Ignite

A Decolonial Approach to Higher Education
Through Space, Place and Culture

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Laura dedicates this book to her grandmother, Alberta (Tuscarora descent)—her Learning Spirit still walks with me; and the Native and Indigenous students of UNC Greensboro, may each of their Learning Spirits guide them and the lives they touch.

Jennifer dedicates this book to her many teachers: her parents, Robert and Cathy Tomon; brothers, Bobby and Brian; spouse, Chris; children, Natalie and Chris Jr.; ancestral and extended family; friends and colleagues; and students. May they be led by their Learning Spirits to *ignite* the flames of liberated learning in all spaces and places.

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List of Acronyms

ADHD	Attention Deficit, Hyperactivity Disorder
ASL	American Sign Language
AP	Advanced Placement Test
APA	American Psychological Association
BA	Bachelor of Arts
BIPOC	Black, Indigenous, People of Color
BS	Bachelor of Science
BYU	Brigham Young University
CHHP	Critical Hip-Hop Pedagogy
Codas	Children of Deaf Adults
COIL	Collaborative Online International Learning
CTE	Center for Teaching Excellence
DEI	Diversity, Equity, and Inclusion
DJ	Disc Jockey
DODs	Deaf children of Deaf parents
F-1	Visa
H1-B	Visa
HHBE	Hip-Hop Based Education
HIPs	High-Impact Practices
HSA	Hispanic Student Association
HSI	Hispanic Serving Institution
HWI	Historically White Institution
IK	Indigenous Knowledge
J1	Visa
K-12	Kindergarten to 12th Grade (U.S. primary and secondary schools)
KINS	Kinesiology
KUA	Kuaʻāina Ulu ʻAuamo
LGBTQ	Lesbian, Gay, Bisexual, Transgender, Queer/Questioning

LGBTQIA	Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, Intersex, Ally/Advocate
MA	Master of Arts
MS	Master of Science
MSI	Minority Serving Institution
MSTP	Medical Scientist Training Program
NASA	Native American Student Association
NCAA	National Collegiate Athletic Association
NCHPHER	North Carolina Alliance of Health, Physical Education, and Recreation
NIH	National Institute of Health
NTD	National Theatre of the Deaf
OPT	Visa
PCC	Polynesian Cultural Center
PhD	Doctor of Philosophy
PI	Primary Investigator
PWI	Primarily White Institution
SJ	Society of Jesus (Jesuit)
TA	Teaching Assistant
TALLS	Toward a Liberated Learning Spirit model for developing critical consciousness
TEN	Teach. Equity. Now
TMT	Thirty Meter Telescope
UH	University of Hawai‘i
UNC	University of North Carolina
UNCG	University of North Carolina at Greensboro
USA	United States of America
USDA	United States Department of Agriculture

Introduction

Laura M. Pipe & Jennifer T. Stephens

Abstract: In this Introduction, the reader is provided an overview of the book *Ignite: A Decolonial Approach to Higher Education through Space, Place, and Culture*. The authors provide background on the Toward a Liberated Learning Spirit (TALLS) model for developing critical consciousness, which is used to organize the book, and ask the reader to consider higher education's dependance on colonizing practices. The chapter introduces the reader to space, place, and culture as essential building blocks of a truly liberated learning environment. By organizing *Ignite* through the TALLS model, the authors push readers to consider the role of their own Learning Spirits and curiosity in their work as they support learners in the reciprocal construction of their own learning. Each chapter in this book challenges the reader to unshackle themselves from a colonizing and dehumanizing system of education while seeking their own liberation as educators for future generations.

Keywords: TALLS, Learning Spirit, decolonization of higher education, space/place/culture

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Ninety percent. *Ninety percent!* That figure represents how many of our (the authors') lived years have been spent in formal educational spaces. Whether as a student or teacher—or, ideally, both—those years encapsulate moments of the mundane, the joyful, and, unfortunately, the harmful.

When we begin our lives, we are innately curious, finding questions easy to come by and answers too simple for our inquisitive minds. We thirst for meaning, and questions of "Why?" abound as we seek to understand the human condition and our individual and collective purpose.

Somewhere along the way, we may stop asking so many "whys," instead settling for the easily accessible answers or the outcomes desired by those to whom we have resigned our agency. We may let others define "success" and what it means to be "right." We may worry about test scores and grades and certificates of achievement that signal to ourselves and others that we are more evolved today than we were yesterday. Our excitement about going to school in our early years may be replaced with resignation or dread.

And, yet, our innate curiosity and search for meaning are still there, appearing when we stop on a nature hike to watch a bird, or when we search for the latest documentary to watch on the television, or when we hold a conversation with our neighbor on the train ride to work, or when we watch our grandmother cook everyone's favorite recipe. We often feel a sense of ease in these moments, as our involvement in these learning processes occur within an organic experience, a moment of wonder, a reflective or meditative insight, or in relationship with others.

