A Refreshed Approach

Framework for Effective Cultural Safety and Humility and Indigenous-Specific Anti-Racism Education and Training

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Territorial Acknowledgements

Health Quality BC, which does its work throughout the province, would like to acknowledge that we are living and working with humility and respect on the traditional territories of the First Nations Peoples of British Columbia. We specifically acknowledge and express our gratitude to the keepers of the lands of the ancestral and unceded territory of the xʷməθkʷəy̓əm (Musqueam), Skwxwú7mesh (Squamish), and səl̓ilwətaʔɬ (Tsleil-Waututh) Nations, where our Vancouver office is located.

Health Quality BC also recognizes Métis People and Métis Chartered Communities, as well as the Inuit and urban Indigenous Peoples living across the province on various traditional territories.

About Health Quality BC

Our purpose is improving health care quality across British Columbia.

Our work is to build a foundation of quality, and our impact means better health care for British Columbians.

We do this by delivering the latest knowledge from home and abroad to champion and support high-quality care for every person in BC. This system-wide impact requires creativity, innovative thinking, and evidence-informed strategies to shift culture, improve clinical practice and accelerate health care partners' improvement efforts.

We are uniquely positioned to build strong partnerships with patients and communities, care providers, health leaders, policymakers, senior executives, academics and others. These connections enable us to nurture networks, recognize the needs of BC's health care system and build capacity where it is needed the most. We provide advice and make recommendations to the health system, including the Minister of Health, on matters related to quality of care across the province.

To learn more about our work and how we help improve the quality of care, visit healthqualitybc.ca.

Acknowledgements

The cover art and icons used in this Framework were designed by Bert Azak. The beaver is one of seven images that were inspired by the Seven Sacred Teachings and were designed in Bert's style of Nisga'a art and culture. The beaver represents teaching and learning, the wisdom to appreciate the gifts that each of us are given, and to find purpose through using those gifts to the benefit of the community.

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Background

Executive Summary

A Refreshed Approach: Framework for Effective Cultural Safety and Humility (CSH) and Indigenous-Specific Anti-Racism (ISAR) Education and Training provides a practical blueprint for CSH and ISAR education and training, with all of its dynamic and non-linear pathways of learning, to have a shared language and understanding that enables greater consistency, benchmarking and measurement. It is also a conceptual framework for how CSH and ISAR education and training can achieve its goals through transformative learning that takes place simultaneously at the individual and organizational levels.

The intended audience of the Framework are the developers and facilitators of CSH and ISAR education and training programs and organizational leadership. For program designers and facilitators, the Framework provides criteria and reflection questions to assess the depth and breadth of CSH and ISAR programs from a wholistic lens with a focus on personal development and growth. For organizational leadership, the Framework provides criteria to review the degree to which CSH and ISAR concepts and practices are embedded into the organization more broadly.

This Framework acknowledges that both individuals and organizations are shaped by each other and by broader social systems, and that individual and organizational growth occurs in dynamic, interconnected ways. Due to this complexity, education and training on *its own* is often the least effective way to disrupt harmful patterns, stereotypes and race-based discrimination. The Framework provides guidance for leadership to align organizational values, policy and management practice with the core tenets of CSH and ISAR education and training towards more proactive, effective and meaningful efforts to improve the health system for Indigenous clients and colleagues.

How the Cultural Safety and Humility and Indigenous-Specific Anti-Racism Education and Training Framework Came to Be

The 2020 *In Plain Sight* (IPS) Report identified that Cultural Safety and Humility (CSH) and Indigenous-Specific Anti-Racism (ISAR) education and training programs are inadequate to address Indigenous-specific racism in health care.[1] It goes on to say that the "current training is operating in isolated and independent pockets without an overall conceptual framework, and with no standardization or overarching theory."[1] While having a diverse array of approaches to CSH and anti-racism trainings can be a benefit, particularly when they are localized and Nation-based, it also limits the ability to share best practices and measure overall impact.

