

FACULTY MATTERS

SUMMER EDITION No. 2
JULY 2021

Photo Credit: Young dancers circle a statue of Queen Victoria, toppled during a rally, following the discovery of the remains of hundreds of children at former Indigenous residential schools, outside the provincial legislature on Canada Day in Winnipeg, Manitoba, Canada July 1, 2021. (Reuters)

"BURN IT ALL DOWN"¹ ON THE PERILS AND NECESSITY OF DECOLONIZATION



Photo Credit: Collage of photo of Douglas College, Coquitlam sign (Billy Bui, The Other Press; <http://theotherpress.ca/can-douglas-college-sustain-a-population-increase/>) + drawing of a chinook salmon

JAKUB BURKOWICZ

We are by now increasingly familiar with calls in education to “decolonize the curriculum” and to “decolonize our methodologies.” With the current grim discoveries (confirmations?) of unmarked Indigenous children’s graves across this country, appeals for decolonization are likely to become even more popular; however, in issuing such calls we lose sight of the fact that decolonization is not something that can be added to an already existing set of social relations or that it can be used to breathe life into institutions whose foundations are as colonial as they are Eurocentric. As a sociologist, it is increasingly apparent to me that decolonization invites us to create new social relationships and to take risks.

To draw on Mao Zedong’s observations regarding revolution, it is also the case that decolonization “is not a dinner party.” Decolonization is about unsettling things. It is an unnerving call to arms to break with the colonial present and undo its attendant processes. It is not about returning to pre-contact life; rather, it is about returning control over land to Indigenous peoples. Part of that endeavor implies wresting land away from the “imperatives of colonial-capital accumulation”, as argues Glen Coulthard, in favour of viewing land as the basis of “place-based understanding” (2010:81). Unlike Indigenization – which is the proper task of Indigenous peoples who work to revitalize their languages and land-based practices – decolonization must also be taken up by non-Indigenous members of Douglas College (settler faculty like me) as our mutual responsibility. Indigenization builds; decolonization unsettles. And Indigenous scholars and activists like Nikki Sanchez and Four Arrows are telling us that both are necessary.²

For settler faculty, calls for decolonization must be understood as a challenge to remake our institution so that our uninvited presence on the traditional and unceded lands of the QayQayt and Kwikwetlem First Nations supports, rather than hinders, Indigenous repatriation. This means that we

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DCFA CONCERNS

REGARDING CRPDL (COURSE READINESS PROCESS FOR DISTRIBUTED LEARNING) AND THE COLLECTIVE AGREEMENT

JASMINE NICHOLSFigueiredo, DCFA PRESIDENT

The CRPDL Process has become a topic of lively conversation and debate. The DCFA’s concern revolves around the idea that the CRPDL process effectively becomes a required qualification for teaching depending on the delivery mode. The imposition of such a requirement violates several provisions of the Collective Agreement. However, administration, with three simple changes, could potentially resolve these issues. Below are outlined three specific concerns with the CRPDL process and proposed solutions to address each.

Concern #1: The identification of appropriate course/instructor combinations by Dean and C/C. This circumvents the QTT process. Faculty are qualified to teach (QTT) courses by their departmental selections committees regardless of delivery mode.

Proposed Solution: Delete all reference to this in the process. Have Departments continue doing their scheduling as they always have – using QTT and past departmental practice (faculty course preference forms etc.).

Concern #2: The final step of the CRPDL four-step process requires faculty to allow the FFO to provide their self-assessment feedback to their respective Deans to read and determine whether they are essentially qualified to teach the proposed courses. The final stage constitutes a form of evaluation by administration. Dean reads feedback and approves if the course/instructor is ready for online or hybrid delivery.

Proposed Solution: This step should be deleted from the process. Administration will not receive feedback from the FFO or the Faculty member. When the faculty member receives feedback from the FFO this constitutes completion of the professional development. Faculty may add this to their CV as additional professional development towards hybrid and/or online teaching.

Concern #3: Management now gives “priority” to faculty who do the professional development. The completion of this professional development gives a faculty member “priority” over other faculty members who are QTT’d for the course. This newly created process now trumps basic QTT (the agreed upon mechanism in the CA) and disrupts the workload allocation process. This preferential “carrot”, as it was referred to by the VP Academic, violates the CA as it creates a new process to allocate work.

Proposed Solution: Allow departments to continue to schedule faculty for courses that they are QTT’d for via the standard agreed-upon process in the CA. Faculty preferences for online, hybrid, or face to face work would be treated as a faculty member’s preference under Article 6.05 a.

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cannot regard decolonization as yet another social justice framework or a type of critical consciousness. We must be wary that calls to “decolonize the mind” (Smith 2016:5) and its accompanying values of “inclusion,” “diversity,” and “dialogues on race” are precisely how post-secondary institutions like to go about implementing decolonization. While these are to some extent welcome steps, if that is all that decolonization entails – if decolonization is understood only or primarily as a critical framework and a set of antiracist policies that aim at “rebuilding a school system that supports all students, staff, and teachers” (Massey-Jones 2019) – then decolonization will be rendered into what Frantz Fanon called a “friendly understanding.”

