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I want to touch the world: Responsive curricular reform in post-secondary humanities

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"I want to touch the world": Responsive Curricular Reform in Post-Secondary Humanities

Johnathan Veal knew George Floyd since sixth grade but what stands out in his memory was a conversation between these close friends on the last day of their junior year. The moment lingered, and they found themselves pondering their futures; while Veal thought about settling down and the possibility of a family, Floyd mentioned college and then, in a stream of consciousness, Veal recalled, he continued, ". . . man, I want to be big. I want to touch the world."[1]

Since May 25, 2020, the United States has been engaging in a national discussion regarding what it means to be Black in America. The conversations have been held among gatherings of families and friends, on the streets of America, in houses of worship, and the halls of political and corporate power. The reverberations of George Floyd's death, compounded by renewed attention in the earlier deaths of Breanna Taylor and Ahmaud Arbery, have empowered students to seek diversity initiatives in K–12 and post-secondary education as well.[2] Even before the death of George Floyd, the Higher Learning Commission had unveiled new standards of accreditation to address diversity in higher education.[3]

"These are challenging times for history teaching and learning in many parts of the world," historian Peter N. Stearns declared just a few months prior to Floyd's death.[4] The prescience of Stearns' statement illustrates the important role history can play in civic, educational, and public contexts as students confront and challenge traditional historical narratives in contemporary society. Historically, history as a school subject has been a passive activity where students unquestioningly absorb "facts" without understanding the historical methods and processes used by historians.[5] But, in a recent qualitative study of undergraduate students' notions and perceptions about history, one finding indicates that students are becoming more interested in their own personal histories and how those histories, often marginalized in traditional narratives, intersect in meaningful ways with current cultural and social movements.[6] History has the potential to transform individuals

and society but the curriculum must be inclusive for it to be a sustainable conduit for change.

This article discusses curricular revisions in a World Humanities course (World Thought I) at an HLC-accredited college of art and design in the western United States. The faculty-driven revision of World Thought I was undertaken in response to student calls for greater representation of cultures, peoples, and worldviews in the curriculum. Full- and part-time faculty participated in this endeavor leveraging a myriad of academic and professional experiences and expertise in addressing perceived gaps in the curriculum and providing accessible content. The revision process was not without its challenges and brought up questions concerning teacher agency and authority and instructional decision-making in the revised curriculum. This is a singular case study at our home institution; we revised the World Thought I curriculum on an accelerated timeline to unroll for the Fall A start date (late August 2020). The results we experienced at our institution might differ from those employing a similar curricular revision due to various mediating variables. The goal of this course revision was to ensure that the World Thought I course was representative of a World curriculum and not a repurposed Western Civilization course dressed up in World Thought nomenclature.[7]

Background

In the United States, world history has become an increasingly popular course offering since the mid-1970s.[8] But, how it has been packaged and presented in secondary and higher education classrooms has been mixed. In 2006, Bain and Shreiner discovered that upwards of 70% of world history content in secondary schools, as evidenced by school curricular materials, is "Western".[9] At the college level, however, world history courses are moving further away from traditional "civilization"-based courses (e.g., European history and/or Western Civilization) and, instead, are taking a holistic view that incorporates an inclusive approach to world history.[10] Some scholars contend that "Western civilization offerings still inhabit college catalogs, and their supporters continue either to support the traditional liberal arts model or to seek new ways to understand the value of Western Civ"[11] while others argue that "the increasingly archaic Western Civilization model" will inevitably concede "to a more forward-looking World History approach."[12] The growing interconnectedness of the far corners of the globe—through social media and economic relationships, for example—and increasing accessibility in the Digital Age make world history a necessary component for understanding the evolving complexities of the twenty-first-century world.

In 2017, the required Western Civilization course sequence (p. 104)[13] was replaced with a World Thought sequence of courses.[14] The purpose of these revisions moving from Western Civ to World Thought was two-fold: to broaden the scope of course content beyond just history to include other fields in the Humanities, and to be more inclusive of world

studies beyond Western Europe.[15] The course outline for the first of the world humanities course is included in Figure 1. While the first objective was met through the previous revision process by including religion, philosophy, and literature in the course content, for instance, the second objective was not met as successfully (Figure 2).

The new World Thought course description outlined a curriculum that covered "Asia, Asia Minor, the Mediterranean world, and Europe," with the second course in the sequence also covering "the New World." Six of the eight-course topics were focused on the Mediterranean World (Figure 1). The course outline for the second world humanities course was more thematic but still engaged the world through the lens of European interaction at the expense of non-Western experiences (Appendix A). Of the historical figures mentioned in the course outline, nine are European males and one is an East Asian male (Appendix A).

HU2210. Western Civilization I The first course in the sequence of two explores the shape and identity of western culture from classical antiquity through the 16th century. Lectures and readings examine developments in technology, economics, political structures, religious institutions and faith and social ideals. At the conclusion of this course, students will recognize the major historical achievements of western culture from classical antiquity through the 16th century.

HU2211. Western Civilization II The second course in the sequence of two explores the shape and identity of western culture from the 17th through the 19th century. Lectures and readings examine developments in technology, economics, political structures, religious institutions and faith and social ideals. At the conclusion of this course, students will recognize the major historical achievements of western culture from the 17th through the 19th century.

