



University of Wisconsin–Madison

Ed Pol 780: Decolonial Theories, Methodologies, and Praxis

Credits: 3 credits

Requisites: Graduate/professional standing

Meeting Time: Monday 2:25 - 5:25

Location: EDUCATION L159

Instructional Modality: In-person

Instructor: Dr. Elena Aydarova, Assistant Professor

Contact Info: aydarova@wisc.edu, 205 Education Building

Office Phone Number: (608) 265-5714

Office Hours: By appointment

Canvas Link: <https://canvas.wisc.edu/courses/424676>

Course Description:

This interdisciplinary course critically examines colonial logics of power and knowledge production, and explores alternative forms of knowing, being, and becoming. The course explores the foundational texts and key debates in the decolonial turn in the social sciences. It engages with critiques of modernity/coloniality and pursuits of decolonization through a conversation between decolonial, postcolonial, postsocialist, and postcommunist intellectual traditions. Students will engage with decolonial theories and explore methodological approaches rooted in non-Western epistemologies. Through critical analysis and praxis, students will envision alternative futures and pluriversal designs.

Key Topics:

- Historical context of colonization and anti-colonialism

- Theoretical foundations of decolonization
- Methodological tools for decolonial knowledge production
- Ethical responsibilities in decolonial praxis

Course Learning Outcomes

- Develop an understanding of key theories, methodologies, and pedagogies in postcolonial and decolonial thought
- Analyze power structures, social hierarchies, and forms of exclusion through the lens of coloniality of power/being
- Engage with decolonial methodologies in knowledge production and learning construction by decentering Western/hegemonic forms of knowledge, being, relating, and becoming
- Develop one's intellectual work in relation to communities, borders, and social movements



[Fire](#) (United States of the Americas), 2017/2020, by Teresita Fernández (American, born 1968)

Course Overview

The rise of authoritarianism around the world, rapid climate change, and dangerous levels of socioeconomic inequality pose a grave threat for the future of democracy and life on this planet. In search of solutions to these challenges, many have turned their attention to decolonial thought. Brought to global attention by student-led protests in 2014 and 2015 ‘Rhodes Must Fall’ and ‘Why Is My Curriculum White?’, decolonial efforts have spread across the world (Moosavi, 2020). On the heels of

these protests emerged global movements challenging racial capitalism and settler colonialism, fighting for transformative justice, and calling for decolonization of knowledge production.

Yet these movements are not new. They have been resonating across the Global South in the decades of liberation struggles of formerly colonized states (Fanon, 1963). Scholars, educators, and activists raised questions about racial and social hierarchies created by imperial centers to dominate the rest of the world and extract resources from it. Development projects meant to address chronic poverty and destitution instead exacerbated them even further, leading some to believe that international development recreates neocolonial control of the Global South. The spread of global neoliberalism and market-based policies reproduces colonial logic around the world.

This colonial logic recreates “abyssal exclusions” treating “certain groups of people and forms of social life as nonexistent, invisible, racially inferior, or radically dangerous – in sum, as discardable or threatening” (De Sousa Santos, 2018, p. 25). These exclusions are produced not only through ethno-national borders but also through the imposition of heteronormative patriarchy, ableism, classism, linguicism, religious dogmatism, and other systems of domination. Research and knowledge production rooted in these systems of domination reproduce these exclusions and perpetuate injustice. Challenging these systems requires attention to paternalistic, exoticizing, ethnocentric, ahistoric, or Othering discourses as well as a political reorientation of research endeavors (Andreotti, 2015; De Sousa Santos, 2013, 2018). This reorientation is important to move beyond critiquing systems of injustice towards imagining the world otherwise.

This course traces the intellectual evolution of critical scholarly engagement with imperial projects and colonial discourses. It highlights some of the key turns in the emergence of decolonial thought as an intellectual tradition that disrupts Western knowledge systems and weaves together alternative approaches to knowing, being, becoming, and relating. We will examine how critiques of settler colonialism, imperialism and Western domination throughout the globe inform inquiry and political projects, push forward new approaches to knowledge production and epistemic justice, and explore possibilities of imagining the world otherwise. Woven throughout the course are methodological pieces and tasks that invite you to play with alternative methodologies, to suture *bodymindspirit*, and explore the fullness of your own humanity.

Required Course Materials

- All required course materials will be made available through Canvas.

Recommended Resources

You can find a list of recommended resources [here](#). I invite you to add to this list resources connected to decolonial theories, methodologies, and praxis that you have found useful. Feel free to add hashtags with the resources that you add, so that the document can be easily searched for different categories.

