



Decolonizing and Indigenizing Health Professional Education Programs (HPEPs) at UBC

Circles of Learning and Change

Circle #4

Indigenous epistemology and pedagogy; Meaningful
and appropriate integration of Indigenous content and knowledge

Community Partnerships and Accountability

- Indigenous Health Leaders Advisory
- Knowledge Keepers and Elders Advisory
- Indigenous faculty, staff and students



xʷməθkʷəy̓əm
(Musqueam, Vancouver)



Ləkʷəŋən (Esquimalt
and Songhees, Victoria)



Syilx Okanagan Nation Alliance
(Okanagan)



Lheidli T'enneh (Prince
George)



Agenda

- Opening
- Agenda and Housekeeping
- Stories, Experiences and brief introduction to Cultural Appropriation and Two –Eyed Seeing
- Breakout Discussion Activity #1: Context, Protocol, and Cultural Safety
- Break (8 mins)
- Debrief with Group and Introduction to Curriculum, Epistemology and Pedagogy
- Breakout Discussion Activity #2: Indigenous Pedagogies & Epistemologies in my Program
- Break (8 mins)
- Large Group Discussion: Truth, Curricular Frameworks and Getting Started
- Elders' Closing

Housekeeping

Zoom Logistics

- Microphone and Video Freedom
- “Raise Hand” and Chat Box
- Late Arrivals or Early Leavers
- Make sure your Zoom name includes the name you wish to be called. You may also include your pronouns and your faculty - ex: Hali (SOWK, She/Her)
- Updates to the website: <https://inclusive-campus.osot.ubc.ca/circles-of-learning-and-change/>

Self-Care

- Two 8-minute breaks around 12:25 and 1:30
- Questions, concerns, complaints to Project Coordinator – Cheryl
- Tech Support, or Support for Indigenous participants during or after the circle - Hali



Curriculum Indigenization in the UBC Indigenous Strategic Plan

Action 15

Undertake university-wide, Faculty-level curriculum reviews to ensure **Indigenous histories, experiences, worldviews and knowledge systems are appropriately integrated** and that all Faculties are fully compliant with the Truth and Reconciliation Commission's Calls to Action.

Action 17

Provide equitable and timely **financial compensation to Indigenous people** who support the Indigenization of curriculum.

Action 16

Ensure all academic programs, undergraduate and graduate, include **substantive content in at least one course which explores Indigenous histories** and identifies how Indigenous issues intersect with the major field of study of the Faculty.

Action 18

Continue to **partner with Indigenous communities locally and globally** to develop accredited post-secondary Indigenous knowledge programs that can be delivered in communities and on campus.



Indigenization of Curriculum

Indigenization of curriculum requires much more than adding Indigenous content. In an education system that has, since its inception and into the present day, valued Western ways of thinking almost exclusively, Indigenization of curriculum requires us to bring Indigenous ways of thinking, being, and learning into course design.

Indigenous knowledge systems are embedded in relationship to specific lands, culture, and community. Because they are diverse and complex, Indigenization will be a unique process for every post-secondary institution.

-Pulling Together: a Guide for Curriculum Developers

Two-Eyed Seeing

“Learn to see from your one eye with the best or the strengths in the Indigenous knowledges and ways of knowing, and learn to see from your other eye with the best or the strengths in the mainstream (Western or Eurocentric) knowledges and ways of knowing, but most importantly, learn to see with both these eyes together, for the benefit of all”.

-Elder Albert Marshall (Mi'kmaq)



<http://asd-n.nbed.nb.ca/>

Considerations: Cultural Appropriation

Cultural appropriation can be understood as using intellectual property, traditional knowledge, cultural expressions, or artifacts from someone's culture without permission.

Cultural appropriation can feel like an ambiguous topic, and the fear of appropriating may lead educators to shy away from Indigenous content or issues. But this is not an acceptable response. Instead, what is required is that educators think through considerations of cultural appropriation carefully. They need to build connections with Indigenous communities so that they can incorporate Indigenous culture in ways that are not harmful or exploitative. This may be harder work than simply adding an Indigenous text, speaker, or activity into a course, but it is the responsibility of all educators to engage in this work.

