

FACULTY BOOK CIRCLE ON
INDIGENOUS ENVIRONMENTAL JUSTICE &
TRADITIONAL ECOLOGICAL KNOWLEDGE

SPRING 2021

FINAL REPORT & RECOMMENDATIONS



PREPARED AND PRESENTED BY

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This report is not to be considered research, nor posted in any public forum, and should be solely used by internal HSU leadership team members to guide data driven assessment for internal program improvement. It may also be understood as a needs assessment or gap/opportunity analysis.

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EXECUTIVE SUMMARY

This report makes the case for greater University investment in future faculty professional development and action that centers Indigenous environmental justice, Traditional Ecological Knowledge, decolonial praxis, and Indigenous sovereignty at HSU.

We advocate for leveraging professional development with other interrelated actions that are informed by faculty interest and central to the development of a future focused Polytechnic University. We assert that professional development **MUST** be done hand in hand with decolonial action because they are interdependent. For example, individual faculty will have a hard time revising courses to better integrate Traditional Ecological Knowledge and/or Indigenous environmental justice without receiving additional training and professional development. Even with training, faculty won't be able to create meaningful course projects and curricular elements without strong partnership with Tribal nations. Forging strong partnerships with Tribal Nations requires integrating decolonial measures for Indigenous sovereignty (such as land return and including Native people in decision-making roles) across many layers of the institution.

In addition, these recommendations are timely because they are methods by which CalPoly Humboldt can be responsive to calls from students and faculty alike to honor Indigenous knowledge and sovereignty in the classroom and to move the campus forward as a climate justice innovator and decolonial partner in sustainability work. By engaging in a way of teaching, thinking, learning, and operating that elevates and foregrounds Indigenous scholarship to interrogate power/privilege/structural inequality in the environmental, sustainability, and climate movements, CalPoly Humboldt has a chance to become the leader in delivering cutting-edge, place-based applied STEM and social science education within a culturally responsive pedagogy.



ABOUT



This effort is led by NAS faculty Dr. Cutcha Risling Baldy and Dr. Kaitlin Reed, and supported by staff sustainability analyst Katie Koscielak and Director for the Center for Teaching & Learning Enoch Hale. Data and recommendations in this report come from a pilot faculty book circle held during Spring 2021 with roughly 20 multi-disciplinary participants. The goal of the book circle was to initiate deep and personal reflection on themes of settler colonialism and Indigenous environmental justice. Results from faculty participants demonstrate that faculty at HSU are significantly interested in learning more and are asking for **future and recurring book circles, syllabus workshops, speaker series, retreats, support to take NAS courses**, among other methods for taking action to decolonize the campus.

OTHER METHODS IDENTIFIED IN THE BOOK CIRCLE AS STEPS FORWARD

Land Return
(Goukdi'n)

Incentives for
faculty
development

Incorporate
IEJ to campus
plans

Revise
SCI 100
to add
TEK

Center
decolonization
in sustainability
discourse

Synergy
work /
Dismantle
Silos

Hire more
NAS faculty &
Indigenous
staff

Rubric to
eval. TEK in
new
courses
(ICC)



PROGRAMS PLANNED FOR AY 21-22

PROGRAM	DATES	COST
<p>BOOK CIRCLE WE ARE THE LAND: A HISTORY OF NATIVE CALIFORNIA BY WILLIAM BAUER</p>	<p>OCT - NOV 2021 5 SESSIONS INCLUDING AUTHOR TALK</p>	<p>ESTIMATED AT \$1,700</p>
<p>DECOLONIZING SUSTAINABILITY SPEAKER SERIES 4 ONLINE PANEL DISCUSSIONS WITH EXPERTS IN TEK, INDIGENOUS SCIENCE & CRITIQUES OF WESTERN SCIENCE</p>	<p>OCT - NOV 2021 4 SESSIONS</p>	<p>ESTIMATED AT \$3,100</p>
<p>FOCUSED CONSULTATION WITH ROBIN WALL KIMMERER DISCUSSION ON BECOMING A POLY'TEK'</p>	<p>DECEMBER 2021</p>	<p>\$2000 (ALREADY SECURED THROUGH CAHSS)</p>
<p>BOOK CIRCLE BRAIDING SWEETGRASS: INDIGENOUS WISDOM, SCIENTIFIC KNOWLEDGE AND THE TEACHINGS OF PLANTS BY ROBIN WALL KIMMERER</p>	<p>MARCH - APRIL 2022</p>	<p>ESTIMATED AT \$900</p>
<p>SYSTEMWIDE TEK SPEAKER EVENT AT TWTS KIMMERER & CA INDIGENOUS SCHOLAR PLENARY PANEL</p>	<p>MARCH 2022</p>	<p>ESTIMATED AT \$8,000 (FUNDRAISING THROUGH SISTER CAMPUSES)</p>



CAIFS TEK REPORT

PARAMOUNT TO THIS EFFORT IS UNDERSCORING AND RETURNING TO THE NOTION THAT THIS WORK MUST BE LED BY NATIVE & INDIGENOUS PEOPLE.

Therefore, the Statement on PolyTech University Development and Indigenous Knowledge/Indigenous Science/Traditional Ecological Knowledge from the Council of American Indian Faculty & Staff (CAIFS) at HSU influences this report. The statement reads:

“With HSU undertaking a self-study to explore becoming a polytechnic university, CAIFS has developed this guiding document to help ensure that tribal voices are not only included but become a part of the foundational fabric and ongoing leadership of this opportunity in front of us. Within the stated goals of this study, we have included guidance to build on the concepts of sustainability and hands-on learning, as well as infusing our polytechnic goals with Traditional Ecological Knowledge, and equitable and ethical practices. Each of these speaks directly to the strengths and wisdom that American Indian and Indigenous communities and peoples can offer in this process. We are fortunate to have as a part of CAIFS a number of cultural practitioners, community advocates, community organizers, and community leaders with the experience and knowledge to build best practices for engaging Indigenous science and TEK in a meaningful and informed way.”

