SOCIOLOGY 3850B – Sport, Recreation, and Settler Colonialism
Spring 2022
Course Outline

Instructor: Dr. Jason Laurendeau	**email: jason.laurendeau@uleth.ca**
Pronouns: he/his	**Office: B852***
Student hours: Tuesdays 1-2:30pm; Wednesdays 9-10:30am	**Teaching Assistants: Selena Boutilier & Jenna Caharel**
Synchronous class time: T/R 9-10:15am (https://uleth.zoom.us/j/95126097610)	

*In light of the ongoing challenges of COVID-19, I will rarely (if ever) be working on campus this semester. Instead, I will be working from home and available via email and Zoom.

NB: Students undertaking projects involving human participants (for example, interviews, videotaping, and/or observations) must meet with me prior to starting the project. Projects involving human participants must meet ethical standards within the Department of Sociology.

Often (though not often enough!), you'll find a formal land acknowledgment at or near the beginning of a course outline. There is good reason to engage in such a practice, for considerations we will take up throughout this semester. There are also, however, reasons to be critical of such acknowledgments, as they often act as what Sara Ahmed calls "non performatives: said [or written or done] as a way of **not** doing something, …as a way of obscuring what is **not** being done" (*Living a Feminist Life*, 2017, p. 207, emphasis added). Land acknowledgments are important, but do not go nearly far enough; instead, we must ask ourselves what we can and should do to address the underlying power structures and inequities that land acknowledgments ostensibly address. My aim with this class is that we tether each course element (e.g., readings, discussions, even assessment strategies) to interrogations of these power structures and inequities and to strategies aimed at addressing them.

Nature and intent of the course:

In this course, we will interrogate Indigenous-settler relations on these lands claimed by Canada through the lens of sport, recreation, and physical culture. Sport and recreation, as we will see, have been and continue to be sites of violence, pain, and oppression; and, ***simultaneously***, sites of liberation and empowerment. Moreover, in the lives of many people (and of particular interest for *this* course, for many Indigenous peoples), sport and recreation have been both oppressive *and* freeing – part of what Billy-Ray Belcourt provocatively calls the "complicated and compromised living in the crosshairs of settler governance" (2020, p. 142). Though this may sound as if it is difficult to "locate" the place of sport and recreation in "Canadian" society, we will consistently situate it at intersections of power, knowledge, and identity, particularly those intersections most directly implicated in the ongoing project of settler colonialism. In other words, we will take up sport and recreation as they are both shaped by and productive of how we think about ourselves, each other, bodies and embodiment, the settler-state, settler-Indigenous relations, and more. More specifically, we will consider sport and recreation as sites of both settler colonial violence and Indigenous resistance/resurgence, and will challenge ourselves and each other to reflexively consider our own relationships to and complicity in ongoing processes of settler colonial violence.

NB: Our focus in this course will be on the context of "the larger invention we call Canada" (Wynn, 2012, p. xiii), and, to a limited extent, the U.S. context. Though it is beyond the scope of this course, it is important to understand that settler colonialism shapes lives – and takes its own particular forms – in many other settler states.

Content Warning and an Invitation:

This will be a challenging course for some, not only intellectually, but emotionally. In particular, as we reckon with settler-Indigenous relations, we will discuss historical and ongoing processes of violence and dispossession, which may be difficult to sit with, perhaps especially for those whose lives have been and are shaped by these processes (e.g., students who face racist micro-aggressions on campus; those whose friends and/or family members were interpolated into systems of violence such as residential schools, child welfare, or the so-called "justice system"). In addition, settler students may find it challenging to reckon with their own complicity in these processes – the sense in which they (*we* – I am very much implicated) have benefited from these same forms of violence, *and continue to do so today*. This process can (and perhaps *should*) be difficult, but it can also be generative. These are the difficult conversations, the difficult processes of reflection, that are necessary if we are really committed to taking seriously questions of (in)equity and (in)justice on these lands we currently occupy.