An Indigenous concept for this innate curiosity is what Mi'kmaw scholar Marie Battiste calls the Learning Spirit (Different Knowings, 2011). The Learning Spirit is gifted to us and "travel[s] with us and guide[s] us … it has a hunger and a thirst for learning" (Battiste, 2010, p. 15). It encompasses the connection between self, knowledge, and given purpose, with our innate gifts and talents serving as the vehicles through which we fulfill that purpose. For the sake of efficiency and standardization, we remove these authentic learning experiences from formal learning environments, thus separating the learner from their Learning Spirit. According to Battiste (Different Knowings, 2011):

> What happens as we go through school, go through life, there are many places where traumas, abuse, triggers of all kinds of memories past, cell memory, create the kinds of learning that will diminish us … [and] engender a condition in which we would forget what our purpose is … so we need to find ways to help people nourish their Learning Spirits.

If our Learning Spirit is at the core of our personhood, then we are not fully ourselves unless in alignment with our Learning Spirit. This alignment is likely present in those organic moments of insight and likely missing in the apprehension or indifference toward learning at school.

Battiste (Different Knowings, 2011) calls for centering the Learning Spirit in the mission of education for *all* students (not just those from Indigenous communities) as one way to course correct an educational system disconnected from its true value: supported opportunities to affirm and identify individual and collective purpose and to develop one's gifts/talents toward this purpose. To connect the Learning Spirit to formal educational structures requires commitment to the process of decolonizing learning spaces.

Decolonizing Higher Education

While the global educational landscape consists of a vast array of educational approaches, structures, and systems, the foundation of many modern schools and universities can be traced to the European educational systems of the

Middle Ages (Hannam, 2021; Lauwreys et al., 2021). For purposes of cultural assimilation, the sharing of religious teachings, the unification of language (often to read religious texts), the "civilizing" of people native to a region, and the advancement in standing and opportunity for certain bodies (most often, white Christian men), colonizers throughout time and place have used education as a primary method of influencing the language and culture of a region (Lauwreys et al., 2021; Lyon, 2020; Thelin et al., 2013; Todd, 2018).

Mignolo and Walsh (2018), from the work of Quijano (2000), have identified the structures of power—the Colonial Matrix of Power—through which colonizers have organized and managed the world: controlling knowledge and subjectivity, the ways in which gender and sexuality are defined, the methods through which authority is derived, and the ways in which the economy is structured. These organizing pillars then underpin systems of racism and patriarchy that are the hallmarks of colonization and systems of oppression. In educational spaces, colonization has been reinforced through the controlling of knowledge and subjectivity, largely by the types of knowledge, ways of sharing knowledge, and disciplinary authorities privileged in chosen standards, resources, learning activities, assessments, instructional approaches, and institutional organization and finance. Additionally, this is reinforced by how other ways of knowing are presented: often as backwards or out of alignment with progress. Diverse ways of knowing and of sharing knowledge have no room in colonizing educational structures, thus leaving the Learning Spirit out of formal learning spaces.

Such disconnection between learning and the Learning Spirit is harmful to the individual and society, leaving what Battiste (Different Knowings, 2011) calls a "soul wound," particularly on Indigenous peoples. Healing ourselves, thus, requires healing our learning spaces for the inclusion of multiple ways of knowing and the integration of these diverse ways of seeing the world toward a more complete understanding.

Space, Place, and Culture

The intersection of space, place, and culture provides a critical entryway for this process of decolonization. The French philosopher and sociologist Henri Lefebvre (1976) emphasized that the misconception that space is neutral ignores the fact that space is in continuous dialogue with its social surroundings (culture and histories). Edward Soja (1980) noted that the term spatial often "evokes the image of something physical and external to the social context and social action … a part of the 'environment,' a context for society—its container—rather than a structure created by society" (p. 210). Both Lefebvre and Soja argue that the sociocultural cannot be removed from

space, as it is not apolitical and neutral. Specifically, Lefebvre (1976) argues that space cannot be an unbiased object, free from subjectivity because "it has been occupied and used, and has already been the focus of past processes whose traces are not always evident on the landscape" (p. 31).

Indeed, this belief that space could not be absent of histories and narratives, creates a spatial dialectic, where space is in a dynamic relationship with the social world (Lefebvre, 1976; Pipe, 2017). The spatial dialectic was further transformed by Soja (1980) into the sociospatial dialectic, which postulates "that social and spatial relationships are dialectically inter-reactive, interdependent; that social relations of production are both space-forming and space contingent" (p. 211). Both the spatial dialectic (Lefebvre, 1976) and the sociospatial dialectic (Soja, 1980) provide a three-pronged view of space and place, termed the Lefebvrian Triad by Pierce and Martin (2015), in which we must examine space through understanding the intention of how it was designed (conceived), how it is developed and maintained (perceived), and how it is consumed (lived) (Pipe, 2017). Understanding the conception, perception, and consumption of space is essential to teaching practice and praxis. Without wrestling with our own bias and colonization, we will continually design, build and maintain, and live out colonizing acts upon the learners with whom we interact.

In turn, this understanding coupled with intentionality around how we engage with the development of space into place becomes essential to the decolonization process. Tuan (1977) denotes that "Space and place are the basic components of the lived world" (p. 3). He argues that the difference between space and place is created by the act of assigning meaning and emotion to a space. Specifically, Tuan uses the example of a castle. A castle is just a space, with little meaning attached until you find out that it is Hamlet's castle, then the castle becomes a place (Pipe, 2017). This association of meaning to a space is essential in our classrooms as well. A classroom is just a space until we, the learners of the space, assign meaning—through our purposeful community building, learning activities, and engagement. How we build our classroom (space) into a place is an essential endeavor to the decolonizing process. Without sufficient care, intentionality, and reflection, the assigned meaning to our classrooms can equally serve to (re)traumatize and colonize the very learners we seek to grow. Culture is at the heart of this endeavor. Without acknowledging the culture of the space and place where we teach, we create the potential for severe harm to those we teach.

