Renison University College Land Acknowledgement
With gratitude, we acknowledge that Renison University College is located on the traditional territory of the Attawandaron (also known as Neutral), Anishinaabe, and Haudenosaunee peoples, which is situated on the Haldimand Tract, the land promised to the Six Nations that includes ten kilometres on each side of the Grand River.

Welcome to SDS 411R: Decolonization and Social Action: Indigenous & Non-Indigenous Relationships Against, Within, & Beyond Settler Colonialism!

Winter 2020

Course Code: SDS 411R (Section 001) W
Course Title: Decolonization and Social Action: Indigenous & Non-Indigenous Relationships Against, Within, & Beyond Settler Colonialism
Class Times/Location: Thursdays, 11:30-2:20pm; REN 2918
Instructor: Dr. Chris Hiller
Office: REN 1616
Office Phone: ext. 28649
Hours: Tuesdays, 10 am-12 noon, or upon request
Email: chris.hiller@uwaterloo.ca

Course Description
This course introduces students to processes of decolonization, resurgence, unsettling, and reconciliation among Indigenous and non-Indigenous peoples on Turtle Island. The course uses lectures, seminars, and project-based learning to explore issues such as: Settler-Indigenous relations, sovereignty, treaties, solidarity movements, appropriation, and how to engage in contemporary struggles against settler colonialism.

Course Objectives and Learning Outcomes
Upon completion of this course, successful students will be able to:

A. Describe the history, current state, and possible futures of Indigenous-non-Indigenous relations in Canada;
B. Analyze how dominant national narratives circulate to elide past and present colonial relationships, as well as how such narratives can be interrupted by deliberate interventions to redefine how Canadians view themselves and Canadian society;

C. Outline the colonial assault on Indigenous lands, cultures, and communities;

D. Discuss the possibilities and challenges for decolonization and reconciliation, according to both Indigenous and non-Indigenous perspectives and at personal, social, cultural, and governmental levels;

E. Describe the resistance and resurgence of Indigenous peoples against and in spite of this colonial assault, and how such movements inform Indigenous-settler relationships now and in the future;

F. Convey an understanding of Indigenous worldviews, values, and ways of knowing, especially as they apply to Treaties, diplomacy, and peace building;

G. Reflect critically and reflexively on their own positionalities, personal histories, and responsibilities in light of ongoing histories of colonization and decolonization; and

H. Apply theories and practices of allyship, relationship building, and solidarity, particularly in support of Indigenous land defence and in light of the TRC Calls to Action and the United Nations Declaration on the Rights of Indigenous Peoples.

Through a range of activities, discussions, and assignments, we will work together to meet these outcomes.

**Required Texts**


These books are available at the bookstore.

**Highly Recommended Texts Available on Course Reserve or Online**


LEARN

Course schedules, assignments and activities, additional readings, and announcements are all posted on LEARN. You must become acquainted and proficient in LEARN in order to access some readings and to submit all of your assignments.

What is LEARN? LEARN is an easy-to-use learning management system that your instructor uses to supplement a face-to-face course or deliver a complete online course. LEARN allows you to access course materials online, communicate with others in your class, and submit assignments.

LEARN can be accessed at UW Learn. Click on SDS 411R 001 to access our page.

Required Readings Available On Course Reserve


**Recommended Readings on Course Reserve**


**Course Requirements and Assessment**

All assignments must be completed to receive a grade in this course. Detailed descriptions of these assignments will be introduced and discussed in class, as well as posted on LEARN.

**How We Will Learn**

In this course, we will learn analytically, reflectively, experientially, emotionally, and collaboratively. Along with engaging extensively with the scholarship and cultural works of Indigenous scholars, activists, and filmmakers, the course will consider works from Indigenous studies, history, sociology, peace studies, critical race studies, and settler colonial studies. We will also use a range of learning modalities; while class discussion of readings will be our primary way of engaging, the course also incorporate personal reflection, case studies, in-class exercises, arts-based activities, presentations by guest speakers and students, community engagements, and films. Meeting in a circle format, the classroom will be a place of collaborative investigation, critical reflexivity, analytical skill building, respectful dialogue, professional and activist engagement, and personal challenge and growth.

**Assessment Schedule**

<table>
<thead>
<tr>
<th>Activities and Assessments</th>
<th>Date of Evaluation</th>
<th>Weight (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class Participation</td>
<td>Each week</td>
<td>15%</td>
</tr>
<tr>
<td>*Critical Responses to the Readings</td>
<td>5 Weeks of Weeks 2-11</td>
<td>5 x 3% = 15%</td>
</tr>
<tr>
<td>*Participant-Observation of a Decolonial Event (OR, 3 additional Critical Responses)</td>
<td>By April 2</td>
<td>10%</td>
</tr>
<tr>
<td>Reflection Paper: Your Colonization Story</td>
<td>January 30</td>
<td>10%</td>
</tr>
<tr>
<td>Group Case Study Presentation &amp; In-Class Facilitation</td>
<td>Assigned Week</td>
<td>20%</td>
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<tr>
<td>Proposal for Final Project</td>
<td>Feb. 13</td>
<td>No grade</td>
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<tr>
<td>Final Project</td>
<td>April 2 at 11:55pm</td>
<td>30%</td>
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<tr>
<td><strong>Total</strong></td>
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<td><strong>100%</strong></td>
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**Assignment Descriptions**

**Class Participation (10%)**

Active, respectful, and critical engagement is essential in this course. Collaborative learning demands that each person come to class prepared for substantial engagement and committed to listening, speaking, and working collectively to support and further each other’s learning. Weekly preparation of readings is key for class discussions, activities, and group and individual assignments to be effective for all.