Health care leaders interviewed for the IPS Report expressed their concerns that the current education and training programs in CSH and ISAR were not integrated into regional health authorities and were "not making any changes at the front line."[1] To address these concerns, the IPS Report called for a "refreshed approach" to CSH education:

In Plain Sight Report Recommendation 20

"That a **refreshed approach** to anti-racism, cultural humility and trauma informed training for health workers be developed and implemented, including standardized learning expectations for health workers at all levels, and mandatory, low-barrier components. This approach, co-developed with First Nations governing bodies and representative organizations, MNBC, health authorities and appropriate educational institutions, to absorb existing San'yas Indigenous Cultural Safety training."

In 2021, a Task Team was assembled to oversee the implementation of the IPS Report recommendations. The Task Team endorsed a plan for Health Quality BC (HQBC), in partnership with the Ministry of Health Indigenous Health and Reconciliation (MoH:IHR) team, to host a series of dialogues to establish a list of essential learning outcomes that could be used to standardize CSH learning expectations. A pre-planning group was assembled in December 2022 to review the state of CSH and ISAR education and training and then discuss core elements of a Framework to improve and measure its efficacy. These discussions led to a working group comprised of members from:

- IPS Task Team
- Indigenous Health Board Members
- Regional Health Authority Indigenous Health Teams

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- First Nations Health Authority
- BC Regulatory Colleges
- BC Health Associations
- Ministry of Post-Secondary Education and Future Skills
- Cultural Safety and Humility Educators
- Indigenous Health leads from over 10 Post-Secondary Institutions
- Métis Nation BC
- Other Health Partners and Associations

The working group focused on how to standardize learning outcomes for CSH and ISAR training programs, and discussed how to put forward standards for educational approaches without being overly prescriptive. The working group then also ranked CSH and ISAR learning outcomes in order of their relevance for specific audiences and roles within the health system.

More than 200 people participated in working group dialogues over a one-year period. Participants were provided with the opportunity to provide input into the learning outcome statements and to put forward any other considerations on improving and integrating CSH and ISAR education into practice. The feedback was collated and brought back to participants for validation. One clear priority emerged from the validation process – that CSH and ISAR training programs need to go beyond just 'understanding' colonialism to proactively changing behaviour to improve relationships with Indigenous clients and colleagues. It was also commonly believed that CSH and ISAR training programs need to be fully embedded into an organization's suite of policies, management, performance evaluation and leadership to address systemic and institutionalized racism.

It was through these conversations that the scope of the project expanded from providing common learning outcomes to creating a more thorough conceptual framework for CSH and ISAR education and training. This Cultural Safety and Humility and Indigenous-Specific Anti-Racism Framework outlines, at a high level, three interrelated components:

1. a seven-phase learning pathway through which learners can be expected to progress as they undertake CSH and ISAR trainings;

2. descriptions of the factual, conceptual, emotional and metacognitive (wholistic) elements of CSH and ISAR training programs aligned to each part of the seven-phase learning pathway; and

3. criteria to assess how well education and training programs are integrated into organizational processes, also aligned with the seven-phase learning pathway.

The working group feedback highlighted a concern that standardization of CSH and ISAR education and training can be too prescriptive and constrain localized curriculum and methodology. With that in mind, the Framework was developed to put forward curriculum and program assessment criteria as reflection questions to support localized training programs to meet their own goals and to integrate learnings into practice, without being prescriptive about specific teaching styles or curriculum content. The seven-phase learning pathway is intended to be specific enough to provide standardization and a roadmap to develop and evaluate CSH and ISAR education and training programs, while being broad enough to allow for a wide range of curriculum decisions and educational models.

Why have an *Indigenous-Specific Focus?*

Indigenous-specific anti-racism overlaps with and is distinct from anti-racism education and actions designed for other equity-deserving groups, such as Equity, Diversity and Inclusion (EDI) training. While there are commonalities between them, EDI trainings that do not have a specific First Nations focus can run the risk of being assimilationist. This is because they tend to prioritize strategies designed to give power and resources to excluded and marginalized groups to better *adapt* to Canadian institutions, which runs counter to the decolonial aims of ISAR and can undermine the centrality of honouring and upholding First Nations rights and title. The following table demonstrates some of these differences by contrasting a 'western lens' on the concepts of equity, diversity and inclusion with an 'Indigenous lens' on how they apply to, and are unique, when placed in an Indigenous-specific context.