(CAIFS Statement, page 1, April 29, 2021).

In addition, CAIFS also writes: “HSU has the opportunity to build on all of these strengths and we believe this work must be undertaken with intentionality and integrity so that we can take that step forward together, “ (CAIFS Statement, page 2, April 29, 2021). This means being inclusive, not skipping steps, and taking the time to be strategic, purposeful, and ethical are all important in order for this work to be productive.

And therefore, as stated by CAIFS, “We caution against superficial comparisons between Western notions of sustainability and the ethos of living well in Indigenous knowledge systems,” meaning that western ‘sustainability’ and TEK are not to be conflated. In this vein, it is important to recognize the often used tropes of ‘returning to pure, pristine wilderness’ or of a monolithic, culturally appropriated “Ecological Indian” invoked in western sustainability rhetoric are not to be interchanged with the deep geographic distinctions of a variety of complex Traditional Ecological Knowledges to which we refer in this document. Furthermore, the recommendations herein should be used as tools to decolonize western notions of sustainability by dismantling harmful systems of power and oppression within sustainability concepts.

RECOMMENDATIONS

RESULTING RECOMMENDATIONS FROM THE FACULTY BOOK CIRCLE HIGHLIGHT AND REINFORCE STATEMENTS FROM CAIFS, AND IN SUMMARY THEY INCLUDE:

- IMPLEMENTING LAND RETURN TO LOCAL TRIBES
- INTEGRATING INDIGENOUS SOVEREIGNTY INTO UNIVERSITY LEADERSHIP DECISIONS AND INSTITUTIONAL PLANNING EFFORTS
- INTERRUPTING 'GREEN COLONIALISM' AT HSU AND RETHINKING "SUSTAINABILITY."

Through the specificities of Indigenous-led watershed restoration, species mitigation, fire ecology, food sovereignty, holistic healthcare, cultural restoration and revitalization of dance/ceremony/ritual/language/song, among other measures, there is opportunity to co-create a thriving future--- or what some would call a sustainable future.

A part of the programming recommended in this report calls for HSU faculty, staff, students, and community practitioners to **rethink sustainability** to better incorporate decolonization and Indigenous sovereignty and to learn from our campus Indigenous leaders in doing so.

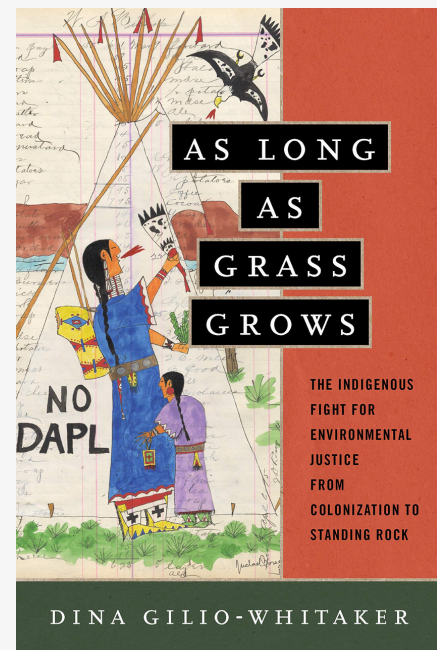
As a premier institution teaching students how to think about and manage “environmental resources” (re: land, water, plants, soils, wildlife, etc) it is our ethical duty to critically identify, engage with, and disrupt ongoing settler colonial theft in these systems. Furthermore, HSU’s delivery of environmental, sustainability, and climate education will be incomplete if faculty fail to make connections between the insatiable profit-driven western culture of commodification and ongoing epistemicide of Indigenous knowledge that gives causal rise to the contemporary climate crisis.

As the threat, scope, and impact of climate change increases, Indigenous people are best poised to lead the way on productive solutions for long term resiliency, integrated and equitable prosperity, and restorative justice in nuanced and critical ways. Because Native people have managed the land for time immemorial, and continue to steward 80% of biodiversity worldwide, applied TEK practices are likely the most useful management regimes to create lasting adaptive systems.

SP 21 BOOK CIRCLE OVERVIEW

During Spring 2021, the Center for Teaching & Learning, the Native American Studies department, the Office of the Provost and the Office of Sustainability held a series of decolonial coffee breaks in the format of a book discussion group for faculty.

The text for this book circle was *As Long As Grass Grows: The Indigenous Fight for Environmental Justice, from Colonization to Standing Rock* by Dina Gilio Whitaker. The group met on Friday mornings for virtual critical discussions of settler colonialism and white supremacy in environmental research over Indigenous-sourced coffee.



INITIAL VISION & INTENT FROM COORDINATORS

The specific objective for this program was to hold a book circle that would:

- a) facilitate evaluation of interest and needs/gaps for future programming on similar topics,
- b) if merited, serve as the first step in a multi-semester Faculty Learning Community on Indigenous environmental justice, TEK, sustainability discourse, and decolonization to facilitate productive further learning.

The way this book circle sought to implement the stated objectives was to foster deep personal reflection within participants on the ways they have been complicit in Indigenous environmental injustice with their teaching and research and to begin brainstorming paths for dismantling such injustice in their future academic work. This type of personal reflection and visioning was intended to build foundations for thinking about how these themes can apply to classes, theoretical frameworks, and research. Because the goal was to “start thinking” about these issues and reflect personally, the program did not require development of deliverables from outside the book circle space. All disciplines were invited to creatively engage with this challenge.