- *Pulling Together: a Guide for Curriculum Developers*

Cultural Appropriation vs. Appreciation

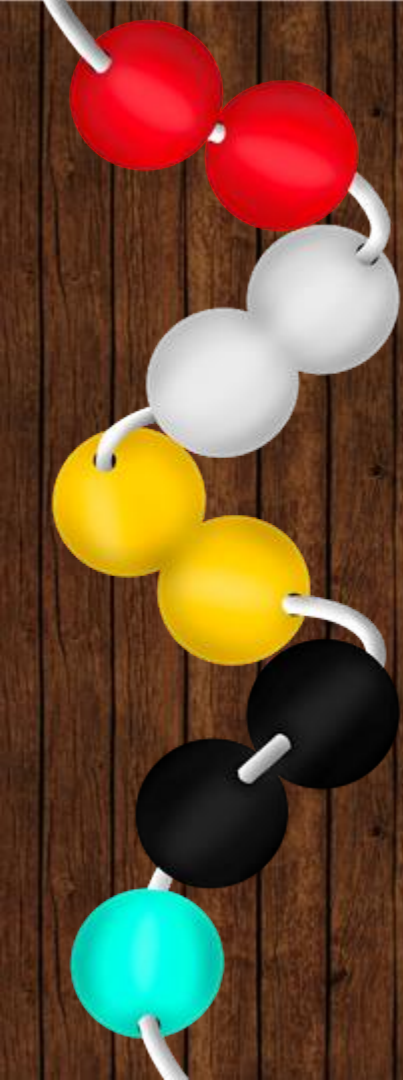


VS.



Williams, L. and Michele Tanaka *Schalay'nung Sxwey'ga Emerging cross-cultural pedagogy in the academy*


Example from *Pulling Together: A Guide for Curriculum Developers*



Considerations: Perpetuating Stereotyped Narratives in the presentation of inauthentic Indigenous content

“Dominant stories that position Aboriginal people as, for example, romanticised, mythical, victimised, or militant Other, enable non-Aboriginal people to position themselves as respectful admirer, moral helper, protector of law and order”

-Susan Dion



Breakout Discussion

**Cross Faculty
(35 mins)**

Activity #1: Context, Protocol, and Cultural Safety Question Prompts

- 1) Are you able to identify examples of tokenism, stereotyping (or pan Indigenization), cultural appropriation, or appreciation in your program?
- 2) Are there places in your curriculum where Two-Eyed Seeing is supported?
- 3) Do I see land acknowledgement, engagement protocols and recognition of Indigenous knowledges appropriately used?
- 4) How can programs teach Indigenous cultural safety beyond any training students currently participate in?



Break [8 mins]

8:00

After the Break:
Share your key learning TBA



Indigenous Epistemologies & Pedagogies

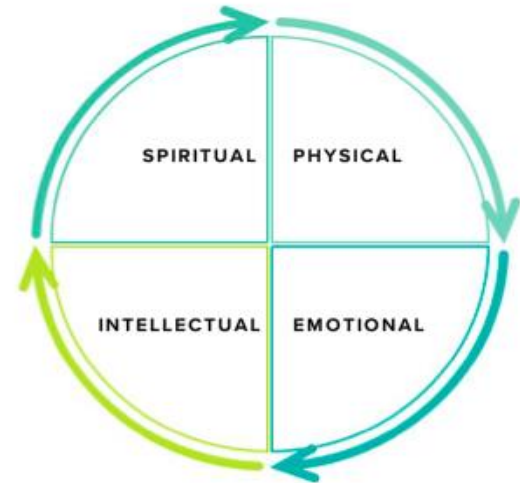
"While there is much diversity among Indigenous Peoples, and therefore among Indigenous way of knowing, teaching, or learning, many Indigenous education scholars have argued there are also some notable commonalities among Indigenous societies worldwide (Cajete, 1994; Deloria & Wildcat, 2001; Hampton, 1993; Henderson, 2002; Marker, 2004)."