What are the standards for participation? Each of us:

- Sets and actively pursues our own learning goals in the classroom;
- Shows up every week, prepared to engage in dialogue;
- Participates fully in classroom activities, learning exercises, and assignments;
• Employs our own learning styles and gifts for enriched personal and peer learning;
• Practices active and respectful listening, building constructively on the ideas of others;
• Displays evidence of careful reading and thorough preparation; and
• Provides original, relevant, and thoughtful contributions to the class.

**Critical Responses to the Readings (5 weeks X 3% = 15%)**

**Due:** At the beginning of the relevant class, Weeks 2-11

Each week, students are required to submit a one-page (single-spaced) critical response to the readings, to be submitted before the beginning of the relevant class. Each response is intended not as a summary of the readings, but as a discussion of the issues raised by the readings. While they are not simply personal reflections *per se*, you are welcome and encouraged to introduce aspects of their own experience in illustrating your analysis. The aim is to consolidate and deepen your learning and foster your own perspective and position in relation to the issues raised that week.

At the end of the syllabus, please see a list of questions to stimulate your critical responses.

For these assignments, keep your use of direct quotations to a strict minimum, and focus instead on paraphrasing in your own words the ideas you wish to consider; draw on outside sources only when absolutely necessary.

**Length:** 1 page single-spaced (approximately 400 words)

**Format:** MS-Word document; you do not need to reference the readings unless you use direct quotations or draw from other works (which again, you should do sparingly). If applicable, use APA Publication Manual (6th edition) for formatting of citations and references.

**Submit:** Via LEARN by the beginning of the relevant class. Dropboxes can be accessed by clicking Submit and then Dropbox on the course navigation bar.

**Grading:** The paper will receive a grade of 0, 1 point, 2 points or 3 points: zero if the paper does not meet minimal conditions; one point if the paper is of sufficient length and it is not a summary of the readings; two points if it demonstrates critical engagement with the issues raised by the readings, 3 points if the paper demonstrates critical engagement with the issues raised by the readings AND shows insight into the decolonization and social action theme.

**Reflective Essay: What is My Colonization Story? (10%)**

**Due:** January 30

Write a 3-4 page personal reflection on your relationship to colonialism, and that of your family and ancestors, if you know them.

You may have been impacted by colonialism in multiple ways and in different countries: it may be part of your birth or adopted family history as either colonizers or colonized (or both); it may affect what you do or don’t do, who or what you know, and how you see yourself or others in the
present. It may be something that is talked about in your family or among your social circle or not talked about.

If you or your family or ancestors emigrated to what is now called Canada, think about where your family has been most connected to land, and whose territory you or your ancestors came to when they moved here. By what processes and histories did your family come to be here? Whose territory do you now live on, if you have moved to attend university? If you don’t know, think about why you don’t know.

If you are of Indigenous ancestry, you may wish to reflect on your people’s traditional territory and if you and your family are still connected to it.

If you don’t know your ancestry because of adoption or other reasons, please reflect on your own experience of colonialism in Canada and what you learned about it through your adopted family, friends, and society at large.

You do not have to disclose that you are adopted or any other personal information you don’t feel comfortable sharing.

Finally, reflect on how your own experiences of colonialism may influence your learning about Indigenous peoples and Indigenous/non-Indigenous relations in Canada. What do you bring to this course? What questions does this assignment bring up for you? How might your personal and familial history and its connection to the land under your feet contribute to your challenges and opportunities for allyship? There will be many different answers.

As this is a personal reflection, you do not need to do research or provide footnotes. You can write about personal experiences and emotions as well as facts, if they affect how you relate to colonialism, the history of Indigenous peoples in Canada, and the land you currently live on or claim as home. The point of the assignment is to become more conscious of your own perspectives and the ways that various social and historical factors may influence them.

Length: 750-1000 words

Format: MS-Word format document, single spaced

Submission Via LEARN at the beginning of the class on January 30rd

Grading: Based on clarity and depth of insight, thoughtfulness of reflection, and writing effectiveness.

Please note: During class on January 30, you will be invited (but not obligated) to share as much as you would like of this learning process.

*I am grateful to Dr. Victoria Freeman for her generosity in sharing this assignment with me and allowing me to use it for our class.