RELATIONSHIP TO EXISTING INSTITUTIONAL PLANS & GOALS

The pilot book circle was also intended to directly interrogate the intersection of HSU **institutional learning outcomes** one and two, which state:

- ILO 1) Equity and Social Justice: HSU graduates will be able to identify and evaluate systems of power and privilege and identify methods for creating diverse, inclusive, and racially just and equitable communities.
- ILO 2) Sustainability and Environmental Awareness: HSU graduates will be able to explain how the functions of the natural world, society, and the economy depend on the resilience, sustainability, and conservation of ecological systems.

On a broad level, this faculty book circle was also an effort to bring the stories and experiences of our Black, Latinx, Indigenous, and other Students of Color into greater prominence and legitimacy within campus educational spaces by assisting faculty to explore how Indigenous perspectives should enrich environmental teaching and help counter blatant and violent practices of settler colonialism, racism, and knowledge erasure.

Implementing programs to address and make visible systemic oppression and settler colonial practice in the University will help HSU make progress toward the **Graduation Initiative 2025** because it helps students of color have safer and more productive learning spaces, which works to close the achievement gap and increase retention. This work also helps address pursuit of **WSCUC Accreditation** because the whole concept of our University identity, as evidenced in the title of the WSCUC 2017 Self-Study Report *Education for Equity and the Environment*, among other sections of the report, is to close achievement gaps in higher ed, particularly surrounding our niche for teaching environmental issues, and be accountable to initiatives that bolster diversity, equity, and inclusion. This book circle was envisioned as a way to get faculty thinking about and active in their role throughout these issues.

Furthermore, these elements are also directly aligned to the goals and objectives of becoming a **Polytechnic campus**, a campus identity which is based on applied science and technology. Incorporating TEK to our science and tech teaching will increase the effectiveness and value of HSU degrees by way of creating better rounded, more just, and more inclusive environmental practitioners. As the campus moves closer to a PolyTech designation, this type of faculty development will also keep HSU at the cutting edge of applied sustainability, social justice, and community environmental research, and will help HSU maintain its leadership within the CSU as a campus that builds bridges between the social sciences and STEM.

Overall, the book circle was intended as a “soft” start, or a low risk initiation, to deep and transformative self-reflection on themes of decolonization, settler colonialism, Native/Indigenous relationships to land, Traditional Ecological Knowledge, and sovereignty. Coordinators hoped this soft start would “whet the appetite” of HSU faculty for becoming engaged in more action-oriented steps in the future.





BROADER CONTEXT FOR WHY THIS WORK IS NEEDED

Settler colonialism is the invasion and theft of land. In western education, the process of settler colonialism has been normalized and naturalized through ideas of manifest destiny [1], tropes of virgin or pure wilderness [2], supremacist ideology and hierarchy taken as the 'norm' [3], commodification [4], and global economic 'development' theory [5], among other modalities. This process of normalizing land theft and invisibilizing Indigenous knowledge and culture helps to perpetuate violence against Indigenous people in an ongoing way. As discussed in the featured book, the discourse and scholarship of environmentalism is often complicit in perpetuating settler colonial harm by repeating or allowing ongoing cycles of land dispossession from Native communities by way of evangelizing conservation and preservation policy, destroying sacred sites in service of the climate or environmental movements, and by ignoring Indigenous knowledge, culture, spirituality, and experience.

[1] Manifest Destiny: "I can take this land because God ordained it so"

[2] Virgin wilderness tropes: "this land is here, unspoiled and unmanaged, for my taking and my control"

[3] Supremacist hierarchy: "taking this land is within the natural hierarchical order, of which white, able bodied, hetero cis male patriarchy is at the top"

[4] Commodification: "this land, its people (and their labor), and natural resources, are products to be sold"

[5] Economic Development theory: "the most efficient pursuit of prosperity involves unfettered participation in the global capitalist market"

BROADER CONTEXT CONTINUED

This book and the related discussion were therefore used as vehicles for exploring these issues in the way faculty teach environmental topics at HSU.

A MAJOR ARGUMENT OF THE BOOK IS THAT THE AMERICAN ENVIRONMENTAL MOVEMENT HAS ACTIVELY REPRODUCED AND REINFORCED THE SETTLER COLONIAL PROJECT, AND THAT UNTIL INDIGENOUS KNOWLEDGE(S), SOVEREIGNTY, AND PERSPECTIVES ARE PRIORITIZED THROUGH AUTHENTIC COALITION BUILDING, 'ENVIRONMENTALISM' WILL CONTINUE TO PERPETUATE A VIOLENT GREEN COLONIALISM THAT IS HARMFUL TO AND UNPRODUCTIVE FOR AN ENVIRONMENTALLY JUST FUTURE.

The overarching thesis of the book circle was that this argument is a productive lens for all environmental scholars, practitioners, researchers, and teachers to use for guiding their work, of which HSU employs and trains many.