Professional Organizations and Groups

American Educational Research Association SIG 153

Decolonial, Postcolonial, and Anti-Colonial Studies in Education

<https://www.aera.net/SIG153/Postcolonial-Studies-and-Education-SIG-153>

Decolonial Conference

<https://www.decolonialconference.org/about>

Comparative and International Education Society SIG

21st Century Educational Alternatives: Confronting Racial Capitalism, Patriarchy, Militarism, and the Climate Crisis

<https://www.thealternativesproject.org/cies-sig>

Academic and Professional Journals

[Souffles Journal/Souffles Monde/أنفاس العالم](#)

[Decolonization: Indigeneity, Education & Society](#)

[Journal of Critical Race, Indigeneity, and Decolonization](#)

[Decolonial Horizons / Horizontes Decoloniales](#)

[The New Polis: A Journal of Critical Theory, Social Analysis, and Political Philosophy and Theology](#)

How Credit Hours are Met by the Course

3 credits: The credit standard for this course is met by an expectation of a total of 135 hours of student engagement with the course learning activities (at least 45 hours per credit), which include regularly scheduled, face-to-face course meetings, reading, writing, and other student work as described in the syllabus.

Course Schedule

Week 1

September 9

Syllabus, Introductions

Jimmy, E., Andreotti, V., with Stein, S. (2019). Towards braiding (pp. 13-40).
<https://decolonialfutures.net/towardsbraiding/>

Learning Task 1: Bring 5 images/objects - Who are you? Who is your community?

Week 2

September 16

Imperialism & Orientalism

Said, E. (1979). *Orientalism*. Vintage Books. (pp. 1-21, 40-49; 63-74; 86-87; 92-110, 201-211)

Mohanti, C. T. (2003). Under Western eyes: Feminist scholarship and colonial discourses (pp. 17-42) & "Under Western eyes" revisited: Feminist solidarity through anticapitalist struggles (pp. 221-251). In *Feminism without borders: Decolonizing theory, practicing solidarity*. Duke University Press.

Reflect how you might respond to the questions:

Jimmy, E., Andreotti, V., with Stein, S. (2019). *Towards braiding* (pp. 41-54).
<https://decolonialfutures.net/towardsbraiding/>

Watch: Interview with Edward Said on Orientalism

https://youtu.be/fVC8EYd_Z_g?si=fRhN1fPtoldkz5gy

Recommended:

Spivak, G. (1988). Can the subaltern speak? In C. Nelson & L. Grossber (eds), *Marxism and Interpretation of Cultures* (pp. 271-313). Basingstoke: MacMillan.

Learning Task 2: Select a musical piece to share with the class

Week 3

September 23

Decolonization

Fanon, F. (1963). On violence. In *The wretched of the earth* (pp. 35-106 of the pdf). Grove Press.

Tuck, E. & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society* 1:1, 1-40

Laenui, P. (2000). Processes of decolonization. In M. Battiste (Ed.), *Reclaiming Indigenous voice and vision*, (pp. 150-160). University of British Columbia Press.

Reflect on the steps a decolonial journey could take:

Jimmy, E., Andreotti, V., with Stein, S. (2019). *Towards braiding* (pp. 55-61).

<https://decolonialfutures.net/towardsbraiding/>

Watch the lecture by Professor Sujata Patel

<https://youtu.be/MrHXUIWmeTU?si=OkDwtENn6-9ZT0yR>

Recommended:

Ngugi Wa Thiong'o. (1998). Decolonising the Mind. *Diogenes*, 46(184), 101–104.

<https://doi.org/10.1177/039219219804618409>

Garba, T., & Sorentino, S. (2020). Slavery is a Metaphor: A Critical Commentary on Eve Tuck and K. Wayne Yang's "Decolonization is Not a Metaphor." *Antipode*, 52(3), 764–782.

<https://doi.org/10.1111/anti.12615>

Learning Task 3: Bring a book/article/object that represents orientalist assumptions - prepare to share your summary/critique

Due: Individual Learning Plan, Semester Goals, and Individual Milestones

Week 4

September 30

Modernity & De/Coloniality

Quijano, A. (2007). Coloniality and modernity/rationality. *Cultural Studies*, 21(2–3), 168–178.

Escobar, A. (2007). Worlds and knowledges otherwise: The Latin American modernity/coloniality research program. *Cultural Studies*, 21(2–3), 179–210.

Maldonado-Torres, N. (2007). On the coloniality of being: Contributions to the development of a concept. *Cultural Studies*, 21(2–3), 240–270.

Grosfoguel, R. (2007). The epistemic decolonial turn: Beyond political-economy paradigms. *Cultural Studies*, 21(2–3), 211–223.

Yoon, I. H., & Chen, G. A. (2022). Heeding hauntings in research for mattering. In Tachine, A. & Nicholazzo, Z. (eds.) *Weaving an Otherwise* (pp. 76–91). Routledge.

Watch the interview with Maldonado-Torres

https://www.youtube.com/watch?v=7rpFb1_gbIk

Learning Task 4: Write a memory story to share in class.

Week 5

October 7

De/Coloniality of Being

Wynter, S. (2003). Unsettling the coloniality of being/power/truth/freedom: Towards the human, after man, its overrepresentation—An argument. *CR: The New Centennial Review*, 3(3), 257–337.

Lugones, M. (2007). Heterosexualism and the colonial/modern gender system. *Hypatia*, 22(1), 186–219.

Lugones, M. (2020). Gender and universality in colonial methodology. *Critical Philosophy of Race*, 8(1–2), 25–47.