Group Case Study Presentation & In-Class Facilitation (20%)

Due: Assigned Week (See Sign-Up Sheet: Case Study Presentations)
In groups of four or five, you will facilitate a discussion of the readings for your given week, which will include the presentation of a case study which offers a critical summary and analysis of an issue or event that has relevance to the assigned topic area.

This case study can analyze and explore: 1) a specific initiative or movement towards decolonization, reconciliation, and/or resurgence connected to the week’s theme; or 2) the work of a particular nation, community, group, or organization in addressing these questions. The purpose of these case studies is to offer concrete examples that elucidate the principles and practices of working towards decolonization.

Groups must indicate their case study topics, via email to the instructor, at least two weeks prior to their assigned week. Case study topics will be approved by the instructor on a first come, first served basis, and must be other than those already explored in depth through course materials.

In preparing the case study, group members must draw upon at least three academic articles or book chapters, along with other sources of information including popular articles, websites, films, and personal contacts. Case studies must also apply key course concepts and draw direct connections with relevant course readings, particularly those from the assigned week.

In presenting case studies to the class, students are encouraged to incorporate a range of creative means, including audiovisual resources, arts-based activities, and diverse adult learning exercises to effectively communicate the content and critical implications of your study and to engage your colleagues in thought-provoking and critical dialogue and contemplation.

Your case study should:

- Introduce the case study’s objective and outline, as well as your group’s approach and methodology;
- Outline the context and relevant issue or initiative;
- Apply concepts from our readings to help us understand the case;
- Consider the roles and contributions of both Indigenous and non-Indigenous people or organizations;
- Highlight key findings, strengths, limitations, insights, and continuing questions; and
- Consider how your case study intersects with UNDRIP, the TRC Calls to Action, and/or the MMIWG Inquiry’s Calls to Justice.

In addition, your in-class presentation should:

- Employ an effective range of adult learning approaches;
- Be a maximum of 40 minutes long, including 10 minutes for discussion;

Before your presentation, your group will submit via LEARN (in MS-Word format where appropriate) one copy of:

- Each member’s presentation notes;
- Powerpoint or other presentation aids that you developed/used for your presentation, including links to relevant media sources or video clips;
- A complete reference list of resources that you used.
Possible topics include:

- Native Caravan and Constitutional Express
- James Bay, Great Whale, and the Politics of hydroelectricity in northern Quebec
- Death of Dudley George and the Ipperwash Inquiry
- Resource Rights in the Maritimes: Solidarity around Burnt Church or Anti-Fracking
- Caledonia: Haudenosaunee land and sovereignty struggles
- Kitchenuhmaykoosib Inninuwug (KI) and Ardoch First Nation: Struggles against Mining on Traditional Territories
- Algonquins of Barriere Lake and the Trilateral Agreement
- Grassy Narrows Blockade/ Mercury Poisoning
- BC First Nations and pipeline development
- Opposition to Cite C Dam
- Inquiry into Missing and Murdered Indigenous Women and Girls (e.g. Red Dress project, responses to Call to Justice)
- Idle No More
- Responses to the TRC Calls to Action (e.g. KAIROS, Reconciliation Canada, Project of Heart, local responses)
- Responses to Canada 150: #UnsettleCanada150 and #DecolonizeCanada150
- Working towards decolonization in education or social work
- Decolonizing universities (e.g. Six Nations Polytechnic’s Two Row Research Project, work of Waterloo Indigenous Student Centre)

Length: I hour class facilitation, including case presentation and discussion.

Format: Interactive presentation including audiovisual, experiential, and dialogue components; submission of presentation materials in PDF (for powerpoint) or MS- Word format

Submission: Prior to your presentation, submit via LEARN individual presentation notes, powerpoint presentation, class readings (if applicable), and other materials shared in class

Grading: Based on depth of analysis, clarity and accuracy of summary, depth of analysis and insight, level of student engagement, and overall effectiveness of presentation.

Assessment 5: Participant-Observation of a Local Decolonial Event (10%)

Due: By last class (April 2)

Note: If your schedule makes attending an event outside of class prohibitive, you may substitute 3 additional critical responses for this assignment.

During the course of the term, each student will identify, attend, participate in, reflect on, and analyze a local community event that is organized around the theme of decolonization, reconciliation, and/or resurgence. Events attended by students may include: political events to challenge settler colonial structures or practices; direct actions led by Indigenous peoples to assert rights, sovereignty, and jurisdiction; educational or cultural events highlighting histories of colonization, treaty relationships, or Indigenous life ways, knowledges, rights, and sovereignty;
or events aimed at building local Indigenous-non-Indigenous alliances and solidarity relationships. Beyond being instances of cultural exchange, the events chosen must be ones that are specifically envisioned as efforts to build momentum towards decolonization, reconciliation, and/or Indigenous resurgence.

In response to this experience, you will write a **2-3 page (500-750 word) reflection and analysis** of the event and your participation. In your paper, you will include a brief description of the event, outline its main objectives and approach, and analyze its effectiveness and impact by drawing on course themes and materials. Your response will also consider the questions that the event raises for you, the emotional reactions and personal reflections that it sparks for you and others, and what the event conveys to you about practices and relationships towards decolonization. In your response, you do need not come up with definitive answers, but you are encouraged to ask good questions.