Observations on the EDI lens on anti-racism and an Indigenous lens on ISAR:

Western Lens →	Non-Indigenous Marginalized or Under-Represented Communities	Indigenous Communities and Indigenous-Specific Contexts	← Indigenous Lens
Equity	Concerned with equitable opportunities and outcomes within Canadian (western) institutions.	Concerned with self-determination as innate rights holders, including ability to (co-)design and deliver programs and services.	**Self Determination**
Diversity	A workforce that is representative of the diverse population of Canada. Concerned with creating a safe environment for diverse perspectives to thrive and to assimilate diverse cultures into Canadian institutions.	To maintain and revitalize distinct cultures and worldviews that have been subjected to colonial erasure. To embed those distinct and diverse cultures into Canadian institutions to counteract the assimilation of Indigenous People into western culture.	**Distinctiveness**
Inclusion	To take measures to 'level the playing field' for underrepresented communities. To develop and maintain an inclusive organizational culture in which diverse voices and perspectives are heard, valued and integrated into the organization's priorities and ways of working.	In addition to a level playing field to include Indigenous People within western institutions, to also create equal *partnerships* at leadership levels to redesign and fundamentally transform institutions and programs through Indigenous ways of knowing and being.	**Relationship / Partnership** **(Nation-to-Nation Relationship)**

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A Metaphor for Transformational CSH and ISAR Training – The Process of Tanning Hides

In conversations with Squamish Nation Elder and HQBC Knowledge Keeper Syexwáliya Ann Whonnock about CSH training and education, we reflected upon a learning model that would represent what non-Indigenous People will need to know and feel when it comes to this work of 'decolonizing' health services and eliminating Indigenous-specific discrimination and racism. During our discussion we asked ourselves:

- "What are the opportunities for learning about one's own culture, and the cultures of others, to actively identify and eliminate Indigenous-specific racism?"

- "How do we reconcile the fact that everyone starts at a unique point in their own learnings with a common starting point for CSH education and training? What is foundational to a condition of *openness* that enables one to expand their learning and personal growth?"

- "Once someone is open to cultural humility, how do we articulate a process of expanding self-awareness to address one's own cognitive biases and deeply held worldviews that perpetuate harmful stereotypes and discriminatory behaviour against Indigenous People?"

We also reflected on how we can contextualize learning from an Indigenous perspective in a way that supports non-Indigenous learners to engage in meaningful change.

What we learned through these reflections is that we are not just providing a list of essential learning outcomes for CSH and ISAR curriculum development. We are also aiming to challenge (and in some ways replace) conventional western ways of learning and operating. To illustrate this shift in thinking we considered metaphors that illustrate the process of transformation and how it is not an acquisition of a new 'thing,' it is a shift into new perspectives, values and purpose. We landed on the metaphor of tanning hides. The skin or hide of an animal is critical to their survival. It can also be critical to the survival of humans, but to do this it must undergo a change. Let us consider the process of traditional hide tanning and some of the concepts we will present in this Framework.

An initial step, before embarking on any work, is the recognition of its necessity – that there is an interest and need to tan the hide. Similarly, the journey of CSH and ISAR training requires commitment and openness. But not everyone is open to a transformative learning process – especially when training is mandatory. The first stage of moving from a closed or guarded position is often the most difficult and causes the most discomfort. Early in the process of tanning a hide it must be stripped or removed of the animal fur. What was comfortable and protective is now stripped away as the learner must be willing to *unlearn* beliefs from a colonial perspective, including any misconceptions of their own culture and history, and the truths of the lands on which they reside. Beyond just correcting misconceptions, the learner must contend with the enduring impacts and their own role in contributing to the process of colonization, be it through active or inactive participation.

The next step is to stretch the hide, even it out, and shape it. Although the hide is not yet ready for its new purpose, the transformation process has begun, and it is becoming more flexible. Here, the learner is expanding their knowledge and becoming more self-reflective and flexible. The following step is the smoking or tanning of the hide. Here, the Elder spoke of the structure that holds the hide. The process is upheld by four posts, which she related to the intellectual, emotional, physical and spiritual aspects of a wholistic perspective. But most importantly, there is a fire at the heart of the structure that creates the smoke that causes the transformation in the hide. All of these elements come together to alter the state of the hide – the openness to change, the intention and effort to bring that change about, the structure and process to facilitate change, and the physical processes of transformation itself.

