

GENERAL EDUCATION COURSE ENHANCEMENT GRANT COMPETITION 2021-2022

1. Proposer Name(s) and Academic Title(s)

Dr. Nathan Acebo, Assistant Professor
Dr. Chen Chen, Assistant Professor
Dr. Sandy Grande, Professor
Dr. Hana Maruyama, Assistant Professor
Dr. Kat Milligan-Myhre, Assistant Professor
Dr. Santiago Munoz-Arbelaiz, Assistant Professor

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3. Is this a new course or a currently existing course?

Introducing Decolonization and Indigenous Worlds will be a new course offering.

4. List the course title and course number of the proposed/enhanced course and name of the sponsoring department or program. (For new courses that many not have been assigned a number yet, use a proposed title and generic number that indicates the course level: e.g. POLS 2XXX)

Introducing Decolonization and Indigenous Worlds (HIST/ANTH/~~POLS~~/EDLR 1XXX)

5. Describe your project and the work that will be done during the grant period on course content, course design, and/or teaching approach. Provide a clear statement of the objectives of the project in terms of student learning.

With the assistance of this GEOC grant, the associated faculty will work together to continue to develop this new co-taught, inter and transdisciplinary course that aims to introduce students to the field of Native American and Indigenous Studies (NAIS). The course's emphasis on Indigenous communities across Oceania, North and South America, will critically expand the breadth of the current general education curriculum which currently only includes one regional course on Native Americans in the United States. We imagine that it will eventually hold a place in the curriculum as a course roughly analogous to the "[U.S. Anti-Black Racism](#)" course, which not only aimed to introduce students to the foundational history and concepts related to systemic and anti-Black racism but also shift the campus climate through developing a greater sense of shared understanding.

In terms of the basic structure of the course, we will teach in two-week intervals and then converge at different intervals throughout the semester. The course will introduce students to NAIS as a framework for approaching research, which engages ethically with Indigenous people and Indigenous land. Students will learn about contemporary and historical Indigenous relationships with the land, the diversity of Indigenous peoples, their theories and histories, and

the impacts of colonialism and racial capitalism on their lives and communities. Students will also learn to evaluate different methodologies and approaches and how they shape the nature of research. Please see below for more in-depth description of the learning outcomes and assessment tools.

During the grant period, we plan to use the time to develop and refine the syllabus, hire and consult with local Indigenous peoples, identify and critically assess books (and other forms of text/media) by Indigenous authors that critically engage Indigenous research and scholarship for inclusion in the course.

6. How do you intend to evaluate project objectives once the course, as proposed, is offered? Please identify intended learning outcomes and assessment tools.

By the end of the course, students should be able to:

- Identify the core tenets of contemporary Indigenous Studies, with specific emphasis on how STEM, social sciences and humanities contribute to research and activism with, by, and for Indigenous Peoples.
- Understand how Indigenous peoples have engaged with and influence the ‘natural’ environment, their relationships with and theories about the land, and issues of migration, with geographic and cultural specificity
- Articulate and critique the historic impact and enduring effects of colonialism and racial capitalism on Indigenous Peoples
- Compare and evaluate academic and popular materials written on Indigenous Peoples and decolonization, make informed arguments about relevant issues discussed, and apply knowledge across disciplines.
- Evaluate the ethical risks and considerations of various methodologies toward research on/with Indigenous people.
- Discuss how Indigenous knowledges can lead to a greater understanding of, and therefore respect for, the broad diversity of cultures, peoples, and other than human relations across the Americas and Oceania.
- Utilize communication practices (e.g., conversational, written, and multimedia) for engaging in political advocacy.

Proposed assessment tools:

- Discussion boards, including short reflection posts.
 - Synchronous discussion sections with the collective instructors.
 - Test (Quizzes) assessments covering the scope and outcomes of interdisciplinary methodologies.
 - Break-out group presentation and/or final project (by selected discipline; STEM, social science, history, or interdisciplinary).
 - ‘Non-traditional,’ multi-modal forms of assessment such as poetry, zines, use of social and other forms of media
7. Describe how the course will fit into UConn’s General Education curriculum. (The General Education guidelines can be found at: <http://geoc.uconn.edu/geoc-guidelines/>) How will the course serve the broad goals of UConn’s General Education program

(flexibility in thinking, foundations for learning at UConn and later in life, critical analytical skills, etc.)?

Introducing Decolonization and Indigenous Worlds will be a novel contribution to UConn's general education curriculum by fostering an interdisciplinary awareness of Indigenous peoples' experiences, values, and the political and environmental effects of colonization on society. With direct instruction from Indigenous and community-engaged scholars in STEM, the social sciences, and humanities, the course curriculum has the capacity to address the pedagogical engagement criteria outlined in UConn's Content Areas (see section 7 below) for the Art and Humanities, Social Sciences, Science and Technology, and Diversity and Multiculturalism. Attention to these issues will create a foundation for students to become engaged citizens cognizant of local and global Indigenous rights while offering a pedagogical space for students to articulate how Indigenous practices and sciences are providing solutions to issues facing society inclusive of environmental stewardship and sustainability, education, and genetic sovereignty.