More specifically, these are important structures for faculty to consider and interrupt because students internalize settler colonial perspectives about Indigenous people and are forced to negotiate and reconcile these tensions throughout their experiences of the world. For some students, this tension and reconciliation may occur in the moment while they are an active student, (in a lecture, during a reading, as part of a classroom discussion, at institutional governance meetings, etc). When faculty are not well versed in teasing out and teaching these dynamics of power and settler colonialism, students are forced to do the emotional labor of teaching their peers and/or teachers about the history and ongoing persistence of systems of violence themselves. Additionally, when a faculty member dismisses such conversations outright or hails them as being unworthy of further consideration, or simply struggles to address them, students may take on emotions ranging from feeling gaslit, to feeling emotionally burned out, to feeling like an imposter, to becoming discouraged in their pursuit of a college degree all together. This is an undue, unfair, and uncomfortable emotional cost at best, and at worst, is harmful, violent, and complicit in the maintenance of settler colonial and supremacist culture. In addition, allowing systems of Indigenous erasure to persist creates extra work for NAS, CRGS, and Ethnic Studies faculty because they are forced to help their students unlearn these problematic notions and interconnected themes in both formal and informal settings.

PARTNERS

PEOPLE BEHIND THE PROJECT

LEAD FACILITATORS



**DR. CUTCHA
RISLING BALDY**
DEPT CHAIR NAS



DR. KAITLIN REED
FACULTY NAS

SPONSORSHIP, SUPPORT, & COORDINATION:

- NATIVE AMERICAN STUDIES DEPARTMENT
- OFFICE OF SUSTAINABILITY
- CENTER FOR TEACHING & LEARNING
- OFFICE OF THE PROVOST

Administrative support staff:

- Katie Koscielak, Sustainability Analyst Office of Sustainability
- Enoch Hale, Director Center for Teaching & Learning
- Xandra Gradine, Admin Support Center for Teaching & Learning
- Melitta Jackson, Admin Support, Native American Studies Department
- Kenna Kay Hyatt, Admin Support, Native American Studies Department
- Holly Martel, Director Academic Resources

Dr. Risling Baldy, Dr. Reed, and Katie Koscielak held planning meetings to coordinate and design curriculum, discussions, agendas, Canvas website, and other elements for the book circle. A rotating group of five students were recruited to take notes in breakout sessions. Other administrative staff assisted with financial transactions and purchasing of books and incentives.



PILOT BOOK CIRCLE COSTS

DESCRIPTION	COST
BOOKS INCLUDES SOME THAT WERE DONATED TO TRIBES & CARCERAL LIBRARIES	\$ 576.00
MUGS BY INDIGENOUS MAKER	\$ 315.00
COFFE & TEA RWANDA, DECAF MIDNIGHT, CHAGALATE, PRICKLY PEAR	\$ 187.00
POMO ACORN BITES FROM SANTA ROSA	\$ 90.00
SALES TAX	\$ 100.00
GRAND TOTAL	\$ 1,268.00

RESULTS

JAMBOARD

In this book circle, one of the core tools that coordinators used to engage participants, collect reflections/insights, and to note concepts that people wanted to explore further was Jamboard. There were three overarching categories that emerged from the Jamboard tool. These include: what did people think of the text, how might the notion of Indigenous environmental justice apply to conversations about HSU becoming a Polytechnic University, and actions to incorporate Indigenous environmental justice into broader campus and community life.

ENGAGEMENT WITH THE TEXT

There were three Jamboard exercises with which participants engaged on questions about overall response to the book, allowing coordinators to track the degree to which attitudes changed over time. These are sequenced as follows:

- Initial takeaways after reading the first portion of the book and viewing the author talk in the Sustainable Future Speaker Series
- Themes participants were excited to discuss after getting roughly two-thirds of the way through the book
- One major insight from the text after finishing it

After completing the first third of the book, participants reported that they had started recognizing how US policy & law has negatively affected Indigenous communities, started uncovering the importance of relationships to land in discussions of Indigenous environmental justice, started realizing specific untruths they'd been taught about Indigenous people, and were struck by notions of epistemicide (the erasure of truth and knowledge; combination of epistemology and genocide; attempted violence against knowledge). A few outlier responses touched on realizing and coming to terms with mistakes they had made in the past related to these themes and appreciation for hearing directly from the author in the speaker series.

As participants got farther along in the book and completed the first two-thirds of the reading, their insights and ideas stayed clustered along similar thematic lines, but began to draw on more specific examples and notions for action. For example, in the introductory discussion, one response had been "I was fascinated to learn about indigenous forest management practices." By the next phase in the learning process, (continued page 14)...

(continued from page 13)... more detailed responses had begun to emerge, such as to the question “What particular ideas are you eager to discuss today” a more nuanced response included: “‘Settler industrialism’ and how settler colonialism is inextricably linked with extraction. Also dual ways of understanding extraction - literal resource extraction/idea or knowledge extraction...” This points out that participants had become interested in the specific complexities of how settler colonialism has historically behaved with regard to environmental and natural resource issues.

By the time the group arrived at final reflections on the text, insights had really begun to cluster around specific themes such as recognition of the tensions between the American environmental movement and Indigenous sovereignty, notions of land return, the prominence of connecting land/place with Indigenous sovereignty and spirituality, and coalition building to achieve Indigenous sovereignty. One direct quotation that perhaps sums up many responses is:

“EVERYTHING I THOUGHT I KNEW ABOUT THE ENVIRONMENTAL MOVEMENT AND ENVIRONMENTALISM WAS EITHER WRONG OR MISGUIDED. #LANDBACK.”

These results seem to demonstrate that the reading and work in the book circle had made a significant impression on participants, both in terms of reflecting on their past selves, but also on activating future plans to better support and be in solidarity with Indigenous environmental justice movements in the classroom and beyond.

INDIGENOUS ENVIRONMENTAL JUSTICE & POLYTECHNIC DESIGNATION

With the imminent plans underway for HSU to seek designation as the third Polytechnic university in the CSU system, the book group held discussion about what Indigenous environmental justice might look like within this campus context and how the University might be responsive to critiques of the environmental movement and environmental-based disciplines moving forward.

