilt can get in the way of simply facing hard facts. Facts like these: White privilege is "unearned." Even though we and other whites today didn't steal the land, and even though we're not bad people, we didn't earn the privileges we get through the original theft and our white identity. Guilt doesn't help; we present day whiteys didn't do it ourselves; we are good people. Still the land *is* stolen and we benefit from it.

After the assassination of Martin Luther King, I became a volunteer teaching a writing course in the (Black) South End of Boston. Late in the semester, a guy in the class asked me

what I was being paid. I said with quiet pride that I was a volunteer. He said, "I'll never trust someone who isn't being paid; I can't trust anyone who does something out of guilt." We need to discuss this claim. Are we always tainted if we volunteer to help people who have been harmed by our nation or culture?

I will design exercises and activities to try to help people to think about living on stolen land without just taking on guilt. We can write about times when we did something that was bad in its effects, yet we're not confused into feeling guilty. Think, for instance, of when we were toddlers or small children and we spilled juice on the floor--even when it stained a rug or a couch or the bed clothes. If we were the parent, few of us would want to make that small child feel guilty--even though a harm resulted. Another example: we said something that hurt someone a lot, but we weren't trying to hurt them; we didn't know our words would have this effect

There's a different issue of feelings for Native Americans and people of color: anger and what to do with this anger.

The Role of Culture

Early white folk--and later folks too--were themselves mentally colonized by a culture that didn't think it was wrong to steal this land: a culture that simply breathed in with our mother's milk the notion that white "civilized" people were not just better but were entitled to take everything from "primitive" people. If that seems farfetched, think of a comparable feeling most people still live with. That is, most of us have been led or "enabled" by our culture to do things that are terrible for the planet: to destroy the earth and use up resources. For another cultural underpinning of what's reprehensible: think about how much behavior in our culture is driven by sexism and pornography.

We Can Explore Restorative Justice: Restitution.

This is a great strategy against mere guilt. We see a simple form of it in a common child rearing practice: “consequences.” It’s helpful when parents learn to say, “You’re not bad for spilling that juice on the floor. You simply need to wipe it up.” (Trickier if it’s on a light tan couch)

Full restitution to Native Americans might seem politically “unrealistic,” but what if we simply let ourselves dwell in the knowledge that it’s exactly what ought to happen?. Instead of just throwing up our hands, we can realize that In truth, it *is* perfectly feasible to restore huge amounts of stolen land. The US government owns something like 90% of the West. Perhaps the best we can do in a course like this (realizing that it’s not a sufficient solution) is to keep our minds on this problem. Feel the discomfort, but not fall into the useless guilt or inaccurate feelings that nothing substantive is possible. Keep our minds on facts.

Here’s a good example to compare: Israel built extensive settlements on Palestinian land so as to make it seem politically impossible to return it. Yet actual restitution to the Palestinians strikes me and some Israeli commentators as in fact feasible--with less disruption than the return of much US land to the Native Americans. Israelis give in to the myth that it’s not politically feasible--yet discussion of restitution there does not go away.

A major activity of the course for any Native Americans and people of color will be to slowly work through their responses to the realities--perhaps often starting with numbness. And for the rest of us: to learn from an Native Americans and partial Native Americans. Also from nonWhites. There are interesting comparisons to be explored between having ancestors whose land was stolen and ancestors who were brought here as slaves in chains. In other classes when I

explored identity, I often brought LGBT visitors for testimony if there weren't any in the class who felt like testifying. Learning from them must be major crucial "reading material" for the course: major "content" to study.

In a way, this is a course about learning to live with awareness. For native Americans a course about exploring possible anger or numbness. Also about ways to feel anger and still be friends with whites

Language and geographical names will be a nontrivial theme. Place names themselves tend to have interesting histories and etymologies: perfect material for mini-research and presentations by students. I noticed an interesting contrast when I moved from Amherst Massachusetts and Stony Brook New York to Olympia Washington. In the East we were surrounded by Native American place names like Massachusetts itself and Connecticut. To me it seemed as though these names were quietly honorific (when I bothered to remember that they are Native American names). But I had little awareness of any stories behind them. Only later when I was first in the Northwest in the 1970s did I learn of some political activity around the original wound of theft and displacement. And I heard more active prejudice and some scornful white talk about "drunken Indians."

READINGS FOR THE COURSE

Al-Din, Salah (2015) Also known as Robert Eddy. cited at the end.

Mann, Charles C. *1491: New Revelations of the Americas Before Columbus* 2005, Vintage.