- Pulling Together: A Guide for Curriculum Developers

Commonalities Across Some Indigenous Epistemologies

- **Relationality:** learning in relationships with fellow students, teachers, families, members of the community, and the local lands
- **Sacred and Secular:** educators should not ignore spiritual development as a component of learning.
- **Holism:** human development and well-being involves attending to and valuing emotional, spiritual, cognitive, and physical domains of knowledge

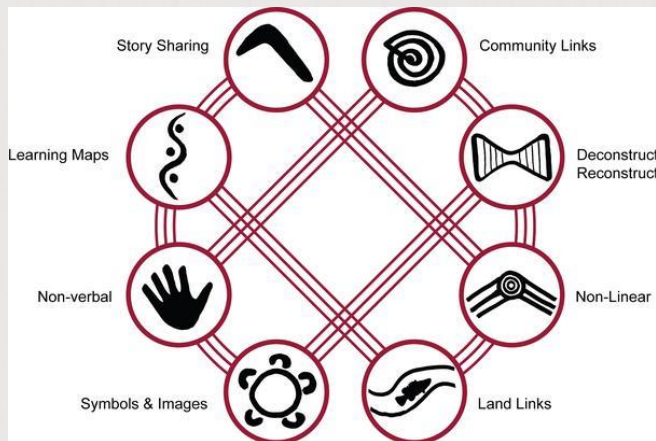
FIGURE 1.0
Holistic Model of Balance in Living a Good Life



Note: This model is an example of the Indigenous concepts that matter and extend beyond current student success measures in education.

- *Pulling Together: A Guide for Curriculum Developers, the Indigenous Languages & Education Handbook, and What matters in Indigenous education*

Commonalities Across Some Indigenous Pedagogies



- **Personal and holistic:** focusing on the development of a human being as a whole person.

- **Experiential:** valuing learning through observation, action, reflection, and further action.

- **Place-based learning:** creating opportunities to learn about the local place and to learn in connection to the local place

- **Intergenerational:** Seeking opportunities to engage with Elders as experts

- *Pulling Together: A Guide for Curriculum Developers, the Indigenous Languages & Education Handbook, and www.8ways.online*



INDIGENOUS LEARNING SERIES

EXTERNAL ENGAGEMENT INITIATIVE • CLOSING SESSION • WINNIPEG • 2017

DEVELOPING AN INDIGENOUS LEARNING SERIES

Engagement sessions
Think out of the box
The CANADA SCHOOL of PUBLIC SERVICE has taken the Truth & Reconciliation calls to ACTION seriously

we began by LISTENING
TO THE GOVERNMENT
NO OTHER ISSUE IS MORE IMPORTANT THAN RECONCILIATION
It's our Role & Duty to DO

What competencies of PUBLIC SERVANTS need?
Rights and worldviews of INDIGENOUS PEOPLE MUST BE RECOGNIZED
In what ways can the PUBLIC SERVICE build RELATIONSHIPS with INDIGENOUS PEOPLE
Welcome to Treaty 1 Territory
Water ceremony

ASKING WHAT WE CAN CREATE...
PARTNERSHIPS
* WILL BE CRUCIAL TO SUCCESS

TO KNOW THE TRUTH OF OUR HISTORIES
BUILDING RELATIONSHIPS
FOR THE LONG-TERM
MOVING FORWARD ON THIS RECONCILIATION JOURNEY
FOR A CULTURAL CHANGE IN THIS COUNTRY

IN THE ASKING we grow
SERVICE PROVIDERS - we may feel uncomfortable as we LEARN, THINK ABOUT THESE ISSUES WITH YOUR HEART
THE CANADIAN MUSEUM FOR HUMAN RIGHTS RECONCILIATION WAS NAMED IN THE T.C.C.
ROOTED IN OUR WORK
acknowledging genocide
healing resilience

INDIGENOUS PEOPLE RECEIVING PUBLIC SERVICES
deserve to feel safe:
EQUITABLE + RESPECTFUL RELATIONS

TRUTH FIRST.

- authentic dynamic TRAINING
- ADDRESS THE AMNESIA
- INDIGENOUS PEOPLE'S VOICES MUST BE AT THE FOREFRONT
- RELATIONSHIPS AT EVERY LEVEL: MUNICIPAL, PROVINCIAL, FEDERAL
- INTERNAL ADVISORY COUNCIL + EXTERNAL VOICES WILL GUIDE US

NOT WORKING IN SILOS
GUIDED BY ELDERS' COUNCIL

"EVERY CHAIR IN THIS ROOM SHOULD BE AN ADM + DIRECTOR + MINISTER..."

