

Trades Summit Series: Strengthening Teaching and Learning for the Future
BCcampus: November 25, 2022, Day 2
Dream Big: The West Coast Culinary Program at CMTN
Presenters: Kelly Swain and Darlene Godfrey
Host: Tim Carson

KELLY SWAIN:

Awesome. Thank you, everybody. My name is Kelly Swain. I'm the Associate Dean of Trades and First Nations Fine Arts at Coast Mountain College. Super happy to be here and thanks, Tim for inviting me. I didn't get the fancy intro. I must not have done a good bio. I'm just kidding, I'm just teasing you. So I'm going to be here in person, but I have my faculty member and colleague, Chef Darlene is online. And really this program is her dream, her vision. And I was just lucky enough to be able to support her in it. We also have Tracy Woodburn, hiding in the background. She is our phenomenal associate dean of our Centre of Learning, Transformation or COLT as we call it. And she's going to be working in the background. We're going to switch gears a little bit. I know we've been talking a lot about technology in the classroom. And we at Coast Mountain College have really tried to focus on taking people out of the classroom and back into land. Or as Sally would say, learner-centred low-tech. We have taken students on field schools in programs like university credit, business, and now trades for the first time. This program, sorry, this presentation we're going to have, we're going to use Padlet and we're going to have some Menti[meter]s, or at least one Menti, activity. But those will come up on the screen with a QR code so you'll be able to access it pretty easily. And then at the end we're going to do a breakout session where you're going to be able to work on your own dream and see what works. See what you can achieve. Tracy, do you want to move to the next slide?

So I just wanted to go over what the West Coast Culinary diploma is. We were feeling a lot of pressure at Coast Mountain College to start attracting international students to trades. I don't know if it's the same in Alberta and other provinces, but B.C. is really looking at a push for that. So Darlene had this phenomenal idea for a diploma program for a few years now. I think she said 12 years. And this push actually gave us an opportunity to explore it. We developed a program. She developed a program that is a two-year culinary diploma. It includes Professional Cook Level One and Level Two as the ITA lays it out. And it also includes field school. We worked with our supporting departments: our registrar's office; our centre of learning transformation; facilities; we have work-integrated learning included in it; and finance. Always finance. To be able to put something together that hits the ITA learning outcomes, and then also give students that real feeling of connection to land and culture. Coast Mountain College is in northwest B.C. We serve six nations, the Haida, Haisla, Tsimshian, Gitksan and Wet'suwet'en. And we also have our northern neighbours, which are the Tàłtàn. And we're really focusing on Indigenization, which I'm sure other institutions have heard that. A lot of trades are wondering, how can we do that? What does that look like for things like heavy mechanical or welding or even electrical. Where does it sit? So it can be sometimes easy to see that culinary or something like hairstylists might lend well to it. But what does that look like for other trades? So we're going to go through, we're going to talk about this phenomenal program. You're going

to hear from Darlene, who has the passion. She recently took a group of students to Haida Gwaii on a seafood and shellfish harvesting school, which is what we have here at the photo. And she's going to share that passion with you. So we really wanted to be clear that the ITA has an Indigenous content, level one and level two. So they have in B.C., the ITA has designed a program that includes traditional content and traditional Knowledge Keepers. They don't include them. They recommend you include them. We haven't run it with this program. It is something that we are looking at doing. But what we found is that those multiple-choice tests at the end of these programs, which is a certificate of qualification for this one, don't actually include any of that Indigenous knowledge. They are very prescribed. And we wanted to make sure that the students still within that system were able to successfully complete those exams. And we wanted to connect them to culture and land. Lots of our colleagues across the province have two-year diplomas that really focus on business and hospitality services. We went into a little bit of a different direction. It still meets all of the requirements for international students, but it's authentic to who we are as an institution. So I think I'm going to pass it over to Darlene, who is going to tell us about her passion, her vision, and why the West Coast Culinary diploma. We can't hear you, Tracy and Darlene.

[VIDEO STARTS]

ELIZABETH:

My name is Elizabeth Denis. I'm currently a professional cook. My favourite experience in Haida Gwaii was travelling there. I've never been on a ferry, so it was new to me. He caught crab, so I did that for the first time. I've never seen a totem pole raising so it was different for me seeing them up around the pole. I got closer with a lot of the students too. I went to school with.

