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### Webinar: Exploring a (new) Praxis for Internationalization: Equity, Diversity, Inclusion and Decolonization (EDID)

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# Exploring a (new) Praxis for Internationalization: Equity, Diversity, Inclusion and Decolonization (EDID)

(Music plays)

**SPEAKER:**

Hello everyone and welcome to today's session. Before we get started with the program I have a couple housekeeping items to share with you today. In the stage chat box

Along the right hand side of your screen, you will see a link to access live closed captioning please feel free to engage that if you need it.

If you experience any technical issues please send a message in the chat and one of the organizers will connect with you directly to make sure that your challenges will be addressed.

Speaking of stage chat function please feel free to post your questions to keep with the dialogue going today. I want to start by acknowledging the

land we find ourselves on. We acknowledge the land for sustaining us and providing us with the necessities of life. This territory is covered by the Dish with One Spoon treaty and (Speaks Indigenous language) Treaty with that acknowledgement let us remember that we are all stewards of the land and stewards of one another. We recognize the land on which we gather has been and is the territory of several Indigenous nations the Anishnaabe, the Wendat, the Métis and the Mississaugas of the Credit First Nation. Since time immemorial numerous Indigenous nations and Indigenous people have lived and passed through this territory. Sheridan affirms that it is our collective responsibility to honour the land as we honour and respect those who have gone before us, those who are here and those were yet to come.

We are grateful for the opportunity to be learning, working and thriving on this land. Pair mug hello everyone again my name is Jane Ngobia I am a mother of an international student and a perpetual optimist that significant progress towards a more fair and equitable society will happen in our lifetime.

I am also the Vice President of inclusive communities here at Sheridan and I am honoured to serve as a moderator today. Let me describe the webinar again in very few words.

The pandemic has brought into focus multiple levels of those inequities some of which have been known but others were previously unknown or overlooked. This has made us collectively question a lot of our assumptions regarding equity, diversity, inclusion and decolonization.

Particularly in our campuses within all of the international students and study. This is to shed light on the role that international education has driven local and global action to address injustices. One question we may ask is can international education develop citizens with critical global and local perspectives, intercultural competencies and a strong sense of social and global and local responsibility? We know that (indiscernible) are sought after by employers for success in the global work environment. Desperately needed for social cohesion, global peace and future of humanity.

This webinar came at a timely period as it coincides with the race relations report released in Canada last week. We are going to post that link if you have not read it in the chat and comments for you to access.

I am not here to speak about that report but this report reminded us the reality of racism in Canada and a significant proportion of the population report experiences of discrimination because of their race or ethnic background occasionally if not more often.

Some have also reported that they have witnessed other people encounter similar treatment.

Racial discrimination takes place in public spaces, workplace, stores, at schools, colleges and universities. Aromatic this by far more widely experienced by Canadians who are Indigenous or Black although it is by no means uncommon among those with racialized identities. Broad public awareness and recognition of racism has expanded over the past two years. Especially as it is affecting people who are Black and Indigenous but also the Chinese community due to the anti-

Asian sentiment arising from the COVID-19 pandemic.

Despite recognition of the problem Canadians are more likely than not to believe that race relations are generally good in terms of how people from different groups get along and the equality of opportunity for people with different racial backgrounds. A majority, myself included remain optimistic that progress towards equality will help and happen in their lifetime. Although such optimism has diminished somehow over the past two years especially among racialized Canadians.

Connecting our focus today is built on three points. One of them is Equity, Diversity, Inclusion and Decolonization (EDID). As Sheridan's strategic plan is based on fostering a culture of inclusion as Sheridan. It commits to creating spaces and resources for reconciling our relationship with Indigenous histories, cultures and nations. And and internationalized Sheridan is based on global citizenship, social justice, a commitment to Indigenous and local communities and focus on those who have been (indiscernible) in Canada. Now, allow me to introduce our presenters who are joining us from Manitoba,

Saskatchewan, British Columbia and right here in great Ontario. I will introduce them in the order in which they will present.

I will start with the associate professor of education at the University of Manitoba Professor Merli Tamtik. Her presentation today will focus on the critical analysis of the historical and current context of internationalization in relation to Equity, Diversity, Inclusion and Decolonization (EDID). She is associate Professor of administration in the faculty of education in Manitoba. Her research interests are in multiple level governance, internationalization of higher education and higher education policy. In the year 2020, she was awarded Canadian Bureau of (indiscernible) award along with (Unknown name) and (Unknown name) for their core education book.

After there will be Professor Kumari Beck who is an associate Professor faculty of education and the focus today will be on unpacking the relationship of internationalization and decolonization. She is associate Professor Bo director of the Centre for research on international education and co-academic coordinator of equity

studies, in the faculty of education at Simon Fraser University.

her research focuses on University...

Our third presenter is Ken Chatoor. Ken is a senior researcher HEQCO Ontario. He will focus on institutionalizing university design of learning, new DL strengthening the connection between equity diversity and inclusion and decolonization to support all students. As work on research projects relate to universal design for learning, access programs in Ontario and work integrated learning. He also has led projects for students with disabilities, first-generation students apprenticeships and hold a Master of science from McGill University where he conducted research to develop new therapies for brain cancer. Her mac he previously participated in research on quality of life for individuals with complex needs in biomedical engineering. He received his undergraduate degree from the University of Toronto focusing on geography and biology.