If you were to pluck us (the authors) out of our classrooms in North Carolina and put us into classrooms in another U.S. state or another country and we continued to teach in the same way, with the same conversations and the

same learning activities, then we would be teaching in a colonizing way—someone from outside of a space, place, and culture coming in and instilling a certain perspective and set of values. Decolonizing through space, place, and culture means teaching in symbiosis with the culture of a place. Educators must be careful not to isolate the classroom/course from the institutional context; the institutional context from the context of the community in which the institution is situated; or the region, state, or country in which the community is nestled. The ways that an institutional culture influences and is influenced by the social and environmental micro- and macro-levels of community cannot be decoupled from one another. The ways that the influx of people from various regions, states, and countries come together in one place also influences the institutional culture, which cannot be ignored in the process of teaching and learning (Stephens, 2019).

Restoring cultural knowledge toward reconnection with the Learning Spirit requires connection to place and the support provided by community. Addressing the harmful outcomes of power-over and white supremacy culture—personified by perfectionism, power hoarding, sense of urgency, quantity over quality, paternalism, defensiveness, worship of the written word, belief in one right way, either/or thinking, fear of open conflict, individualism, belief that I'm the only one (who can do this right), belief in objectivity, and claiming a right to comfort (Okun, 2016)—is best accomplished through the type of contextualization and community-engaged application of knowledge found in place-based approaches to teaching and learning.

Toward a Liberated Learning Spirit (TALLS)

With space and place as the contextual backdrop for learning and reflective practice central to any attempt to confront power and give equal value to multiple ways of knowing, the process of decolonizing education—especially higher education, which occurs after many years of formal schooling—may require unlearning as an immediate goal. The Toward a Liberated Learning Spirit (TALLS) model for developing critical consciousness (Pipe & Stephens, 2019, 2021; Stephens & Pipe, 2020; Figure 0.1) provides an example framework through which educators can engage with students, beginning with a process of acknowledging the academic detachment they have been taught previously while encouraging holistic learning through examination of students' own ways of knowing and learning.

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and the authors were asked to bring their own perspectives on how material would best be presented. This does not diminish the scholarly merit or rigor of each chapter, and all were peer reviewed and went through a formalized editing process (a colonizing act). The hope was to bring forward voices that are often marginalized in the formal academic process of knowledge creation and to provide the reader with opportunities to wrestle with their own encounters with colonization. The voices presented in this book span a diverse set of origins; however, many are teachers, students, activists, and educators actively working in the Global North. Therefore, it is our invitation to the reader to (re)imagine the ideas and concepts presented by the chapter authors through their own spatial and cultural lenses. Since the ideas and concepts presented in this book are written through the lens of the Global North, the reader cannot simply apply them without deep reflective practice related to their own social, structural, and cultural contexts.

The order of chapters follows the model, beginning with Chapters 1-3, which provide a foundational context for decolonizing education through space, place, and culture and seek to disrupt academically detached approaches to learning. These chapters are followed by Chapters 4-7, which provide learner narratives as acts of unlearning. The third section focuses on application, with Chapters 8-10 providing contextual examples of applying decolonizing practice to learning. The final Chapters (11-13) examine the conception of liberation in lived context.

In Chapter 1, Chicana scholar Silvia E. Toscano provides a foundation for examining the impact of colonization on learning through interviews with Indigenous teachers in Southern California. With an eye to her Learning Spirit, Toscano walks the reader through the continuing harm colonization inflicts in the learning space and begins to focus on the actions needed for healing. Toscano writes:

> To serve our students, we must respect, not impose, their origins or identity, especially those that have been a focus of erasure and misrepresentation for centuries, whereby the many thousands of years represented by their Indigenous history, knowledge, and cultures have been and continue to be disappeared (p. 15).

The process of understanding the foundations of colonization on teaching and learning is further explored in Chapter 2 through an interview with Tema Jon Okun about the impacts of white supremacy culture in higher education. Okun (1999) authored the seminal text *White Supremacy Culture* that listed fifteen key behaviors that shape and reproduce white supremacy culture: perfectionism, sense of urgency, defensiveness, quantity over quality, worship

of the written word, only one right way, paternalism, either/or thinking, power hoarding, fear of open conflict, individualism, I'm the only one, progress is bigger, objectivity, and the right to comfort. In her interview, Okun revisits the interrogation of white supremacy culture with new thoughts and deeper context in today's socio-political environment. She notes that "white supremacy is a death sentence for white people" as much as it is for others (p. 36). Specifically, this death sentence is the product of its invitation "on a daily basis to collude with and participate in the reproduction of our own inhumanity" (p. 36). With a focus on authentic relationships that disrupt the intentional disconnection caused by white supremacy culture, we as educators can begin dismantling the harmful impacts of colonization.