And what could be more insincere than a friendly understanding of an unfriendly situation? Such decolonization becomes paradoxically colonized as it aims to redeem organizations rather than unmoor them from serving as nodes in the colonial framework of what we currently call “Canada.”

It is not that decolonizing the mind is not a worthwhile goal; it is that to speak of that without emphasizing the need for Indigenous sovereignty and control of the land outside of the legitimating presence of settler-state power is to circumscribe decolonization. Decolonization, as Fanon saw it, must disrupt; it must make being a settler uncomfortable. And most importantly, it must prioritize unsettling the national community and the necessary fictions that sustain Canadian settler colonialism.

Given this, I am pleased to see in the previous summer edition of Faculty Matters Arsineh Garabedian invite us to consider whether it is not indeed time to retire our namesake “Douglas.” The name should be retired as Sir James Douglas presided over 14 treaties – known as the Douglas Treaties – which aimed to transfer control of the land from First Nations to settlers. Renaming should be seen as only the beginning of our efforts to decolonize. Such “symbolic” struggles are important, and they need to occur along with repatriation of Indigenous land. fm

1. At the time of this writing, Christian news networks report that 45 church arson attempts have taken place this year likely in response to the ongoing discoveries of Indigenous children’s graves. In the current context of church burnings (as well as toppled statues of colonial figures and Indigenous led opposition to Canada’s Trans Mountain Pipeline Expansion Project), the head of B.C. Civil Liberties Association, Harsha Walia, tweeted, “burn it all down.” Walia has since resigned. While conservative pundits have taken her words as call for arson, a more charitable and accurate reading is offered by Grand Chief Stewart Phillip who points out that this is a call for decolonization presented in the time-honoured language of social movements.

2. Four Arrows goes so far as to say that Indigenization is necessary “for human survival” and ought therefore to be seen as everyone’s responsibility (2019:4).

REFERENCES AND FURTHER READING:

Arnett, Chris. 1999. *The Terror of the Coast: Land Alienation and Colonial War on Vancouver Island and the Gulf Islands, 1849-1863.*

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Four Arrows. 2019. “The Indigenization Controversy For Whom and By Whom?” *Critical Education* 10(18): 1-13.

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Smith, Tiffany. 2016. “Make Space for Indigeneity: Decolonizing Education.” *SELU Research Review Journal* 1(2):49-59.

Tuck, Eve and K. Wayne Yang. 2012. “Decolonization is not a metaphor.” *Decolonization: Indigeneity, Education & Society* 1(1):1-40.

These three simple adjustments, if made by administration, might help to address the concerns about the process being a form of evaluation, a circumvention of QTT and/or departmental practice, and a disruption of workload allocation. As well, these simple adjustments might untangle the professional development tool (created by faculty) from the newly created administrative process. Such adjustments might allow the professional development opportunity to be simply that—voluntary professional development. fm

THE COLLEGE AND INSTITUTE ACT IN 10 EASY STEPS



KIM TRAINOR

1. Most Canadian colleges, many created in the 60s, **do not have the bicameral system of universities**, where a Board of Governors handles the business-side of the university and the Senate governs academic programs and integrity.
2. However, in 1996 BC passed the **College and Institute Act**, which implemented a similar, although not identical, bicameral form of governance for colleges.
3. Therefore, we have a Board of Governors (business end) and an **Education Council** (all things academic).
4. The Education Council, according to the act, has 20 voting members; **at least 10 of these must be faculty members elected by faculty: This means those who are at the heart of the college’s academic programmes have the most votes.**
5. The act **does not specify term limits**: “(1) Faculty members or support staff elected under section 15, other than those elected under section 15 (3), serve a 2 year term and may be elected to further terms under that section.” (3.11.1).
6. The **DCFA had to threaten legal action** to stop the College Registrar from attempting to limit faculty from holding more than 2 consecutive terms on EdCo. We **need** faculty to be able to sit on EdCo for multiple terms in order to become familiar with the complexities of the council, just as administrators sit on the council for many years.
7. The College and Institute Act places college instructors **at the heart of participating in the academic programming and intellectual integrity of the college**—a rare move that we as faculty must safeguard.
8. Of 105 community colleges surveyed in North America, “only BC actually had the legal framework for shared governance in its colleges and institutions” (Hogan and Trotter).
9. There has been a **wide-spread attempt to erode the role of Senates and Education Councils and replace these with managerial models of governance**. CAUT “has claimed in an attempt to increase efficiency, administrators have marginalized the roles of university senates in governance” (Hogan and Trotter).
10. In response to this erosion of Senates and Education Councils, “the CAUT recommended a shift in strategy and **made collective bargaining its primary tool to protect and extend collegial governance models**, as well as support the bicameral shared governance systems (CAUT, 2004)” (my emphasis, Hogan and Trotter).

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