Final presenter today will be Thevi Pather who is associate Vice President international at



Saskatchewan Polytechnic. He will focus his remarks today on the way for creating a more sustainable and inclusive and equitable campus in post-pandemic world. He will share with the strategies and tools to use. He is the AVP international (indiscernible) and global engagement through thought leader with 25 years of experience in public postsecondary sector. His work in the field of global engagement includes University of British Columbia,... His professional research Institute two includes deconstructing colonial legacies, increasing globalization... A B.Sc. from California, up postgraduate diploma from Simon Fraser University. His doctoral research looks at study abroad and the development of cosmopolitan ideals. As you can see, we have gathered a truly global team with local knowledge to challenge us to explore the practice of two the praxis of internationalization in the world of Equity, Diversity, Inclusion and Decolonization (EDID). Allow me to invite Merli Tamtik to take on the next few minutes sharing with us her thoughts. Welcome.

**MERLI TAMTIK:**

Good afternoon everyone, thank you so much for joining us today it is such a great pleasure to be

part of this esteemed panel today. And happy International education week.

I want to share my position in this panel, I myself was an international student who came in 2007 from Estonia for my graduate degree. I secured a faculty position after graduation. I am quite familiar through my own lived experience and research projects. I would like to also acknowledge that my scholarship and research at the University of Manitoba is carried out on Treaty 1 Territory in Winnipeg. This is the original lands of Anishnaabe and the Dene (Athapaskan) people and the homeland of the Métis nation. We respect the treaties that were made on these territories and acknowledge the harms and mistakes of the past and we dedicate ourselves to move forward in partnership with Indigenous communities in the spirit of reconciliation and collaboration.

So the focus of today's panel is on Equity, Diversity, Inclusion and Decolonization (EDID).

I would like to start off by giving you a bit of a context on... And share some perspective and how they connect. So first I want to say that the

issues of EDI are not a new conversation in postsecondary education context but what I think is new is the focus and the pace of recent initiatives that universities and colleges in Canada are engaging in.

They are kind of creating a new momentum around the topic. This has occurred in the five main categories of institutional engagement. The first category we are seeing strongly emerging is the political commitment that universities have assigning to EDI agendas. That means that universities and colleges developing statements, institutional strategies, creating a new senior admin level position that are dedicated to equity and inclusion such as Vice Presidents, Vice Provost whose mandate is to enhance equity and inclusion on campus. Obviously with this position and activities, associated resources and funding has been given to these projects. The second group of activities would be anything associated with student recruitment. This is an area that is directly focused on internationalization because we are seeing a very focused activity when it comes to recruiting international students. The third category would be what institutions engage in. There have been new access programs put in

place to enhance opportunities for students from various cultural groups to gain access to higher education in Canada. We are seeing new scholarships emerging, scholarships that international students can also apply to and we are talking here about the procedures scholarship or banding scholarships. We also see new degree programs both at the undergraduate and graduate levels emerge for example Masters programs in international education or various Indigenous teacher education programs if you're thinking beyond international education.

In terms of research and scholarship, institutions are now required by the federal government to report back on the prestigious Canada research chair... Reporting back on how many CRC's are being given to people that represent racialized groups for example. We are seeing that these EDI focus goes really beyond the university and college level but now the federal government is very strongly involved in pushing this agenda as well. We see new research funding being available to projects that focus on anti-racism for example or projects that have focus on Indigenous knowledge. That is a new initiative. Finally, the fifth group is anything that has to do

with institutional climates. Meaning how does it feel to be on campus? What are some of the artifacts we are seeing daily on our campus that's tell us particular story about our history.

Celebrating success of LGBTQ people, Black, Indigenous and other racialized groups. These are the five categories that have created this recent momentum around EDI initiatives.

I would argue that what else is new is the explicit focus and recognition on decolonization that we haven't seen before. We have decades of scholarship and research that addresses the issues of systemic exclusion, racism and (indiscernible). Starting from 2015, we are seeing institutions starting to actively engage with the ideas developing anti-racism strategies for example my own university, is an example here where we are also seeing the universities starting to publicly admit and recognize that they are still operating as colonial institutions. I think this is definitely something we have not seen before. In my opinion, this has emerged, I want to recognize the critical research and scholarship that has been carried out by our Indigenous scholars. (Unknown name), (Unknown name), Eve talk and also people, Black scholars, Malinda Smith,

Rosalind Hampton, and Lopez and some of these names. Really, what are we going to do about the situation that as educational institutions we are still deeply grounded in the colonial values. The argument here is that brought forward by these critical scholars and their scholarship is that inclusion is not good enough anymore. It is only a soft approach that focuses on making a space for cultural groups but we actually need to address the system and the structures, institutional structures that have created inequities for many of us.

Policies around diversity and inclusion in Canada and in higher education in particular have not originated as educational policies but they are grounded in the Canadian legal framework and constitutional values. To name a few, legal documents here, obviously the Canadian Constitution and the charter of rights and freedoms from 1982 that talks about granting equality of race ethnicity and colour. Other documents also like the employment equity act, the Canadian human rights act, multiculturalism act and at the global scale, United Nation's declaration of the rights of Indigenous peoples from those like 2007 those legal documents really.



Within this legal framework I see three different phases that have developed over the years. The conversation really started, focused conversation started around 1980s with the ethical approach to equity and diversity. The idea here was to follow the citizenship equality protection as a key perspective and linking it back to the Canadian Constitution. Equity as an ethical principle, doing the right thing. Obviously this perspective was a problem from the base that it is something that the dominant cultural group can choose to do and engage with but it is not a requirement or responsibility.