The foundation of reflection as part of learning is explored in Chapter 3 with Jennifer Moon. Moon's work in the late 1990s and early 2000s focused on the significance of reflection to the learning process. Her framework for promoting reflection as a pivotal part of experiential learning is a linchpin in the TALLS model. Specifically, her model (1999, 2001, 2004) argues that reflection promotes student understanding and action-taking as they learn. This process promotes the resolution of ambiguity as learners unpack new knowledge in new ways. Her framework starts with the process of *noticing*, in which the learner notices something new (either consciously or unconsciously). This is the foundational process of curiosity but is limited in depth as the learner can ignore what is noticed or continue without making connections or meaning. Stage two of the framework is *making sense*, in which the learner begins understanding a concept but is not yet able to apply the concept outside of the original context in which it was presented. The third stage is *making meaning*, in which the learner begins understanding a concept more fully and applying it to other ideas that have been presented in the same context. The fourth stage is *working with meaning*, in which the learner begins to expand their understanding to apply the concept in multiple contexts, pulling from other knowledge gained across their life experiences and learning. The last stage, the most exciting stage for educators, is *transformative learning*, in which the learner begins to pull together their own knowledge with the new concept and to author new knowledge. In her chapter, Moon provides the reader with an example, through storytelling, of the need for critical thought and reflection as a central task to learning.

Section two begins with a narrative from Jane K. Fernandes and Shirley Shultz Myers in Chapter 4. Their chapter examines the impact of the formalized education system on the assimilation of deaf students into a hearing-ableist and racist world. Through their personal narratives, Fernandes and Myers critique complex biases and intersectionalities, while presenting the necessity of bridge building "that arises from a deeper truth about the universal

connectedness of all human beings but also more complex contexts of injustice" (p. 56).

In Chapter 5, Augusto Peña shares his personal journey as an immigrant from Nicaragua to the United States in the mid-1980s. Peña provides the reader with a view of one family's story of unraveling invisibility and navigating colonizing spaces to find his full self as a learner. He provides a practitioner's approach to creating more inclusive and decolonizing learning spaces. This includes wrestling with our own biases, attempting to create authentic relationships with our students, and recognizing our vulnerability and power in teaching.

This vulnerability and power is further amplified in Chapter 6, where Sky Kihuwa-Mani and Simone Watkins bring the reader into the reality of colonization for Indigenous and Native students of what is now known as North America. As undergraduate students, Kihuwa-Mani and Watkins explore the tension presented to Indigenous and Native students in Western education—one that requires assimilation and acceptance of mainstream myths of their existence. As Battiste (2005) noted, the reality of Eurocentric education (that is the formalized process of education in what is now known as North America) continues to present Indigenous people "frozen in time, guided by knowledge systems that reinforce the past" (p. 1). In this chapter, the reader is invited to wrestle with the implications of seeing oneself and the world presented in such a way that one's mere existence is questioned and continuously contextualized by others.

In Chapter 7, scholar and artist Özge Samanci shares with the reader her experiences navigating the barriers and restrictions to travel for people from "undeveloped" and "developing" countries (as defined by Western governments). She invites the reader to imagine the experiences of students who must conform to systems that intentionally disinvite them (through strategic hurdles) from engaging in the learning spaces beyond their countries of origin. Through a graphic representation of rejected passport photos, Samanci critiques the processes used to keep students out of the very spaces where their insights and experiences could be mutually beneficial to the learning process.

In the third section, the reader is presented with examples of how to apply decolonizing practices in higher education spaces. In Chapter 8, DeAnne Davis Brooks and Katherine M. Jamieson seek to teach as anti-racist praxis in the discipline of kinesiology. Critiquing the discipline's own telling of history and continual embracing of exclusionary practices that marginalize Black people, Indigenous People, people of color and women (Smith & Jamieson, 2016), the authors provide context for challenging "traditional" and "accepted" paradigms and narratives in academic disciplines. They invite the reader to

imagine ways of disrupting these marginalizing histories and practices with approaches they use in their teaching to decolonize and center anti-racist praxis.

This practice of disrupting "accepted" academic norms is further expressed in Chapter 9 by Rosanna ʻAnolani Alegado, Katy DeLaforgue Hintzen, Miwa Tamanaha, Brenda Asuncion, and Daniela Bottjer-Wilson. The authors outline their collaborative and decolonizing approach to develop and disseminate the Kūlana Noiʻi, a research process rooted in an Indigenous Hawaiian value framework. By situating both dominant research paradigms and Indigenous knowledge as ethical and adaptable frameworks for place-based research, the authors present a case study for creating reciprocal research methodologies. The significance of including Indigenous knowledge and belief systems as foundations for ethical research is at the heart of the Kūlana Noiʻi that is used by scholars at the University of Hawaiʻi at Mānoa.

In Chapter 10, Donovan Livingston and Kevin Joshua Rowsey II present the reader with a lyrical approach to liberation and applied learning. Through an intersectional exploration of hip-hop, applied learning, and liberation, the authors invite the reader on a journey to a future that is empowering and inclusive of Black voices. By establishing a theoretical and pedagogical framework that centers hip-hop based education, the authors ask the reader "to (re)consider Hip-Hop culture as the next frontier of applied and place-based learning" (p. 150).

