

CANADIAN SCHOOL OF PEACEBUILDING
CANADIAN MENNONITE UNIVERSITY

Session II, June 12-16, 2023

PCD-5190 Healing Haunted Histories: Decolonizing from the Inside Out
Graduate Course Syllabus

Instructor: Elaine Enns, DMin (St. Andrew's College) & Ched Myers, MA in New Testament
(Graduate Theological Union)

Email: elaineenns@bcm-net.org; chedmyers@bcm-net.org

Lecture times: 8:30am-5pm, Monday to Friday

Office hours: After class

Last date for voluntary withdrawal without academic penalty: **July 14, 2023**

COURSE DESCRIPTION

Through bible studies, social analysis, communal narratives and historical literacy, this course will tackle the oldest and deepest injustices on the North American continent, which inhabit every intersection of settler and Indigenous worlds past and present. We will explore the places, peoples and spirits that have formed (and deformed) us in order to build capacity for our Settler discipleship of decolonization and personal and political Restorative Solidarity with our Indigenous neighbors.

OBJECTIVES

The objectives of this class are to offer resources and practical tools for students to deepen their journey into restorative solidarity. We will use a threefold lens:

- Keystone biblical and theological convictions about decolonization;
- Our Landlines-Bloodlines-Songlines model; each student will research and probe their immigrant/settler family & communal history, as well as the Indigenous communities impacted by that history and legacy, wrestling with past and present entanglement in colonization;
- Tools to advance practical engagement in a discipleship of decolonization, such as restorative solidarity and reparative justice, in order to build capacity in and among faith-rooted communities.

Each student commits to the required reading, research, writing and class participation, and to encourage one other in decolonization work. (We are open to working with international students who wish to adapt this course to their context.)

REQUIRED TEXTBOOK(S)

It is the participant's responsibility to order texts ahead of time, whether online, as e-books, or from local book-sellers. We have listed publisher websites below.

Undergraduate (UG) student required reading:

1. Elaine Enns & Ched Myers. [*Healing Haunted Histories: A Settler Discipleship of Decolonization*](#). Cascade Books, 2021 (purchase at a discount [here](#) through CommonWord).
2. Harold Cardinal and Walter Hildebrandt. [*Treaty Elders of Saskatchewan: Our Dream Is That Our Peoples Will One Day Be Clearly Recognized as Nations*](#). University of Calgary Press, 2000.
3. Analysis of primary or secondary source(s) on the Indigenous history and/or current realities of the places your immigrant ancestors/ you inhabited. See below, Assignment Guidelines 1d.
4. Articles:
 - a. Aurora Levins Morales, "Embracing Rootedness and Radical Genealogy", UTNE Reader, Nov 2007. <https://www.utne.com/mind-and-body/liberation-genealogy/>
 - b. Julian Brave NoiseCat, "How Indigenous Peoples are Fighting the Apocalypse" in Emergence Magazine, Nov 23, 2023. https://emergencemagazine.org/op_ed/how-indigenous-peoples-are-fighting-the-apocalypse/
 - c. Malissa Phung. "Are People of Colour Settlers Too?" In *Cultivating Canada: Reconciliation through the Lens of Cultural Diversity*, edited by Ashok Mathur, Jonathan Dewar and Mike DeGagné, 289–98. Ottawa: Aboriginal Healing Foundation Research Series, 2011. <https://drive.google.com/file/d/1kbMu16OLaT-k1fO-2MDaNVJRN4aEbj6t/view?usp=sharing>

Graduate (G) student required reading: All of the above plus:

5. Leanne Betasamosake Simpson. [*As We Have Always Done: Indigenous Freedom through Radical Resistance*](#). University of Minnesota Press, 2021.
6. Steve Heinrichs, ed. [*Unsettling the Word: Biblical Experiments in Decolonization*](#). Maryknoll, NY: Orbis, 2018. (Can be purchased through CommonWord [here](#)).

TEACHING APPROACH

This class will primarily be an interactive workshop. There will be two lectures and small group discussions daily, as well as individual and group exercises. Students will be expected to have completed most of the reading prior to class, and to engage robustly in class conversations and activities.

COURSE REQUIREMENTS AND DEADLINES (for credit)

The following are the general outlines of requirements for those taking the class for credit. Required readings must be completed prior to residency. Auditors are encouraged to read as much of the required texts as possible in order to receive maximum benefit from the course. Written assignments are due as scheduled; marks will be deducted for lateness (2% per day) unless previous arrangements have been made with the instructors. Please submit papers as Word documents to instructor emails listed above.

GRADING VALUE SUMMARY for Graduate Assignments (see more details below)

ASSIGNMENT	DUE DATE	VALUE
1. Class participation		20%
2. Your Landlines, Bloodlines, Songlines paper	June 8	15 %
3. Summary of Indigenous history source(s) paper	June 11	15 %
4. Review of Simpson book (G only)	July 7	20%
5. Research/Integration paper	July 21	30%

ASSIGNMENT GUIDELINES.