In the 1990s what we are seeing is a more active rights-based approach emerge within higher education context in Canada. Again, directly grounded in the legal rights-based framework. The discussion in higher education context really started off and evolved around employment equity. The fact that our student demographic is changing but our professors and instructors have remained a highly homogeneous group. People of colour represent only around 12% of all professors across Canadian universities and colleges. The situation hasn't changed dramatically as we have learned from the recent

documents one of which is Malinda Smith diversity Report from 2019 who talks about the chronic underrepresentation of Indigenous people across all leadership levels in Canadian universities and colleges. She provides a lot of empirical data here but one that stood out to me is that only 1% of senior administrators currently working in Canadian universities and colleges identified as Indigenous women. So there is definitely a lot more to do there.

So from late 1990s onward to 2000 with the new liberal ideologies we are seeing the market driven approach to diversity emerge. We are seeing the wild, wild West mentality where internationalization took really the centre stage and universities started to actively and aggressively recruit international students. It was framed as enhancing campus diversity but really the driving values here are those centre ring around individual competitiveness, knowledge-based economy, economic growth, performance indicators and institutional rankings that have shaped these activities.

These have shaped policies where countries that were receivers of aid becoming the solution of



filling the void of highly skilled workers and contributing to institutional budgets. So how does it relate to international education and internationalization? In my view, the conversation of internationalization and EDID run as two parallel rivers only slightly touching at times. We don't really see international students as a unique, separate group, talked about or included in institutional plans as an equity seeking group. It might be because of these market-driven neoliberal approaches but in my view international students as a group, it is placed in a very difficult position. This is because there are these two parallel arguments that are evolving and happening within our universities and colleges. One is the conversation around the financial contributions that international students make through their tuition fees. We know that these contributions are quite significant and in some cases are 20 to 30% of operational budgets come from international students. Then the question becomes, if you pay more should you get more? Should the paying international student be prioritized when it comes to providing support and services and resources? In this line of thought, international students are seen as clients. They are paying and they should expect to get more

resources in return. From an institutional perspective we need to serve the public and taxpayers and if we favour international students, this may drain the resources from other student groups like Indigenous (audio issues)

Then the students that may come from privilege families. So that line of thought doesn't support the EDI agenda. On the other hand, we also know that many international students face major challenges integrating into Canadian institutional life and culture. They are often deficit based perspectives applied to the students. Instructors are not valuing their cultural knowledge they bring. They are invisible or discriminated against based on race, ethnicity, religion or language. This situation is further complicated by the fact that we cannot talk about international students as one homogeneous group that all share the same or have the same needs. The needs are different and they may share the needs regarding supports for the visa, visa status, work restrictions and so forth but when we are thinking about international students are coming from UK or US, their needs are very different from those students who are coming from Nigeria or China for example. So international students as a group, they don't fit

nicely and perfectly well as a group to these EDID storylines. As many are also short-term only coming for a semester or a term and they are dealing with this cultural adaptations. There is a lack of voice or representatives in the debates. So to sum up, my point here, I want to emphasize that the issue of international students and EDID perspective in my view is quite complex and multilayered and institutions are currently grappling with the dilemma which may lead to this disconnect between policy and practice that many people talk about when they address internationalization. So, I am intrigued and interested in hearing the thoughts of my colleagues and also audience members on this very important yet complex topic. Thank you for now.

JANE NGOBIA:

Thank you very much you raised some very interesting and intriguing questions. One of them is should international students be identified as an equity deserving group? Very interesting. You raised the issue that the issues we are dealing with in injustice and unfairness are not new. Maybe what is new and what has received more new focus are the tactics and strategies that

institutions are addressing. Including in the scholarship area and research. I am hoping to hear more from the audience down the road and just to remind everyone that at the end of the presentation there will be about 30 minutes of questions and answers so feel free to put your comments down there. Next is Kumari Beck welcome.

**KUMARI BECK:**

Thank you very much Jane and my thanks also to the end of the nation to participate in your international week. I really appreciate your intention, your wanting to get into sub stance of issues during this week.

I want to first of all acknowledge that I am coming to you from the land, the stolen land of the Kwantlen people where I am able to live work and play as a settler, practitioner scholar and as well as in my teaching and program development in the equity studies in education program.

My ability to also work comes from the privilege of being able to work on the lands of the (Speaks Indigenous language) People for which I have the privilege of being able to carry out my work.

But I will speak about today is this idea of being able to unpack the connections between international education and decolonization. I will first make the argument about international engagement being a legacy of the imperial project that has gone on in the previous centuries and then talk a little bit about internationalization and decolonization and what we need to do. If we want to rise above this notion of internationalization as an imperial project.

We cannot address it without understanding colonization. It is not a unitary state, it was experienced differently by different peoples and when you consider that at one time, 85% of the world people were ruled by 9% of the world people, it is not difficult to see how these ideologies have seeped in how we educate people. On that note I would like to recognize the coloniality at home here. We cannot talk about international partnerships or any international engagement without first understanding the colonial and oppressive relations between Indigenous peoples and us settlers. We are complicit in these ongoing acts of colonization and oppression and in particular in the arena of

education. Colonization experience by Indigenous people here on turtle Island and it has a very different tone. I just want to say that I am not going to address that enormous topic except to identify the connections to that.