Students will also be invited to share their responses in class the week following their participation in their events.

- **Length:** 500-750 word review; sharing of reflections in class
- **Format:** MS-Word format, double spaced
- **Citations:** Use of course materials should be properly cited and referenced using APA Publication Manual (6th edition)
- **Submission** Via LEARN to the Participation-Observation Drop Box by beginning of last class (April 2 at 11:30am)
- **Grading:** Based on clarity of summary, depth of analysis and insight, effectiveness of writing, and quality of in-class reflection.

**Final Project (4 Options) (30%)**

- **Proposal Due:** February 13
- **Informal Class Presentation:** April 2
- **Final Product Due:** April 2 at 11:30am

Students have four options for completing their Final Project:

1. Community-based decolonizing praxis and Critical Reflection Paper (Individual or group)
2. Arts-based decolonizing praxis and critical reflection paper (Individual)
3. Theory and practice analysis paper (individual)
4. Case study analysis paper (individual)

**Proposal (February 27)**
A 1-2 page proposal for the final project is be submitted via LEARN by the beginning of class on February 27th. Please note that you will need to read some initial material in your intended area in order to develop a solid proposal. Effective project proposals should:

- Justify your choice to write a research paper or develop a project;
- Identify your topic, and carefully articulate the issues at stake;
- Develop a clear, defined, edgy question or action idea;
- Delineate your rationale for choosing this topic and approach, drawing explicit links with the course’s themes and objectives;
- List your learning outcomes for the project or paper;
- Outline your methodology, approach, and format; and
- Include initial possible reference list and resources.

**Option 1: Community-based project towards decolonization and critical analysis paper (Individual or Group Assignment)**

Students may work individually or in groups of 2-4 to develop and implement a community-based project aimed at decolonization. Students plan, carry out, and analyze a community-based project that actively engages with Indigenous and/or non-Indigenous communities and contributes to processes of decolonization, reconciliation, and/or resurgence in some way. Students are encouraged to do something that is practical, substantial, meaningful and relevant; examples of a project may include the development of public education curriculum or website, the organizing of an event, the staging of public workshops, or interventions in public spaces. Wherever possible, students are also encouraged to support the initiatives of and work in partnership with local Indigenous organizations, groups, and communities.

Each student in the group would also write an individual critical analysis paper (6-8 pages, 1500-2000 words) offering a critical analysis of the intent, approach, effectiveness, and impact of the community-based project.

**Option 2: Arts-based decolonizing praxis and critical reflection paper (Individual assignment)**

Students may work individually to plan, develop, and present a creative expression aimed as a form of decolonizing or resurgent practice. Such art practices must engage deeply and explicitly with the concepts of the course and demonstrate clear critical analysis and reflexivity. Students are encouraged to do something that is substantial, meaningful, relevant, and challenging; examples of projects include the development of an art piece, podcast, digital story, spoken word presentations, or other forms of performance.

Students creating an arts-based project will also write an individual critical analysis paper (5-7 pages, 1250-1750 words) describing their own creative process and intent, outlining their engagement with the critical questions of the course, and analyzing how their project serves as an intervention towards decolonization, reconciliation, or resurgence. Please note: arts-based assignments are evaluated based upon their critical engagement and intent, not on their artistic merit.

**Option 3: Case study analysis paper (Individual assignment)**

Students may work individually to prepare a case study (10-12 pages, 2500-3000 words) of an particular initiative towards decolonization, reconciliation, and/or resurgence. This case study
will explore in depth the context of the initiative, the relationships established, the practices undertaken, tensions emerging through the process, and how these tensions were negotiated. The case study may be local, regional, national in scope, based in Canada or internationally. This case study will be primarily literature-based, but may involve some interviews with people involved (note: ethics approval required for interviews).

**Option 4: Theory and practice analysis paper (Individual assignment)**

Students may work individually to write a research paper (10-12 pages, 2500-3000 words) examine one or more bodies of theory (e.g. Indigenous decolonization theory, resurgence theory, theories of allyship or reconciliation) and apply it to a particular context, conflict, or relationship. The case may be literature- or primary-research based. (Note: ethics approval required for interviews).

More details about the specifics of this assignment will be discussed in class.

**Format:** Written materials will be submitted as Word documents, double spaced; use APA Manual of Style (6th edition) for citations and reference list

**Submission:** Via LEARN by **April 2 at 11:30am**

**Grading:** Written assignments will be graded according to quality of analysis and argumentation, use of evidence, engagement with course materials and themes, clarity and creativity of insight, effectiveness of organization, and writing style and grammar.

**Ethics and Informed Consent:**

Research includes interviewing people and organizations for course assignments, and also the use of previously gathered oral information. If you are planning to undertake research that involves interviewing people or organizations, or plan to use previously gathered oral information, then it is necessary to get permission for this research from your instructor or the UW Office of Research Ethics. An application to collect or use oral research may be completed and approved before you do the research.