WHAT did we HEAR?

REMEMBERING WE HAVE RIGHTS:
... TO BE INDIGENOUS
... TO TEACH OUR LANGUAGES
... TO SPEAK OUR LANGUAGES
... TO UNDO THE SICKNESS OF COLONIALIZATION

THIS IS NOT ONE COURSE... we want to embed THIS IN THE PUB. SERVICE
we can meet the APPETITE while we design the ILS

ACTIONS INCLUDE:
• SURVEY
• WEBSITE
• NEW COURSES
- 9 OFFERINGS IN 3 REGIONS
• WORKING WITH INAC
• BUILDING NEW CONTENT + INTEGRATING IT

ILS JOURNEY
will be long term

let's SHARE RESOURCES
FOLLOW THE PATH OF WATER TO FIND A LIVES

A MUSEUM CAN EXPAND THE PUBLIC MEMORY!

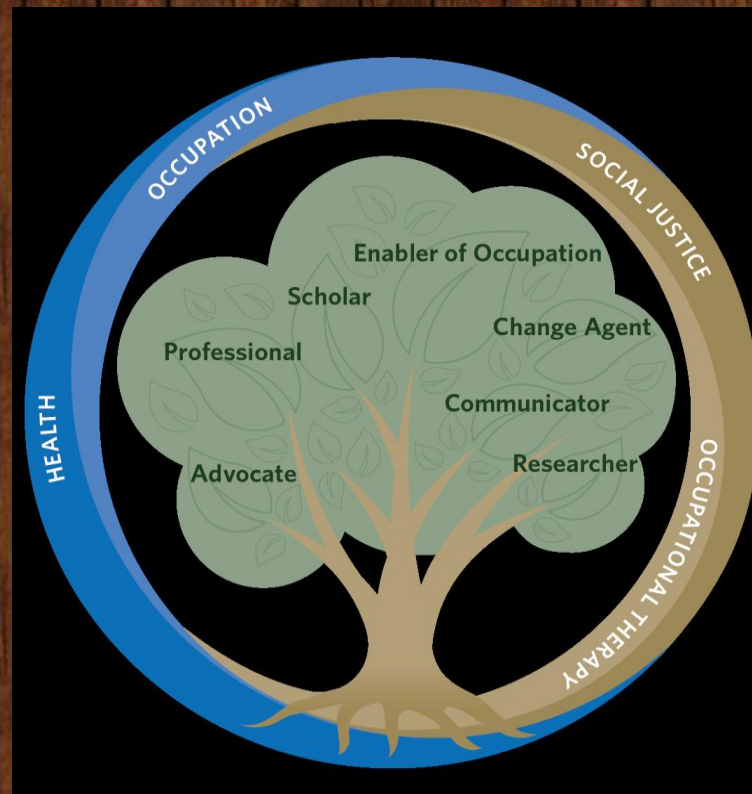


Indigenizing the Academy Campus Spaces and Symbols

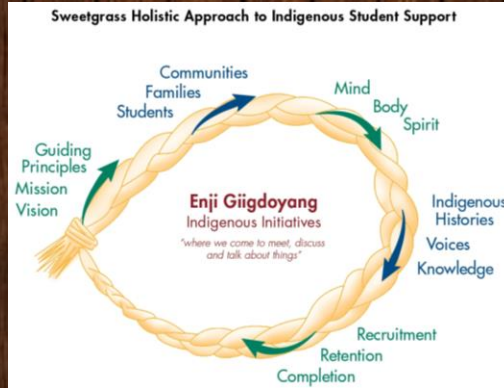


Imagery and Models of HPEPs Curriculum Frameworks

UBC Pillars	OSOT Pillars 2019-2024	FoM Pillars
People and Places UBC is characterized by vibrant, sustainable environments that enhance wellbeing and excellence	Strengthen infrastructure, resources, and learning opportunities Improve our department's teaching, learning, and working spaces, and expand opportunities for our trainees, faculty and staff to excel	Organization Creation of a working environment that inquires innovation, strengthens academic and operational affiliation, and foster agility
Research Excellence Creating and mobilizing knowledge for meaningful impact	Conduct Research for the Social Good Be recognized as research leaders locally, nationally, and internationally	Research Knowledge creation, translation and exchange to gain insight and promote improved outcomes in patient and public health
Transformative Learning Enabling learning through evidence-based teaching, mentorship and enriched experiences	Develop, Deliver, and Advocate for Occupation-Centred Curricula Design visionary, integrated occupational science and occupational therapy curricula to prepare graduates for both practice and research	Education Teaching, development and mentoring of practitioners and scientist that can work together effectively in an evolving system
Community Engagement: Local and Global Engaging ethically to advance a stronger & more equitable society, learn about the world & empower people to be good stewards and change makers	Galvanize People & Partnerships Maintain a safe, inclusive, high-quality learning hub for students, staff, and faculty	Partnership Collective system leadership to help shape practices and policies for improved care of the population across the province



Imagery and Models of Holistic Learning



Inuit Holistic Lifelong Learning Model CCL

Indigenous Foundations Program,
NIPISSING University

NWT JK – 12 Indigenous Languages
& Education Handbook: Our People,
Our Land, Our Ways, Our Languages



Breakout Discussion

Program-based (35 mins)

Activity #2:

Indigenous Pedagogies & Epistemologies in my Program

Considering your Program's Curricular framework document, what is the first thing that your curriculum needs to change in order to answer 'yes' to these questions?

1. Do students have opportunities to recognize and connect with the land and/or local communities?