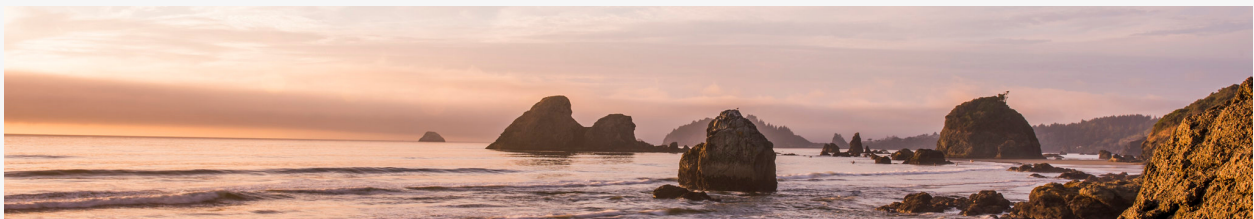
(There were a total of 31 responses collected over two sessions, with n = ~17.)

Over two sessions, participants put forth a myriad of ideas for programming and effort the campus could support, including:

- creating new academic programs or revising existing ones
 - 26% of responses mentioned specific ideas to revise academic programs
 - Example: “Incorporate discussions of IEJ (Indigenous Environmental Justice) in Area E courses and/or in freshman learning communities”

-
- modifying pedagogy and curriculum
 - 23% spoke to the theme of improving pedagogy &/or curriculum by building in more Indigenous knowledge & notions of Indigenous sovereignty
 - Example response “Indigenous env justice should be infused throughout the curriculum; if not perpetuation of colonialist approaches to knowledge/solutions/strategies will persist...”
 - using the University as a vehicle to give land back to Tribes
 - 16% of responses included some reference to land return, #landback, and/or to specifically returning the Jacoby Creek Forest (Goukdi'n) to local Tribes
 - Example: “Can't use decolonization as a metaphor, but as action” and “Return the Jacoby Creek Forest to the tribes.”
 - forming robust partnerships/relationships with Tribal Nations
 - 13% of responses mentioned the need to build more robust and substantive partnerships with Tribal nations
 - Example: “Ensuring that students and community members, especially tribal community members, are consulted about major institutional decisions”
 - incorporating Indigenous environmental justice to larger HSU institutional plans and leadership
 - 13% of responses included suggestions for higher level planning to include Indigenous knowledge and perspectives
 - Example: “Local indigenous persons given positions of power within the university.”
 - developing opportunities for professional development on these topics
 - 13% of responses mentioned the need for future professional development on these topics
 - Example: “Faculty dialogues tied to vulnerability and areas of lack of knowledge and shared struggle for learning. Support faculty in their needs to avoid the erasure of the pain points. Coach to dive into these teaching subjects with skill and finesse.”

All of this can be tied together by inferring that faculty participants support the expenditure of resources toward integrating Indigenous sovereignty to many levels of University programs and operations. Furthermore, professional development could serve as the connective tissue for all next steps, in particular because multiple faculty requested more dedicated time for unpacking and coming to terms with settler colonial violence, and the dismantling of settler supremacist culture (with regard to land stewardship, spirituality, creation of truth and knowledge, etc.). Specifically, giving faculty opportunities to work through personal reflection, curricular, pedagogical, and other academic programming elements could help move the other ideas forward as well. In summary, giving faculty dedicated time for this work will help further all actions listed above.



ADDITIONAL BRAINSTORMED ACTION ITEMS

Regarding specific actions that the University could take in the short term (immediate future of the coming Academic Year 2021-2022) as well as in the longer term (five year time frame 2021-2026), themes stayed clustered in similar thematic areas as the other observed responses. However, specifics emerged that were not present in other sections.

Ideas for immediate action within the next year AY 21-22 include (SHORT TERM):

Curriculum

- 1. Include 'unlearning' and decolonization broadly into curriculum
- 2. Include IEJ in SCI 100 course (AreaE) and coordinate with the other SCI 100 instructors on continuing to include Native American speakers.
- 3. Weave Indigenous perspectives into upper division PBLC courses
- 4. Question whether newly proposed curriculum can/should include an indigenous perspective, role for ICC
- 5. Develop CA Indian & environment specific course for incoming PBLC students (to replace 104 or in addition to?)
- 6. Create new lenses for evaluation through the curriculum development / ICC process to ensure we are not reproducing a settler colonial and racist curriculum
- 7. Curriculum work to support Area F faculty and the impact in NAS.

Leadership & Planning

- 1. Start drafting an Indigenous strategic plan for HSU
- 2. Get a commitment from leadership (HSU and local Tribes) to take ownership to authentically develop the path forward for integration of TEK throughout the campus. This includes across all curricula, but also native plant gardens, native architecture, spirituality, cultural events, food, music, theatre- commitment to the new lens of Native HSU.
- 3. Ditch the Lumberjacks name and logo; Become the Humboldt Lamprey instead of Lumberjacks... A 450 million year old fish signifies SURVIVAL, ADAPTION, and SUSTAINABILITY... Links the river, estuary and ocean environment. Even in death providing for the next generation. The opposite of lumberjack.
- 4. Cluster hire of Indigenous-STEM faculty in CNRS
- 5. Create/fund a tribal liaison office
- 6. Local Indigenous representatives integrated into the power and decision making structure at HSU.
- 7. HSU helping to support dam removal initiatives at admin level & communication

Academic Programs

- 1. Submit a proposal for a Masters of Engineering program that centers serving indigenous communities. Include a real partnership between Engineering and NAS.
- 2. Should get the Rroulou'sik REU program funded again. And improve 2nd time around.
- 3. The Wildlife Dept internships could be paired / partnered with INRSEP/SACNAS
- 4. Food sovereignty lab supported & threaded to projects across campus (w/invitation).