Learning together, with kindness & generosity (adapted from Suzanne Lenon, a settler scholar in the U of L's Department of Women and Gender Studies)

In this course, I invite you to join me in observing Tracy Lindberg's (As'in'i'wa'chi Ni'yaw Nation Rocky Mountain Cree) principle of allowing for "kind mistakes" in the (virtual) classroom. This means:

1. You have the right to make kind mistakes. We *will* make mistakes; it is your responsibility (and mine!) to be as informed as possible when we get to class to ensure that our mistakes are *kind*.
2. It actually *hurts* us, individually and collectively, to hear stereotypes, generalizations and racialized understandings about Black, Indigenous and people of colour (as well as gender non-conforming people, disabled folks, and members of other marginalized communities). While we can all make kind mistakes, let's also be informed and gentle as we are talking with and about people in our social worlds.
3. You have the right to ask questions. If you are shy or uncomfortable, please write them down (e.g., in a private chat message to me) and we will address them as part of our class.
4. Our goal in this course is to acknowledge that we have relationships with each other as people. These relationships must be respectful and reciprocal in order for us to share space and ideas [inside of our (virtual) classroom and out].

Additionally, in the words of Daniel Heath Justice (Cherokee), "We can have sharp, even contentious arguments, but still return to the conversation and to our relationships when we're done; in other words, we can hold each other to account as we hold each other up – they needn't be mutually exclusive practices. We are sorely in need of more accountable kindness in our critical work as well as in our relationships…But **kindness shouldn't be mistaken for docility. It's not a kind act to allow problematic or even destructive ideas to pass unchallenged, but we can [challenge these ideas] with generosity and empathy**" (*Why Indigenous Literatures Matter*, 2018, xxi, emphasis added).

Liberal Education:

Liberal education has been a community tradition at the University of Lethbridge since the founding of the university. Liberal Education is based on four pillars: encouraging breadth of knowledge across a range of disciplines, from the fine arts to the sciences; facilitating connections across disciplines; developing critical thinking skills; and emphasizing engaged citizenship in our communities at all levels from the local to the global.

This course will build on these pillars in the following ways. We will address the pillar of breadth through engaging with materials (e.g., course readings) coming from an array of (sub-)disiciplinary traditions, including Women and Gender Studies, Critical Indigenous Studies, Literary Studies, Kinesiology, and Sociology. We will take up the pillar of connections across disciplines by attending to the conceptual and theoretical underpinnings shared (and contested, reshaped, etc.) by scholars working in/across the various disciplines whose work is represented in this course. We will consider the pillar of developing critical thinking skills in and through the critical discussions we

will have about course materials, as well as the reflective assignments. The final pillar, of civic engagement, is one that we will address both through the particular substantive topics we take up (all of which are firmly rooted in social justice), and through the encouragement I will provide throughout the course to marshal your analytic and communication skills towards engaging in/with your communit(y/ies) (e.g., campus community, your nation/city/province/country, the LGBTQ2S+ community, etc.).

Policy on Children in Class (adopted from a Twitter colleague)

Currently, the university does not have a formal policy on children in the classroom. The policy described here is simply a reflection of my own beliefs and commitments to student, staff, and faculty parents:

1. All exclusively breastfeeding babies are welcome in class (including virtual class) as often as is necessary.
2. For older children and babies, I understand that unforeseen disruptions in childcare (not to mention the challenges ot the pandemic) often put parents in the position of having to miss (virtual) class. While this is not meant to be a long-term childcare solution, occasionally bringing a child to (virtual) class in order to cover gaps in care is perfectly acceptable. (As a matter of fact, my littlest one may very well join us for some sessions, depending on how things unfold in the coming weeks and months.)
3. I ask that all students work with me to create a welcoming environment that is respectful of all forms of diversity, including diversity in parenting status.
4. In all cases where babies and/or children come to class, I ask that parents be mindful of the learning for other students (e.g., you may want to keep yourself muted on Zoom).
5. Finally, I understand that often the largest barrier to completing your coursework once you become a parent is the tiredness many parents feel in the evening once children have finally gone to sleep. While I maintain the same high expectations for all students in my classes regardless of parenting status, I am happy to problem-solve with you in a way that makes you feel supported as you strive for school-parenting balance.