During your studies, there are many opportunities to experience traditional teachings and attend guest lectures. Students should be aware that if you are quoting or using materials that come from conversations or oral presentations by speakers, you must have the approval of the speaker to quote or use their ideas in your course assignments.
### Weekly Schedule

<table>
<thead>
<tr>
<th>WEEK</th>
<th>DATE</th>
<th>TOPIC</th>
<th>READINGS DUE</th>
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</table>
| 1    | Jan 9 | Overview of the Course and Foundational Concepts | Review:  
  - TRC Calls to Action  
  - UNDRIP  
  - MMIWG Inquiry recommendations |
| 2    | Jan 16 | Beginning with Ourselves: Disrupting Settler Mentalities and Privilege | Assigned Reading  
  *Settler, Chapter 1 (pp. 1-23) and Chapter 4 & 5 (pp. 69-107)*  
  Jafri, B. (2012). Privilege vs. complicity: People of colour and settler colonialism [Course Reserve]  
  Recommended Reading  
  Hiller, C. (2017). Tracing the spirals of unsettlement: Euro-Canadian narratives of coming to grips with Indigenous sovereignty, title, and rights. [Course reserve]  
  Phung (2012). Are people of colour settlers too? [Course Reserve]  
  Regan, *Unsettling the settler within*, Chapter 1 (pp. 19-53) [Online]|
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<th>WEEK</th>
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<th>TOPIC</th>
<th>READINGS DUE</th>
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<tbody>
<tr>
<td>3</td>
<td>Jan 23</td>
<td>Naming the Settler Colonial Past and Present</td>
<td><strong>Assigned Reading</strong>&lt;br&gt;<em>As we have always done</em>, Chapter 3: The attempted dispossession of kwe (pp. 39-54)&lt;br&gt;<em>Settler</em>, Chapter 2 (pp. 24-47)&lt;br&gt;<em>Reconciliation Manifesto</em>, Chapters 1-5 (pp. 48-74)</td>
</tr>
</tbody>
</table>
| Class Activity: | **KAIROS Blanket Exercise**<br>*Amy Smoke (Mohawk Nation, Turtle Clan) Henriette Thompson (Settler Canadian)* | **Recommended Reading**

Alfred, T. (2011). Colonial stains on our existence (pp. 3-11) [Course Reserve]
Anaya, J. The situation of Indigenous peoples in Canada (pp. 1-22). [Course Reserve]
Regan, P. (2010). *Unsettling the Settler*, Chapter 3 (pp. 83-110) [Online]

| 4    | Jan 30 | Centring Indigenous Worldview and Diplomacy | **Assigned Reading**<br>*As we have always done*, Chapt. 4: Nishnaabeg internationalism (pp. 55-70) |
| Guest Speaker: | **Lois MacDonald (Anishinaabekwe Elder)** | **Recommended Reading**

Hill, R. Linking arms: The Haudenosaunee context of the Covenant Chain (pp. 17-24) [Course Reserve]
Regan, *Unsettling the settler within*, Chapt. 5 (pp. 143-170) [Online] |