All papers are 12 font size, 1.5 line spacing; due at midnight on date.

1. Pre-residency work. Prepare for class by doing the following reading, and writing of first two assignments:
 - a. Read *Healing Haunted Histories (HHH)* and begin your family/community and Indigenous research.
 - b. Read *Treaty Elders of Saskatchewan*
 - c. Read three articles listed above
 - d. Your Landlines, Bloodlines, Songlines paper.

Due: June 8

Length: 400 words each on Landlines, Bloodlines, Songlines (1200 total)

Value: 15%

Description: This assignment begins an exploration of your Landlines-Bloodlines-Songlines. Do not worry if you do not know the answers to the questions below; there are more questions to reflect on at the end of each major chapter of *HHH*. In this paper, reflect on the questions that most interest you.

- **Landlines** is the work of understanding our immigrant ancestors' journeys from country of origin to Turtle Island. Choose one immigrant ancestor to focus on (see note below). Which country or continent did your ancestor come from, and approximately when? What were push and pull factors of their migration (*HHH*, 2C)? How many times have *you* moved geographies

from where you were born? What is the name of the Indigenous territory and watershed in which you reside now? (*HHH*, Ch. 5)

- **Bloodlines:** Why did you choose to focus on this ancestor? What do you know about them, and how do you know it? Do you see any impacts in your family or communal system from moral injury or intergenerational trauma? (*HHH*, 3B, 6E) What moves to innocence do you wrestle with? (*HHH*, 6C)
- **Songlines:** What tradition(s) of faith and resilience did your ancestor lean on? (*HHH*, Ch. 4). What Songlines animate your work for justice now (*HHH*, Ch. 7)?

Note: If you are unable to trace back to an immigrant ancestor, go back to your earliest identifiable ancestor, and indicate which continent or country they likely came from. If you are tracing an Indigenous line, you can pay attention to traditional territory, displacement and forced migration. If you are an international student, focus on your family's migration within your home country and/or on displacement from traditional lands (past or present).

e. Indigenous History research paper

Due: June 11, 2023

Length: 1200 words total

Value: 15%

Description: Summarize 1-3 primary or secondary source(s), totaling 20-30 pp., that analyze the Indigenous history and/or current realities of the place where:

a) one of your immigrant ancestors settled; *and/or*

b) where you currently reside. You will find and summarize these source(s).

2. Review of Leanne Betasamosake Simpson, *As We Have Always Done: Indigenous Freedom through Radical Resistance*.

Due: July 7

Length: 1500 words

Value: 20%

Description: Summarize three key arguments (900 words); identify one strand that inspired or perplexed you most, and why (300 words); and one thing you want to learn more about and how you will learn it (300 words)

3. Fully participate in class lectures, small groups, exercises, and discussion

Value: 20%

4. Final Research/Integration paper or volunteer hours

Due: July 21

Length: 3000 - 3600 words max

Value: 30%

Description: Working with at least *two* of the four steps of Restorative Solidarity (re-schooling, relationship building, restorative actions, and experiments in reparation & repatriation, *HHH* pp. 283-304), analyze how you and your faith/justice community can take concrete steps in these practices of decolonization. Students must cite each of the assigned texts *at least twice* in your paper. Examples of spheres you can engage around decolonization:

- Places, such as a watershed, city, provincial park, parish, etc.;
- Institutions (church or denomination, school, local government, museum, etc.);
- Public narratives (educational curricula, museums, monuments, historical signage, etc.)
- Media (movies/TV shows, news, art or literature, social media, etc.)

Analyze your chosen sphere through the following lenses, noting how narratives are *devised* and *dismembered* (*HHH*, Part I, specifically pp. 45-47, 5B & C, 6C & D):

- Historic and current realities of impacts on Indigenous communities;
- Accounts of historic and current settler-Indigenous encounters;
- Roles played by church, governmental, civic, social movement and/or other entities;
- Cultural suppression and resurgence.

STYLISTIC REQUIREMENTS

CMU has adopted the following as its standard guide for all academic writing:

L. Diana Hacker, *A Pocket Style Manual*, Ninth Edition (Bedford/St. Martin's, 2020)

The final paper should follow an accepted academic format for citations, bibliography, etc. (e.g. APA, Chicago, MLA). You may choose the format but whichever you use, be sure to use it properly and consistently.

OTHER REQUIRMENTS

Academic Integrity—All material referred to in any assignment **MUST** be appropriately referenced. Plagiarism is a serious matter. Students should be aware of CMU Academic Policies, particularly those regarding academic misconduct (plagiarism and cheating), which apply to all University courses. These are detailed on CMU's website (<http://www.cmu.ca/students.php?s=registrar&p=policies>) and in the CMU Calendar.

Attendance—In order to maximize the potential of the educational process, and given the intensive nature of CSOP courses, it is necessary that each student attend all classes. On occasion, a student may need to miss some class time. A half-day of class (4 total hours) is the maximum allowable absence, and any student missing more than this may be barred from further class attendance. In such cases, the student is responsible to advise the instructor before the class occurs. It is the responsibility of the student to become familiar with all academic policies, including those pertaining to attendance, academic misconduct, and grading.