The fourth section of the book wrestles with various experiences of liberation through education. First, in Chapter 11, David J. W. Inczauskis, S.J. invites the reader to examine teaching for liberation through insights from liberation theology. In Inczauskis' (2021) writing on the significance of Raphael Warnock's Black liberation theology, he contends that "Liberation theology is a situated theology. It interprets the gospel from the vantage point of the oppressed, and it claims that God intended the gospel to be interpreted as such …. The gospel disrupts the domination of the privileged" (para. 4). In this chapter, Inczauskis shares his journey of discovering the Society of Jesus (the Jesuits) and the impact of this discovery on his understanding and experience with liberation theology and its shaping of his pedagogy (and life). He provides the reader with examples of incorporating liberation theology into his teaching for liberation and decolonization.

In Chapter 12, Kimberly Todd and Maria Vamvalis ask the reader to imagine how the TALLS model can "help to call spirituality and explorations of spirituality and dialogue into higher education spaces" (p. 179). By providing examples from their own reflective practice and teaching, the authors situate TALLS and the Learning Spirit centrally in the learning process. Arguing that

the spirit and soul have been erased and marginalized dimensions of critical consciousness in social justice discourse, the authors seek to "puncture this erasure through the anti-colonial and decolonial praxis of weaving and braiding Spirit and soul back into higher education spaces through the rich tapestry of learning" (p. 179). The authors use the metaphor of puncturing, weaving, and braiding to integrate spiritual knowing as a valued part of the learning process.

The final chapter of this book seeks to bring together the full richness of liberation as learning through a focus on liberating the Learning Spirit. Editors Jennifer T. Stephens and Laura M. Pipe invite the reader to imagine liberation work like exploring the depths of an innate jewelry box. While much has been believed and written about this jewelry box, "with schools often sharing uncomplicated narratives about the creation of the jewelry box and its role as a symbol of freedom, equality, and the pursuit of happiness" (p. 194), it is the tangled mass of chains within that becomes critical to liberation. The process of untangling (decolonizing), discovering, and recognizing the strands of chain that make up the tangled mass requires educators to understand a variety of approaches to decolonization. The authors present two examples of liberation through learning: the Polynesian Cultural Center (PCC) in Laie, Hawai'i and the student Indigenous Pedagogy project at the University of North Carolina at Greensboro. Both examples provide a glimpse at the healing and decolonizing power educators have when aiming their practice at liberating learning.

As you read through the chapters of this book, situate yourself in the spaces, places, and cultures of your environments and communities. Reflect on the myriad ways colonization impacts your own teaching and learning processes and environments; how learner narratives, experiences, and perspectives might be included as part of a process of unlearning; the opportunities for applying decolonizing practice to learning and justice-forward direct action; and opportunities to support liberation in learning. Read this book as a call-to-action to *ignite*—begin/continue/sustain—a process of undoing (to any extent possible) practices of colonization in education … even within colonizing structures like institutions of higher education.

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Authors' Biographies

Laura M. Pipe directs the Teaching Innovations Office within the University Teaching and Learning Commons and teaches in the department of Kinesiology at UNC Greensboro. Laura completed her BS in Journalism (Texas Christian University), her MS in Higher Postsecondary Education (Syracuse University), and her PhD in Kinesiology (UNC Greensboro) with a PostBac in Teaching Sociology (UNC Greensboro). Her scholarly and teaching interests focus on a critical examination of action sports (bicycle motocross, skateboarding, stock car racing) through the conception, construction, and consumption of space, and justice-forward pedagogy and teaching practice. Laura is of Tuscarora descent, part of the Haudenosaunee, and advocates for the inclusion of Indigenous Knowledge and decolonizing practices within education. Her current work focuses on creating an institutional culture around decolonizing teaching and learning practices that engage the epistemologies and pedagogies of the Woodland Native communities of the East Coast of Turtle Island.

Jennifer Tomon Stephens serves as the Director of Academic-Residential Partnerships and Assistant Professor of Education at Elon University. During the writing and editing of this book, she directed the Residential Colleges Office and the Teacher Education Fellows Program (which she co-founded), oversaw campus-wide development of teaching praxis around High-Impact Practices (HIPs) in the University Teaching and Learning Commons, and taught in the School of Education at UNC Greensboro. A K-12 and university educator since 2003, she has served as an Education Policy Fellow and on several editorial boards for international journals of education. She holds a BA in Education from the University of North Carolina at Chapel Hill, an MS in Counseling from the North Carolina State University, and a PhD in Educational Studies with a concentration in Cultural Studies from UNC Greensboro. Her scholarship and teaching around culturally-responsive and critical place-based pedagogies are influenced by a justice-forward teaching philosophy that involves learning as a holistic endeavor that is reciprocal and extends beyond the classroom.

Rosanna ʻAnolani Alegado is kanaka ʻōiwi, born and raised on Oʻahu, Hawaiʻi. She is an Associate Professor of Oceanography and Sea Grant at UH Mānoa where she is Director for the Ulana ʻIke Center of Excellence and the director of the SOEST Maile Mentoring Bridge, a near-peer mentoring program for students transitioning from Hawaiʻi community colleges to UH Mānoa. A microbial oceanographer in the Daniel K. Inouye Center for Microbial

Oceanography: Research and Education, her group uses model systems and field experiments to investigate how ecology informs evolution of microbes and their symbioses. Alegado's work focuses on microbial interactions which may have large-scale consequences for ecosystem resilience. Her research program is rooted in meaningful relationships with indigenous communities as well as local, national, and international collaborations. She is committed to training the next generation of scholars to draw upon multiple knowledge systems in order to address key problems and to empower communities to understand and protect their resources.