We need to recognize and understand the colonial roots of the University system and with the cartoon I presented in the previous slide, the whole idea of educating the natives, the massive arose from a need to civilize. As someone educated in the British colonies, religious missions were instrumental in introducing and European-style education. Something that those of us colonial subjects grew up with. As John (Unknown name) of the public knowledge project said (Reads). This is what I am arguing is that the legacy of our international education that we practice today is the legacy of that.

So the idea that the new global order that we have is not separate from what was established many centuries ago. As was mentioned it allows for the economic, cultural and to varying degrees political penetration of countries by others. That structures of power established by the colonizing process remain although hidden in what is now



currently pervasively cultural relations, these unequal relations and the hierarchy of geopolitical relations still carries through and as was referred to in how we recruit international students and the very idea of how... Why international engagement began in the first place is through this desire for a better education, the superior education and so on and internalized oppression of how colonized peoples really don't have much to offer or have much to rely on in terms of education.

The Maori scholar articulated the terms imperial and colonial noting that colonialism is an aspect of imperialism. She characterized these four forms. (Reads)

I guess what I would like to argue for is that internationalization is a form of an imperial project which is a legacy of historical context. In terms of economic expansion, as was well articulated, we have now a very neoliberal orientation to international education the beginnings of which in Canada rested in international development assistance. Some of it resulted in what we called academic imperialism. It was also called humane internationalism. This actually reinforced the already colonial hierarchical North South

relations. Then we went into this aid to trade phase where we shifted away from the service orientation to this market model starting from the 1990s. So we actually resulted with this pushed by globalization, this neoliberal practice of international education which actually has deepened inequities in terms of who has access to education, brain drain from other countries where we always want the best and the brightest, and increase dependency on Western education.

Touching on two policies of the strategy, again the language is very competitive "seize existing opportunities" capitalize on advantages and the committee that was given the task of coming up... The mandate was to come up with a strategy to maximize economic opportunities for Canada. So five years later we had the second strategy which again builds on the competitive nature of international education. And again promoting the idea that somehow we are a peaceful, welcoming and diverse community. Again bringing in the idea that we have an agenda in terms of identifying international students as potential ideal immigrants. This is work that has been established strongly. Now we have international education as an economic strategy. In terms of



the subjugation of others, I'm talking now about the Eurocentric systems that have become the tool of subjugation that suppress diverse knowledges and ways of being because of this ways of promoting Western, northern systems of education. This idea also that we have, that internationalization is somehow innocent. "Good for everyone" and is above critique. We have the rhetoric of global citizenship and this bringing in of so-called international and intercultural knowledge which makes internationalization unassailable. If we were really interested in promoting... We are already very diverse and we have the task of repairing and recognizing with Indigenous peoples. We have plenty of work there to do without actually inviting the world to our shores. Another aspect of subjugation of others is that of nationbuilding. This idea of the concept of the multiculturalism as being identified as we are the good nation. So (Unknown name) and (Unknown name) have identified that when power relations are not acknowledged in the production of racial identities and the nation, minorities are to readily blame for the effects of racism. In contrast the rhetoric of multiculturalism in it is enacted as the symbol of the "good" nation. They argue that the celebration of cultural difference and the narrative

of the nation as racialist, benevolent and innocent has implications for the reproduction of racial privilege.

(Unknown name) has written about how the nation was actually created. The idea of race, gender and class sees how racism and sexism were deployed to subordinate particular groups of people in the colonization of Canada. And Banerjee has written how it becomes an everyday life and normal way of seeing. And (Unknown name) will talk extensively about this but I will continue to say that when we promote Canada as multiculturalism it is promoted as a way of "there is no racism here". In my research you can see some of the comments made by international students about this notion about feeling "international" feeling different all the time. The argument here is that institutions then become engaged in image management. So as she says "diversity becomes about changing perceptions of whiteness rather than changing the whiteness of organization". I don't mean the diversity and multiplicity and shades of diversity we actually have on our campus but about the structure and the administration of our organizations being very white. Along with the colonial power and cultural

diversity we have this creation of cultural diversity but there is a containment of cultural difference as dominant cultures accommodate others only within their own norms and frames. We invite the world to our shores so we create international students as the bearers of culture. Yet we have all of these rules and practices where we contained their cultural difference particularly here in this example of language. And students as a comment bringing up quotes from some of my research, "I am the only foreigner" it's all I can do. The idea that I recognize myself as worthless. I want to spend a couple of minutes now what I am calling the impossibilities of decolonization. Meaning the coexistence of both the harms and the possibilities that are inherent in that.

We need to recognize that coloniality is not unitary and about the intersectionality about all these ideas and to understand the complexity of those connections.

I want to focus here on the Canadian teens of education Accord. It was released at the same time as the first federal policy but it has really not been utilized in my view often enough by institutions as a baseline. So it promotes social

justice and equity, reciprocity, global sustainability and if you notice it is not about intercultural competence which is another which I would like to trouble a little bit, but again they talk about intercultural awareness, ethical engagement, understanding and respect. They also speak of equity of access especially as an aspect of equity.