2. Does every student have genuine opportunities to develop a deeper understanding of and respect for Indigenous ways of knowing?
3. Do all students have the chance to teach someone else and through doing so contribute to the community as a whole?
3. Will Indigenous students see themselves reflected in the curriculum on an ongoing basis and not just as a "one off" or as a special unit?
4. Is deep listening a part of students' everyday experience?
5. To what extent are students expected to do the best they can on all tasks while keeping an eye *on how they can help others*?
6. Will every student feel their voice is valued?
7. What are the opportunities for learners to express themselves in a variety of ways?
8. Is oral storytelling valued?
9. Will students have opportunities to connect with and learn from Elders?
10. Do assessment activities value holistic development?
11. Is there any critical analysis of curriculum from the perspective of historic colonialism and current colonized practices?

-*Critical Analysis of Curriculum* from *Pulling Together: A Guide for Curriculum Developers*



Break [8 mins]

8:00

After the Break:
Reporters will share TBA

TRUTH BEFORE RECONCILIATION

a tip for decolonizing your thing

Whatever your thing—history, journalism, resource management—it is on you to learn about how it contributes to injustice & to fix it. It is not the work of Indigenous people to examine & rewrite all the self-serving colonial narratives & norms, or teach you about them (they're busy rebuilding communities & cultures, thanks). Politicians, bureaucrats, writers, scholars, professionals who have contributed to narrow, unjust structures & stories must do the heavy lifting. When that's done, then we discuss what can be reconciled.

DEPARTMENT OF
UNCOLONIAL SERVICES





Next Circle – Where from Here?

Circle #5 is May 13th 11:30am–2:30pm

We will engage in:

- A. Reflection and debriefing
- B. Planning next steps

Evaluation:

We would like to ask for your permission to record the first breakoutroom, and to use the discussion items and question prompts on your google doc as part of our series evaluation.

To create a safer space for everyone, we will offer an only Indigenous breakoutroom that will not be recorded and a general breakoutroom that is not recorded.

If you would like to be in the unrecorded room please contact yael.mayer@ubc.ca or cheryl.aman@ubc.ca

We will send all this information over e-mail with the consentform, and will debrief again at the beginning of Circle 5.



Final Messages

(Optional) Reflection Prompts:

- What is the most important thing I am taking from today's Circle? What am I leaving behind?
- What value does an interdisciplinary approach to this work have?
- How can I create change in my profession, program or role?

Feedback on the Circles – Survey (Feedback for Circle #4)

Future momentum for HPEPs

Perhaps bring up the thought of how we can continue this discussion and implementation process building on the relationships that we are creating now. Plant the seed for continuing this work...

NEXT CIRCLE:

Circle #5: Where from here?

Thursday, May 13th from 11:30am-2:30pm