Brenda Asuncion was raised in Waipiʻo (ʻEwa, Oʻahu), and her foundational relationship to loko Iʻa (traditional Hawaiian fishponds) comes from volunteering and working at Heʻeia fishpond with the non-profit organization Paepae o Heʻeia. Heʻeia continues to teach, feed, and nurture her family to this day. Now at the non-profit Kuaʻāina Ulu ʻAuamo, her primary kuleana (privilege and responsibility) is to coordinate opportunities for loko iʻa practitioners to collaborate and amplify their collective movement through the statewide network of loko Iʻa called Hui Mālama Loko Iʻa.

Daniela Bottjer-Wilson, PhD's discipline is Ocean Sciences and her research has brought her around the world; she has lived for several years in Chile and France before moving to Hawaiʻi in 2009. At the University of Hawaiʻi, she discovered her excitement and enthusiasm for student-centered learning and pedagogies of engagement. Daniela is particularly passionate about inclusive teaching, and one practice that she uses in her own classroom is to teach in the context of place; place-based teaching is widely considered a powerful approach across disciplines and grade levels, resulting in many positive student outcomes. In her current position as Assistant Specialist with the Center for Teaching Excellence at the University of Hawaiʻi, Daniela supports the professional development of faculty and graduate teaching assistants across disciplines by providing workshops, trainings, consultations, and teaching evaluations.

DeAnne Davis Brooks, EdD is an Associate Professor and Director of Graduate Programs in the Department of Kinesiology at UNC Greensboro. She holds degrees in Kinesiology (EdD), Clinical Exercise Physiology, and Exercise and Sport Science, a post-baccalaureate certificate in Women's and Gender Studies, and is a Certified Exercise Physiologist, Certified Strength and Conditioning Specialist, and yoga instructor. As a scholar-practitioner, Brooks has coached track and field at the youth and collegiate levels for 20 years. She co-

developed the Moving On! Program—an evidence-based intervention to help athletes make healthy transitions to life after sports. Brooks advocates for increased representation of girls and women of color in sports coaching and administration and has worked with the NCAA, Big South Athletic Conference, and UNCG Athletics to develop and implement diversity and inclusion initiatives. As a teacher and professor, Brooks wants students to understand how their work can serve to disrupt social inequalities. Her goal is to prepare students to apply a Sociological Imagination to their work, recognize the impact of culture on their own actions and actions of others, and to be willing to operate outside of restrictive norms in efforts to expand opportunities for members of all groups to participate in sports and health-related physical activity.

Jane K. Fernandes (pronouns: she, her, hers, or inclusive they, them) is the second woman and first deaf person to serve as president of Antioch College in Yellow Springs, OH. Dr. Fernandes is a native of Worcester, Massachusetts. She received a Baccalaureate degree in French from Trinity College, and a Master's and Doctorate of Philosophy from The University of Iowa where she studied Comparative Literature. Her areas of focus are French poetry in historical depth, Renaissance and Baroque drama, and American Sign Language literature. President Fernandes has three decades of experience in higher education, including seven years as president of Guilford College, where she was also a tenured member of the faculty. She has provided senior leadership and held tenured faculty positions at other distinguished higher education institutions, including UNC Asheville, Gallaudet University, Northeastern University, and Kapiolani Community College-University of Hawaii. She has dedicated her career to making education accessible to all students who want to participate in it. She knows we learn more about ourselves in a rich environment open to everyone and works to ensure that no one is so defined by their circumstances as to be denied the options and space needed to explore and find their authentic selves.

Katy Delaforgue Hintzen was born and raised in the city of Chicago. From her parents she inherited a deep appreciation for coastal spaces and public service. She moved to Hawai'i in 2016 and began working with the University of Hawai'i Sea Grant College Program as an Extension Agent specializing in coastal resilience. Her work focuses on helping communities prepare for and adapt to climate change, coastal hazards, and sea level rise. Katy also serves as the Projects and Partnerships Coordinator for the Ulana 'Ike Center of Excellence. In this role she works to further more equitable and reciprocal

partnerships between coastal communities, resource stewards, and researchers across the Pacific Islands region.

David J.W. Inczauskis, S.J. was born in Hinsdale, IL, and is affiliated faculty at Xavier University and a member of the Catholic religious order the Society of Jesus (the Jesuits). He completed undergraduate studies in Spanish and religion at Wake Forest University and master's studies in Spanish and social philosophy at Loyola University Chicago. He has taught and researched film, Spanish, and philosophy in the Department of Classics and Modern Languages at Xavier University in Ohio. His first book, *La Fragua: El teatro jesuita de Centroamérica*, presents and analyzes the theory, history, and works of an innovative Honduran theater that forms part of the artistic wing of the liberation theology movement. His second, *Cine hondureño: arte, identidad y política*, offers a comprehensive survey of the relationship between Honduran films and their political and cultural contexts. David is also the host of *The Liberation Theology Podcast*, a close look at the basic concepts of Latin American liberation theology.