Teaching philosophy & strategies

I would be remiss if I failed to note the extent to which both my teaching philosophy and my approach to this particular course have been shaped by thoughtful and generous colleagues and friends (including Carly Adams, Kara Granzow, Suzanne Lenon, Richelle Marynowski, Sam McKegney, Moss Norman, and Jesse Stommel).

In my experience as both a student and a teacher, the classroom is quite often constructed by both parties as a place where the professor plays the role of expert, providing the "correct answers" to various questions. While I come to the classroom equipped with a degree and range of knowledge that is different (and more specifically focused on the subject at hand) than most of you, it is certain that all of you bring with you stores of knowledge that I do not possess. Part of my goal as an educator, then, is to move beyond constructing you as subjects who will passively learn from me to realizing you as active learners and us as a *community* of learners engaging with materials and ideas *together*. To that end, I work to create opportunities for you to share your knowledge, both informally in classroom discussions, and more formally in assignments.

As for classroom strategies, this is an(other) unusual semester, of course. In light of the many challenges that accompany this pandemic, my starting point is the recognition that especially during a "COVID moment," we have to be generous and flexible with ourselves and each other. Everyone is juggling some combination of care of loved ones, studying/working with or near other people and/or distractions, dealing with the stresses and challenges of the pandemic, and more. With that in mind, I will use our synchronous class time for a combination of "lecturing" (more on that in a moment), in-class discussion, shared engagement with supplementary materials (e.g., films, podcasts), and workshop-type activities. I will also, however, post recordings of these synchronous sessions so that if you have to miss a session due to your own constellation of challenges, you will be able to catch up on missed class discussions (though you won't benefit in quite the same ways as you would if you were able to

participate directly, of course). If you're at all concerned about how to participate in the course in light of your particular circumstances, please reach out to me, and we'll find/create a solution together.

Zoom, recording, and privacy

Though most of us are now familiar with Zoom, I want to emphasize three things in particular. First, you are in charge of your Zoom experience. It is up to you whether you want to have your camera on, for example, have yourself muted, etc. By now, you are likely familiar with some of the useful features of Zoom, but we'll review those in the opening days of the Spring semester as well.

Second, as Zoom constitutes a rather disembodied space, I invite you to tailor your Zoom settings to best set the stage for you to engage with course materials and each other in a way that feels generative for you. With that in mind, I draw your attention, specifically, to the fact that you can revise the name that appears in your Zoom box (see my email sent January 3, 2021). I strongly encourage you to ensure that your preferred name, as well as your pronouns, are visible for others to see – this will help all of us as we have discussions throughout the semester.

Third, as noted above, I plan to record our Zoom sessions, both so that anyone who has to miss a class can catch up, and so that you can revisit our conversations as needed (several students did this last year). Here is the statement we are asked to provide on our course outlines about such recordings:

> Protection of Privacy - The personal information requested in this Zoom lecture is collected under the authority of Section 33 (c) of the Alberta Freedom of Information and Protection of Privacy Act ("Act") and will be protected under Part 2 of the Act. The information is collected for the sole purpose of sharing course materials with other students in the class. If you have any inquiries in regards to the collection of your personal information, please direct those inquiries to: FOIP Coordinator, University of Lethbridge, 4401 University Dr. West, Lethbridge, Alberta T1K 3M4, telephone: 403-332-4620, email: foip@uleth.ca.

Projected outcome for this course

- this course will help you develop an a critical understanding of the historical and contemporary issues on lands claimed by Canada that shape and are shaped by sport, physical activity and recreation, and how those are entangled with the project of settler colonialism

Objectives for this course

As students, you will *propose and reflect on your own learning objectives* throughout the course. These *may* include, but are not limited to, your abilities to:

- articulate what settler colonialism is and how it relates to sport and recreation
- describe and critique the ways sport has been used in nation-building processes
- outline some of the ways in which Indigenous peoples and communities are resisting settler processes, structures, and ways of thinking, especially in and through sport
- interrogate your own relation to settler colonialism with particular reference to your experiences with sport and recreation

Participation

As this is a course at the third-year level, I expect you all to be active and engaged participants. Generally, I will not "lecture" in a traditional sense, but will instead facilitate a collaborative and multi-modal discussion of the issues we encounter this semester. In other words, I will set the frame for our conversation(s) and act as a guide of sorts, but will challenge all of you to consider the key ideas collaboratively and relationally *with me and each other*. Having outlined all of that, I will note that participation can take multiple forms.