Watch: <https://www.bbc.com/news/av/world-53573764>

Learning Task 5: Update/revise/expand the text of your memory story to share in class.

Week 6
October 14
Settler Colonialism

Wolfe, P. (2006). Settler colonialism and the elimination of the native. *Journal of Genocide Research*, 8(4), 387–409.

Tuck, E. (2009). Suspending damage: A letter to communities. *Harvard Educational Review*, 79(3), 409–428.

Smith, L. T. (2012). *Decolonizing methodologies: Research and Indigenous peoples*. London: Zed Books. (selections)

Reflect on the challenges and possibilities:

Jimmy, E., Andreotti, V., with Stein, S. (2019). Towards braiding (pp. 63–83). <https://decolonialfutures.net/towardsbraiding/>

Note: During the first two hours of the class, we will be participating in the [First Nations Cultural Landscape Tour](#). Please, wear comfortable shoes and clothing.



If you are unable to join us for the tour, please, explore the campus through the tour guides developed by Indigenous scholars available through Mapping Teejop <https://mappingteejop.wisc.edu/>. You can take those at your own pace, navigating between various landmarks how you see fit. If you take this path, please, take pictures of what you see and write a short reflection that you can share with the class about what you learned. Be ready to share this reflection during the last hour of this session and at the beginning of the next session.

Week 7
October 21
Decolonizing Theories

Connell, R. (2020). *Southern theory: The global dynamics of knowledge in social science*. Routledge. (required chapters 1, 5, & 6; recommended chapters 2, 7, 8, 9, and 10)

Tachine, A. R., Bird, E. Y., & Cabrera, N. L. (2016). Sharing circles: An Indigenous methodological approach for researching with groups of Indigenous peoples. *International Review of Qualitative Research*, 9(3), 277-295.

Watch Professor Connell's lecture:

https://youtu.be/f9X6OADGTDI?si=r1_B_qZW4pzMdqg

Learning Task 6 (in class): Sharing Circles (record your conversation, create and check your transcript)

Recommended:

Watch Zapatista <https://www.kanopy.com/en/wisc/video/125256>

Week 8

October 28

Decolonizing Research Methodologies

Smith, L. T. (2012). *Decolonizing methodologies: Research and Indigenous peoples*. London: Zed Books. (required chapters 7 & 8; pp. 175-176, 199-209; recommended chapters 11 & 12)

Patel, L. (2016). *Decolonizing educational research: From ownership to answerability*. Routledge. (required chapters 3 and 4; recommended chapter 5)

Choose a chapter you are interested in or find helpful for your own research from:

Paris, D. & Winn, M. T. (Eds). (2014) [*Humanizing research: Decolonizing qualitative inquiry with youth and communities*](#). SAGE

OR

Tachine, A. & Nicholazzo, Z. (Eds). (2022). [*Weaving an otherwise: In-relations methodological practice*](#). Routledge.

OR

Denzin, N. K., Lincoln, Y. S., & Smith, L. T. (2008). [*Handbook of critical and indigenous methodologies*](#). SAGE. <https://doi.org/10.4135/9781483385686>

OR

Azzarito, L. (2023). [*Visual methods for social justice in education*](#). Springer.

Watch Professor Linda Smith's Lecture:

<https://www.youtube.com/watch?v=EFQ09rPQFyA>

Learning Task 7: Check the transcript and build it out together with more stories, experiences, connections

Recommended:

Interview with Dr. Kakali Bhattacharya - "Learning Decolonizing Methodologies in Qualitative Research":

<https://methods-sagepub-com.ezproxy.library.wisc.edu/video/learning-decolonizing-methodologies-in-qualitative-research>

Linda Tuhiwai Smith and Eve Tuck - "Decolonizing Methodologies":

<https://youtu.be/rIZXQC27tvg?si=cuE2MlCaGhTBWRNm>

Week 9
November 4
Decolonial Inquiry

Mignolo, W. D. (2009). Epistemic disobedience, independent thought and decolonial freedom. *Theory, culture & society* 26 (7-8), pp. 159-181.

Mignolo, W. D. (2011). *The darker side of Western modernity: Global futures, decolonial options*. Duke University Press. (chapters 1 & 2)

Aydarova, E. (2017). Discursive contestations and pluriversal futures: A decolonial analysis of educational policies in the United Arab Emirates. *Education Policy Analysis Archives*, 25(111).

<http://dx.doi.org/10.14507/epaa.25.3063>

Listen: Professor Mignolo's Talk on Decolonial Investigations

<https://youtu.be/BZfXSs8FioE?si=WU2Uz5dM9khzOQc9>

Learning Task 8 (in class): Analyze your memories and stories

Recommended:

Mignolo, W. (2021). *The politics of decolonial investigations*. Duke University Press.