It identifies risks and the problems of exploitative practices, systemic exclusion, disruption and as I have identified Neo colonization. They also identified benefits. The potential for enhancing educational experiences for all students. Increased intercultural understanding and dialogue and deeper understanding of the local global connection. Again for the benefits, partnerships based on the importance of reciprocity, social accountability and sustainability. Potential for integrating learning throughout curricula and the understanding of improved pedagogy and this is for me the most important aspect of the potential for system change. To expand our frames of reference and possibilities for rethinking relationships, economic and social practice. Our preferred futures that are identified are that we don't want to promote and identify something better, guidelines for good decision-

making and implication. So what does it mean for our practice? It means that we have to first start with identifying the threats and not to absolve internationalization about being about critique. To identify the harms a simplistic view or celebratory view of intercultural relations and the denial of racism. So the identifying of possibilities: identifying inequities, reciprocity about decentring our own interests and moving from an transactional to a relationship way of being and equitable partnerships and respect for diverse ways of being and knowing. And thank you.

JANE NGOBIA:

Wow. Thank you very much Professor for that. It was a very wholesome analysis of unpacking the relationship between internationalization and decolonization. I think there is a whole lot there we can work on. I hear you call us to examine the (indiscernible) of global citizenship and the romanticized language that many times we use that conceals or flowers the real challenges that lie within the system. I finally hear you talk about systemic change. Something that Merli Tamtik talked about as well. I am going now in the interest of time to invite and thank you very much,

to invite Ken Chatoor to talk about the UDL.  
Universal design of learning.

**KEN CHATOOR:**

I am Ken Chatoor and I will talk to you about institutionalizing universal design for learning. Specifically strengthening the connection between Equity, Diversity, Inclusion and Decolonization (EDID) and UDL. So I want to start out by acknowledging that I'm joining today from Toronto which is the traditional territory of many nations including the Mississaugas of the Credit First Nation, the Chippewa and the Haudenosaunee and Wendat people. The office is also located on this territory and we are grateful to do our work in this community.

As part of our work we are embedding Indigenous ways of knowing and all research should be considering this. We are more critical of our own work in how we can use our platform towards truth and reconciliation. I will talk a little about the agenda of what I will discuss today. I will tell you about who we are and why we are working on this and the connection between EDID and UDL and I will tell you why this matters and share the



questions we are left with. We are in the middle of doing the work.

So who is HEQCO we are the Higher Education Quality Council of Ontario (HEQCO) the government loves long acronyms. We are an arm's-length independent agency of the Ontario government. We bring evidence-based research to the improvement of the postsecondary education system in Ontario. To do the work we do research in various capacities trying to facilitate productive and research oriented discussions among stakeholders. We are on three pillars of research: quality of learning, post secondary institutions and access to post secondary education.

So what is universal design for learning? It is at a very high level of framework that aims to improve teaching and learning for everyone. It is grounded in evidence about how people learn best. It can reduce learning barriers and address learning differences by providing multiple means of engagement, representation and action and expression. There is ample research establishing universal design for learning as a best practice. We made this one of our top recommendations

recently. As a follow-up to the report we put out a blog post where we profiled George Brown's progress towards you DL and we said if you're interested in developing a community of practice with us and many people did reach out. As a result, that was the impetus for us doing work on universal design for learning. We took this opportunity to build relationships and try to facilitate productive, research and action oriented discussion. I'm sharing an excellent resource for you to look at if you're interested. Why are we working on UDL? We want to contribute evidence to support the institutionalization of UDL. I will talk about the importance of that term, we want to facilitate forward-looking, action oriented discussions among the people we are speaking with and our goal is to initiate an Ontario wide UDL community of practice which will be sustained by our sector partners. We think it will be more robust if it is led by the people who are actually in it. Part of this, we have brought together not only experts but experts on Indigenous curriculum development, internationalization curriculum development and EDID specialists including Jane who is our amazing facilitator today.



So, before I get into too much detail, I want to share with you our high-level project research questions and how we ended up to the title you start the beginning of the presentation. What I mean by this is how do we get uptake at an instructor and staff level? Specifically how do we get by and amongst the various people within institutions need to be part of this to make it happen. A big part of our research is to try to identify the needs of various individuals involved within an institution to make institution wide uptake a possibility. Or a reality I should say.

So, before I go any further, I think it is important to speak to what EDID means in our specific context while also keeping in mind HEQCO's unique position and specifically the ministry of colleges and universities. The high-level research question we had was how is UDL connected to other teaching practices and considerations including Indigenous pedagogy social justice, equity, diversity, inclusion and decolonization. Before I talk about white important, with access to full secondary education for us it is about creating access to postsecondary institutions for underrepresented students by creating an environment for students that care for student

academic capabilities but also their overall well-being. In the context of EDID can it can be used as a principal in the creation of learning tools etc. and keeping Indigenous pedagogy which emphasizes an open mind to learning. The other way it relates is measuring performance in higher education. I will try to share a little bit about the perspective of government that I see. In the context of government they often use metrics as a tool to decide on things like funding and providing support fair or not. Connecting these can be advocated as something towards reaching the goal of improving retention rates, by providing flexibility and diversity in learning methods. We know this is a stated goal of the ministry. To provide an example on a human level, we know that familiarity and rapport develop between students and instructors is important in the improvement of UDL teaching strategies. In applying this to Equity, Diversity, Inclusion and Decolonization (EDID) can have instructors become more aware to students lived experience, to work together to create a curriculum and tools that support student learning. This works best if programs and curricula are developed by sintering students in the design of the learning.

In the context of international students who have faced so many challenges over the past two years in particular, proactively sintering design around their needs is more important than ever. For example, some of the experts we spoke to who focus on international students talked about the importance of building and systems that can address the needs of our increasingly linguistically diverse students.