**Recommended Reading**
Ermine (2007). The ethical space of engagement [Course reserve] |
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<tr>
<th>WEEK</th>
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<tbody>
<tr>
<td>5</td>
<td>Feb 6</td>
<td><strong>It's all about the land:</strong> Indigenous Territories, Rights, and Relations</td>
<td><strong>Assigned reading</strong>&lt;br&gt;As we have always done, Chapt. 9 (pp. 145-173)&lt;br&gt;Pasternak, S., &amp; King, H. (2019, October) Part 2: Denial. In Land back: A Yellowhead Institute red paper (pp. 23-33). [Course reserve]&lt;br&gt;Reconciliation manifesto, Chapters 8 (pp. 88-93) and Chapters 10–14 (pp. 100-125).&lt;br&gt;*Settler, Chapt. 3 (pp. 48-68) <strong>Recommended reading</strong>&lt;br&gt;Bédard (Mzinegiizhigo-kwe). Keepers of the water: Nishnaabe-kwewag speaking for the water (pp. 89-106). [Course Reserve]&lt;br&gt;Gardner &amp; Peters (Giibwanisi). (2014). Toward the 8th fire: The view from Oshkimaadziig Unity Camp (pp. 167-173). [Course Reserve].&lt;br&gt;Waziyatawin (2013). Chapter 13: A serpent in the garden. [Course reserve]Assigned Reading</td>
</tr>
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<td>6</td>
<td>Feb 13</td>
<td><strong>(Un)Settling and (De) Institutionalizing Decolonization</strong> Class Activity</td>
<td><strong>Assigned Reading</strong>&lt;br&gt;*De Leeuw, S., Greenwood, M., &amp; Lindsay, N. (2013). Troubling good intentions. (pp. 381-394) [Course Reserve]&lt;br&gt;*Tuck &amp; Yang. (2012). Decolonization is not a metaphor (<strong>pp. 1-28 only</strong>) [Course Reserve]&lt;br&gt;Walia, H. (2012, January 1). Decolonizing together: Moving beyond a politics of solidarity toward a practice of decolonization. [Course Reserve]&lt;br&gt;<strong>Recommended Reading</strong>&lt;br&gt;Settler, Chapter 6 (pp. 108-123)</td>
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<td>Feb 20</td>
<td><strong>READING WEEK</strong> No class</td>
<td><strong>Assigned Reading</strong></td>
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<td>7</td>
<td>Feb 27</td>
<td><strong>Addressing Racialized, Gendered, and Heteronormative violence and exclusion</strong></td>
<td><em>Assigned reading</em></td>
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<td><strong>Guest Speakers</strong></td>
<td><em>As we have always done</em>, Chapt. 7 (pp. 95-118)</td>
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<td><strong>Lori Campbell</strong></td>
<td>Green, J. (2006). From Stonechild to social cohesion: Antiracist challenges for Saskatchewan (pp. TBD) [Course reserve]</td>
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<td><em>(2S nēhiyaw āpihtākosisān iskwew)</em></td>
<td><em>Reconciliation manifesto</em>, Chapters 24-25 (pp. 174-184)</td>
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<td><strong>Waterloo Indigenous Student Centre</strong></td>
<td>Hudson, S. (2017). Indigenous &amp; black solidarity in practice: #BLMTOTentCity. [Course Reserve]</td>
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<td><strong>Class Activity</strong></td>
<td><em>Recommended reading</em></td>
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<td><strong>Group Case Study</strong></td>
<td><em>As we have always done</em>, Chapt. 8 (pp. 119-144)</td>
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<td>Lawrence, B., &amp; Dua, E. Decolonizing anti-racism, pp. 120-143 [Course reserve]</td>
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<td>Simpson, A. (2016). The state is a man: Theresa Spence, Loretta Saunders and the gender of settler sovereignty [Course reserve]</td>
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| 8    | Mar 5| ** Honouring Treaties as decolonizing practice**  
**Guest Speakers**  
Two Row Paddle on the Grand  
Bonnie Freeman (Haudenosaunee)  
Trish Van Katwyk (Settler Canadian)  

**Class Activity**  
**Group Case Study** | *Required readings:*  
Hiller, C. (2016). ‘No, what are your treaty rights?’ Treaty consciousness in a decolonizing frame (pp. 381-408) [Course Reserve]  
*Simpson, L. (2011). Chapter 6: Resurgence in our political relationships (pp. 101-118) [Course reserve]*  

*Recommended reading*  
Epp, R. (2003). We are all treaty people: History, reconciliation, and the ‘settler problem,’ pp. 223-244 [Course Reserve]  
Sejdev, R.K. (2011). People of colour in treaty (pp. 263-274) [Course Reserve]  
<table>
<thead>
<tr>
<th>WEEK</th>
<th>DATE</th>
<th>TOPIC</th>
<th>READINGS DUE</th>
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<tbody>
<tr>
<td>9</td>
<td>Mar 12</td>
<td><strong>Resource Extraction, FPIC, and Recognizing Indigenous Jurisdiction</strong></td>
<td><strong>Assigned Reading</strong>&lt;br&gt;Wallace, R. (2015). Chapter 3: Cape Croker: Fishing rights, anti-racism and community activism (pp. 78-112) [Course reserve]</td>
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<td><strong>Guest Speaker</strong>&lt;br&gt;<strong>The Eagle and the Condor: From Standing Rock with Love</strong>, With Director Kahsto’sera’a Paulette Moore</td>
<td><strong>Pasternak, S., &amp; King, H. (2019, October) Part 4: Reclamation. In Land back: A Yellowhead Institute red paper (pp. 47-61). [Course reserve]</strong></td>
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<td><strong>Class Activity</strong>&lt;br&gt;<strong>Case study</strong></td>
<td><strong>Reconciliation Manifesto</strong>, Chapters 31-39 (pp. 215-258; especially Chapter 31, 32, &amp; 35**</td>
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<td><strong>Recommended Reading</strong>&lt;br&gt;Pasternak, S. (2011). Occupy(ed) Canada: The political economy of Indigenous dispossession in Canada [Course Reserve]</td>
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<td><strong>Sherman, P. (2008). The Friendship Wampum: Maintaining traditional practices in our contemporary interactions in the valley of the Kiji Sibi. In L. Simpson (Ed.), Lighting the Eighth Fire: The liberation, resurgence, and protection of Indigenous nations (pp. 111-125) [Course Reserve]</strong></td>
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<td>10</td>
<td>Mar 19</td>
<td>Residential schools, IRTRC, and Reconciliation in Canada</td>
<td>Assigned Reading</td>
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<td>*Alfred, T. (2009). Restitution is the real pathway to justice for Indigenous peoples (pp. 181-187) [Course reserve]</td>
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<td>*Denis, J.S., &amp; Bailey, K.A. You can’t have reconciliation without justice: How non-Indigenous participants in Canada’s Truth and Reconciliation process understand their roles and goals (pp. 137-158) [Course reserve]</td>
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<td>*Freeman, V. (2014). In defence of reconciliation (pp. 213-223) [Course reserve]</td>
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<td>Reconciliation manifesto, Chapters 28-29 (pp. 200-209)</td>
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<td>Truth and Reconciliation Commission of Canada. (2015). Reconciliation, in What we have learned: Principles of truth and Reconciliation (pp. 113-126) [Course Reserve]</td>
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<td>Recommended Readings</td>
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<td>Simpson, L. (2016). Land and reconciliation: Having the right conversations. [Course Reserve]</td>
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<td>11</td>
<td>Mar 26</td>
<td>Recognizing and Enacting Sovereignty: Indigenous Resurgence</td>
<td>Assigned Reading</td>
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<td>Class Activity</td>
<td>Reconciliation manifesto, Chapters 19-23 (pp. 150-173) &amp; Chapter 27 (pp. 191-198)</td>
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<td>Group Case Study</td>
<td>*Corntassel, J., &amp; Bryce, C. (2012). Practicing sustainable self-determination: Indigenous approaches to cultural restoration and revitalization (pp. 151-162) [Course Reserve]</td>
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<td>Recommended Reading</td>
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<td>As we have always done, Chapter 12: Constellations of coresistance (pp. 211-231)</td>
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<td>Sherman, P. (2010). Picking up the wampum belt as an act of protest. (pp. 114-130) [Course Reserve]</td>
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<td>12</td>
<td>April 2</td>
<td>Decolonizing relations and alliances</td>
<td>Assigned Reading</td>
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<td>Class Activity</td>
<td>*Christian, D., &amp; Freeman, V. (2010). The history of a friendship, or some thoughts on becoming allies (pp. 376-390. [Course Reserve]</td>
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<td>Informal sharing of final projects</td>
<td>*Irlbacher-Fox, S. #IdleNoMore: Settler Responsibility for relationship [Reserve]</td>
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<td>Course closure</td>
<td>AWEA. (2010). Resources for working as allies. [Course Reserve]</td>
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<td>Recommended Reading</td>
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<td>McLeod, A., &amp; Arnold., J. Hidden truths: Learning from the land and each other (pp. 145-147). [Course Reserve]</td>
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**Class Policies**