ADDITIONAL BRAINSTORMED ACTION ITEMS CONTINUED...

Ideas for action within the **next five years** 2021-2026 (LONG TERM) include:

Curriculum

1. Create service projects for HSU students to clean up after settler colonial land ethics (e.g. abandoned cultivation sites)
2. Ensure indigenous perspectives are integrated throughout the curriculum and are structured in new programs
3. Include an indigenous "designation" to courses, the same way we do for "sustainability".
4. Develop a "teaching center" specifically for curriculum development/revamping with the resources needed to make changes to our teaching.
5. Encourage faculty to have their curriculum reviewed (by Indigenous community members) and pay those reviewers for their services.
6. Provide research/teaching funding specific to these issues
7. Interdisciplinary course of study/major for students that specifically trains in two-eyed seeing. Science courses that hold multiple ways of knowing, preparing a next generation of scientists that bring this perspective into their fields.

Addressing Epistemology & Ways of Knowing

1. Decolonizing work threaded through general education and named as an ILO.
2. Ensure that all students graduating from HSU have encountered Indigenous perspectives and decolonizing frameworks in multiple classes - GE and major-based. (Requirement? New ILO -> PLO -> SLO structure?)

Land Return

1. Become the first University in US history (world history??) to return all land the university sits on to Wiyot peoples

HSU Leadership & Institution-wide Planning

1. Dismantle disciplinary silos by creating inter-department coordinators and physical space for faculty and staff to synergize
2. Create an Indigenous strategic plan.

Many robust ideas for paths forward emerged from Jamboard engagement and all will need additional consideration/attention/resources to make real in the world. One major takeaway is that faculty involved in this book circle have significant and future-forward ideas for integrating what they learned in the book circle into the institutional fabric of HSU and these ideas merit resourcing from campus leadership.



POST-EVENT SURVEY DATA

Coordinators also created a post-event survey for participants as a mechanism to evaluate success and room for growth. Patterns discerned from the survey are described below.

RESPONDENTS

There were 8 respondents to the post-event assessment survey. For each workshop session, there were between 16-18 faculty participants in attendance, so with n=8, we had roughly 50% response rate, (higher than the expected average for surveys of around 30% response rate).

OVERALL EXPERIENCE

All respondents had a significantly good experience in the book circle, with an average rating on the overall experience of 4.5 out of 5. (Survey Question: Overall, how would you rate your experience participating in this book circle? 1= worst, 5= best)

IDEAS FOR IMPROVEMENT

To the question: "What would you change about the book circle to make it a better experience?" most people responded that they wanted more time to discuss concepts in terms of both duration and frequency (50% of respondents cited more time needed).

- Other responses regarding future improvements include adding a deliverable or action item to each session, wanted to have the same people in their breakout discussion for each session, wanted a smaller number of people in their breakout room, and wanted more discussion of the text before moving on to applications in academic work.

All findings around ideas for improvement indicate a need for more time, money, resources spent in service to faculty discussion and growth.

Matrix Evaluating What Was Meaningful

Faculty rated a number of programmatic elements and resources in terms of what was meaningful to them, per this scale:

I choose not to answer	Not meaningful at all	Somewhat meaningful	Very meaningful	Changed my life
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Most meaningful

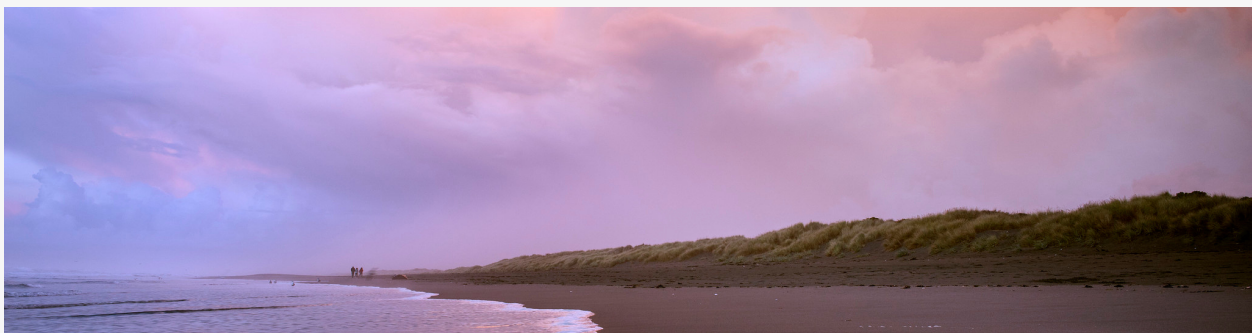
- Getting the opportunity for dedicated/focused self-reflection and inquiry (without being required to produce something)
 - 37.5% responded this element changed my life
 - 62.5% responded this element was very meaningful
- Getting to hear directly from the author in the Sustainable Future Speaker Series while reading her book
 - 37.5% responded this element changed by life
 - 62.5% responded this element very meaningful
- Enjoying the gift bag (coffee mug, Pomo acorn bites, book donated to tribal or carceral entity)
 - 25% responded this element changed my life
 - 50% responded this element was very meaningful
 - 25% responded this element was somewhat meaningful
- Learning new concepts with which I was not previously well acquainted
 - 25% responded this element changed my life
 - 50% responded this element was very meaningful
 - 25% responded this element was somewhat meaningful
- Getting a chance to learn from NAS faculty
 - 87.5% responded this element was very meaningful
 - 12.5% responded this element was somewhat meaningful
- Hearing Stories & Anecdotes from other faculty
 - 62.5% responded this element was very meaningful
 - 12.5% responded this element was somewhat meaningful
 - 25% responded this element was not meaningful at all
- Connecting with current or established friends/peers/colleagues
 - 62.5% responded this element was very meaningful
 - 37.5% responded this element was somewhat meaningful