To the next slide I want to talk more about the connection between UDL and EDID which is through conversations we are having with various stakeholders has become clear that it is an incredibly complex connection that we need to more fully explore. So the first thing, the connection we see is an opportunity to optimize learning for students by reflecting cultural relevance. In our context we can think of EDID's connection as a commitment to not only recognizing the importance of an education system that centres accessibility with attention to underrepresented students but one that is actually cognizant of students lived experiences and how they learn. The second thing is practising reconciliation in an actionable way. In the Canadian context, this is especially important.

One example is practising being open to acknowledging what we don't know and being OK with sometimes making mistakes will keeping in mind Indigenous pedagogy's it purses the need to translate these into action. We need to move past tokenism which has been alluded to here and some of the talks. Having continuous and open and honest conversations with Indigenous experts and elders about bellowing knowledge has to be part of the process. It should not only be done when universities and colleges need something or a reaction to a national event or something that happened on campus. It needs to be permanent and proactive and not temporary and reactive. This is also true of anti-racist work in practising EDID and we think it is especially important for institutions looking to make efforts to practice decolonization and to support all students. In the last one is about bridging social and scientific methods of learning. I think the last talk is a really wonderful explanation of this. In terms of the origins of our systems of learning. Bridging social and scientific methods of learning to challenge, what this means to us or why it is especially important is that when considering the colonial context of academia and systems of education which are not based on Indigenous or other

systems of learning, teaching or evaluation. We need to acknowledge this if we are serious about challenging colonization and it's not just about those of us here who understand this it is about the administration and other parts of institutions to understand that these constructs are the very foundations of the pedagogy so we still hold today to be a gold standard. What does it mean in a practical way? It means looking at assessment tools and practices, and EDID and UDL connection opens questions about how we can improve the existing tools that reinforce binaries in student learning. On a critical lens, we need to consider the foundation of the context. For example who is at the table when establishing the principles of UDL and what is the theoretical basis. Is it based on the same Eurocentric construct that EDID is actively working to deconstruct? Moving passive systems of learning, we have to consider this if we hope to bridge meaningful connection between EDID and UDL.

So I know I've talked a lot about what we are trying to do and how we are going about doing it but why is any of this important? There are real implications of this connection. By exploring the connections there is an implication that education

instituted learning is not static and it highlights the need to incorporate student sociocultural identities in curriculum. In the context of international students it could include supporting the linguistic needs but acknowledging the reality of being a newcomer. In our consultation some have stated that they found that UDL to be a useful tool to ensure accessibility for students regardless of their background and removed barriers to learning in the general context. So why does it matter? From our provincial to institutional level represents all students that have invested in their education. The goal is not to say whether it is good or bad, it has been done. Creating change in institutions is very hard and on a lot of other issues I have worked on over the years, the biggest challenge is getting by and from the other parts of institutions that are not versed on these topics as well as we are. That was a huge challenge that all of us have to work on. So part of what our work is is to demystify it so we can help address the challenges and pushback that we often receive when we are trying to make transformative change in institution. It is important that students have a variety of content to access their education. This goes back to the UDL principle, having multiple means of engagement.



Finally, why should anyone care? I think we all know why we should but thinking more broadly and how we pitch this to the rest of institution, having institutions incorporate both of these things not only will reinforce the idea that curriculums can change, but it also incorporates the student experience and creates an environment for students to thrive and not just survive. This has implications for everything from students lived experience to even government oriented metrics. I will end by sharing some outstanding questions because I want to be transparent. We are in the middle of this work right now and we are developing so many amazing questions through during this work. I want to share some of that with those of you watching right now.

Our first question that we are left with after one of our first events "how can we move past token is thick effort to decolonize and practice decolonization with in postsecondary institutions". Another question "what does an ideal relationship between EDID and UDL look like? And is a relationship possible especially considering some of the talks we heard earlier today. I think many folks were talking to are grappling with this right now.

So what are the gaps that are left? We think this is directly connected to the previous question. How can both initiatives work together in a way that doesn't place increased burden on BIPOC educators staff and student groups? This is one of the biggest challenges in institutionalizing major change within postsecondary. The last question is to identify what resources do institutions actually need to do this work? What are the challenges they are experiencing in getting these resources? We are in a very unique position to use our positioning to help translate what we are hearing from institutions to government and hopefully be able to initiate some change in the long-term. So, I will end it there and happy to take questions afterwards and if anyone saw anything or would like to reach out please feel free.

JANE NGOBIA:

Thank you, thank you so much and at the beginning when I said I was very hopeful that we will see some change in our lifetime, it is because of committees like the one I with at Higher Education Quality Council of Ontario (HEQCO) and how we begin to see how we can change our structures and like was said before, it is not just



standalone binary initiatives it will take some systemic change. Thank you so much for your session that you shared with us about very current work. Our final presenter is Thevi Pather who is from Saskatchewan Polytechnic. Welcome.

THEVI PATHER:

It is nice to take the baton for the final hundred metres. Hopefully I'll be able to get some of my key points. I would like to start by acknowledging that I'm coming from the territories of treaty four and treaty six and the ancestral lands of the Cree, Soto, Dene(Athapaskan), Dakota and Lakota and net coda peoples and the traditional homeland of the Métis.