HU1110. This sophomore-level course explores significant developments in the ancient and middle periods (from the start of human history through the end of the fifteenth century) through engagement with important primary texts and their contextualization within history, geography, and civilizations. The first of two such core humanities courses, this is intended to provide students with an intellectual vocabulary; exposure to various worldviews and religions; ethical thought; and mythology through literature and drama, philosophical, and religious writings. Emphasis is placed on honing scholarly research skills and further development of critical-thinking skills. Through course readings and research-based writing, students gain broad exposure to the development of thought in Asia, Asia Minor, the Mediterranean world, and Europe.

HU1111. This sophomore-level course explores significant developments from the 16th through 19th centuries, with an emphasis on European expansion and the rise of colonialism. The second of two such core humanities requirements, this course is intended to provide students with an intellectual vocabulary; exposure to various worldviews and religions; ethical thought; and philosophy through literature and drama, philosophical, and religious writings. Emphasis is placed on honing scholarly research skills and further development of critical thinking skills. Through course readings and research-based writing, students gain broad exposure to the development of thought— especially in Asia, Asia Minor, the Mediterranean world, Europe, and the New World.

Figure 1: Course descriptions of HU2210, HU2211, HU1110, and HU1111.

❏ Topic 1: Prehistory, the Ancient World, Hebrew History

❏ Topic 2: Early China and India

❏ Topic 3: Early Greece and Egypt Poetry

❏ Topic 4: Greek Literature

❏ Topic 5: Greece, Indian, and Chinese Philosophical Writings

❏ Topic 6: Christianity

❏ Topic 7: Islam

❏ Topic 8: China

Figure 2: Course outline.

The Problem

The researchers identified several problems in the HU1110 World Thought curriculum. For example, the use of overlapping terms such as "Asia Minor, the Mediterranean world, and Europe" misleadingly represents the curriculum as an exploration of world thought. In fact, the world curriculum leaves out other regions, such as Africa and Oceania. The course omits the Americas in World Thought I but includes the Americas in World Thought II after 1492 C.E. reinforcing Eurocentric and Colonial perspectives. The course description also uses Eurocentric/colonial language such as "New World." There is also a nearly complete absence of women and non-Europeans from course assignments. Finally, it was noted that the incorporation of philosophy and religious history created significant redundancy in the departmental curriculum mapping with another course.

Theoretical Foundations

This course revision process was rooted in the decolonization of the curriculum. One of the earliest references to the decolonization of the Western curriculum is by Rodolfo Stavenhagen.[16] According to Morris, "education has been complicit with colonial aspirations,"[17] and "colonialism is ongoing."[18] Hemphill and Blakely pointed out that "in the US and many other parts of the world, schooling was also developed to assimilate native-born, as well as newcomer or immigrant children, into an imagined cultural norm."[19] American education "operate[s] within a system structured by modernity and colonialism . . . [as] a primary forum for the transmission of language, citizenship, and culture.[20] Therefore, the question remains, "What is the purpose of a Humanities education?"

Harris argued that K-12 educators rarely consider the "historical origins or cultural specificity of learning and identity" in their teacher preparation programs and little formal training in content knowledge.[21] The problem is magnified in post-secondary education in which educators have content knowledge, but little pedagogical or andragogical training. Worse, K-12 educators with limited content knowledge and post-secondary instructors with perhaps too much content knowledge fall into the trap of "official knowledge"[22] untampered by the ability to encourage students to read history with dynamic tension.[23] As a result, at our institution some instructors teach "what they know" and spend disproportionate time in a "World" curriculum on familiar topics such as Greek and Roman history.[24]

The Summer 2020 HU1110 Course Revision Process

Discussing the problem. In the wake of the discourse regarding diversity, equity, and inclusion (DEI) on-campus and nationally, the college administration asked all programs and departments to develop DEI initiatives. The lead researcher contacted Ciarra Jones, author of "Not just the syllabus, throw the whole discipline in the trash!"[25], and invited her

to attend a department meeting. Jones accepted the invitation and attended the departmental discussion of revising the World Thought courses. Among the department members in attendance for this discussion were all four full-time Humanities instructors (T1, T2, T3, and T7).

At the beginning of the July 9, 2020, department meeting, Jones introduced herself, then observed our departmental discussion on revising the History/Humanities courses. After the discussion amongst department members was concluded, Jones shared her thoughts on the conversation and offered suggestions for our consideration. The major discussion point in the department revolved around resistance by a member of the department (T1) who favored Western Civilization over World History and how to "make space" for an inclusive curriculum. For example, after tacit agreement regarding the importance of inclusivity, T1 immediately spoke about the importance of Greco-Roman history and how multicultural the two cultures were, pointing out both cultures had influences on Africa. When asked which of the three weeks on Greece in the current course curriculum could be truncated or removed (3/8 of the World Thought course), T1 responded, "That's a hard question." The challenges associated with teaching a survey course are myriad and, as Jeff Pardue observed:

> Anyone who teaches a history survey class struggles to navigate between the general and the specific . . . In world history the problem of striking the right balance is magnified by the scope of the course as well as the field's self-imposed challenge to be more inclusive and unbiased than traditional surveys.[26]

Two weeks after meeting with our department, Jones published a follow-up article regarding inclusivity in higher education.[27] Jones wrote that "due to the problematic framework of many disciplines, highly educated faculty are sometimes the hardest to educate. Arrogance is the enemy of inclusivity. Faculty must understand the difference between intelligence and inclusion." No curriculum can be described as inclusive or global if "Black students, Brown students, QTPOC students, disabled students, and students at otherwise marginalized intersections [are asked] to contort themselves in order to belong in a system that does not see them or value them."[28]

Planning the Revisions

The Liberal Arts department decided to address the ethical and curricular issues in the World Thought I as a DEI initiative and a potential model for future course development. This proposal paralleled decolonial curricular revisions to the Art History courses as well. In the July department meeting, Jones had acknowledged that there is a lack of available primary resources in preliterate societies. To address this gap, Jones suggested moving beyond Western epistemology and embracing the lack of primary resources and including oral histories, as well as experiential and embodied knowledge.