ASSIGNMENTS

Daily freewrites

Recurrent practice giving oral speeches. The goal is to explore and learn to produce “weighted words”

Research: Describe the landscape and inhabitants of the territory where this class is occurring

Reading: Mann, Charles C. *1491 New Revelations of the Americas Before Columbus 2nd Edition*

A Core Writing Assignment: A Racial Autobiography. (For this we borrow what Robert Eddy [Salah Al-Din] describes toward the end of his essay. “It is clear that in preparing for white-minority, multi-racial USA we must re-invent our country, re-invent our universities, and re-invent our disciplines. . . . [We must] “Co-construct a new sociological imagination of what it means to be American, democratic and pluralistic” (Al-Din 12)

In particular I’ll start off as he does assigning a racial autobiography. And like him, I’ll have students revisit this assignment late in the semester. Here’s how he describes this two stage writing assignment:

For typical classroom strangers who need to actively prepare for our new white minority country, a simple but deeply potent and complex writing assignment . . . : a brief racial autobiography. It . . . offers the most concrete, revelatory, and operative preparation for the rapidly approaching new USA of multi-racial complexity and opportunity with a white minority who needs to get seriously better at cross-racial communication . . . :

600 Words Maximum: How has your racial identity influenced your sense of self?

Describe the impact of racial identity in your life -- not race generally, but your race, as you define and name it, and any significant experiences, teachings and values pertaining to that identity. Optional source of interviewing two family members about their experiences of and beliefs about being "x" race would give your writing even more depth and complexity. If you belong to more than one race, by all means acknowledge that and analyze how having more than one racial identity influences you. . . . [This assignment] was given me by a friend who could not locate its source, nor could I. If the author could identify herself-himself, I will happily acknowledge this important pedagogical work.)

End-of-semester “Racial Autobiography Revisited”: Write a 1000 words maximum paper in which you do the following:

1. re-read the assignment above;
2. re-read your paper from the beginning of the semester;
3. title your new paper: “Racial Autobiography Revisited: What I have Learned Since Writing My Racial Autobiography at the Start of the Course.”

Appendix. Two Useful Passages from Eddy’s essay:

For each of us to begin to read and understand our individual racialization within the politics of representation of our racialized group, we must each increase and focus our sociological imagination on our individual identity in terms of our “race,” and for those of us who are teachers, we must systemically help our students to individually and collectively do so in a setting not of encouraging guilt for white individuals or anger for people of color, though these emotions might indeed be present, but instead in the spirit of

increased and satisfying cross-racial communication as whole human beings invited and in the end required in the soon-to-be white minority USA. How can or should we study our racialization? . . .

The political-economic dominance of white Americans means that even in our multi-racial present moment in the USA, many white Americans still see themselves as “normal,” “as just a human being,” as not a race. This routine normalization of whiteness (Wise), is a major way in which white supremacy and white privilege give choices to Americans constructed as white, that no other racialized groups can access.

Works Cited

- Al-Din, Salah (2015) [Robert Eddy]"Racism, Pedagogy and the Renaming of the USA," *Race and Pedagogy Journal: Teaching and Learning for Justice*: Vol. 1: No. 1, Article 4.
Available at: <http://soundideas.pugetsound.edu/rpj/vol1/iss1/4>
- Anzaldúa, Gloria E. “(Un)natural bridges, (Un)safe spaces.” *this bridge we call home: radical visions for transformation*. edited by Gloria E. Anzaldúa and AnaLouise Keating. Routledge, 2002, pp. 1-5.
- Elbow, Peter. (With Jane Danielewicz) “A Unilateral Grading Contract to Improve Learning and Teaching.” *College Composition and Communication*. 61.2 (December 2009).
- Gould, Janice. “The Problem of Being Indian: One Mixed-Blood’s Dilemma.” *Decolonizing the Subject: the Politics of Gender in Women’s Autobiography*. edited by Sedonie Smith and Julia Watson. University of Minnesota Press, 1992, pp. 81-87.
- Howe, LeAnne. "Tribalography: The Power of Native Stories." *Journal of Dramatic Theory and Criticism*, vol. 1, 1999, pp. 117-26.

- Keating, AnaLouise. *Teaching Transformation: Transcultural Classroom Dialogues*. Palgrave Macmillan, 2007.
- Kimmerer, Robin Wall. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and The Teaching of Plants*. Milkweed Editions, 2013.
- Lyons, Scott Richard. "Rhetorical Sovereignty: What Do American Indians Want from Writing?" *College Composition and Communication*, vol. 51, no. 3, 2000, pp. 447-68.
- Maparyan, Layli, *The Womanist Idea*. Routledge, 2012.
- Mukavetz, Andrea M. Riley. "Towards a Cultural Rhetorics Methodology: Making Research Matter with Multi-generational Women from the Little Traverse Band." *Rhetoric, Professional Communication, and Globalization*, vol. 5, no. 1, 2014, pp. 108-25.
- Powell, Malea. "On Different Ground: A Response to Michael Eric Dyson." *JAC*, vol. 17, no. 3, 1997, pp. 507-13.
- "Rhetorics of Survivance: How American Indians Use Writing." *College Composition and Communication*, vol. 53, no. 3, 2002, pp. 396-434.