Thank you for having me as a panelist today.... I remember Canada as the leading voice at the new and advocating sanctions against the apartheid regime. And was successful at keeping the apartheid regime out of the Commonwealth. One would assume that Canada would be past the discussions we are having today. That said, I take the approach that inclusive internationalization aims to address many challenges as a global society and a significant

one being racism. In order for us to be more connected as a cooperative as humans it requires us to be vocal and diligent. Postsecondary institutions play a pivotal role in the task. I would suggest that most people who work in postsecondary education generally believe for good reason, based on where they are in the institution, believe that our institutions are free of racism. We assume that our policies on harassment and discrimination, diversity and inclusion and respectful workplace for example is sufficient to protect against racist acts and behaviours but the reality is otherwise. It exists and manifests within the system. If you want to go a board chair at a well-known university was fired from his job for anti-somatic comments and an Indigenous Professor resigned because of racial hostility faced and another professor was sanctioned for sending a racist email to students regarding plagiarism. If you have been following the news over the years you would see that this is a list that can go back to Fairways. However, I am particularly concerned about international students as we ease out of the pandemic. In international and national crisis can have a remarkable impact on nationstates as they see themselves in relationship with the rest of the

world. Socioeconomic bridges are sometimes broken and new political alliances formed. Importantly international work like the work we do can become undone. This pandemic will be no different. Many will recall that after 9/11 international students came under the spotlight. Students from certain countries and Muslim background faced rigorous scrutiny and since then students from some of those countries continue to face extra scrutiny. Most of them seem to be of the Muslim faith or countries in the Middle East became targets of hate and physical attacks and communities across the country. The SARS pandemic also brought to the surface racism that is embedded in sectors of Canadian society and this time single out people of Chinese ancestry. Non-Chinese students of Asian ancestry found themselves being harassed on campus and was widely reported across the country at that time. The COVID-19 pandemic is a little different. Yes the racism against certain marginalized groups resurfaced against Indigenous people, people of Chinese ancestry and people of South Asian ancestry that I am aware of in some communities but what is different this time is the impact of social media. When compared to 2001 and 2003, it was in developmental stages so the

number of racist incidents were largely underreported and less and provide. When compared to 2021 see that social media is given as in person views and accused of being responsible for spreading COVID-19 and most importantly amplified racist messages were amplified that led to further stigmatization and marginalization of certain groups. During the lockdown and remote learning many students did not have the opportunity to directly engage with people who work culturally or ethnically different and without meaningful in person engagement with those who are different than you can allow for certain viewpoints to be entrenched.

What does it mean for international students returning to Canada? International students sit on the periphery. They cannot vote, subject to stringent guidelines while in the country they are often stressed about the future here or back home, their traditional support systems are lacking and there is some fear as they might be seen as potential COVID-19 transmitters.

Because of that many countries have decided that they are not to return for their studies. For example Australia, China, Japan are some that come to mind. International students returning to

campus this winter will return with additional burdens. It was there before the pandemic and the potential for being there when they return is very real. So a few things that we know, most international student don't report racism. If they come from ethnically homogenous countries who have experienced prejudice and stigmatization but not racism. When confronted with racist behaviour acts against them, they are often perplexed and by the time they have understood the seriousness of the event, they have moved on and don't report. Many can't or don't know how to name it, many will have a sense that the language or behaviour use against them is unfair, inappropriate and a stereotype of find it difficult to name it. There will be a sense of denial because acknowledging it can be humiliating. Third if they do feel they have experienced racism, they don't know how to deal with that. So what do they do when they wish to report an act of racism? Do they go to? Some institutions will have students file a report with campus security and some go to the student (indiscernible) group and involve a faculty member and maybe go through a process with the dean or program head. Is there an equity office? My point being, the roadmap to address this is not always easy. So what can we do to

support international students to help them be better advocates and witnesses to acts of racism?

These policies do not necessarily clearly articulate all aspects of racism that students will experience. Given the vague language used it leaves the victim in doubt. Oftentimes institutions respond only when there is an incident. I've been asked that, what is the problem when raising the issue? Clearly we need to have a very clear policy in terms of what we mean if we are saying that we want to address the issue of racism.

I also suggested we create policies and procedures that are meaningful for the student and not language to protect the institution from liability. I make this all the time and I have to run it by legal. The institution has a responsibility to protect itself but sometimes it goes to far in terms of having it not be meaningful for the people it is intended to protect. Most institutions have had to go through this process with the sexual violence mandates and in fact it came from provincial government so the call for explicit definitions and using that as a template if we don't already have a policy on antiracism you can move in that direction. I believe there is a need for better



training for faculty and staff. I know we do a series of workshops on inclusive classrooms but my experience has been and is not enough because oftentimes it is seen as something that is tangential and not pivotal to the learning experience in the classroom. I say faculty play a pivotal role and should be equipped to address it and perhaps consider having faculty and staff have training, mandatory training as a condition of employment. I think we should also find ways to better educate and prepare domestic students about what their experience could be like in a Canadian postsecondary classroom. I often asked this question because if we have students who do their entire k- 12 in areas that are largely multicultural and thrust them into postsecondary, should it not be expected that many stereotypes and prejudice and other forms of bigotry that went unchecked might be brought to the front. Our school systems are set up in ways that favour segregation because schools in higher socioeconomic backgrounds are seen to have better education outcomes and results in people's good intention for the children but bad for neighbourhoods competing for spaces in the schools so we end up with the school systems of have and have-nots. Students sometimes come



from a segregated background into a somewhat desegregated background but not necessarily in terms of the way students engage. It is also important to call out racism and promote anti-racist initiative through your communications department perhaps but more importantly there needs to be strong messaging from your senior leadership. We recently had a campaign here at Sask Polytech called "you belong here" which was about students returning to campus and what to do if they face racist comment poor Mike. I think it is important to provide data in the institution and the local community and I know US institutions do this when reporting crime and we don't have it as a standard practice among postsecondary institutions and I think it's time we had the discussion. Finally I think it is important to empower students to self advocate. I think there is an opportunity for us to use the orientation programs that we have, social media to give students the power to respond to racism and advocate for themselves and not to leave it to university administrators to be the voice. I think student advocacy is more powerful than the voice we have. Recognizing my time is up I would like to stop there and hopefully we can have some questions on the topic later on. Thank you.