To ensure an inclusive curriculum, a cultural and regional approach to the curricular design was chosen in lieu of a strictly chronological or thematic approach. In other words, a curricular design that emphasized world culture beyond the scope of traditional history presented within a chronological framework. A chronological approach lends itself to pedagogical muscle memory, that is, "doing what you've always done before." Historian Ross E. Dunn noted that world historians are interested in the "history of connections and interactions among human societies, patterns of change that cut across and transcend particular countries or civilizations, studies of societies in world-scale contexts, and comparisons of historical phenomena in different parts of the world."[29] The challenges associated with how to organize world history content is documented in the literature[30] but, as Pardue observed, "The organizing principles and categories in modern world history classes have changed from the surveys of the past, but not the fact that such organization is needed."[31] One of the challenges in organizing and teaching world history, according to Lee and Harris, "is making connections across time and space"[32] and "by learning about unfamiliar contexts in world history classes, students are more likely to develop a deep understanding of people's differing beliefs, values, experiences, and knowledge than if they are narrowly focused on national history."[33] Dunn acknowledged that curricular "compromises" often result because of influential policymakers, state and national standards, and factionalism but, in our case, the college administration supported the initiative and faculty in the department worked collaboratively to create an inclusive curriculum.[34]

The Head of Liberal Arts agreed to this cultural-regional approach, and we established an ad hoc working group on July 17, 2020. The working group included two full-time instructors (T2 and T7) and two adjunct instructors (T4 and T8). All History/Humanities instructors were invited to sign-up to create individual modules, although no instructors outside of the working group volunteered to participate.

The working group used a shared Google Document® to begin brainstorming for resources for culturally and regionally inclusive course design. A draft outline based upon cultural and geographic regions of the world was created (Appendix B) and members of the committee agreed to develop two modules each. To be as inclusive as possible to all learning modalities, the template for the module incorporated primary and secondary reading materials as well as an audio recording and transcripts of lecture notes as well as both video from Films on Demand® and original content videos (Appendix C).

The proposal was presented to the department on July 23, 2020. The proposal was accepted, and revised Course Learning Outcomes were developed to reflect the renewed focus on diversity, equity, and inclusion in the World Thought curriculum (Appendix D). The revised Course Learning Outcomes were submitted to the college's Curriculum Committee on July 29th and approved on August 11, 2020. The finalized course revisions were also discussed at the annual departmental Curriculum Summit on August 7, 2020. While not all Humanities instructors were present, those instructors present voted to accept the course changes.

Implementation Training

The next step in the revision process was to implement the changes for the Fall semester. On August 14, 2020, the lead researcher met with the instructional designer to review the new course outline, the layout design, and the weighting of course assignments. In the process of the conversation, the instructional designer and lead researcher decided to hold an instructor "walk-through" session the following week for all instructors assigned to the World Thought Part I course. The training session was held on August 19, 2020, and was recorded for instructors who were unable to attend.

At the August 19th meeting, the instructor (T1) who was skeptical of the course proposal in the July 9th department meeting with Ciarra Jones seemed frustrated with the course revisions. The frustration seemed to be a belief that academic freedom was being limited, avoiding any reflection regarding diversity and inclusion in the curriculum or the unethical nature of the previous course nomenclature. This perception of a lack of instructor freedom was evidenced from the Google Form® Instructor Survey response by T1.

Figure 3: T1 response to Question #2 of the instructor survey for the HU1110 revisions.

Implementing the Revisions

The revised World Thought Part I course was released for the Fall term in 2020. Six sections were run with six different instructors. A shared Google Document® was created for the instructors to note course design errors and to make suggestions for future edits. The document was coded for immediate, medium- and long-term prioritization. T2 and T4 participated in the "real-time" course feedback, but T1, T3, T5, and T6 chose not to participate. During the semester, the lead researcher implemented the identified editorial and supplementary changes in real-time with more substantial additions scheduled in the v.2 release of the revised World Thought Part I.

Data Collection

Six sections of the revised HU1110 World Thought Part I course were offered in the 2020 Fall A term (T1, T2, T3, T4, T5, and T6) and three sections were offered in 2020 Fall B (T1, T3, and T7). There were four data sets in the collection process. In Week 8, there was a

discussion question in the online Learning Management System (LMS) asking for a reflection on the research process as well as general course feedback. Out of the 58 students in 2020 Fall A, 35 students responded to the Week 8 discussion question and permitted the answers to be used for faculty development and research (n^1 = 35). In 2020 Fall B, 37 of the 47 students responded to the Week 8 discussion question and permitted the answers to be used for faculty development and research (n^2 = 37). In addition, a Google Form® survey was hyperlinked into the LMS in 2020 Fall B as well with more specific questions and students were also asked if their answers could be used for research purposes including publication (Appendix E).

2020 Fall A	2020 Fall B	Student Google Survey	Instructor Survey
6 Sections	3 Sections	3 Sections	9 Sections
58 Students	47 Students	47 Students	7 Instructors
35 Responses	37 Responses	16 Responses	5 Responses
n^1 = 35	n^2 = 37	n^3 = 16	n^4 = 5
60% Response Rate	78% Response Rate	34% Response Rate	71% Response Rate

Figure 4: Data sets.