8. Describe how the course meets the specific criteria for the given priority areas of this year's competition (EL, JEDI).

An Indigenous Studies lens challenges conversations around social justice and equity to center the people and nations whose lands we live on. This course asks students to critically examine the intersecting and co-constitutive power structures of racism and colonialism by facilitating reflection on how students are positioned within these structures and how their relationships with the world around them function within these power structures. We will additionally examine the diverse and creative ways in which Indigenous people assert their treaty rights and sovereignty as well as community-centered work as forms of social justice work. In doing so, we ask students to think creatively about the different forms that social justice work and decolonial pedagogies can take.

We will also analyze how Indigenous social justice movements bring together gendered violence, resource extraction, and police brutality with issues of land dispossession. In doing so, this course will ground environmental literacy in how colonialism shapes resource extraction and climate change to disproportionately and systematically impact Indigenous people and their lands, while also centering the environmental activism, leadership, and knowledge of Indigenous people. This theme will facilitate conversations on how Indigenous relationships with land speak back to settler colonial notions of land as property and how Indigenous sovereignty operates in relation to the land.

Clearly, issues of social justice and environmental advocacy are inseparable for Indigenous people, and our course will seamlessly integrate these priorities. By bringing together a variety of methodologies including archival research, oral history and tradition, archaeology, material culture and landscape analysis, ethnography, and scientific methods, we will show students how to draw connections between different methodologies and disciplines, and to critically evaluate the research process itself. This is only possible because of the way the course will be co-taught by faculty from departments as diverse as history, anthropology, political science, educational leadership, and molecular and cell biology.

9. Describe how the course will fit into the general education plan for any departments involved in its development.

There currently are no general education plans in the departments involved, but we will work with these departments to ensure that Indigenous Studies is being critically centered in the general education plans for their students.

10. For which content areas (CA1-4), competencies (W, Q), or literacies (Environmental – E) will the course be proposed and how will it address the specific criteria for courses in these content areas and/or competencies?

The interdisciplinary and holistic curriculum offered in *Introducing Decolonization and Indigenous Worlds* is uniquely positioned to fulfill the learning benchmarks of multiple UConn content areas and literacy requirements (CA: #1-4). However, the initial iteration of the course and teaching agenda will address the criteria Art and Humanities (CA1), Social Sciences (CA2), Diversity and Multiculturalism (CA4) and Environmental literacy (E).

Content Area 1: Arts and Humanities

Among other core themes from the natural and social sciences, the class's topical focus on Indigenous epistemologies, experiences, and their intersection with historiography, creative arts, journalism and politics will specifically cultivate and broaden students' comprehension of multicultural representation and political theory. Students will develop critical thinking skills and ethical values by learning about the rich diversity and histories of Indigenous peoples through exposure to multimedia resources (e.g., creative literature, art, and games) and archival material (i.e., material culture and historical texts). Learning assessments including discussion boards, reflection papers and the group presentations, on aesthetic design and histories of Indigenous peoples will satisfy the written and oral analyses/criticism performance outcomes for CA1.

Content Area 2: Social Sciences

This course contains learning modules specifically designed around theoretical approaches and activism-driven methodologies from anthropology, political science and critical history. Students will develop understandings of core concepts and ethical problems faced by these disciplines regarding their relationship with Indigenous peoples, race, gender, colonialism and capitalism. By questioning assumptions that underlie notions of objectivity, of the "reliability" of some (written) sources over others, and of disciplinarity as a way of invalidating certain sources, students will critically analyze how institutional knowledge production (e.g., pop-culture, the academy, and governments) undermines Indigenous knowledge. In doing so, students will learn how to challenge erasure of Indigenous knowledge through research and advocacy using an interdisciplinary Indigenous studies lens to ethically engage with Indigenous people as leaders and knowledge producers. Exploring these relationships through the topics of ancestral land, political sovereignty and human rights will develop epistemic tools for students to articulate, analyze, and critique major cultural and societal issues, such as power, class, diaspora, assimilation and environmental injustice.

Content Area 4: Diversity and Multiculturalism

Introducing Decolonization and Indigenous Worlds diachronic, interdisciplinary and comparative approach to teaching topics covered in CA1 and CA2 also meets all of the criteria for the Diversity and Multiculturalism Content Area. For example, examining the traumas induced by colonialism, and the responses and solutions made by local, international and transnational Indigenous communities provides an awareness of human diversity, issues of migration and human rights. Exposure to community-engaged social sciences and STEM will foster an appreciation of numerous social, cultural and economic factors that affect the behavior and structure of Indigenous societies from a holistic and emic perspective. These lessons will serve students of any major--and will foster a “moral sensitivity, awareness of their era and society, consciousness of the diversity of human culture and experience,” that, as UConn’s guidelines highlight, will be crucial for their future work both at the University and beyond.