JANE NGOBIA:

Thank you, thank you very much. For the session on the practical ways we can enter the post pandemic world with international students. To remind everyone we have a few minutes for questions that you may have. Please post them and we will reach as many as we can. I have one to give right now, we will post a link to this so you can access it after this event.

I have one question that is already here and I will go straight to it. It is about supporting international students that it is a shared responsibility. I know almost all of the presenters touched on this. I remember Professor Beck talked about this as a pathway to (indiscernible). The question here is whose responsibility is it to ensure an integrated approach to international student experience and that includes the institutions, the post secondary institutions, the government if it is a pathway to citizenship and the local communities that the students find themselves in. How can we cultivate an integrated approach to supporting international students bearing in mind those things? I don't know who wants to go first? Yes go ahead.

## THEVI PATHER:

That has always been a question for me because I recognize that international students don't spend all their time at the institution and much of their time is spent in the community. Some challenges are experienced in the community. I think it is important from a practitioner perspective to engage with organizations like local market serving organizations, I met with the group just a couple a few weeks ago. About students returning. Who is providing for them when they say? The government is recognizing this need, if they want them to stay what can they do to support them? In terms of work supports and there is always an immigration support there. Within the institution, I over the 20+ years I have moved from the notion that there is one office to support them that there should be inclusion. They should no longer be seen as a special group that needs special services. Everybody should be supporting them. And that is what I would advocate moving forward. I think we have passed the point where we said they need a special service and we should be moving towards having greater inclusion in terms of all services supporting all students and international students being one of the groups.

KEN CHATOOR:

I can jump in a little bit. I think that I agree with the idea that it shouldn't be an individual responsibility in a particular department but embedded within the culture of institutions from top to bottom.

A few colleagues and I decided a few months ago that we would look into what is the feasibility of providing support for mental health for BIPOC students, international students and... We could only find one example in most of the institutions we looked at that had a culturally relevant service to support mental health. That's what we found so imagine how challenging it is for students. The example we used is University of Toronto, Mississauga. They may not be the best places to provide support to students I think institutions need to develop relationships with people who can provide those, that expertise for students and having that embedded within how they deliver and provide support and knowledge to students. That is a specific example of how we should build a larger cultural awareness in all the services we are building in and work with communities to deliver the services when the institutions are not the right place to do that.

KUMARI BECK:

There is another question that is related, the question is what practical initiative to the panelists suggest for bringing students up to pace with the contextual implications of acquiring the label of international student. I believe there was a good point mentioned about international students not being aware of being subjected to this. I think it is very much in relation to the question you posed. I want to second your point about this being a very community-based approach. I think the problem with this label is that we dehumanize international students all through whether it is at the government level, institutional level and community level because they are all treated as this label of "international student". I think the more... Starting with the institution the more we promote stories of who comes to our universities whether it is from rural parts of the country or Indigenous students or people coming from other places that we humanize the stories of who are our students, I think that would get a large part I am hoping it would break down the silos of who fits into which box. We are dealing with the same

thing about Indigenous students being siloed and the perception much like international students that these are students who have special services. It also lead to entrenching them within their labels. One way we can break down the labels that we attach to students and bring up narratives and relating to the pedagogy approaches that can also refer to is that this is not just about employing strategies in our curriculum and our pedagogy does because we have certain students in our classrooms, this ought to be the standard for good teaching right? Given the composition of who is in our class and I will stop there.

**MERLI TAMTIK:**

I do agree with the approach that international students should be included and integrated into the institutional culture and the norms that are supporting that strengths-based approach when it comes to international students I do also feel at the same time, if we are integrating them we miss the opportunity to support them and their needs, their unique means that this group of students may have if we don't... We use all of the

institutions which have the internationalization strategies, and while I do agree with the point that they should be all integrated, the policy document in place adds legitimacy and political power and resources that should be going towards that particular group of students just to help them with their start when they come with their particular needs. So I feel that it is more complex than including them and this is the norm and the part of teaching pedagogy but we are not there yet so I feel that we still have a need to have that dedicated focus from the senior administrator at the university level otherwise, they are being pushed aside and not noticed as a unique group with needs.

JANE NGOBIA:

Thank you and I'm very mindful of time. I am hearing that there is a desire or maybe the desire that comes as a non-binary approach and structural approaches to having it be shared responsibility but while that is there it is not attained yet. The panelists seem to agree that that's what we are working towards but we need to take the steps to get us there. But I want to really thank you, the panelists for walking us through this complex discussion that we have had



today and I also want to thank the participants who have engaged with questions and comments some of which we have answered today and again, I want to reiterate that we will be posting this on the Sheridan channel and will share that for access after this session. I also want to thank the organizers who have put this event together. Thank you very much for challenging us to think about the new ways that we move forward for the future. It is more fair and equitable and just. Much appreciated. That is all the time that we have for today, bye-bye.