



THE UNIVERSITY OF BRITISH COLUMBIA

LFS490 (undergrad)/ EDST451 (undergrad)/ EDST565A
[each course code has a different sub-set of readings and assignments]

In Earth's CARE residency

July 4th & 5th, 9:00am to 4:00pm, Scarfe 204A
July 7th – 14th, Kainai reserve, Alberta (camping)
July 18th, 4:30pm to 8 pm, UBC Farm

Course instructors:

Vanessa Andreotti and Will Valley
supported by Cash Ahenakew, Hemi Hireme, Benicio Pitaguary and Keith Chiefmoon

Course Description

This residency is a 12-day experiential learning course open to undergraduate and graduate students of all disciplines interested in thinking critically about sustainability and in witnessing and experiencing Indigenous relational practices. This course is hosted by the Faculties of Education and Land and Food Systems. Undergraduate students in Land and Food systems should register with the course code LFS490, graduate students in the Faculty of Education should register with the code EDST565A and undergraduate students in years 3 and 4 (from all disciplines) should register with the course code EDST451.

The course starts with two full days at UBC (4 and 5 July from 9 am to 4 pm) in preparation for 8 days of camping at the Kainai reserve in Alberta (7-14 July), followed by a debriefing session on 18 July from 4:30 to 8pm at the Indigenous Gardens at UBC Farm. At the Kainai camp, course participants will take part in activities led by UBC instructors as well as guest instructors from local and global Indigenous communities that have historically fought for land, water, food sovereignty, and food security, as well as for the protection of Indigenous languages, knowledge systems and ways of existing in the world. During the course, participants will also have the opportunity to witness and take part in a First Nations' ceremony that centers the land, emphasizing the existential dimension of sustainability.

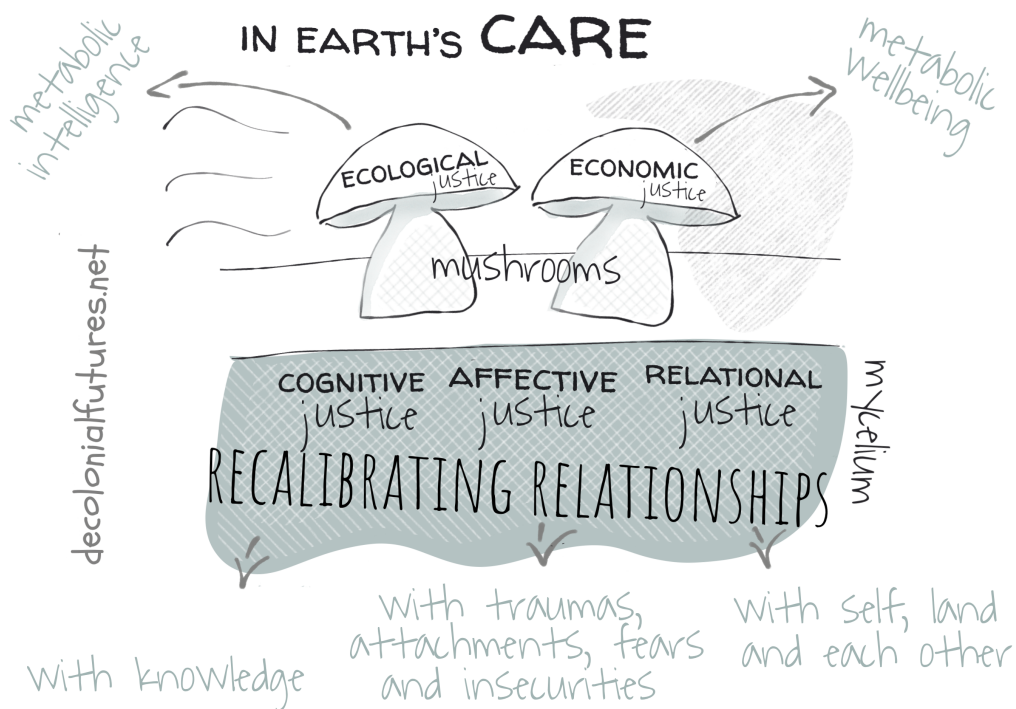
Drawing on Indigenous, decolonial and postcolonial studies, this course posits that the unprecedented challenges we face today are not related to a lack of information or problem solving skills, but to a habit of being/existing in the world that is jeopardizing the futurity of our species in a finite planet. When the dimension of being is overlooked, sustainability approaches tend to promote simplistic understandings of global problems and solutions, superficial analyses of power and history, paternalistic and tokenistic notions of inclusion, and ethnocentric views of justice and change. The course aims to create land-based learning experiences that will open different possibilities for students to imagine sustainability, by focusing on the following questions:

- What are the contributions, paradoxes, and limits of mainstream problem-posing and problem-solving paradigms of social and global change?

- What protocols need to be in place for ethical engagements at the interface of different and unevenly positioned knowledge systems?
- How do we develop approaches to community engagement that takes better account of the internal diversity and complexity of communities?
- How can we co-create new paradigms of social change that may open up not-yet-imaginable possibilities for co-existence in the future?
- How can we build capabilities and stamina for sustaining difficult conversations about the limits of our current system and its past and on-going violences?
- What dispositions are necessary to enable us to learn from (inevitable) mistakes and failures of sustainability initiatives?