[VIDEO ENDS]

DARLENE GODFREY:

Hello everyone. Thank you for letting us as a college institution. join you and to present some of my passion for this part of the world and for part of my career. As Kelly said, this has been a very long project. As we move through different cycles here at the college. We would get moving and then if it would get dropped and picked up again. With the College being part of workplace experience and place-based learning that's really given us a mandate to move ahead with the program like this. Before I move any further, I'd like to acknowledge that I am coming to you today from the land of the Tsimshian People who are custodians of this part of the land, as Kelly said, we serve, the College itself serves six different nations, which have similarities in their culture, but there's also differences.

With the embracing of experience for place-based learning, we've been able to justify taking the classroom to the land. And I did work in Haida Gwaii for a year so I've developed a lot of connections to the local cultures that are there and different people and to Knowledge Keepers. And it was with some planning and some connections that we're able to have activities that brought the students there. That enabled them to tour processing plants that are modern methods. But we also participate in activities that were more culturally acknowledged. We had a local tour guide with the crabbing. We had a young fellow who took us out onto the beach. And the students actually, it was demonstrated how to pick up the crabs with the nets.

We've measured them, we kept them in totes, and we took them back to where we were staying and the students got to cook them. I think one out of the seven students had actually cooked a crab. One student had actually cleaned a crab, so it was just a very immersive experience. And then they got to eat the crab. So it was pretty cool. It was a lot of fun. And I was like den mother, which was a great opportunity to bring back my childrearing days, so to speak.

We also participated in a totem pole raising, which was the actual raising of a pole, the blessing of the pole, the blessing of where the pole was situated in the ground. And the students actually got to participate in pulling on the rope. They got to put rocks into the hole before it was fully covered up. And then we were able to participate in two days of feasting afterwards. If nobody has had an opportunity to go to Haida Gwaii and participate in any of their cultural events, I highly recommend it. It should be on your bucket list. Very, very powerful experiences. And all my students except for one were from local First Nations territories. And every single one of them pulled out cultural aspects that were very, very close to their hearts in terms of differences, but also in terms of similarities. At the end of this, we have to hold, not really hold them accountable, but we need to figure out our assessment strategy for this. And I've done several of the webinars on the Pulling Together series through BCcampus. And after a lot of thought, a lot of bouncing ideas around with different colleagues and whatnot, I was able to come up with a strategy that would demonstrate decolonization in the classroom. This was to have the students journal, which is pretty standard as they go through their process of learning. And then present me with a final project. I gave no parameters other than they had to demonstrate their transition as they took this program, as their learning took place. They could give me an essay, a standard essay. They could give me PowerPoints. That could be presentations. They could do a podcast. They could do a piece of artwork, anything that they felt would demonstrate their transition. So I would like to say that as a culinary arts instructor, the academic part of teaching in a cooking program can be challenging. And what I found was that every student was so engaged in this project that I actually had every assignment in by the due date. To me that is just an amazing. That was to me taking away my big aha moment. Throughout this whole experience, it was very rewarding for myself and I have students who are now in the level twos, such as Elizabeth, who have indicated to me that they would come back and they would actually participate in this program again. It's so rewarding.

We were very, very jam-packed with a lot of activities. So the whole program itself, not just the Haida Gwaii. Haida Gwaii was just a small part of a six-week program. We spent two weeks in the classroom preparing to go to the land. And we spent four weeks out of the classroom on the land, travelling to different areas within northwest B.C. Mostly day trips. And then we did the six-day field school in Haida Gwaii. So to me it was a great, great leap outside of our normal boundaries of teaching this program. But I found to be extremely rewarding and I do feel that the students were very engaged at all times. So yeah, thank you very much.

