Survivance, Sovereignty, and Story: Teaching American Indian Rhetorics. Edited by Lisa King, Rose Gubele, and Joyce Rain Anderson. Boulder: University Press of Colorado, 2015. 240 pages. $24.95 paper; $19.95 electronic.

This collection offers specific and practical advice for instructors interested in incorporating American Indian rhetorics into their classroom. With essays covering an impressive range of texts, strategies, and modes (alphabetic, material, digital, and visual), most instructors will be able to find material that suits their interests. Each chapter of the book is supported with supplementary material accessible on survivancesovereigntystory.org, an impressive website with lesson plans, syllabi, and assignments to further help instructors prepare. Although two similar collections have appeared over the last decade (Earnest Stromberg's 2006 *American Indian Rhetorics of Survivance* and Damián Baca and Victor Villanueva's 2010 *Rhetorics of the Americas*), neither offers the specific strategies, techniques, assignments, and lesson plans found in this collection.

Indeed, few other scholars have tackled the task of giving specific advice on how to teach American Indian rhetorics. In "Writing Removal and Resistance: Native American Rhetoric in the Composition Classroom" (2011), Daniel Cole suggested pairing Native American texts with European-American theories. In contrast, the contributors to this collection would suggest contextualizing Native American texts with Native American rhetorical theory. Importantly, this pairing helps to decolonize the university, one of the contributors' main desires. In particular, the authors are concerned with legitimizing speakers and ways of speaking that resist academic conventions.

One of the editors' key concerns is well-meaning non-Native instructors who try to teach indigenous rhetorics without sufficient understanding and do more harm than good. This scenario, the editors claim, leads to Native American writing being positioned alongside other non-European American writing. Lisa King, for example, argues that too often non-Native instructors end up "marking them [indigenous texts] as simply one more 'minority' discourse in a multicultural sampling" (17–18). King, Gubele, and Anderson believe that the sovereignty of Native communities, present before European colonization of the Americas, makes such multicultural marking of indigenous texts problematic. This book collection is therefore intended to provide non-Native instructors with the contexts and knowledge necessary to teach Native American rhetoric well, primarily to non-Native students. Linda Cullum's "Lessons from the Turtle Grandparents: American Indian Literature and the Teaching of Writing" (2004) shares a similar purpose, although its specific focus is on how learning Native American rhetoric will help those non-Native students develop a sophisticated and self-reflective relationship with language in order to wield it more effectively.

To supply the appropriate background to non-Native instructors, the essays discuss the key concepts of Native American rhetorical studies: sovereignty and survivance. According to the editors, sovereignty, and the legal rights that come with it, "is, in many respects, what sets indigenous nation-peoples apart from being only another 'minority' in the United States or anywhere on their homelands" (8). In the foreword, Resa Crane Bizzaro summarizes "rhetorical sovereignty" as the assertion that Native

American communities should have control in "determining who speaks about us and how" (xii). For more on how sovereignty relates to rhetoric, see Scott Richard Lyons's essay "Rhetorical Sovereignty: What Do American Indians Want from Writing?" (2000). Survivance, a term coined by Gerald Vizenor, combines survival and resistance. For more on how scholars have analyzed survivance in rhetorical terms, see Malea Powell's "Rhetorics of Survivance: How American Indians *Use* Writing" (2002). The stories that the contributors include both explain and contextualize their strategies for teaching Native American rhetorics. Hence *story*, the third key term in the collection's title, refers to the way contributors recommend that their readers teach sovereignty and survivance.

Two themes emerge from this collection. The first is the importance of rhetorically analyzing representations of and by Native Americans. One specific assignment, on Native American representations, King describes as a "revision of the stock advertising-analysis essay" (27). In this unit, students learn critical thinking skills as they research a particular image or representation, while at the same time they are exposed to issues like sovereignty by emphasizing the ways that "indigenous communities have weighed in, critiqued, altered, or reconfigured images and stereotypes" (31). King connects the assignment to the specific goals of her university's writing program, particularly helpful to other instructors interested in adapting her lesson plans to their own universities.

The second theme is the need to ground lessons and assignments on indigenous rhetoric in the knowledge of Native American communities, especially those local to the university. The focus of Joyce Rain Anderson's classroom is knowledge both local to the university and the students' homes, such as a rhetorical mapping project which asks students "to plot out the area where they live, then create an overlay of Native space" (166). Anderson explains that this assignment allows students to both explore the history and the current representations of local Native communities. The students themselves recognize the importance of this work by commenting "they had little idea of the connections to Native space that still exist in their communities" (166).

While reading this collection, I realized that graduate students may be limited in their ability to follow its advice. Briefly referencing the particular difficulties facing graduate students, King recounts that she "first began teaching American Indian literature/rhetoric as a master's student, sneaking it into the syllabus wherever I thought I could get away with it" (211). If, as graduate students, we have to "sneak" Native American rhetoric into our classes, we will have difficulty following other suggestions this collection makes, such as beginning each period with twenty minutes of ungraded language instruction or securing honoraria to pay Native speakers to address our classes. Since it is based on an assignment typical of composition classrooms, King's assignment on textual analysis is certainly within reach. But when I consider how many graduate students could be teaching American Indian rhetoric, the absence of advice specific to them seems a missed opportunity. Otherwise, this is an excellent collection with a strong sense of the exciting work left to do.

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