Eighteen of the 47 students participated in the Google Form® Student Survey. Two respondents were unverifiable as students in the 2020 Fall B sections and were eliminated. The remaining 16 respondents constituted a response rate of 34% and this group of students was designated the subsample population (n^3 = 16). Finally, a fourth data set was a Google Form® Instructor Survey (Appendix F). The survey was sent to the seven instructors and completed by five of the seven (n^4 = 5).
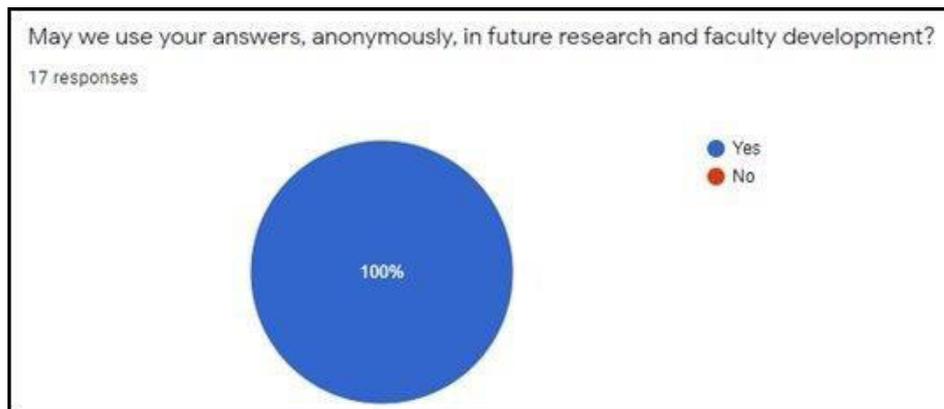

Figure 5: Permission to use survey results for research and faculty development.

Data Analysis

The lead researcher identified several themes from the data. The major positive themes were that students appreciated being able to personalize their learning, students valued the scaffolding process, and learned a lot about research. The problems identified were related to course delivery, not course design. For example, the students of T3 said that there was too much work to do each week. Upon investigation, T3 did not explain that students were to choose only one module to do each week (some weeks had several available modules to empower student choice in the curriculum). Student T1-1 also stated that instructor T1 also did not explain the modular nature and elements of student choice in the new course. T1 taught the course synchronously online via Zoom® and student T1-4 was frustrated with watching videos via Zoom® with unreliable Internet connectivity by the instructor.

Out of the 16 students in sample n^3, two students disagreed that the course was well designed (T1-4 and T3-6) and T3-6 also believed that students had little-to-no choice or ownership in what was studied because of the flawed course design. None of the student responses from instructor T7 were below 3 on the 1–5 Likert Scale used in the Google Form® Student Survey.

Figure 6: Subsample participants by instructor.

Regarding the instructor survey, the results showed instructor appreciation of the revised curriculum. In response to Question #1, four of the five instructors agreed that the course was inclusive of cultures from across the globe and was truly a World Thought course (Figure 7). Three of the five instructors also strongly appreciated the modular nature and elements of student choice in the new course (Figure 8). T1 responded with a three on the Likert Scale and T5 responded with a four on the Likert Scale. Instructor T1 also disagreed with the statement that "I feel I had choice and ownership in what I taught because of the modular nature of course design" and T5 answered the question with a 3 on the 1–5 Likert Scale used.
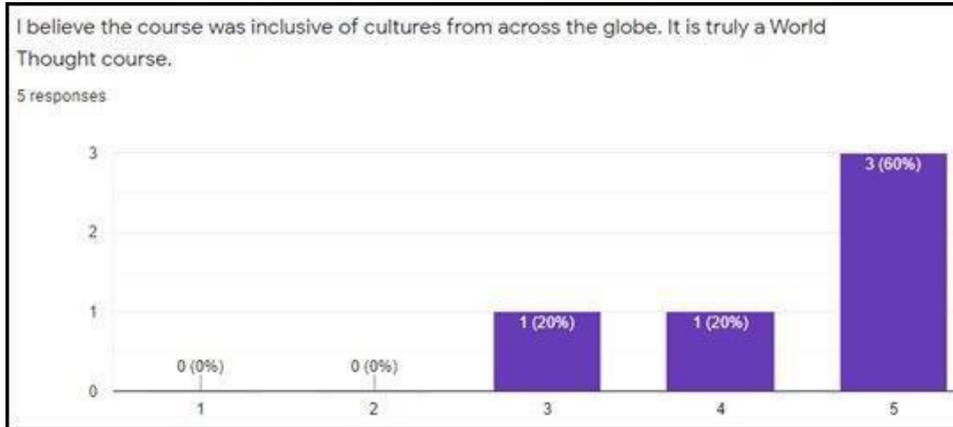
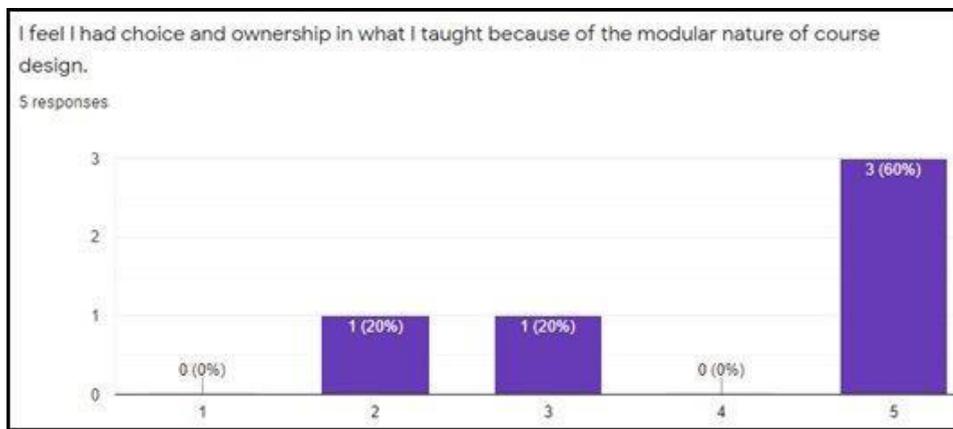Figure 7: Instructors' responses to Question 1 of the Instructor Survey.