<https://doi-org.ezproxy.library.wisc.edu/10.1515/9781478002574> (selections)

Week 10
November 11
Decolonial Epistemologies

de Sousa Santos, B. (2015). *Epistemologies of the South: Justice against epistemicide*. Routledge. (EBOOK Manifesto for Good Living/Manifesto for Intellectual-Activists (read the scan, not the ebook;) 177-185; 189-374; Hard copy - pp. 2-17, 109-115, 118-240) <https://doi.org/10.4324/9781315634876>

Watch:

De Sousa Santos on Epistemologies of the South

<https://youtu.be/BvV79OP1teI?si=Xd-NQa3jKiCE1Pum>

Decolonizing Epistemologies: Conversation with Philosophers

<https://www.youtube.com/watch?v=uCV6Veg-eYo>

Recommended:

<https://havenswrightcenter.wisc.edu/2011/11/01/the-epistemologies-of-the-south-reinventing-social-emancipation/>

Week 11
November 18
Neo/coloniality and Democracy

Mbembe, A. (2019). *Necropolitics*. Duke University Press. (Introduction, chapters 1, 4, pp. 156-170, 177-183, conclusion)

Read and listen: Co-sensing with radical tenderness - <https://decolonialfutures.net/rt-recording/>

Recommended:

Watch the talk by Dr. Sarah Ihmoud

<https://www.dropbox.com/scl/fi/yoagawobz38geuidr023n/Dr.-Sarah-Ihmoud-Palestinian-Feminist-Collective.mp4?rlkey=85piqa1dfw2jffsobo9h21iab&st=sj8885ay&dl=0>

Subject to Change

Last Updated: January 17, 2025

Poems on Exile, Displacement, and Refuge -

https://www.youtube.com/watch?v=WRcJWrFH9RI&list=PL-kiElc_8yhRIA2UBrwB8wgSTcJZ5Q0Da&index=20

Forced Migration and the Arts

https://www.youtube.com/playlist?list=PL-kiElc_8yhRIA2UBrwB8wgSTcJZ5Q0Da

Learning Task 9: Bring a poem to share with the class

Week 12

November 25

Praxis and Dissent

Anzaldúa, G. (2015). *Light in the dark/Luz en lo oscuro: Rewriting identity, spirituality, reality*. Duke University Press. (chapters 2, 4, 6)

Stein, S. (2023). Beyond apology. *Inside Higher Ed*.

<https://www.insidehighered.com/views/2023/01/19/higher-ed-must-move-beyond-performative-apologies-opinion>

Stein, S. (2024). On student protests and professors' intergenerational responsibility. *Inside Higher Ed*.

<https://www.insidehighered.com/opinion/views/2024/05/30/reflections-intergenerational-responsibilities-opinion>

Saldana, J. (2003). Dramatizing data: A primer. *Qualitative Inquiry*, 9:2 218-236

Watch the video of a performance based on decolonial inquiry on Canvas

Explore: Sifting and Reckoning Project

<https://reckoning.wisc.edu/>

Learning Task 10 (in class): Use Memory Texts and Sharing Circles Transcripts to Create a Performance Text

Week 13

December 2

Decolonial Feminisms

Vergès, F. (2021). *A decolonial feminism*. Pluto Press.

Faniyi, O. (2024). An African feminist manifesto. *The Republic*.

<https://republic.com.ng/february-march-2024/an-african-feminist-manifesto/>

Lugones, M. (2010). Toward a decolonial feminism. *Hypatia*, 25(4), 742–759.

Listen to the Podcast:

https://www.podomatic.com/podcasts/aeraqrsig/episodes/2021-03-22T13_30_37-07_00

Watch the interview:

<https://www.youtube.com/watch?v=FE9FR1jfo5U&t=310s>

Recommended:

<https://youtu.be/5d-h-Hrph8?si=9WPokOOZkDjrKYcd>

Week 14

December 9

Dreaming the World Otherwise

Andreotti, V. (2021). *Hospicing modernity: Facing the humanity's wrongs and the implications for social activism..* North Atlantic Books. (chapters 7, 9, & 10)

Spivak, G. 2012. Imperative to re-imagine the planet. In *An aesthetic education in the era of globalization* (pp. 335-350). Harvard University Press.

Kaba, M. (1993). Justice. In A. Brodsky, R. Nalebuff, & R. Kauder (Eds.), *The feminist utopia project: Fifty-seven visions of a wildly better future*. The Feminist Press at CUNY.

Decolonize This Place Collective. *Decolonial operations manual*.

<https://decolonizethisplace.org/downloadable-materials>

Recommended Podcast:

In the realm of the in between: An ode to ethnography in Mauritius

<https://freshedpodcast.com/flux-jackaria/>

Prepare to share about your learning journey

FINAL PAPER DUE MONDAY, DECEMBER 16 BY 9 PM AS A WORD.DOC ON CANVAS

Assignments

Participation

15%

This is a discussion-based and exploration-driven course, so it is very important that every participant comes prepared to engage in collaborative learning and shared building of understandings. This course is structured around discussions, activities, debates, and reflections. To engage productively in class discussions and class activities, everyone will be asked to complete the readings, develop questions or reflections you want to raise for discussion prior to class time, and participate in small-group activities. As you prepare your contributions or enter class discussions, consider how what you share will advance everyone's learning and serve the good of the group.