First and foremost, your participation will entail engaging with course readings using a collaborative annotation platform (accessible through Moodle). As you read course materials, you will highlight/comment/annotate as a way of engaging both with the readings and with each other. Selena and Jenna – our two Teaching Assistants –

and I will also annotate the readings, drawing your attention to particular ideas/terms/examples along the way. The idea with this form of participation is not that you understand every element of each reading perfectly. Instead, your annotations will demonstrate your participation, support your learning and that of your classmates, and highlight for us ideas in need of further discussion/clarification. ***Your annotations on each reading are due by noon on Monday of the associated week (e.g., your annotations for the Justice reading are due by noon on Jan. 10). <u>Between noon on Mondays and class time on Tuesdays,</u> please revisit the assigned reading(s) to see the comments, connections, and replies offered by me, your classmates, and/or Jenna and Selena.***

In addition to the reading annotation described above, you will participate via contributions to synchronous sessions (whether that's audio-visual contributions or text-based contributions using the "chat" function in Zoom), as well as the mini-reflections (see course schedule). I will provide a more detailed description of these reflections in the coming days.

Student assessment

Ungrading

In this course, I am taking an approach sometimes called "ungrading." The idea is that you engage with course materials *for the sake of learning*, not (simply) motivated by external factors (i.e., grades) over which you have little control. Meanwhile, I (and Selena and Jenna) can focus on providing you with feedback to support and extend your learning without the distraction of grades.

What we will undertake throughout the semester is guided self-assessment; in each of two summative learning reflections, you will determine your own grade for your learning in the course (as you might imagine, I reserve the right to adjust your self-assigned grade if I deem it necessary). I/we will support this process by providing you with extensive guidance and feedback along the way, starting in the very early days of the semester with an assignment in which you will set your own learning goals and objectives. I will also post examples of assignments from past years; these will help clarify expectations/parameters.

Having noted all of the above, I want to be clear that there will still be more "conventional" assignments. The idea is not that there are no papers, projects, etc., but that these "assessment" components are anchored to *learning*, not to *grades*. So, as you'll see below, there are a number of elements of the course with no weighting attached. The idea is that you'll reflect on these course elements in your Summative Learning Reflections (SLRs), so in effect they *will* count towards your overall grade, it's just that they'll do so in the context of the SLRs. I'll have much more to say about this in the opening days of the class.

	Weight	Due
Mini-Reflections	N/A	Various
Summative Learning Reflection #1	40%	Feb. 18
Research Project Proposal & Presentation	N/A	Mar. 3
Research Project (for peer review)	N/A	Mar. 22
• Peer Review	N/A	Apr. 1
• Research Project resubmission	N/A	Apr. 11
Research Project (no peer review)	N/A	Apr. 1
Summative Learning Reflection #2	60%	Apr. 17
	100%	

NB: If you would prefer that I/we grade your work, please indicate this in your first mini-reflection assignment. I understand that some students may be more interested in the grade than in feedback, and would be happy to accommodate this request.

Mini-reflections

Three times throughout the semester (beginning in Week 2!), you will submit short (approximately two-page) mini-reflections (MRs), which will take various forms throughout the semester, including both personal reflections and reflections on assigned readings. Please note that you will submit ***only three (3)*** such reflections throughout the semester. Where you see MRs 3a, 3b and 3c, for example, you are to ***choose one of those reflections*** to submit, based on your interests, workloads in particular weeks, etc.

Here are the three mini-reflections you will submit:

1. MR1 (due Jan. 14)
2. MR2a (due Jan. 21) **OR** MR2b (due Jan. 28) **OR** MR2c (due Feb. 4)
3. MR3a (due Mar. 11) **OR** MR3b (due Mar. 18) **OR** MR3c (due Mar. 25)

Summative Learning Reflections (SLR)

The mini-reflections described above are *formative* – they provide ongoing opportunities for you to reflect on your learning in the course, and for me to support that learning. Twice during the semester (Feb. 18 & April 17), you will submit *summative* reading reflections, more in-depth assignments in which you reflect on your learning and on course ideas over several weeks of the course.