ACCESSIBILITY

CMU strives to provide a fair and supportive learning environment for academically qualified students with disabilities. If you are eligible for these services or have questions about becoming eligible, please contact Sandra Loepky, Coordinator of Accessibility Programs at sloepky@cmu.ca or 204.487.3300 x.340.

In recognition of individuals with asthma, allergies and severe environmental/chemical sensitivities, CMU is striving to become a scent-free campus. Students, staff and guests are asked to refrain from wearing fragrances and scented personal care products at CMU. This includes perfumes, colognes, aftershave and scented hair products. Your cooperation is greatly appreciated by those affected.

EVALUATION

Good communication skills are essential for justice and peacebuilding work. Thus, in general, instructors look for quality writing that adheres to the assignment guidelines, expresses ideas clearly, concisely, and persuasively, and demonstrates engagement with readings and class sessions. All written work should be well informed, well organized and well documented.

Students should take up any concerns or questions regarding grades first with the instructor. If this does not produce a satisfactory result, the student should submit a written appeal to the Registrar (spenner@cmu.ca).

NOTE: Grades are not final until vetted and approved by the Dean's Office.

For more information on CMU policies regarding grades, academic misconduct, appeals, and other matters, please see the *CMU Student Handbook*.

LETTER GRADE/PERCENTAGE SCALE

Letter Grade	Percentage	Grade	
		Points	Descriptor
A+	90-100	4.5	Exceptional
A	80-89	4	Excellent
B+	75-79	3.5	Very Good
B	70-74	3	Good
C+	65-69	2.5	Satisfactory
C	60-64	2	Adequate
D	50-59	1	Marginal
F	0-49	0	Failure

EXTENSIONS

The last date within the semester an instructor can grant as an extension is AUG 15. If a student is unable to complete the requirements of a course by this date, the student must submit a written appeal for an “incomplete” to the Registrar’s office (spenner@cmu.ca). The student should seek the instructor’s support for the appeal and must submit it by AUG 16.

If the student’s appeal is granted, the instructor will enter a grade of I (for incomplete) accompanied by a temporary grade (which is based on completed work and assigns a value of zero for uncompleted work). Instructor grades are due by AUG 21. If the student completes the remaining work within the extension period, the grade will be recalculated and the incomplete status will be removed. If the student does not complete the work within the extension period, the incomplete status will be removed and the provisional grade entered alongside the “incomplete” will become the final grade. The maximum extension for courses ending in August is DEC 1.

SCHEDULE, TOPICS & READING

This schedule, along with assigned readings, may be adjusted slightly in response to pace of discussion, availability of guests, and other scheduling issues. The instructor will provide advance notice of any changes.

Monday, June 12, 2023

Topic: Our Haunted House

Readings: *HHH* Foreword through Ch. 1 (pp. xv-52), and Ch. 3 Bloodlines I; and Aurora Levins Morales, “Embracing Rootedness and Radical Genealogy”

Tuesday, June 13

Topic: The Land We Came To, Covenants and Traditions of Faith

Readings: *HHH*, Ch. 2 Landlines I and Ch. 4 Songlines I; *Treaty Elders of Saskatchewan*

Wednesday, June 14

Topic: How we colonized and were colonized

Readings: *HHH* Theological Interlude (pp. 131-140); Part II & Ch. 5 (pp. 153-198); and Ch. 6 (pp. 199-236) and Phung, Malissa. “Are People of Colour Settlers Too?”

Thursday, June 15

Topic: Traditions of Repentance, Resilience and Resurgence; guest lecturers

Readings: *HHH* Theological Interlude (pp. 131-152); and Ch. 7 (pp. 237-272); and Julian Brave NoiseCat, “How Indigenous Peoples are Fighting the Apocalypse”;

Friday, June 16

Topic: Practices of Restorative Solidarity

Readings: Ch. 8 Healing Hauntings, Epilogue & Afterword (pp. 273-315)

CONTINUITY PLAN

Faculty and students should plan to stay home when ill, and continue to follow current public health isolation requirements following a positive covid test: <https://manitoba.ca/covid19/info-for-mbs.html#isolation>

Individual students: what to do if you can't come to class

If you cannot be physically present in class, please contact Prof. Enns. As this is a highly interactive course, and per CMU guidelines, you cannot miss more than a half day total. Classes will begin promptly.

What happens if the instructor can't come to class

If either Elaine or Ched are unable to be in class, the other will fill in. All course elements will be synchronous.

SCHEDULE NOTES

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| July 15 | The final date to withdraw from the course without academic penalty. |
| Aug 15 | Instructors cannot grant extensions past this date. |
| Aug 16 | The last day for students to appeal in writing to the Registrar's office for extensions past Aug 15. |
| Aug 21 | Last day for instructors to submit grades. |