Please be on time and be ready to discuss the readings at the start of class. This means having the texts for that day in front of you, as well as your notes (comments, questions, and/or critiques).

To participate, students must:

- Do the reading
- Come to class prepared to discuss the material, with questions and notes
- Be respectful of your peers' feelings and ideas
- Listen carefully and respond thoughtfully
- Contribute to the dialogue (in small and large groups) without dominating discussion
- Engage *generatively* with the material. This includes:
 - make connections between the text and other course readings or themes
 - connect coursework from other classes
 - make connections to your own experiences and research
 - make connections to current events

- identify assumptions (yours and that of the author), evaluate research methods, propose alternative ways of seeing the issue, pose questions, etc.

You are expected to attend every class session, from beginning to end. If you will be absent for religious holiday observances, university-related/academic obligations (e.g. presenting at a conference) or illness, please notify me via email as soon as possible. One absence during the semester won't affect your grade, but any additional absences will affect your participation grade, as a large component of this class involves small and large group discussion and peer feedback on our research ideas and plans. If you have any particular circumstances that may affect your attendance, meet with me by appointment early on in the semester so we can discuss it. You are responsible for acquiring notes and reviewing lectures for missed classes, as well as offering your small-group members any feedback they would have received from you during class time (as part of our small-group discussions and peer review).

Reading Annotations**15%**

This is a reading-driven course. To deepen your engagement with the key texts of the course, you will be asked to engage in reading along with your community members. Key readings will be available on Perusall for you to post your questions, comments, and observations on this social learning platform.

Learning Tasks**40%**

Throughout the semester, you will be given learning tasks. Those are experiential or reflection/contemplation activities that are meant to help you engage with different ways of thinking, being, and relating to others. You are expected to complete these tasks before the class session unless otherwise noted and come prepared to discuss your experiences, reflections, and observations on these tasks in class.

Your learning task submissions are supposed to be uploaded into our Shared Google Drive folder. Each submission counts for 4% of your grade.

Final Project**30%**

Seminar participants come from different backgrounds and are at different stages of their engagement with decolonial theories, methodologies, and praxis. For this reason, I invite you to consider your needs, interests, and degree of familiarity with the works discussed in this course and develop a plan that meets

your needs as a scholar best. Below I provide some options for you to consider as you develop ideas for the project this semester.

Option 1: Collaborative Project

One of the major tenets of decolonial thought is the focus on solidarity, collaboration, and work in community with others. To break down the cultural norms of academic hyperindividualism, I invite you to consider if you can turn learning tasks offered throughout the semester into a collaborative project that can be turned into a conference presentation or a publishable paper. To complete the project, partner up with one or two other students in class whose research interests intersect with yours and develop a focal area for your collaborative project. Together, you can select a topic that you find interesting, appealing, or useful to you and your partner(s) (e.g., borders in the academy, disrupting gender/sexuality binaries, data as a tool of power and control, etc.). The topic and questions can focus on your own experiences as a graduate student, a teaching assistant, an international student, or a BIPOC individual in a predominantly white institution. To carry out the project, consider what questions or prompts can guide your learning tasks to create a coherent inquiry into your topic. Use the texts, images, and connections with poetry, music, and objects throughout the semester in your exploration and analysis. Interrogate the transcripts or texts you create using questions and concepts from decolonial theory. Your final product can be a performance, a staged reading of a script, or a presentation of key observations you made based on the (re)readings of the text(s) you generated. It can also be a conference proposal for AERA Decolonial Studies SIG, another professional organization, or academic society.

Options 2: Synthesis Paper

This course provides you with the opportunity to tailor what you are learning to your own specific goals and aspirations. If this is your first introduction to decolonial thinking and perhaps you are not certain if this is the path you will pursue as a scholar, I invite you to write a synthesis paper that traces a theme or a topic that you find interesting or compelling throughout the semester.

Option 3: Individual Project

If you are more advanced in your engagement with decolonial thinking and are already working on a project, whether it is a research project or the development of your dissertation proposal, you can tailor this assignment to your needs and goals. Please, make sure, however, that you can demonstrate where you see potential bridges between the course themes and your individual project. If you are approaching

the dissertation stage, you can potentially explore how this course can inform the theoretical, methodological, or background literature section of your dissertation proposal. Your individual project can take a creative form. It can be an *autobiografía*, *testimonio*, an art display, or a performance.

Option 4: Methodology Project

If you are interested in pursuing a certificate in qualitative methodology and would like to have this course count towards the certificate, you will have to focus on methodology in your individual project. You can conduct a literature review on a specific methodology in decolonial tradition that you are interested in exploring, design a study using decolonial tools, or analyze available data using decolonial analytical techniques.

Option 5: Learning Task Extension

If you complete one of the learning tasks and find that it offers a possibility of a deeper exploration, you are welcome to engage with it further for your final project. For example, if for learning task 3, you choose an artifact (a text, an article, an object, a curriculum, a video, a textbook, etc) that you realize can be analyzed in a deeper and substantive way (even with a possibility of a publication), you could write up your analysis, connect it with relevant literature, and turn this analysis into your final project. For those of you whose work intersects with curriculum, instruction, and teaching, this could be a great opportunity to develop a piece that could be of publishable quality in *Rethinking Schools*, *Teaching Tolerance*, or another outlet.