Less meaningful

- Sharing my own stories and anecdotes with other faculty
 - 75% responded this element was somewhat meaningful
 - 25% responded this element was not meaningful at all

Mixed Results on meaningfulness

- Connecting with new faculty with whom I was not previously well acquainted
 - 37.5% responded this element was very meaningful
 - 37.5% responded this element was somewhat meaningful
 - 12.5% responded this element was not meaningful at all
 - 12.5% responded I choose not to answer



Teaching & Programming Effectiveness

- All teaching elements were rated as working well, with none getting a rating of not effective.
- Elements that worked best, with 100% of respondents saying they were very helpful/excellent:
 - The Text (As Long as Grass Grows: The Indigenous Fight for Environmental Justice, from Colonization to Standing Rock)
 - Instructors
 - Administrative support staff
- Elements that worked very well, with 87.5% of respondents saying they were very helpful/excellent and 12.5% of respondents saying they were effective & functional/ got the job done
 - Resources Provided throughout (films, articles, supplemental reading, etc.)
 - Communication (announcements between mtgs, getting help trouble shooting issues, etc.)
- Length of meetings was functional, but had lower ratings with 72% of respondents saying they were functional, and just 28% of respondents saying they were excellent
- The 'canvas site overall' had split results, all positive or neutral, with 50% of respondents saying they were helpful/excellent and 50% saying they were effective & functional/ got the job done

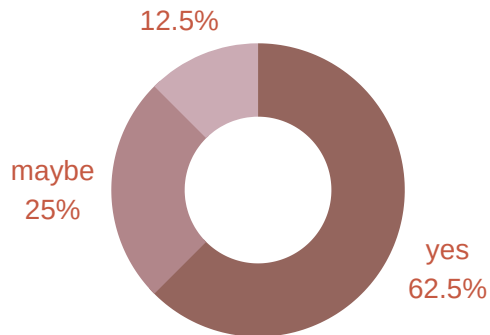
Future Action

Most respondents said they have plans to use what they learned in the book circle in their courses, were inspired to continue exploring the topics further outside of the book circle, and anticipated sharing what they learned with their peers. Furthermore, there was significant interest in attending future programming on related themes, including significant interest from all respondents to learn more about these topics by taking NAS courses in the future. See supporting data below.

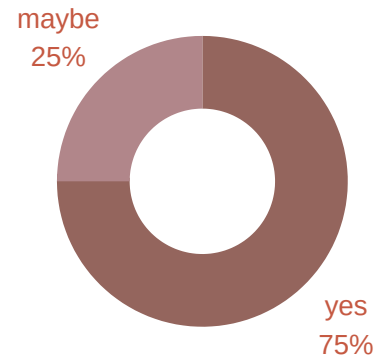


Will you plan to use something you learned in this book circle in your courses?

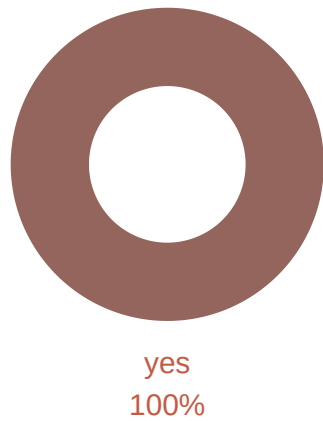
I hope so! Not scheduled to teach again, sadly.



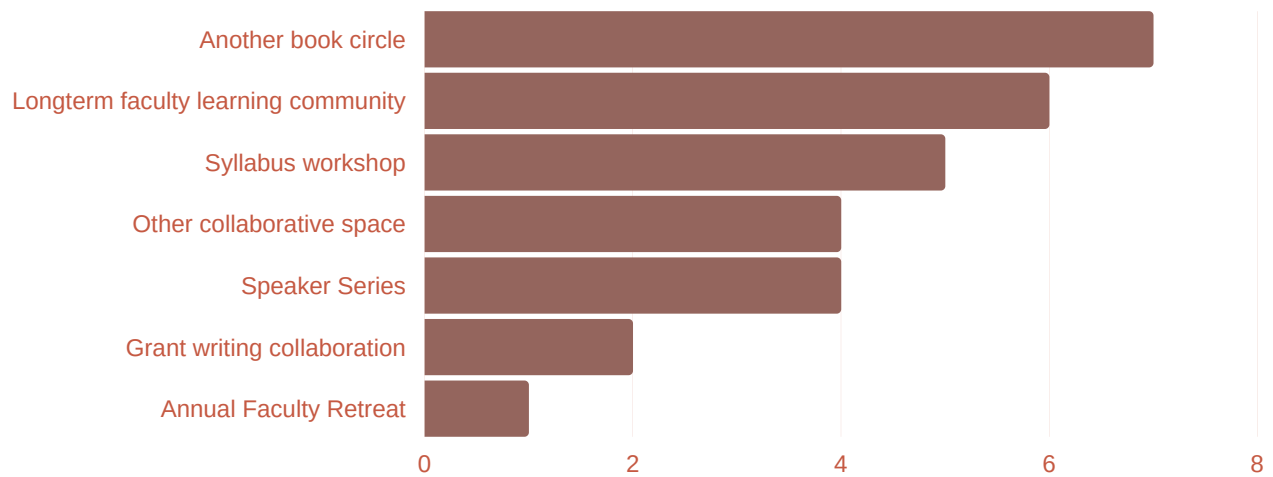
Do you think you will share something you learned in this book circle with your faculty peers?