KELLY:

Thanks, Darlene. So you might notice that Darlene and I are both non-Indigenous by how we look, but also by our cultural background. And this program, while it does have a strong

Indigenous component, the Indigenous content is not taught by non-Indigenous instructors. Darlene has engaged with communities and Knowledge Keepers in each of the areas that we're going to be running our programming in, and so our field school components. There's an oolichan field school. There's foraging. There's seafood harvest. There is a wild game and fowl, although we haven't scheduled it yet. And then there is just simply an advanced baking because that's so important for culinary. But those fields schools connect the students to that local culture. So even though seafood, shellfish happened on Haida Gwaii this year, it doesn't need to happen always on Haida Gwaii. It could be working with the Tsimshian Nation instead of the Haida Nation around what their traditions are. The oolichan field school will happen in Nisga'a Territory. The foraging and harvesting will likely happen with the Tsimshian Nation in our region. But the way that Darlene has developed the program actually gives the nations input into it without having to be on a committee working with us day in, day out on how we achieve learning outcomes. So that was a really important part, part of this.

At Coast Mountain College we have a First Nations Council that, we have representatives from all of the nations, all of the communities, not nations, the communities that we serve, the Indigenous communities. And Darlene presented this to them and they were like, hey, well what about our nation? If you're going to go to the Nisga'a Territory, and we're like, absolutely. If you can bring forward partners, we want to run these field schools. So really a student could come back and take some of these electives more than once. And they could have a completely different experience. But still that connection to land, people, community, and culinary and the trade. It's important to note that Indigenous cuisine is really taking off in the world. So there's that employability skills that go along with it. A lot of the, we've got large camps in our area that they want five star. They call it five star cuisine for the people that are staying there. A lot of the people that are saying there are Indigenous, Indigenous workers that want to know that cuisine. They want to showcase where they're from. So we're hoping that it also has employability outcomes as well as the cultural context. And quite frankly, just encouraging our students to be better people and stewards of the land. We want them to be able to see where the food comes from and the cultural significance of it. So that impacts the way that they prep, the way they, making sure that they, when they move into their careers that are accessing local products instead of things that are trucked in from miles and miles away. So that's the intent. Darlene and I both, I was raised in Terrace. Darlene, I don't know if she was born and raised, but she's lived there for many, many years. We have a connection to the community that we lived in. That we live in and the area that we serve, and we really wanted to create a program that spoke to that. So that is the West Coast Culinary Program.

Why? How does that translate to other trades? How does that translate to electrical? Indigenization is one of those topics that we hear all the time. How can you indigenize this, decolonize? What is Indigenous content? And I am not an expert. We are wading through it. We're trying to sort out what that means. But the reality is, is that our students work on traditional territory. They live in play in areas that have been claimed and have been protected by Indigenous people for time in memoriam. They, in our area, we have a lot of joint ventures with Indigenous communities, not us but businesses. They have Impact Benefit Agreements. They have partnerships with big industry. And industry wants people that can come out, that

can work with Indigenous communities because that's their mandate. They need to do that. That's the law. They have Indigenous rights. We have Truth and reconciliation UNDRIP, all of those things impact how our students are going to be employed. And we want to create programming that not only makes them be better people, they connect to their community, all of those pieces. And it also helps them when they go into employment. And so I know it's sometimes hard to see how culinary maybe connects with heavy-duty mechanics, for example. But when you're a heavy-duty mechanic and you're maybe working for a forestry company, you are working on traditional territory. There's land stewards, environmental monitors from the Nation. How people interact, how they connect is really important and how they see the land. We had a welding student. He was a dual credit, Grade 12 welding student. Typical non-Indigenous kid from Terrace that liked dirt biking, never thought about culture beyond what he saw in his family. And he did the Welding Foundations Program. He left. He got an apprenticeship with a fabrication shop, and his first project was to create brackets for a totem pole raising that was happening in Nisga'a Territory. And he was able to go up to the community up to Gitwinksihlkw, install the brackets. And they participated in the totem pole raising. And so I reached out to him afterwards because his his mom also happens to work at the college. I reached out to him afterwards. I said, Hey, what could we have done to prepare you for that opportunity? And he's like, you know, even just a field trip to communities so I knew what was out there. Like I knew how to interact, That would have been helpful. So those are the types of things that we want to see built into programming. We want to prepare students for the future, which is our topic. We want to be able to see how they can build and grow and incorporate that Indigenous knowledge and Indigenization of themselves into the work as they move forward. So that's my spiel.