Importantly, these SLR assignments will be the key moments for you to not only reflect on your learning, but *assess* it. I suspect that few of you have engaged in much self-assessment, so it's understandable if that feels a bit unsettling. I assure you, though, that I/we will provide ample support for you to undertake this work, starting in the very early days of the course.

Research Project (group or individual)

The research project involves bringing the ideas, frameworks, and resources that form the scaffolding of this course to bear on a topic of interest to you. Working individually or in a small group (a maximum of four people), you will propose and undertake a significant research project that illustrates a deep engagement with course ideas and a careful analysis of a particular issue in the realm of sport and recreation *with a specific focus on how it illustrates the interconnections between sport, physical culture, and settler colonialism*. This will involve researching a number of scholarly sources related to your topic and ***drawing on both them and our course materials*** to interrogate the particular topic you choose to take up.

Importantly, you have flexibility as to the *form* in which you present your research. You may choose to write a research paper, or you might undertake something in the realm of social media (such as a podcast, for instance). Whatever your approach, the expectations (e.g., scholarly research, sophisticated engagement with course ideas) will be the same.

As part of developing your research project, you will complete and present a proposal (due Mar. 3). After that point, you have the option of participating in a peer-review process. If you take this option, a first submission will be due on March 22, your peer review(s) due April 1, and a resubmission due Apr. 11. If you elect not to participate in the peer-review process, your final project (one submission only) will be due on April 1.

I will provide further details about this research project in the opening week of classes.

Required readings

All assigned course readings will be available on Moodle (https://moodle.uleth.ca/). Do not delay in accessing these materials as necessary.

Grading system:

A+	93-100%	B+	80-82%	C+	70-72%	D+	56-62%
A	88-92%	B	77-79%	C	67-69%	D	50-55%
A-	83-87%	B-	73-76%	C-	63-66%	F	0-49%

Additional information

U of L COVID Update: FAQ For Students

Here's more information on what you can expect in Spring '22 at the University of Lethbridge and answers to some frequently asked questions: https://www.uleth.ca/ross/faq-students

Student Services

The University of Lethbridge offers a variety of student services to support your learning. For more information on academic advising, writing and study supports, campus daycare, food and housing, health and wellness, parking and transportation and IT support, see https://www.uleth.ca/campus-life/student-services

Library Services

For information about library services see: https://library.ulethbridge.ca/covid-19. For online assistance and research support, use our Ask Us suite of services.

Click here for a directory of online resources provided by the Library that includes, but is not limited to: live chat and research support, digital collections, interlibrary loan services, technology support, Library social media, and more.

Elders in Residence

Blackfoot elders Francis First Charger, Shirlee Crowshoe, and Cathy Hunt are available to provide "guidance, cultural support, and encouragement to the campus community." Please see https://www.uleth.ca/first-nations-metis-inuit/elder-residence for more information.

Iikaisskini Gathering Place

This is our Indigenous gathering place on campus: https://www.uleth.ca/future-student/Iikaisskini-gathering-place. Search Facebook for the "Iikaisskini" page for updates about programs, services, and supports available to *all* students and staff.

Campus Collective Centre

The Campus Collective Centre is a student-led "safe space located on campus that works to offer resources and support." See https://campuscollectivecentre.com/about-us for further information.

Safewalk

The University of Lethbridge provides a safewalk service to any location on Campus – call 380-1888 or see http://www.uleth.ca/security/content/safe-walk for more information.

Accommodated Learning Centre

The Accommodated Learning Centre provides "equitable learning supports in the university environment." Students who require academic accommodation need to register with Accommodated Learning Centre. Academic

accommodation letters need to be provided to course instructors no later than fourteen (14) days after the first day of class. It is the student's responsibility to register with the Accommodated Learning Centre and to request academic accommodation, if required.

See https://www.uleth.ca/ross/accommodated-learning-centre or contact the ALC (B760; phone: 403-329-2766) for further information.