11. How will the course add to and/or enhance existing course offerings? Does the course fill other important curricular gaps? How does it compare to current offerings or pedagogy? What will be distinctive about the course?

This will be a completely new course that will bring together the faculty recently hired in the Native American and Indigenous Studies initiative. The course complements recent University-wide courses like the *U.S. Anti-Black Racism*, the *Anti-Asian Racism* (in development) and the *Historically Excluded and Underrepresented Scientists* (in development) courses by approaching structural violences in the United States and internationally from the lens of Indigenous studies and settler colonialism. Furthermore, it will introduce students to decolonial thought and practice to encourage students to imagine possibilities for more inclusive futures.

12. Why are you the most qualified person/team to teach this course? If this is not your primary field of study, what resources will you use to help you develop this course?

The six proposers of this course are the six faculty members of the newly established Native American and Indigenous Studies (NAIS) cohort at UConn. A team with multidisciplinary backgrounds, reflected in our departmental affiliation (Molecular and Cell Biology, Political Science, History, Anthropology, and Education), each of us have either received significant training in Native American Studies and/or Indigenous Studies from institutions in Canada, the U.S., and Colombia and/or come with lived experience as scholars who identify as Indigenous persons connected to our communities. We have demonstrated research and instructional expertise in the topic in our respective careers and more importantly, have been actively engaged with various Indigenous communities and their social movements throughout the Americas and the Pacific. We approach the subject of Indigenous worlds and decolonization in different complementary ways and will be able to provide a uniquely multidisciplinary learning experience for students at UConn.

13. Will your course serve as a model to assist others in their efforts to improve the general education curriculum? If so, how? Since we are all new to the institution, it is hard to gauge how the course might serve as a ‘model’ but given the level of shared expertise among the group we imagine it could serve as a model of how the combination of lived experience and deep disciplinary knowledge creates broader understanding that efforts to ‘diversify’ and/or ‘decolonize’ curricula requires both modes of understanding and

knowledge.

14. Is your proposal linked to any others being submitted in this competition? If so, explain the added benefits that will accrue to students from taking the courses as a group.
No; not linked.
15. Has this course even been submitted for this grant in the past?
No
16. Has this course been funded *by this grant* in the past?
No
17. Has this course or will this course be funded *by any other non-departmental source*
No
18. If you answered “Yes” to questions 13 or 14, please explain why the additional changes and funding are needed to further enhance this course. If applicable, please describe the results achieved by the first funding of the course. If you were not the proposer during the first cycle of funding, please note whether you consulted the original proposer and explain how this consultation informed your current proposal.
19. **Complete the Budget Form**
Please see attached. Also, for the purposes of this grant, the Head of the WGSS department, created a budget line where funds could be deposited and drawn upon should we earn a GEOC award.

Fiscal Year 2022	Amount Requested	Fringe for Summer Salary *	Total
Faculty Salary (calculate a fringe rate of 25.8%)	\$4,812.00	\$1,241.50	\$6,053.50
Supplies	\$547.00	N/A	\$547.00
Travel		N/A	
Research (Faculty Account)		N/A	
Other	\$900.00	N/A	\$900.00
Total			\$7,500.50

20. *For proposals for new courses*, include either a draft syllabus, a preliminary reading list, a list of possible assessments AND/OR a list of topics the course will cover.
Please see attached

- Blackhawk, Ned. *Violence Over the Land: Indians and Empires in the Early American West*. Cambridge, Mass.: Harvard University Press, 2006.
- Bruchac, Margaret. 2018. "On Erasure and the Unintended Consequences of Repatriation Legislation." In *Speaking of Indigenous Politics: Conversations with Activists, Scholars, and Tribal Leaders*, edited by J. Kēhaulani Kauanui, 51–64. Minneapolis, MN: University of Minnesota Press.
- Bruyneel, Kevin. Race, colonialism, and the politics of Indian sports names and mascots: The Washington football team case. *Native American and Indigenous Studies* 3, no. 2 (2016): 1-24.
- Claw, K.G., Anderson, M.Z., Begay, R.L. et al. A framework for enhancing ethical genomic research with Indigenous communities. *Nat Commun* 9, 2957 (2018).
- Deloria, Philip J. *Playing Indian*. Revised edition. New Haven, Conn.: Yale University Press, 1999.
- Deloria, Vine. *God is Red*. Fulcrum Publishing; Thirtieth Edition, 30th Anniversary, 2003.
- DeLucia, Christine M. *Memory Lands: King Philip's War and the Place of Violence in the Northeast*. New Haven: Yale University Press, 2018.
- Downey, Allan. *The creator's game: Lacrosse, identity, and Indigenous nationhood*. UBC Press, 2018.
- Estes, Nick. *Our history is the future: Standing Rock versus the Dakota Access Pipeline, and the long tradition of Indigenous resistance*. Verso, 2019.
- The Red Nation. *The Red Deal: Indigenous Action to Save Our Earth*. Common Notions Press, 2021.
- Gilio-Whitaker, Dina. *As Long as Grass Grows: The Indigenous Fight for Environmental Justice, From Colonization to Standing Rock*. Beacon Press, 2019.
- Hokowhitu, Brendan. Māori rugby and subversion: Creativity, domestication, oppression and decolonization. *The International Journal of the History of Sport* 26, no. 16 (2009): 2314-2334.