Katherine M. Jamieson, PhD (she/her/hers) earned her PhD in Kinesiology from Michigan State University, and currently serves as Professor in the Department of Kinesiology at Sacramento State University. Her teaching and research interests are focused on issues related to sport, power, and social stratification. Dr. Jamieson's most current research interests include feminist and postcolonial analyses of physical culture, including projects on professional golf and collegiate softball as colonial, racialized, gendered, and sexualized sporting spaces. Dr. Jamieson's academic leadership is focused on faculty mentoring and advancement, critical pedagogical practices, and transforming rhetoric of diversity into actions for equity. Dr. Jamieson is active in her faculty union, volunteers in her community, and spends time caring for her family and friends. Always a student, Dr. Jamieson is currently learning about things with strings (tennis and guitar).

Sky Kihuwa-Mani studies medicine and neuroscience in the NIH supported Medical Scientist Training Program (MSTP), working towards both her MD and PhD, at the Icahn School of Medicine at Mount Sinai. She graduated from UNC Greensboro in 2022 with a Bachelor's of Science in Biology. Her work focuses on uncovering: mechanisms of and therapies for neurodegenerative disease; anti-Indigenous racism in education and society; and pedagogies for creating better futures.

Donovan Livingston, PhD is an award-winning educator, spoken word poet, and public speaker. In 2016, his Harvard Graduate School of Education convocation address "Lift Off" went viral, reaching over 13 million views and prompting Hillary Clinton to praise, "It's young graduates like [Livingston] who make it clear that America's best days are still ahead." His convocation address was published as a book in 2017. Livingston earned a PhD in Educational Leadership and Cultural Foundations at UNC Greensboro. His work examines the impact of hip-hop culture and spoken word poetry on student experiences in higher education. More specifically, Livingston is interested in understanding how poetics—rooted in Black lyrical, oral traditions—serve as a catalyst for student success.

Jennifer Moon has written and facilitated learning and thinking on a range of topics, particularly reflective learning and how it operates in many contexts. Initially her interest was in the educational context, eventually expanding to a large range of professions from accountancy and business to health and social services. On the basis of her work, she traveled widely, running workshops and in consultancy tasks in over 20 countries. One underlying reason for her work is that she studied a range of disciplines crossing the sciences to humanities to arts. Her first degree was in Zoology; her last (of six degrees) was in creative writing. The work on creative writing was associated with her new role as a storyteller. She tells (mostly) folk tales in schools, in festivals, in concerts, in care homes, and wherever stories are wanted. After writing 10 books in the higher education context, she wrote "Folk Tales of Rock and Stone," which gathered up some of the stories she tells, and now she is writing children's novels. All the books are born out of reflective writing.

Shirley Shultz Myers (pronouns: she, her, hers, or inclusive they, them) recently retired as professor of English and Director of the Gallaudet University Honors Program. A key focus of her research and publications concerns Deaf Studies—hearing children with deaf parents, theoretical critiques, white deaf privilege, and intersectionality in deaf life. She also has presented and published on the playwright Tom Stoppard, interdisciplinarity, and learning contracts and diversity initiatives in Honors education. Another current interest is spirituality. The daughter of grassroots deaf parents in York, Pennsylvania, she grew up bilingual in American Sign Language and English.

Tema Okun has spent over 30 years working with and for organizations, schools, and community-based institutions as a trainer, facilitator, and coach focused on issues of racial justice and equity. Dr. Okun currently works with

the Teach.Equity.Now. collaborative which supports educators to develop stronger skills both teaching about race and racism and across lines of race, class, and gender. She also facilitates, coaches, and consults with leaders and organizations nationwide. Tema was a member of the Educational Leadership faculty at National Louis University in Chicago and has taught undergraduate, master's, and doctoral level students in educational leadership and education. She is the author of the award-winning *The Emperor Has No Clothes: Teaching About Race and Racism to People Who Don't Want to Know* (2010, IAP) and the widely used article "White Supremacy Culture." She has published a revised version of this article on an extended and expanded website at www.white supremacyculture.info. Tema is a member of the Bhumisphara Sangha under the leadership of Lama Rod Owens. She is an artist, a poet, and a writer. She lives in Carrboro, NC where she is fortunate to reside among beloved community. Her current project is deepening her ability to love her neighbor as herself. She is finding the instruction easy and the follow through challenging, given how we live in a culture that is afraid to help us do either or both.

Augusto Peña leads the Office of Intercultural Engagement at UNC Greensboro. His career in higher education includes a range of roles with unit and divisional responsibility for college access programs, club advising, academic support, intergroup dialogue, domestic and international recruitment, student mentoring, teaching, student conduct hearings, free speech policy, assessment and planning, multicultural leadership development, cultural programming, staff training, supervision, and budget management. He holds a BS in Political Science with a concentration in International Relations and Comparative Politics as well as an MA in Higher Education Administration, both from Appalachian State University. He is descended from Spanish colonizers and the Nicarao people.