Figure 8: Instructors' responses to Question 3 of the Instructor Survey.

T1 was the only member of n^3 that did not appreciate how the final term paper was scaffolded each week and, in fact, T1 disabled the scaffolding assignments in the course shell. T1 was also the only instructor in the survey who disagreed with the following: that student writing improved because of the new course design, that the new course was well designed, and the new revision was an improvement on the old HU1110. The responses seem to reflect resistance to the course design.
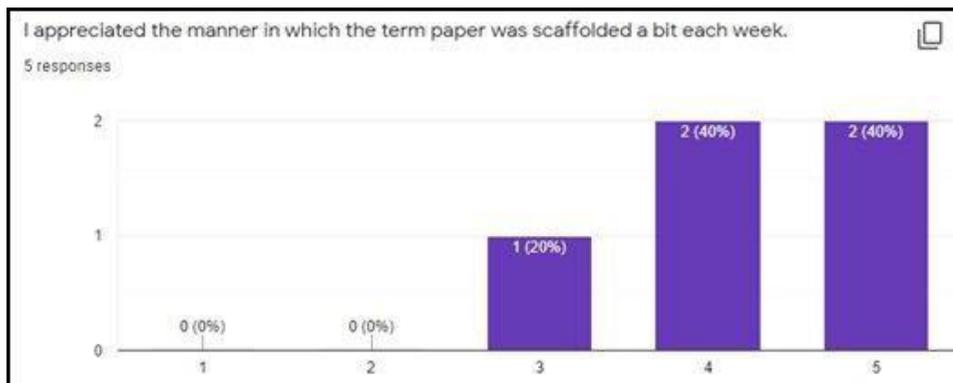

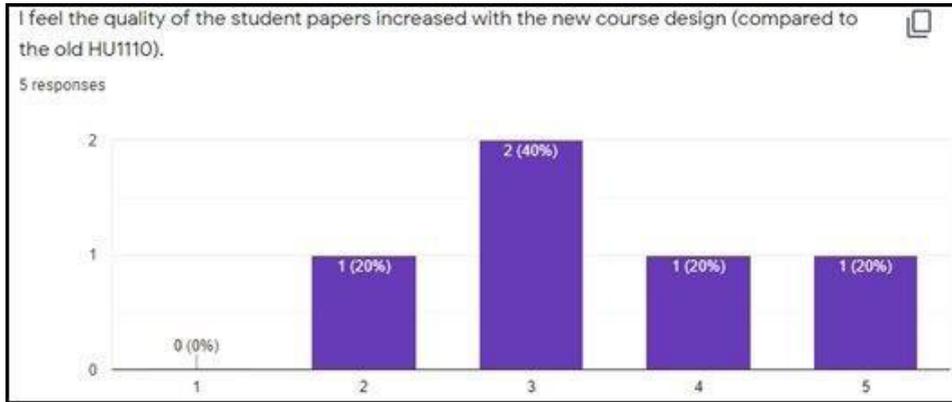Figure 9: Instructors' responses to Question 4 of the Instructor Survey.

Figure 10: Instructors' responses to Question 5 of the Instructor Survey.
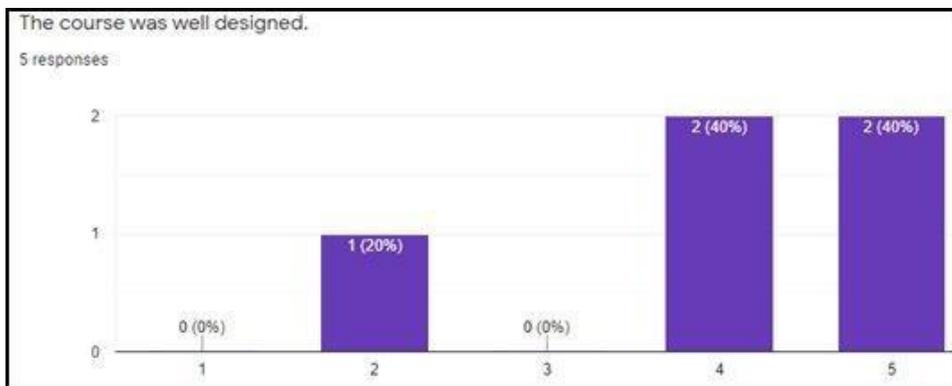
Figure 11: Instructors' responses to Question 6 of the Instructor Survey.
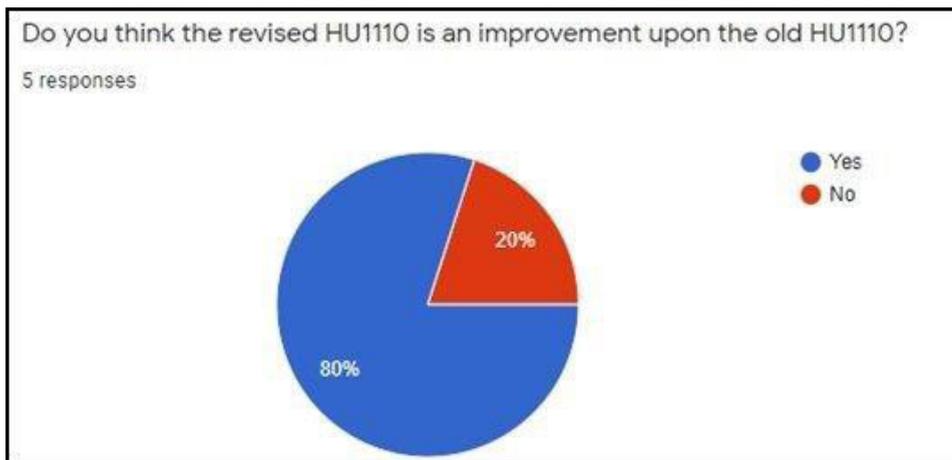
Figure 12: Instructors' responses to Question 13 of the Instructor Survey.