Course Objectives

This course will be designed around the “In Earth’s Care” framework (image below) of integrative justice to support students to start to build capacity to engage with complex issues, to develop ‘negative capabilities’ (capacity to navigate complexities and uncertainties), and to negotiate asymmetries in sustainability work. The course will also offer tools to support students to ask different questions about sustainability and to identify the contributions and limitations of different knowledge systems.



Participants will have the opportunity to

- develop more complex analyses of global issues
- engage with uncertainty and multiple perspectives
- become more aware of how we are part of the problem and the solutions to global issues
- expand frames of reference, recognising contributions from different knowledge systems
- engage from theory to practice and practice to theory
- open our social and ecological imaginations, to imagine different futures

- build deeper relationships with historically marginalised people and communities
- re-ignite our sense of connectedness and responsibility towards each other and the planet

By the end of the course, participants will be able to:

- ask qualitatively different types of questions in relation to sustainability
- form qualitatively new kinds of sensibilities and alliances that embody principles and practices of solidarity;
- engage constructively with the difficult issues that emerge in processes of deep intercultural, intergenerational, and intersectional learning and change;
- identify strategies to work with diverse populations in dis-solving cognitive, affective, relational, economic, and ecological inequalities.

Course Structure

The course will involve a combination of seminars (based on the assigned texts), talking circles, and experiential tasks. Some of the readings may cover unfamiliar material and content designed to challenge and expand participants' worldviews and sensibilities. A certain level of dissonance and discomfort are part and parcel of stretching one's cognitive frames, which is a design principle for the pedagogy employed in this course.

Six core readings have been carefully selected to be read closely by all students in the course. These texts should be read before the start of the course. Students also have a second compulsory sub-set of readings, according to their course code.

As you engage with the texts, you are encouraged to make notes on the following questions:

1. What is the author arguing against?
2. What is the author arguing for?
3. What is the author's implied theory of change?
4. What concept/context requires further explanation?
5. What concept/strategy proposed by the author would you like to explore further in practice?
6. What are the gifts and limitations of this text in your view?
7. What are you left wondering about after reading this text? [this question will be shared with other groups]

Course Assignments (undergraduate)

Six quizzes available on Canvas (5% each)	30%
Participation	15%
Concept mapping	15%
Final paper (1500 words) or KMS (video)	40%

Course Assignments (graduate)

Six quizzes available on Canvas (5% each)	30%
Participation	15%
Concept mapping	15%
Final paper (3000 words)	40%

Course Expectations

Passing this course entails good academic performance, participation in experiential

learning activities, and the practice of respectful forms of engagement with Indigenous knowledges and peoples.

Academic Essay: students will negotiate with the instructors a question related to one of the core questions posed in the course description to be addressed through an essay. The response should be a reflection on the learning experienced in the course and a bibliographic list of 10 resources (including the core readings and the readings in the sub-set).

Knowledge Mobilization Strategy (KMS): students will choose a specific audience and a strategy to communicate their insights in response to one of the questions outlined in the course description, making reference to their experiential learning experience. Students should present the strategy through a you tube video accompanied by a text of 1000 words making links between the strategy and the readings (including the core readings and the readings in the sub-set).

Students must submit their work using APA:

<http://www.library.ubc.ca/pubs/apastyle.html>.

The UBC writing centre can help students that need support with writing:

http://www.writingcentre.ubc.ca/writing_services.html

Academic Integrity

Students must adhere to UBC's policy on plagiarism and academic misconduct and should refer to the "Academic Regulations" of the Bachelor of Education Program Policy Handbook and UBC's calendar online under "Academic Misconduct". Of note are the following policies: <http://www.students.ubc.ca/calendar/index.cfm?tree=3,54,111,959>

1. Cheating, which includes but is not limited to falsifying any material subject to academic evaluation and using of or participating in unauthorized collaborative work.
2. Plagiarism, which is intellectual theft, occurs where an individual submits or presents the oral or written work of another person as one's own. Authorship of excerpts used must be acknowledged in the text, footnotes, endnotes, or another accepted form of academic citation. Where direct quotations are made, they must be clearly delineated, and failure to provide proper citation is plagiarism as it misrepresents someone else's work as one's own. Students are responsible for ensuring that any work submitted does not constitute plagiarism. Students who are in any doubt as to what constitutes plagiarism should consult their instructor before submitting any assignments.
3. Submitting the same, or substantially the same assignment, presentation, or essay more than once (whether the earlier submission was at this or another institution) unless prior approval has been obtained from the instructor(s) to whom the assignment is to be submitted.

Academic Accommodations

UBC has a commitment to accommodate students in its instructional programs. Please refer to <http://students.ubc.ca/success/student-supports/academic-accommodations>. Students are expected to inform their instructors of any accommodations that are needed for the class. Religious Observances: Students will not

be penalized because of observances of their religious beliefs. Whenever possible, students will be given reasonable time to reschedule any academic assignment that is missed due to participation in a religious observance. Students are responsible to inform the instructor of any intended absences for religious observances.