Sexual Violence Support & Education

For campus policies, training, and support related to sexual violence, please see http://www.uleth.ca/sexual-violence.

Freedom of Information and Protection of Privacy (FOIP)

The Freedom of Information and Protection of Privacy (FOIP) legislation disallows the practice of having students retrieve assignments from a public place, e.g., outside instructor's office, the department office, etc. Assignments must be returned to students individually, during class or during the instructor's office hours; if students are unable to pick up their assignments from the instructor, they must provide the instructor with a stamped, self-addressed envelope to be used for the return of the assignment. (In the context of this course, all assignments will be returned electronically.)

Plagiarism

Intellectual honesty is the cornerstone of the development and acquisition of knowledge and requires that the contribution of others be acknowledged. **Accordingly, I regard cheating or plagiarism on any assignment or examination as a serious academic offence.** You are advised to consult the policy here; it specifies the processes and policies related to these and other important academic matters.

Course Evaluation

At or near the completion of this course each of you will be asked to complete a Course/Instructor Evaluation form. At other times, however, I will invite more informal feedback to improve the learning environment for you.

Course policies:

- Students facing particular barriers (e.g., learning disabilities, hearing, sight or physical impairment) should discuss with me how to make the learning environment as accessible as possible.
- If you wish to withdraw from the course, it is your responsibility to do so. Students failing to complete all course requirements before the final grades are due by the Registrar will receive an "F" for the course.

Sport, Recreation, and Settler Colonialism (Spring 2022)
****This schedule is subject to change at the instructor's discretion***

Date	Topic	Reading(s)/Media	Notes/Deadlines/Supplements
Jan. 6	**Welcom(e/ing)**	**Burn it Down: *Washington D.C.'s NFL Team Finally Changes its Name***	
Jan. 11, 13	**"Stories that wound, stories that heal"**	**Justice (2018) (pp. 1-32) Media Indigena: *Confronting Canada's Genocide***	**11 – Add/drop deadline 14 – Mini-reflection (MR)1**
Jan. 18, 20	**"…the past that Is not past, reappears, always, to rupture the present"**	**O'Bonsawin (2021) *Whose History Matters: Diversity and the Canadian Outdoors***	**21 – MR2a 22 – SU health/dental opt-out deadline**
Jan. 25, 27	**(Land as/and) pedagogy**	**Harris (2002) Simpson (2014) I hold the Deh Cho in my Heart**	**28 – MR2b 25 – Extended drop (after this date, students are assessed full fees)**
Feb. 1, 3	**"Bodies of meaning**	**Forsyth (2013) At the Edge of Canada: Indigenous Research**	**1 – Fees due 1 – U of L grad school application deadline 4 – MR2c**
Feb. 8, 10	***The Creator's Game***	**Downey (2018) (pp. 205-250) Walker (2020)**	
Feb. 15, 17	**"Indigenous" games**	**Heavy Shield (2021)**	**18 – SLR #1**
Feb. 22, 24	**Reading Week – no classes**	**N/A**	**19-25 – Reading Week**

{Schedule continues on next page}

Mar. 1, 3	**Towards meaningful inclusion**	**Forsyth (2020) (pp. 117-144)**	**1 – Deadline for application for Spring '21 convocation** **3 – Research project proposal & presentation**
Mar. 8, 10	**Settler colonialism's "shapeshifting forms"**	**Chen (2021)**	**11 – MR3a**
Mar. 15, 17	**Resistance, Resurgence, Reterritorialization**	**McGuire-Adams (2020) (pp. 63-81) Warrior Life: Jordan Marie Daniel**	**18 – MR3b**
Mar. 22, 24	**"Canada's Game"**	**Bring Back Beardy's Blackhawks McKegney et. al. (2021) Champions of Change Policy Paper**	**22 – Research project (for peer review) 25 – MR3c**
Mar. 29, 31	**Contested Games**	**Adese (2012) Van Luijk et. al. (2020)**	**1 – Peer Review 1 – Research project (no peer review)**
Apr. 5	**Wrapping up**	**N/A**	**5 – last day of classes**
Apr. 11, 17	**No Classes**	**N/A**	**11 – Research Project resubmission 17 – SLR #2**