**Late Work**
Late assignments will be accepted up to a week beyond the deadline at a penalty of 2% per day. After the fifth day, late assignments will not be accepted for any reason except those outlined in the University of Waterloo calendar (e.g., medical or family emergencies, or some other such event) and will receive a grade of 0. To request an extension, you must contact me 24 hours in advance of the deadline of the assignment. If an extension is negotiated, you are expected to submit your assignment at the agreed-upon time and date, with the appropriate documentation (if applicable). Please review the Waterloo policy regarding accommodation for illness for unforeseen circumstances.

**Electronic Device Policy**
You are encouraged to keep use of electronic devices in class at a minimum, especially during circle discussions and unless they are directly relevant to a classroom activity.

**Attendance**
As a seminar course drawing from Indigenous pedagogies, our interactions together in circle discussions and presentations, as well as our engagements with Indigenous speakers, Elders, traditional teachers, and artists, is of central importance to the success of the course and to your own learning process. Your engaged presence in the class is also essential for the learning of others in the class, and so you are strongly encouraged to commit to coming to class each week. Class attendance will weigh heavily in your students’ participation grades. **Missing more than 2 classes (other than for medical or family-related reasons) will prompt a discussion with the professor regarding your standing in the class.**

**Accommodation for Illness or Unforeseen Circumstances:**
The instructor follows the practices of the University of Waterloo in accommodating students who have documented reasons for missing quizzes or exams. See [http://www.registrar.uwaterloo.ca/students/accom_illness.html](http://www.registrar.uwaterloo.ca/students/accom_illness.html)

**Academic Integrity:**
In order to maintain a culture of academic integrity, members of the University of Waterloo community are expected to promote honesty, trust, fairness, respect and responsibility. See the UWaterloo Academic Integrity webpage ([https://uwaterloo.ca/academic-integrity/](https://uwaterloo.ca/academic-integrity/)) and the Arts Academic Integrity webpage ([https://uwaterloo.ca/arts/current-undergraduates/student-support/ethical-behaviour](https://uwaterloo.ca/arts/current-undergraduates/student-support/ethical-behaviour)) for more information.