Kevin Joshua Rowsey II is a National Recording Artist, Writer, Actor, and Educator based in the North Carolina Triangle Area. Rowsey has been featured on BET, NPR, PBS Kids, and has given a TEDX talk on the importance of Hip-Hop culture. Rowsey has also been selected as a U.S. Hip-Hop Ambassador through the U.S. Department of State and the Next Level Hip Hop Program. On stage Rowsey is part of the national collective No9to5 Music and plays with a live Jazz Band (J) Rowdy & The Night Shift, which was nominated for a 2017 Carolina Music Award. They've been able to share the stage with the likes of Ari Lennox, Snow Tha Product, Murs, Rakim, Busta Rhymes, 2 Chainz, Juicy J, and a plethora of other national recording acts. Currently Rowdy is the founder of two triangle area cyphers—The UNC Cypher (UNC-CH) and the Med City Cypher (Downtown Durham). He also holds the position of Program

Director at the Downtown Durham—Afrofuturist Teen Center Blackspace. Through UNC Greensboro's Masters of Arts in Teaching Program, Rowsey continues his mission to spread southern hip-hop at a national and international level through performance, writing, and educational workshops inspiring the culture through the craft.

Özge Samanci, media artist and graphic novelist, is an associate professor in Northwestern University's School of Communication. Her interactive installations have been exhibited internationally, including Siggraph Art Gallery, FILE festival, Currents New Media, The Tech Museum of Innovation, WRO Media Art Biennial, Athens International Festival of Digital Arts and New Media, Piksel Electronic Arts Festival, ISEA, among others. Her autobiographical graphic novel *Dare to Disappoint* (Farrar Straus Giroux, 2015) received international press attention and was positively reviewed in The New York Times, The Guardian, and Slate, along with many other media outlets. *Dare to Disappoint* has been translated into five languages. Her drawings appeared in The New Yorker, The Wall Street Journal, Slate Magazine, The Huffington Post, Airmail, Guernica, and The Rumpus. In 2017, she received the Berlin Prize, and she was the Holtzbrinck Visual Arts Fellow at the American Academy in Berlin.

Miwa Tamanaha's ancestors first came to Hawai'i from Okinawa in the late 1800s to work sugar plantations; she is the fifth generation of her family to call Hawai'i home. Miwa is passionate about "the technology of community"—and how our relationships with our places and with each other can make for a better world. From 2011-2021, Miwa served as a co-founder and co-leader of local non-profit Kua'āina Ulu 'Auamo (KUA). At KUA, she and Brenda Asuncion worked as part of the Kulana Noi'i team, together with Hawai'i Sea Grant. She continues to serve as an advisor and member of the Limu Hui at KUA, a network of native seaweed practitioners which she helped to establish in 2014. Miwa has worked in environmental policy, environmental justice advocacy, and community-based economic development initiatives in communities and ecologies from artisanal fisheries in Baja California to national parklands in Tanzania. Miwa is currently doing an Impact Residency in community-building with Hawai'i Investment Ready, a local non-profit committed to building a just, humane, and place-based island economy for Hawai'i and its people. Miwa is grateful to her many teachers, including the women in this circle who co-authored this book chapter.

Kimberly L. Todd is a PhD candidate in the Department of Social Justice Education at the Ontario Institute for Studies in Education at the University of Toronto. Her research interests include education, decolonization, spirituality, dreaming, and teacher praxis. She is a certified Ontario College of Teachers educator who has taught in South Korea, The United Arab Emirates, and in a First Nations community in North West Saskatchewan. She has taught at Seneca College as a Part-Time Professor in the Department of English and Liberal Studies. She has also designed curricular resources for the David Suzuki Foundation and Amazon Watch.

Silvia Toscano, PhD is a Chicana Mexicana who is currently self-actualizing through ancestral, cosmic connections seeking to undo colonizing stigmas. Her ancestry is rooted in Michoacán, Durango, and Chihuahua, Mexico. She earned her PhD in Chicana and Chicano Studies from the University of California, Santa Barbara in 2016 and has over 20 years of teaching experience at the community-college (as well as high school and university levels) where she centers culturally relevant and responsive curriculum in the service of humanizing pedagogies of transformation. Her recent work is contributing author and co-editor of *In Search of Our Brown Selves: A Transdisciplinary College Reader*.

Maria Vamvalis currently lives on Treaty 13, Dish With One Spoon Covenant Territory. She is a PhD candidate at the Ontario Institute for Studies in Education, University of Toronto where she is researching visionary pedagogies for the climate crisis. She is an educator, facilitator, and consultant committed to collaborative, regenerative work in these urgent times. Maria has been an educator in diverse contexts—from teaching in a public middle school, supporting teacher professional learning nationally and transnationally, and in post-secondary institutions. Additionally, Maria is an experienced convener of collaborative exchanges and learning for local and global social change organizations. These experiences fuel her passion for systems-level work that centers holistic climate justice education as a framework for radical and necessary cultural, social, and political transformation.

Simone Watkins is a Black and Native health science student. She is passionate about community and public health nutrition, and plans to specialize in postpartum nutrition and rehabilitation. She has been an active student leader on campus and in her local Native community for years. Simone also serves as a guest speaker at K-12 schools and colleges across her state, educating listeners on Southeastern Woodland culture. She enjoys topics such as food sovereignty, the African diaspora, and traditional midwifery. Simone was born and raised in the South.

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