Core Reading List:

1. Donald, D. (in press). Homo economicus and forgetful curriculum: Remembering other ways to be a human being. [copy from the author available on Canvas]
2. Whyte, K. P. (2018). On resilient parasitisms, or why I'm skeptical of Indigenous/settler reconciliation. *Journal of Global Ethics*, 14(2), 277-289
3. Sheridan, J., & Longboat, R.(2006). The Haudenosaunee imagination and the ecology of the sacred. *Space and Culture*, 9(4), 365-381.
4. Little Bear, L. (2000). Jagged worldviews colliding. In M. Battiste (Ed.), *Reclaiming Indigenous voice and vision* (pp. 77-85). Vancouver: UBC Press. Retrieved from: http://www.learnalberta.ca/content/aswt/worldviews/documents/jagged_worldviews_colliding.pdf
5. Armstrong, J. (2009). En'owkin: What it means to a sustainable community. Center for Ecoliteracy. Berkeley, CA. Retrieved from <https://www.ecoliteracy.org/article/enowkin-what-it-means-sustainable-community>
6. Ahenakew, C. (2016). A few thoughts on sacred pain. *Canadian Journal of Native Education*, 38(2), 176-188. [available on Canvas]

Sub-sets:

Land and Food Systems [LFS490]

1. Gregory, W. J. (1996). Discordant pluralism: A new strategy for critical systems thinking. *Systems Practice*, 9(6), 605-625. <https://link.springer.com/content/pdf/10.1007/BF02169216.pdf>
2. Martens, T., Cidro, J., Hart, M. A., & McLachlan, S. (2016). Understanding Indigenous food sovereignty through an Indigenous research paradigm. *Journal of Indigenous Social Development Volume*, 5(1), 18-31.
3. Rojas, A. (2015). Polycultures of the Mind: The "End" of the Peasant and the Birth of Agroecology. In *Global Capitalism and the Future of Agrarian Society* (pp. 263-286). Routledge.

Environmental education [EDST451]

1. Simpson, L. B. (2014). Land as pedagogy: Nishnaabeg intelligence and rebellious transformation. *Decolonization: Indigeneity, Education & Society*, 3(3).
2. McIntosh, A. (2004). *Soil and soul: People versus corporate power*. Aurum Press Limited.

3. Bendell, J. (2018). Deep Adaptation: a map for navigating climate tragedy. Unpublished paper available at <http://insight.cumbria.ac.uk/id/eprint/4166/>
4. Kingsnorth, P., & Hine, D. (2009). The dark mountain manifesto. Available here: <http://dark-mountain.net/about/manifesto>.

Education [EDST565A] – graduate students

1. Shotwell, A. (2016). *Against purity: Living ethically in compromised times*. University of Minnesota Press.
2. Andreotti, V. et al (2018) 'Mobilising Different Conversations about Global Justice in Education: Toward Alternative Futures in Uncertain Times', *Policy & Practice: A Development Education Review*, Vol. 26, Spring, pp. 9-41

Other recommended resources

- Andreotti, V. et al (2018) 'Mobilising Different Conversations about Global Justice in Education: Toward Alternative Futures in Uncertain Times', *Policy & Practice: A Development Education Review*, Vol. 26, Spring, pp. 9-41
- Armstrong, J. (2007). Native Perspectives on Sustainability: an interview. Available at http://www.nativeperspectives.net/Transcripts/Jeannette_Armstrong_interview.pdf
- Atleo, M. R. (2006). The ancient Nuu-chah-nulth strategy of hahuulthi: Education for indigenous cultural survivance. *International Journal of Environmental, Cultural, Economic and Social Sustainability*, 2(1), 153-162.
- Durie, M. (2014) *The Koro and Makutu*: <https://www.youtube.com/watch?v=ypKwMUWSUt4>
- Grosfoguel, R. (2013). The structure of knowledge in westernized universities: Epistemic racism/sexism and the four genocides/epistemicides of the long 16th century. *Human Architecture: Journal of the Sociology of Self-Knowledge*, 11(1), 73-90.
- Jones Brayboy, B. M., & Maughan, E. (2009). Indigenous knowledges and the story of the bean. *Harvard Educational Review*, 79(1), 1-21.
- McGregor, D. (2009). Honouring our relations: An Anishnaabe perspective. *Speaking for ourselves: Environmental justice in Canada*, 27, 27-41.
- Sadler, H. (2007). Mātauranga Māori (Māori Epistemology). *International Journal of the humanities*, 4(10), 33-45.
- Simpson, L. R. (2004). Anticolonial strategies for the recovery and maintenance of Indigenous knowledge. *American Indian Quarterly*, 373-384.
- Whyte K (2017) What do Indigenous knowledges do for Indigenous peoples? In: Nelson MK, Shilling D (eds) *Keepers of the green world: traditional ecological knowledge and sustainability*. Cambridge University Press.
- Whyte, K. P. (2013). On the role of traditional ecological knowledge as a collaborative concept: a philosophical study. *Ecological processes*, 2(1), 7.