**Discipline**
Every student is expected to know what constitutes academic integrity, to avoid committing academic offences, and to take responsibility for their own actions. A student who is unsure whether an action constitutes an offence, or who needs help in learning how to avoid offences (e.g., plagiarism, cheating) or about “rules” for group work/collaboration, should seek guidance...
from the course professor, academic advisor, or Academic Dean. When misconduct has been found to have occurred, disciplinary penalties are imposed under the University of Waterloo Policy 71 – Student Discipline. For information on categories of offences and types of penalties, students should refer to Policy 71 - Student Discipline. For typical penalties check Guidelines for the Assessment of Penalties (https://uwaterloo.ca/secretariat-general-counsel/policies-procedures-guidelines/guidelines/assessment-penalties). Students should also be aware that copyright laws in Canada prohibit reproducing more than 10% of any work without permission from its author, publisher, or other copyright holder. Waterloo’s policy on Fair Dealing is available here: https://uwaterloo.ca/copyright-guidelines/fair-dealing-advisory Violation of Canada’s Copyright Act is a punishable academic offence under Policy 71 – Student Discipline.

Grievance: A student who believes that a decision affecting some aspect of university life has been unfair or unreasonable may have grounds for initiating a grievance. Read Policy 70 - Student Petitions and Grievances, Section 4 (https://uwaterloo.ca/secretariat-general-counsel/policies-procedures-guidelines/policy-70). When in doubt, please be certain to contact the department’s administrative assistant, who will provide further assistance.

Appeals: A decision made or penalty imposed under Policy 70, Student Petitions and Grievances (other than a petition) or Policy 71, Student Discipline may be appealed if there are grounds. Students who believe they have grounds for an appeal should refer to Policy 72, Student Appeals (https://uwaterloo.ca/secretariat-general-counsel/policies-procedures-guidelines/policy-72).

Academic Integrity Office (uWaterloo): http://uwaterloo.ca/academic-integrity/

Accommodation for Students with Disabilities: Note for Students with Disabilities: The AccessAbility Services office, located on the first floor of the Needles Hall extension (NH 1401), collaborates with all academic departments to arrange appropriate accommodations for students with disabilities, without compromising the academic integrity of the curriculum. If you require academic accommodations to lessen the impact of your disability, please register with the AAS office at the beginning of each academic term.

Intellectual Property. Students should be aware that this course contains the intellectual property of the instructor, which can include:

- lecture handouts and presentations (e.g., PowerPoint slides)
- lecture content, both spoken and written (and any audio or video recording thereof)
- questions from various types of assessments (e.g., assignments, quizzes, tests, final exams)
- work protected by copyright (i.e., any work authored by the instructor)

Making available the intellectual property of instructors without their express written consent (e.g., uploading lecture notes or assignments to an online repository) is considered theft of intellectual property and subject to disciplinary sanctions as described in Policy 71 – Student Discipline. Students who become aware of the availability of what may be their instructor’s intellectual property in online repositories are encouraged to alert the instructor.
Mental Health Support
All of us need a support system. The faculty and staff in Arts encourage students to seek out mental health supports if they are needed.

On Campus
- Counselling Services: counselling.services@uwaterloo.ca / 519-888-4567 xt 32655
- MATES: one-to-one peer support program offered by Federation of Students (FEDS) and Counselling Services
- Health Services Emergency service: located across the creek form Student Life Centre

Off campus, 24/7
- Good2Talk: Free confidential help line for post-secondary students. Phone: 1-866-925-5454
- Grand River Hospital: Emergency care for mental health crisis. Phone: 519-749-433 ext. 6880
- Here 24/7: Mental Health and Crisis Service Team. Phone: 1-844-437-3247
- OK2BME: set of support services for lesbian, gay, bisexual, transgender or questioning teens in Waterloo. Phone: 519-884-0000 extension 213

Full details can be found online at the Faculty of ARTS website
Download UWaterloo and regional mental health resources (PDF)
Download the WatSafe app to your phone to quickly access mental health support information

A respectful living and learning environment for all
1. It is expected that everyone living, learning or working on the premises of Renison University College will contribute to an environment of tolerance and respect by treating others with sensitivity and civility.
2. Harassment is unwanted attention in the form of jokes, insults, gestures, gossip, or other behaviours that are meant to intimidate. Some instances of harassment are against the law in addition to Renison University College policy.
3. Discrimination is treating people differently because of their race, disability, sex, sexual orientation, ancestry, colour, age, creed, marital status, or other personal characteristics. The Ontario Human Rights Code considers actions and behaviours rather than intentions.

Questions to prompt critical reflection
In preparing for the weekly reflection papers or the decolonize event paper, you might consider taking notes on the readings each week. Here are some questions to stimulate your reflection:

- What are the key themes and issues in each article
- How are these issues related to other theory or ideas that I am aware of?
- How do I feel about these issues – similarities, tensions?
- What are the issues that cut across the articles
- How do these issues relate to other theory or ideas that I am aware of?
- How do I feel about these issues – similarities, tensions?
- What are the implications of these similarities?
- What are the differences in these articles?
- Are there particular areas in which they disagree?
- How do I feel about these differences?
• What are the implications of these differences?
• What do these authors contribute to an understanding of decolonization and social action?
  • How does this compare with my own experiences?
  • What have I learned from these authors about decolonizing?
  • What are my critiques of these authors?
  • What are the limitations of the views expressed by the authors?

You are not expected to address all of these questions. These questions are intended to help you think critically about the sets of readings.