The options above are invitations. Please, schedule a meeting with me during the first two weeks of the semester to discuss your ideas. Be prepared to submit a plan for your work for this semester with the deadlines and milestones you set for yourself or in collaboration with your group,

Grading

Grading scale:

A: 93-100 | AB: 88-92 | B: 83-87 | BC: 78-82 | C: 70-77 | D: 60-69 | F: 59 or lower

GRADING SCALE

Course Grade	GPA Scale	General Description of Quality
93-100%	4.0	Outstanding, exemplary work. Uses and integrates readings, classroom discussions, and professional experiences (where appropriate) to inform the writing/activity. Demonstrates conceptual and analytical depth of understanding. Reflects disciplined thinking, carefully constructed argumentation, and thoughtful engagement with evidence. Applies and/or engages with relevant course concepts appropriately. Meets all the requirements of the assignment, is deeply thoughtful, and provides many details and examples to support the argument. No errors in grammar, punctuation, spelling.
88-92%	3.5	High quality work. Uses many readings, classroom discussions, and professional experiences (where appropriate) to inform the writing/activity. Demonstrates conceptual and analytical depth of understanding. Reflects an effort to engage in disciplined thinking, provide carefully constructed argumentation, and engage with evidence. Applies and/or engages with relevant course concepts. Meets all the requirements of the assignment, is thoughtful, and provides some details and examples to support the argument. Very few errors in grammar, punctuation, spelling.

83-87%	3.0	Good quality work, performing at expected level for graduate level course. Uses some readings, classroom discussions, and professional experiences (where appropriate) to inform the writing/activity. Demonstrates some conceptual and analytical depth of understanding. Reflects some effort to engage in disciplined thinking, provide carefully constructed argumentation, and engage with evidence, but it is not consistent. Applies and/or engages with relevant course concepts sufficiently. Meets all the requirements of the assignment, shows attempt to engage with purposes of assignment, provides some details and examples to support ideas. Few errors in grammar, punctuation, spelling.
78-82%	2.5	Work below expected level of quality for a graduate program. Makes vague references or inappropriate references to relevant readings, class discussions, and professional experiences (where appropriate) to inform writing/assignment. Demonstrates limited conceptual and analytical understanding of issues at hand. Limited effort to engage in disciplined thinking, provide carefully constructed argumentation, and engage with evidence. Applies and/or engages with relevant course concepts but not always accurately or appropriately. Does not meet all requirements of assignment. Limited attempt to engage with purposes of assignment, few details and examples to support ideas. Many errors in grammar, punctuation, spelling.
70-77%	2.0	Significantly below expected level of quality. Shows little evidence of having read course readings or of having drawn on classroom discussions. Lacks conceptual and analytical understanding of educational issues. The work lacks the effort to engage in disciplined thinking, provide carefully constructed argumentation, or engage with evidence. Applies and/or engages with relevant course concepts

		inappropriately. Meets few of the requirements of the assignment. Shallow attempt to engage with purposes of assignment, no details or examples to support ideas. Many errors in grammar, punctuation, spelling.
--	--	--

Course Policies

Technology Use in Class: During in-person meetings, no technology use is permitted unless it is necessary to complete a class assignment, in which case your professor will give specific instructions for technology use. Please, silence and put away your cell phones. Turn off electronic devices that can distract you during class activities, unless you have instructor's permission to access those for an activity or discussion. The use of electronic devices during class time will result in reduction of participation grade.

Questions About the Course: If you have general questions about the course, please, post your question on the Q&A board on Canvas. Allow me at least 24 hours to respond. If you have questions that are specific to your situation, email me.

Course Communication: Please, set up your Canvas course in such a way that you receive all announcements and Canvas messages delivered to your email inbox. For general messages about the course, we will use the announcement feature on Canvas. If you have a question that concerns you directly, you are welcome to use email. You are expected to be professional in your email communications. My usual response time is about 48 hours and I generally respond to emails Monday through Friday between 9 am and 5 pm. Please, respect that.

Audio or Video Recording of Class: Surreptitious or covert video-taping of class or unauthorized audio recording of class is prohibited by university policy. This class may be videotaped or audio recorded only with the written permission of the instructor, who will require you to sign an agreement for recording privileges. This policy, prohibiting the recording of class sessions, helps preserve an

inclusive, friendly, and safe learning environment. In order to accommodate students with disabilities, some students may be given permission to record class lectures and discussions. Therefore, students should understand that their comments during class may be recorded.

Requirements for Written Work: Written assignments must be typed and double-spaced with standard margins and twelve-point font. Your papers should be free of grammatical errors and display original thought. For more information on citations, grammar, punctuation, and how to write effectively see the Writing Center's website at: <http://writing.wisc.edu/Handbook/index.html>.