- Kuwada, Bryan Kamaoli. 2015. "We Live in the Future. Come Join Us." KE KAUPU HEHI ALE (blog). 2015. <https://hehiale.wordpress.com/2015/04/03/we-live-in-the-future-come-join-us/>.
- Longsoldier, Layli. *Whereas: Poems*. Graywolf Press, 2017.
- McGuire-Adams, Tricia D., and Audrey R. Giles. *Anishinaabekweg Dibaajimowinan (stories) of decolonization through running*. *Sociology of Sport Journal* 35, no. 3 (2018): 207-215.
- Noelani Goodyear-Kā'opua, Kyle Kajihiro, Cynthia Franklin, and Candace Fujikane. "Learning and Living in Solidarity: A Conversation with/from Hawai'i." Moderated by Mary Tuti Baker. Global Development Studies (GDS), International Studies Association. YouTube. March 28, 2021. <https://www.youtube.com/watch?v=RU91Syc1Oog>
- O'Brien, Jean M. *Firsting and Lasting: Writing Indians out of Existence in New England*. Minneapolis: University of Minnesota Press, 2010.
- Saranillio, Dean Itsuji. Why Asian settler colonialism matters: A thought piece on critiques, debates, and Indigenous difference. *Settler Colonial Studies* 3, no. 3-4 (2013): 280-294.
- Tabrizy, Nilo, Ed Ou, and Caroline Kim. 2021. "Video: Searching for the Unmarked Graves of Indigenous Children." The New York Times, October 21, 2021, sec. World. <https://www.nytimes.com/video/world/americas/100000007893602/indigenous-graves-children-canada.html>
- Tallbear, Kim. *Native American DNA: Tribal Belonging and the False Promise of Genetic Science*. University of Minnesota Press, 2013.
- Townsend, Camilla. *Fifth Sun: A New History of the Aztecs*. New York, NY: Oxford University Press, 2019.
- Tuhiwai Smith, Linda. *Decolonizing methodologies: Research and indigenous peoples*. Zed Books Ltd., 2021.
- Upper One Games. 2014. *Never Alone Kisima Inŋitchuŋa*. IOS. E-Line Media.

Uperesa, Lisa. "Entangled Histories and Transformative Futures: Indigenous Sport in the 21st Century." *Routledge Handbook of Critical Indigenous Studies* (2021).

Viveiros de Castro, Eduardo. "Cosmological Deixis and Amerindian Perspectivism." *The Journal of the Royal Anthropological Institute* 4, no. 3 (1998): 469–88.
<https://doi.org/10.2307/3034157>.

Wagner, J.K., Colwell, C., Claw, K., et al. Fostering Responsible Research on Ancient DNA. *AJHG* 107 (6), 183-195. (2020)

Support for GEOC Course Enhancement Proposal

Burton, Laura <laura.burton@uconn.edu>

Thu 12/2/2021 1:03 PM

To: Chen, Chen <cchen@uconn.edu>; Grande, Sandy <sandy.grande@uconn.edu>; Acebo, Nathan <nathan.acebo@uconn.edu>; Munoz Arbelaez, Santiago <santiago.munoz@uconn.edu>; Milligan-Myhre, Dr. Kat <kathryn.milligan-myhre@uconn.edu>; Maruyama, Hana <hana.maruyama@uconn.edu>

Dear Dr. Chen and esteemed colleagues,

As head of the Department of Educational Leadership I am pleased to provide full support for your proposed course, Introducing Decolonization and Indigenous Worlds. This course will expand the general education course offerings beyond the one course offered Native Americans in the U.S. and model meaningful co-taught, inter and transdisciplinary work in our course offerings at UConn.

The department in general, and the Sport Management program in particular, look forward to working with you to support the development and offering of this exciting new course.

Best,
Laura

Laura J. Burton

Department Head, Educational Leadership

Professor, Sport Management

Pronouns (she, her, hers)

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