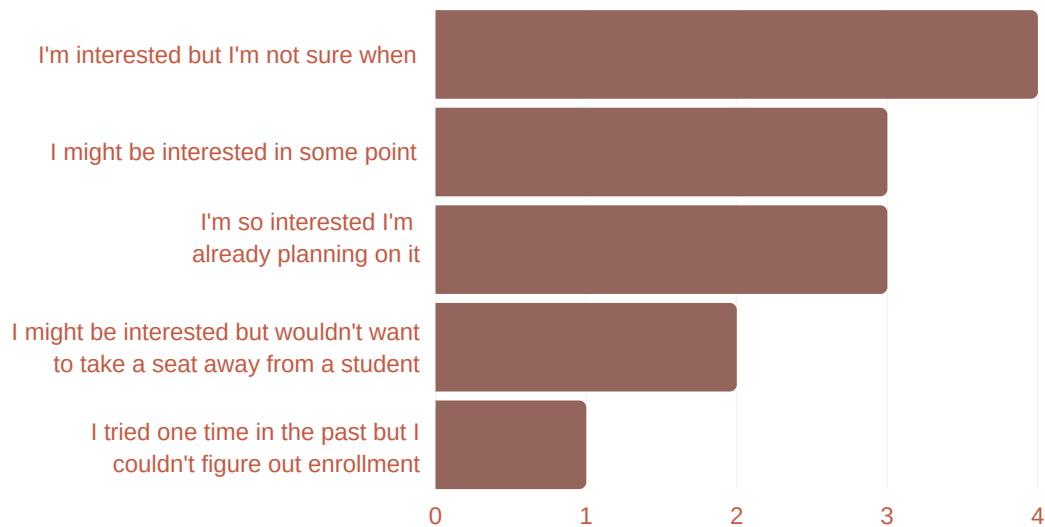
Did this book circle inspire you to learn more by exploring this topic further outside of formal group meetings?



Faculty interest in future professional development on Related Topics & Themes



Faculty interest in Enrolling in NAS Courses in the Future



PROPOSED NEXT STEPS BASED ON RESULTING DATA

BASED ON FINDINGS PRESENTED IN THIS REPORT, IT IS CLEAR THAT HSU FACULTY ARE REQUESTING FUTURE PROGRAMMING AND RESOURCING THAT WOULD SUPPORT THEIR CONTINUED LEARNING AROUND BECOMING BETTER VERSED AND MORE FAMILIAR WITH CONCEPTS OF INDIGENOUS ENVIRONMENTAL JUSTICE, TRADITIONAL ECOLOGICAL KNOWLEDGE, DECOLONIZATION, AND INDIGENOUS SOVEREIGNTY.

SPECIFIC RECOMMENDED NEXT STEPS

1. #Landback: Institutionalize processes at HSU to support land return to Tribal Nations, including deeding the 800 acre Jacoby Creek Forest land currently held by HSU back to the Wiyot Tribe.
2. HSU Leadership & Planning: Add more Tribal leaders (both internal staff/faculty and external community members) into governance structure and positions with decision-making power at HSU so that actions are informed and guided by Indigenous perspectives. Compensate people for this service to ensure this method does not perpetuate dynamics of cultural taxation.
3. Professional Development
 - Create incentives and support for faculty to take NAS classes if desired
 - Implement a scaffolded (stepping stone) approach to long-term professional development which could include: another book circle (estimated cost \$1500), syllabus workshopping (no additional cost, build into existing CTL structures), speaker series (estimated cost \$2,000- \$20,000), and create other collaborative spaces for faculty to think/talk/work through related issues (retreats or other workshops, estimated cost between \$5,000- \$50,000).

SPECIFIC RECOMMENDED NEXT STEPS CONTINUED...

- Specific prongs of professional development could be further focused as follows:
 - Pedagogy & Curriculum: provide programming for faculty to workshop and revise their individual courses to better incorporate Indigenous perspectives and approaches
 - Academic Programming: implement institutional structures to make settler colonialism visible and to dismantle it in curricular systems; design systems for accountability, assessment, and tracking across systems like the ICC, program learning outcomes, and develop proactive response protocols to issues of insensitivity/ignorance of settler colonialism. Incorporate methods across all disciplines and curriculums; pilot in departments of interested faculty from this book circle.
 - HSU Relationships/Partnerships with Tribal Nations: develop specific protocols and support structures that will develop productive partnerships between faculty and local Tribal Nations for class work and beyond; this may include creating a Tribal liaison or support office.
 - Development of formal structures for faculty to collaborate with Tribal Nations should be preceded by mandatory participation in Professional Development so that faculty are first well versed in settler colonialism before entering into extractive or otherwise harmful relationships with Tribal entities.

CONCLUSION



There were prominent themes that emerged in the book circle, that while interconnected, are possible to conceptualize in two dichotomous or binary buckets. These could be a) professional development, and b) action. However, rather than keeping these binary options in separated silos, a way to merge them might be through the concept of using the campus as a living lab. In sustainability programming across higher ed and at the CSU, this concept refers to ways that you use the campus environment as a place to evaluate, test and apply knowledge. In the example of supporting Indigenous sovereignty and integrating Traditional Ecological Knowledge to the HSU environment, this could mean that decolonization becomes an applied mechanism through which faculty learn, and in sequence, provide opportunities for their students to learn.