We have a Menti that we're going to get you to do. Tracy is going to share it, but I'm going to give you a little bit of a definition first. So you heard Darlene talk about experiential place-based education. Experiential education is probably something that you've heard, you're familiar with. It does go very hand in hand with Indigenization. But actually what goes even more in hand is the place-based component. So I'm just going to give you a quick definition that we use at Coast Mountain College. Experiential learning means engaging with learners. I've got to turn it sideways, sorry, cutting off my definition. There we go. Experiential learning means engaging with learners in direct experience and focused reflection to increase knowledge develop skills, clarify values, develop people's capacity to contribute to their communities. Place-based learning connects classroom to learning from, about, in, and for the local environment, cultures, history, economy, and politics. So when you think about that, that place-based piece of it, you can also think about the history, the environment, but also the economy and politics when you're thinking about it from a, from a trade perspective. So we have a fancy QR code because Tracy Woodburn in our call centre is amazing. And then we're going to do breakout sessions and you can tease out maybe how you can overcome some of those barriers to experiential place-based learning.

So we're going to try to stay to our 9:50. Might go a little bit over, but we blame Chad Flinn entirely for that.

TRACEY WOODBURN:

So Kelly, I'm going to break in here from outer space, which actually from a very rainy Northwest Coast. Thank you. What's it called? Environmental stream we're having or something right now.

KELLY:

Atmospheric river perhaps?

TRACEY:

Thank you. That's the word. It's not an environmental stream. While the geologists are, geographers are out there going, Why are you always saying that? So the biggest barrier to implementing a spiritual place-based learning, yeah, exactly what's stopping us. And the reason why we're having a quick look at this right now is because after we've figured out what's going to stop us, we're going to move over to looking at a Padlet. In that Padlet you're going to have some breakout rooms where you can go in and talk about what your big dream is. And then how we can get past some of these barriers of being able to do, to go and work, and work with our students on the land. So I'm going to mute now Kelly. And we'll see experience, time, money, travel capacity. If anyone else wants to add a little bit about some of our barriers are, we'll finish here and then move over to a Padlet in just a second. I'll leave it back to you, Kelly. Sure, time and money is getting bigger and bigger and bigger. And just to speak to the money piece of it. So obviously the professional cook level one and level two is still ITA funded tuition as any of our other normal programs. Our field schools are more in a cost-recovery model, so the students do have a tuition and there are field trip fees. But luckily, this past year we've been able to work with our Centre of Learning Transformation and our work integrated learning. And they were able to find some federal funding that subsidized those so that we could give the students more fulsome experience. But that is also something that, yes, a trip to Haida Gwaii costs a lot more money than if we were doing experiential learning right in our community. But both have the same amount of value. They might not have the same amount of wow factor when you're thinking about marketing perhaps. But they actually, we live in a very rich, rich cultural and environmental area that within 15 minutes from your front door, you can be somewhere that looks like those photos on Haida Gwaii. Maybe not crab, but lots of other things we can do. So we're going to take Tracy's going to put the people that are online into breakout rooms here in a minute. And then maybe we will take the back half of the room from, I'm pretty sure it's Adrian. Look at me go. Adrian, across that can be one group. And then we'll have a second group here in the front. There is a Padlet and I don't know. I had never used Padlet before this. Again, this is a Tracy Woodburn guru scenario. And so you can actually, if you have a laptop or somebody in your group has a laptop or a phone that they want to work off of. You can go in and edit it while you're having conversations. You can look at, put in everybody's suggestions, and then you'll have access to the Padlet afterwards. So you can go back in and continue to work on your big dream or how you're going to achieve those, overcome those barriers.

TRACY:

So Kelly, I'm just going to do a quick screen share before it. So whoever has it gone over through the QR code, I'll just do a quick screen share so that people can have a quick tour of what the Padlet is and maybe we can introduce a little bit about what to talk about there. So I'm going to stop sharing this one. And then we're going to share the Padlet one, which is right there. There we go, perfection. So you will have this resource afterwards. You'll see that we started with one column down here, which is our welcome to Coast Mountain College. So if you'd like to watch the quick student video again at your leisure, it's here, the mentimeter here is at your leisure. And we've added a few students photos. So I'll quickly highlight here. Look, they actually got to eat the crabs. Yay. It would have been super disappointing. Darlene's laughing in the background. Yes, you can harvest them all and none of them are for you. And some photos of more of the trip on Haida Gwaii. So this is something just for you to peruse at your leisure when you go through. So we are going to break into groups of about four or five. We don't have a lot of time, so we'll probably talk about five minutes. Again. Kelly was talking about if you have a dream for your programs. So how can you overcome any barriers? Consider your Indigenization, consider your assessment design. Chef Darlene did some incredibly innovative assessments that we haven't really done before with our cooks. Imagine just saying, all you need to do is demonstrate your learning to me. And it doesn't have to be a PowerPoint presentation, What? No PowerPoints how disappointing! And the institutional and community support. So we've done a little example of what we want to do. And we were hoping if you're comfortable in Padlet, you can go in, you edit it, and you go in and you can just add what your dream would be and, you know, some sort of, I don't know. I always use welding is my example because I don't know anything about it. So I'm going to stop now. And I'm going to ask the wonderful people at BCcampus to put us into, those of us are online into groups of three, four whatever works best. And then everyone can just work in down there, Kelly, you might have to mute when you're in the conference space. But if we could get started there and if you have any questions, feel free to put them into chat or to ask us right now, that would be great. Okay. Off we go.

[INAUDIBLE]

KELLY:

We're going to pull everybody in person back. Sally's group. Sorry to interrupt, but glad to see there's such rich conversation happening. I heard experiential place-based a few times. I heard truth and reconciliation Indigenization. Amazing. Those are all the types of things that we want to hear people talking about and exploring. And I think the reality is, is that you have to, you have to work with the people that are around you in your institution. And I think it's faculty, which I am not, just to put that out there. Sometimes it is, you have this idea that you think is phenomenal. Or that you want to tease out and you don't know how to get it going. Right? Like that's a, you're, oh, I want to do this, but then it's easy to see those barriers. It's easy to see there isn't time, there isn't money, our R0 office won't allow it. Our safety won't allow it, whatever the scenario is. But I would say as soon as you start getting those ideas and I don't know your institutions, we're lucky enough to be able to work in an institution that really we didn't come up against at all, you can't do this barrier. We came up against the, okay, so how do we maximize FTEs? How do we put this in the system so it works? How do we put this in the

system so we can recruit international students? How do we use language so international students want to take this program? So we have a really supportive team at Coast Mountain College and I hope that you have people around you that are supportive as well of these types of initiatives. But start early, start having those conversations early. I wouldn't recommend having those conversations when you're taking it through your ED CO and senate. Do it well in advance and say, Hey, I've got this idea, I want to make it work. Quite frankly, the West Coast Culinary Diploma Program does not fit the typical trades model, nor does it fit the academic model. It fits neither. Do we still have bumps? All the time. We have challenges with how we're scheduling it. These are seasonal field schools. The oolichan run for a two-week period of time every year, not the same two weeks. We are working with communities to be able to try to predict what those are. Indigenous people know how to predict that. Darlene is working her connections. So I think that that's where I would like to close is just say start early and it doesn't have to be this West Coast Culinary two-year diploma. It can be that field trip to a local community. It could be bringing an Elder in. It can be just starting to have those conversations and also starting to recognize where you yourself are at. You didn't become a welder, electrician, heavy-duty mechanics, horticulturist. I'm trying to look at hairstylists, look at who I know in the room, millwright, overnight. And so you're not going to know how to do Indigenization overnight. You're not going to be able to be like, hey, I'm going to decolonize this overnight. But you're going to start somewhere. You have to start by educating yourself, connecting with people that do know, and just taking those ideas and building and growing on them. We were lucky enough that Darlene had so much experience in the community. She's an avid fisher person. She has worked in a lot of Indigenous communities with Coast Mountain College. So she had those connections. We don't have somebody that is working on staff that's introducing. Oh, there's a traditional Knowledge Keeper in this community that needs to connect with this faculty. We don't have that. We have a lot of really great people that are connected to their communities and through different resources, through their soccer team that they know somebody that knows somebody that knows somebody. They start creating those connections. So I would say leverage your community both on campus and off to get those ideas rolling and generating. That's all I have. Darlene and Tracy, do you have anything you want to add before we close off? Only five minutes after.

DARLENE:

I'm going to just grab the opportunity to highlight what we've been doing here. And it's a great team here to work with. And hopefully you can all surround yourselves with great, teams as well. Thank you. Thanks, Darlene. Thank you.

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