Writing Center: The UW-Madison Writing Center, 617 Helen C. White Hall (the Undergraduate Library), is a great student resource. The Writing Center encourages students to bring drafts of Reading-Response papers, Take-Home exams, etc. to the Center for professional advice on writing form and style. The Writing Center's website is <http://www.wisc.edu/writing>. Its email address is: wcenter@writing.wisc.edu. To make an appointment with the Writing Center, call (608) 263-1992.

Plagiarism and Academic Misconduct: The University has a strict policy on plagiarism and cheating. Section 14.03 of the University of Wisconsin System Administrative Code defines academic misconduct as “an act in which a student: (a) seeks to claim credit for the work or efforts of another without authorization or citation; (b) uses unauthorized material or fabricated data in any academic exercise; (c) forges or falsifies academic documents or records; (d) intentionally impedes or damages the academic performance of others; (e) assists other students in any of these acts.” Avoid any behavior that can be interpreted as plagiarism, such as copying and pasting material from the Internet without the proper citation, copying your own previous work (e.g., a paper that you submitted to a previous class in part or in full) unless given permission to do so; and using unauthorized assistance (notes, books, other faculty, other students) on any exams or quizzes (take home or in-class) if instructed not to do so. A definition of plagiarism and information about disciplinary sanctions for academic misconduct can be found at the Dean of Students website: <https://conduct.students.wisc.edu/academic-integrity/> Please also refer to the Writing Center's handout (https://writing.wisc.edu/Handbook/QPA_plagiarism.html) on citations.

Course Materials: Because of copyright laws, you are not allowed to distribute any of the course materials provided to you on Canvas.

Course Contingency: If normal class are disrupted due to illness, emergency, or crisis situation, the syllabus and other course plans and assignments may be modified to allow completion of the course. If this occurs, an addendum to your syllabus and/or course assignments will replace the original materials.

Syllabus: The instructor reserves the right to alter the schedule and content of this syllabus in order to accommodate the needs of the students and/or in light of university and academic schedule changes.

Community Norms

To have the most productive and generative experience in this course, we need to agree that we will prioritize the good of the group and support each other in our learning journey. During the first session, we will develop a set of norms that we will follow to create an environment conducive to everyone's learning. We will revise these norms as needed but it is expected that all members of our learning community will follow these norms.

To help us imagine possibilities of what that might entail, I am offering several principles from the Lil'wat First Nation^[1]

<i>Lil'wat Principle</i>	<i>Description</i>
<i>Kamúcwkalha</i>	acknowledging the felt energy indicating group attunement and the emergence of a common group purpose
<i>Celhcelh</i>	each person being responsible for their own and others learning, always seeking learning opportunities
<i>Kat'il'a</i>	seeking spaces of stillness and quietness amidst our busyness and quest for knowledge
<i>A7xekcal</i>	valuing our own expertise and considering how it helps the entire community beyond ourselves
<i>Cwelelep</i>	recognizing the need to sometimes be in a place of dissonance and uncertainty, so as to be open to new learning

[Emhaka7](#)

encouraging each of us to do the best we can at each task given to us

University of Wisconsin - Madison Academic Policies

[ACADEMIC CALENDAR & RELIGIOUS OBSERVANCES](#)

Establishment of the academic calendar for the University of Wisconsin-Madison falls within the authority of the faculty as set forth in [Faculty Policies and Procedures](#). Construction of the academic calendar is subject to various rules and laws prescribed by the Board of Regents, the Faculty Senate, State of Wisconsin and the federal government. For additional dates and deadlines for students, see the [Office of the Registrar](#)'s pages. Students are responsible for notifying instructors within the first two weeks of classes about any need for flexibility due to [religious observances](#).

ACADEMIC INTEGRITY STATEMENT

By virtue of enrollment, each student agrees to uphold the high academic standards of the University of Wisconsin-Madison; academic misconduct is behavior that negatively impacts the integrity of the institution. Cheating, fabrication, plagiarism, unauthorized collaboration, and helping others commit these previously listed acts are examples of misconduct which may result in disciplinary action. Examples of disciplinary [sanctions](#) include, but are not limited to, failure on the assignment/course, written reprimand, disciplinary probation, suspension, or expulsion.

ACCOMMODATIONS FOR STUDENTS WITH DISABILITIES

The University of Wisconsin-Madison supports the right of all enrolled students to a full and equal educational opportunity. The Americans with Disabilities Act (ADA), Wisconsin State Statute (36.12), and UW-Madison policy ([UW-855](#)) require the university to provide reasonable accommodations to students with disabilities to access and participate in its academic programs and educational services. Faculty and students share responsibility in the accommodation process. Students are expected to inform faculty of their need for instructional accommodations during the beginning of the semester, or as soon as possible after being approved for accommodations. Faculty will work either directly with the student or in coordination with the McBurney Center to provide reasonable instructional and

course-related accommodations. Disability information, including instructional accommodations as part of a student's educational record, is confidential and protected under FERPA. (See: [McBurney Disability Resource Center](#))

COURSE EVALUATIONS

Students will be provided with an opportunity to evaluate their enrolled courses and their learning experience. Most instructors use AEFIS [a digital course evaluation](#) survey tool. In most instances, students receive an official email two weeks prior to the end of the semester, notifying them that anonymous course evaluations are available. Student participation is an integral component of course development, and confidential feedback is important. UW-Madison strongly encourages student participation in course evaluations.