The responses by T1 may reflect an objection to the effort to decolonize the curriculum or be a matter of strongly held epistemic beliefs concerning the traditional curriculum.[35] T1 had objected to reducing the three weeks of content on Greece from the old HU1110 on July 9th while the department had discussed the measure to ensure the World Thought course was not limited to Western Civilization and Eurocentric biases. To better understand the

efficacy of the Course Learning Outcomes, the lead researcher compared T1's response to Question #9 of the Instructor Survey and the student responses to the same question. The question explored which parts of the world were covered in the revised HU1110 curriculum. The instructor self-reported that six of the eight regions of the world were covered well and that the course covered the period from prehistory to the end of the 15th century.

Figure 13: T1 response to Question #9 of the instructor survey for the HU1110 revisions.

However, in exploring the responses by students enrolled in T1's course, the lead researcher noticed significant differences. Figure 14 is a representation of the student responses to material that was effectively covered by T1's delivery of the revised HU1110 curriculum. Of the eight students enrolled in T1's course who participated in the Google Form® Student Survey, all eight responded that the Greco-Roman World was covered in the course. Five students felt the Americas were covered well and five students stated that the course did not cover the end of the 15th century.

	T1-1	T1-3	T1-4	T1-6	T1-7	T1-10	T1-12	T1-14
Africa		X	X	X				X
India	X	X		X				X
Fertile Crescent	X	X		X		X		
G-R	X	X	X	X	X	X	X	X
E. Asia				X	X			X
SE Asia				X	X	X		X
The Americas	X	X		X	X	X		
Early Europe	X			X		X	X	
15th Century	X			X		X		

Figure 14: T1-1, T1-3, T1-4, T1-6, T1-7, T1-10, T1-12, and T1-14 Responses to Student Survey Question #8.

Strengths of the Revision Process

The primary strength of the course revision process was that the course now reflects a truly inclusive and diverse curriculum. It is not a Western Civilization course repackaged or repurposed with a new course title, nor is it merely the insertion of global narratives into the dominant European narrative.[36] While still imperfect, this institution has tried to address the challenge posed by Jones that Black, Brown, QTPOC, and otherwise marginalized students might no longer belong in a system that wholly does not see or value them.[37] Instructors must teach to the cultural region theme of each week, but the instructors still retain the academic freedom to choose which topic within the cultural region to teach. However, limited buy-in by T1 led to the perception of a lack of instructor freedom as evidenced from the Instructor Survey response by T1.

The modular nature of the course also allows faculty to empower the students by allowing the students to choose the module to study. Student choice personalizes and diversifies learning which also encourages peer-to-peer learning instead of teacher-centric education. The student data indicated that students appreciate the options available in the modular nature of the course as well as the scaffolded nature of the research paper. The new course design reflects the voices of multiple members of the department that is inclusive in terms of race, gender, and educational interests.[38]

Image 1: Student-led Discussions. Photograph courtesy of Truman Phinney.

Weaknesses of the Revision Process

The flexibility of a private college to implement change is both a strength and a weakness of the new course revisions. The time from the proposal to revise World Thought Part I to the implementation of the newly revised course was completed within two months. Revisions have been and will continue to be discovered that require further course edits. Exploring the cost-benefit analysis of the process, the diminished marginal return of identifying necessary course edits was outweighed by the social and institutional need to be responsive to students and national discourse. While collaborative, another weakness—or limitation—was that the process was that the design aspect reflected the organizational mind of the primary designer (T2). It is possible that newer versions of the course can incorporate other instructors' designs as well.