MENTAL HEALTH AND WELL-BEING STATEMENT

Students often experience stressors that can impact both their academic experience and personal well-being. These may include mental health concerns, substance misuse, sexual or relationship violence, family circumstances, campus climate, financial matters, among others.

Students are encouraged to learn about and utilize UW-Madison's mental health services and/or other resources as needed. Visit uhs.wisc.edu or call University Health Services at (608) 265-5600 to learn more.

PRIVACY OF STUDENT RECORDS & THE USE OF AUDIO RECORDED LECTURES STATEMENT

[View more information about FERPA.](#)

Lecture materials and recordings for this course are protected intellectual property at UW-Madison. Students in courses may use the materials and recordings for their personal use related to participation in class. Students may also take notes solely for their personal use. If a lecture is not already recorded, students are not authorized to record lectures without permission unless they are considered by the university to be a qualified student with a disability who has an approved accommodation that includes recording. [Regent Policy Document 4-1] Students may not copy or have lecture materials and recordings outside of class, including posting on internet sites or selling to commercial entities, with the

exception of sharing copies of personal notes as a notetaker through the McBurney Disability Resource Center. Students are otherwise prohibited from providing or selling their personal notes to anyone else or being paid for taking notes by any person or commercial firm without the instructor's express written permission. Unauthorized use of these copyrighted lecture materials and recordings constitutes copyright infringement and may be addressed under the university's policies, UWS Chapters 14 and 17, governing student academic and non-academic misconduct.

STUDENTS' RULES, RIGHTS & RESPONSIBILITIES

[Rights & Responsibilities](#)

TEACHING & LEARNING DATA TRANSPARENCY STATEMENT

The privacy and security of faculty, staff and students' personal information is a top priority for UW-Madison. The university carefully reviews and vets all campus-supported digital tools used to support teaching and learning, to help support success through [learning analytics](#), and to enable proctoring capabilities. View the university's full teaching and learning [data transparency statement](#).

USE OF AI

The use of artificial intelligence (AI) tools and applications (including, but not limited to, ChatGPT, DALL-E, and others) for course assignments and assessments does not support the learning objectives of this course. You can use AI to generate transcripts or to check your writing for grammar/style. Using AI in any other way for this course is a violation of the course's expectations and will be addressed through UW–Madison's academic misconduct policy, specifically UWS 14.03(1)b (b) Uses unauthorized materials or fabricated data in any academic exercise.

DIVERSITY & INCLUSION STATEMENT

[Diversity](#) is a source of strength, creativity, and innovation for UW-Madison. We value the contributions of each person and respect the profound ways their identity, culture, background, experience, status, abilities, and opinion enrich the university community. We commit ourselves to the pursuit of excellence in teaching, research, outreach, and diversity as inextricably linked goals. The University of Wisconsin-Madison fulfills its public mission by creating a welcoming and inclusive community for people from every background – people who as students, faculty, and staff serve Wisconsin and the world.

In this class, we will make an effort to read papers from a diverse group of scholars, but limits still exist on this diversity. I acknowledge that it is possible that there may be both overt and covert biases in the material due to the lens with which it was written. Integrating a diverse set of experiences is important for a more comprehensive understanding of qualitative inquiry. Please contact me (in person or electronically) or [submit anonymous feedback](#) if you have any suggestions to improve the quality of the course materials or address concerns you might have

Furthermore, I would like to create a learning environment for my students that supports a diversity of perspectives and experiences, and honors your identities (including race, gender, class, sexuality, language, religion, ability, etc.) To help accomplish this:

- If you have a name and/or set of pronouns that differ from those that appear on the registrar page, please let me know.
- If you feel like your performance in the class is being impacted by your experiences outside of class, please don't hesitate to come and talk with me. I want to be a resource for you. Remember that you can also submit anonymous feedback (which might lead to me making a general announcement to the class, if necessary to address your concerns). If you prefer to speak with someone outside of the course, Tricia Dusick – SOE DEI Graduate Program Manager – is an excellent resource.
- I (like many people) am still in the process of learning about diverse perspectives and identities. If something was said in class (by anyone) that made you feel uncomfortable, please talk to me about it. (Again, anonymous feedback is always an option.)
- As a participant in course discussions, you should also strive to honor the diversity of your classmates.

UW LAND ACKNOWLEDGEMENT STATEMENT

The University of Wisconsin–Madison occupies ancestral Ho-Chunk land, a place their nation has called Teejop (day-JOPE) since time immemorial. In an 1832 treaty, the Ho-Chunk were forced to cede this territory. Decades of ethnic cleansing followed when both the federal and state government repeatedly, but unsuccessfully, sought to forcibly remove the Ho-Chunk from Wisconsin. This history of colonization informs our shared future of collaboration and innovation. Today, UW–Madison respects the inherent sovereignty of the Ho-Chunk Nation, along with the eleven other First Nations of Wisconsin.”