Another weakness in the revision process was the lack of buy-in by instructors. While several members of the department engaged in the revisions, not all did. The results suggest that the instructor felt their agency and autonomy in instructional decision-making was restricted in significant ways.[39] This could have the unintended consequence of faculty feeling micro-managed or, worse, begin to question their own professional identity.[40] Researchers in the Netherlands noted that implementing "an educational innovation can have a strong impact on a teacher's professional identity . . . and its introduction will often mean that renegotiation of this identity will be necessary."[41] Relatedly, "how teachers respond to innovations largely depends on whether they perceive their professional identities as being reinforced or threatened by such proposed changes . . . Therefore, teachers' responses can be very diverse, from actively sustaining to actively subverting the changes."[42] When new curricular changes are proposed or adopted, for example, teachers could see this as a possible threat to exercising their authority as instructional gatekeepers when they "have their own ideas about what constitutes good education and accordingly will express these in their relationships with their pupils."[43] As Van Kan, Ponte, and Verloop commented:

> Teachers' professional judgments not only are connected to the instrumental aspects of their classroom practices, such as how to prepare pupils for their examinations or how to teach pupils particular subject matter, but also touch upon values and ideals with regard to what they consider to be in their pupils' best interest.[44]

Assumptions and Limitations

This research and analysis assume the honesty and truthfulness of the respondents as well as the accuracy of their responses. This narrative summary of the revision process as well as the analysis of student and instructor survey responses is limited by researcher bias. The research is also limited by the fact that the "Blended Learning" sections were taught by the same instructor (T1). It may be beneficial to replicate this research when more instructors

have taught the revised HU1110 curriculum in the "Blended Learning" course modality and in future face-to-face offerings.

Future Research

In Spring 2021, there are also two additional instructors teaching the revised HU1110 (T8 and T9). It would benefit the department to survey those instructors as well. In addition, HU1111 has undergone a similar revision process. Future research should explore student and instructor satisfaction with the revised HU1111. It may also be beneficial to identify students who complete the old HU1110 and the revised HU1111 for more in-depth feedback about the differences in course design. Future research could also compare student satisfaction and decolonizing efforts between the Humanities and Art History courses at this HLC-accredited college of art and design. This new curriculum honors George Floyd by empowering students to take ownership of their college curriculum and to partake in the decolonization of mainstream education in the United States.

Conclusion

The national and social reverberations of George Floyd's death and the death of other people of marginalized backgrounds empowered students to seek diversity initiatives in K-12 and post-secondary education as well. Several years ago, the college had made the decision to move away from the traditional Western Civilization course to World Thought. Students who sought curricular changes in response to the national discourse regarding justice, diversity, and inclusion were able to witness the timely responsiveness of the Liberal Arts department. The revision process presented challenges associated with curricular design and approach (e.g., local, national, and world scales), planning and implementing the revision, and student and faculty satisfaction. The curricular design used a chronological approach through a cultural/regional lens. A training session was held for all interested faculty to review the revision and familiarize themselves with the modular nature of the content to enable student choice. At this stage, some faculty voiced concern over the revision and how it would impact instruction. Data collection ensued over Fall A and Fall B terms in the form of Google Form® surveys of students and teaching faculty; data analysis revealed that course delivery and faculty concerns over teacher autonomy and the mediating role of epistemic beliefs as potential barriers implementing the envisioned revision. The HU1110 course revision process was a departmental attempt, supported by the institution, to decolonize the curriculum of an HLC-accredited art and design college.

To paraphrase Jones, confusing colonialism in the curriculum with the prioritization of Western culture in the guise of cultural appreciation is arrogant and manifest of a settler-mentality.[45] Education rarely deals with "the systematic relations between knowledge and

discourse"[46] or the "function of knowledge in society and culture."[47] Indeed, when George Floyd spoke about being big, "touching the world maybe meant the NBA or the NFL." Decolonizing the curriculum and giving students ownership is an avenue to making higher education more accessible and meaningful to people who have not seen themselves in the curriculum. Preliminary and anecdotal results indicate student appreciation for the course revisions, though reservations remain from two instructors in the department (T1 and T3). The Liberal Arts Department of this HLC-accredited art and design college has responded and our process could serve as a blueprint for other institutions to follow in decolonizing the Humanities curriculum.

Appendices

Appendix A

- Topic 1: Maritime Powers in the 15th Century and Zheng He
- Topic 2: The Columbian Exchange and the Rise of Capitalism
- Topic 3: Military Technology (Mughals, China, Spain, and Aztecs)
- Topic 4: The Printing Press, Martin Luther, Protestant Reformation, and Heliocentrism (Copernicus and Galileo)
- Topic 5: Mercantilism, the Enlightenment, and the Natural Philosophers, Absolutism (Louis XIV and Peter the Great)
- Topic 6: Economic Systems (Adam Smith and Karl Marx) and the Industrial Revolution (Britain, Railroads, and Coal)
- Topic 7: After Napoleon: Liberalism, Conservatism, Nationalism, Socialism, and Communism
- Topic 8: Imperialism (Scramble for Africa) and Antisemitism (The Dreyfus Affair)

Appendix B

    I. Week 1: Introduction
        A. Historiography + Out of Africa
        B. Prehistory
        C. Indo-European
        D. The Celtic World
        E. Oceania
        F. Indonesian Islands
        G. Aborigines
        H. Māori
        I. Polynesia

II. Week 2: South and Southwest Asia

    A. Indian Subcontinent

        1. Indus Valley Civilization

        2. Dravidian Culture

        3. I/E Aryan Invasion

    B. Southwest Asia

        1. Mesopotamia

        2. Egypt

        3. Canaan/Israel

        4. Persia

III. Week 3: Eastern Mediterranean

    A. Phoenicia

    B. Greece

IV. Week 4: Western Mediterranean

    A. Rome

    B. Carthage

    C. The Jewish Revolts

    D. Gaul

    E. Germania

V. Week 5: Central Asia and Mongolia

    A. Huns

    B. Tribal Migration to Europe: Franks, Goths, Visigoths, Ostrogoths, Burgundians, Vandals

    C. Magyars

    D. Mongol Horde

    E. Khan Empire and Khanates

    F. Tribal Migration to Anatolia: Seljuk Turks

VI. Week 6: East Asia

    A. China

    B. Japan

    C. Korea

VII. Week 7: Culture Clash

    A. Byzantine Empire (Eastern Orthodox Christianity) and the Caliphate (Islam)

    B. The Crusades

    C. Rise of Swahili Language and Culture

VIII. Week 8: The Atlantic World

    A. Americas

        1. Mesoamerica

        2. Andean Cultures

        3. Amazon Basin and Patagonia

        4. Caribbean

        5. North American

B. Sub-Saharan African
    1. Great Zimbabwe
    2. The Bantu Migration
    3. Mali

Appendix C

Template for Module Development

1. Cultural Region/Topic:
2. Relevant themes:
3. Two to Three videos or segments from Films on Demand® (not to exceed an hour total):
4. A primary source (accessible through an OER or public website):
5. Any two articles accessible online or through JSTOR/EBSCOHost (at least one of which is a peer-reviewed article):
6. Three paragraphs are written in a narrative form explaining the topic of the week and its relevance to the humanities.
7. Two to Three visuals that have citations and are outside of copyright protection for inclusion in the narrative text.
8. An MP4/Zoom recording of you going over the week's material and, in particular, reading/reviewing the three narrative paragraphs (Do not use your name or the date in the recording or reference anything that could indicate a date, i.e., COVID-19):
9. A Discussion question based upon the historical and cultural relevance of the Week's material based upon the themes identified in the second part of this outline.
10. A Discussion Question asking students to relate the week's material to their work as arts and designers, the Arts, or modern society at large.

Appendix D

Old Course Learning Outcomes:

- Understand the development of history, thought, geography and civilization in Asia, Asia Minor, the Mediterranean world, and Europe from the early history to 1485 or the end of the 15th Century
- Understand the intellectual vocabulary of social studies
- Understand various worldviews and religions, ethical thought, and mythology through literature and drama, philosophical and/or religious writings HU1110.

New Course Learning Outcomes:

- Define the Concepts and Terminology of World Thought.
- Describe the Development of Culture, Geography, History, and Intellectual Thought of Africa, the Indian Subcontinent, the Fertile Crescent, the

> Mediterranean World, East Asia, the Americas, and Early Europe from The Early History To 1485 or the End of the 15th Century.

- Compare Diverse Worldviews Through the study of Oral Traditions, History, Literature, Mythology, and Philosophy into Scholarly Writing.

- Apply Religious, Political, And Social History Through the Contemporary Understandings of Human Dignity and Social Justice.

- Evaluate at least Seven Distinct Cultural Regions of the World from the Identified Cultural Regions of Sub-Saharan Africa, North Africa, the Fertile Crescent, the Mediterranean, Europe, Central Asia, the Indian Subcontinent, Oceania, East Asia, and the Americas.

Appendix E

Student Survey
Question #1
My instructor explained the module-nature and elements of student choice in the new course.

Question #2
I believe the course was inclusive of cultures from across the globe. It was truly a World Thought course.

Question #3
I feel I had choice and ownership in what I studied because of the course design.

Question #4
I appreciated the manner in which we build a little bit of our final term paper each week.

Question #5
The course was well designed.

Question #6
The elements of each week facilitated my learning, overall, I fell the best resources were:

Course Learning Outcomes
Question #7
In this class, I learned basic concepts and terminology in the areas of World Thought (Anthropology, History, Religion, Literature, etc.)

Question #8
As a result of this course, I can compare diverse worldviews through the study of oral traditions, history, literature, mythology, and philosophy into scholarly writing.

Question #9
As a result of this course, I can apply religious, political, and social history through the contemporary understandings of human dignity and social justice.

Question #10
As a result of this course, I can distinguish at least seven distinct cultural regions of the world from the identified cultural regions of Sub-Saharan Africa, North Africa, the Fertile Crescent, the Mediterranean, Europe, Central Asia, the Indian Subcontinent, Oceania, East Asia, and the Americas.

Appendix F

Instructor Survey
Question #1
I believe the course was inclusive of cultures from across the globe. It was truly a World Thought course.

Question #2
I appreciate the module-nature and elements of student choice in the new course.

Question #3
I feel I had choice and ownership in what I studied because of the course design.

Question #4
I appreciated the manner in which the final term paper was scaffolded each week.

Question #5
I feel the quality of the student papers increased with the new course design (compared to the old HU1110).

Question #6
The course was well designed.

Course Learning Outcome Questions

Question #7

In this class, I learned basic concepts and terminology in the areas of World Thought (Anthropology, History, Religion, Literature, etc.)

Question #8

As a result of this course, students can "describe the development of culture, geography, history, and intellectual thought of . . ."

Question #9

As a result of this course, I can compare diverse worldviews through the study of oral traditions, history, literature, mythology, and philosophy into scholarly writing.

Question #10

As a result of this course, I can apply religious, political, and social history through the contemporary understandings of human dignity and social justice.

Question #11

As a result of this course, I can distinguish at least seven distinct cultural regions of the world from the identified cultural regions of Sub-Saharan Africa, North Africa, the Fertile Crescent, the Mediterranean, Europe, Central Asia, the Indian Subcontinent, Oceania, East Asia, and the Americas.

Question #12

Any other feedback (Strengths, Weakness, etc., in the course design)?

Question #13

Do you think the revised HU1110 is an improvement upon the old HU1110?

Question #14

Would you be interested in developing any further modules in Fall B 2020 and, if so, what modules would you be interested in contributing?

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