After tanning, the change is fundamental – it cannot go back to being the skin of an animal, it can only be used for new purposes. From the perspective of a learning journey, the tanning of the hide is a change in perspective that becomes embodied and fundamentally alters one's disposition and behaviour. As the hide is ready to be made into clothes and tools, the learner is prepared to operate in new ways.

Learning and development are often thought of as an individual journey, but whole organizations also learn and develop. Becoming a "learning organization" is a common goal in many organizations. The metaphorical processes of tanning hides and learning apply to both personal and organizational development. Just as there are structures and processes that uphold the transformation of an individual, there are structures and processes that support organizational change. However, it cannot be assumed that providing individual learning opportunities will naturally lead to organizational development without explicit intention and organizational intervention. While learning and development of individuals can have significant changes on how an organization functions, there are also processes and norms of an organization that persist as individuals grow around them. Organizations that do not learn and transform along with the individuals within them can create tensions and stressors, metaphorically impacting the quality of the 'hide.'

This Framework will provide an approach to Indigenous-specific anti-racism training and education in a way that contributes to individual, institutional and system-level transformation, and decolonization.

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Theory of Change Towards Transformational Learning

The metaphor of tanning hides can also be articulated as our theory of change. This Framework was developed through the application of complex and adaptive systems theory to how transformational learning methods can be applied in an institutional context.

There are many ideas and approaches for solving complex problems like systemic racism. These often focus on understanding how people, institutions and society as a whole are all connected. In other words, people help shape institutions and social systems through their actions and relationships. In return, those institutions and systems influence how people think and behave. Institutions also set rules and policies that guide what people can and cannot do. Because of this back-and-forth relationship, it can be thought of as a feedback loop that often maintains ways of working – even if they do not serve our own interests. In the pursuit of eliminating Indigenous-specific racism we often continue to follow institutionalized norms unintentionally even when they are known to replicate colonial values and practices that exclude or attempt to assimilate Indigenous Peoples.

The Health Standards Organization (HSO) Cultural Safety and Humility Standard (The Standard) is a key resource for improving the quality and safety of care for First Nations, Métis and Inuit Peoples and communities. The Standard provides criteria not only for cultural safety and humility trainings, but also to ensure that organizations establish a culture of accountability to advance Indigenous-specific anti-racism. The Standard has established guidelines for how to approach sustainable systemic change through collaboration, co-design and co-governance. The criteria and guidelines for CSH and ISAR education and training in the HSO Standard are important to consider in the application of this Framework.

Cultural safety and humility and Indigenous-specific anti-racism training programs strive to create real change, yet they often function independently of the everyday culture and operations of an organization. Without being reflected in leadership, staff behaviour, workplace policies and hiring practices the core principles and learnings of CSH and ISAR training programs remain *transactional*, rather than *transformational*. Transactional education and training programs are ones in which knowledge-transfer is treated as a one-time event, separate from daily work and relationships, and it is less likely to have a significant or lasting impact. And beyond failing to demonstrate positive impacts, if an organization uses a transactional approach that fails to follow through on its commitments it can lead to unmet expectations, frustration, workplace conflict and burnout.

The dynamic and interconnected relationship that creates a feedback loop between individual learning, institutional conditions and broader structural supports is crucial to successful CSH and ISAR education. At the individual level, it is of particular importance for

CSH education to recognize that each person comes to CSH and ISAR learning with their own histories, knowledge and representational systems.[1] At the same time, organizational cultures (including values, norms and standard operating procedures) tend to create a 'hidden curriculum' of implicit learning that takes place alongside formal training opportunities, which could create a tension between what is being formally taught and what is informally learned on the job. Bringing organizational policies and practices into alignment with CSH and ISAR training is often overlooked, as educational programs are understood as external to, rather than an integral aspect of, the organization's core operations and processes. A valuable resource to support bringing organizational practices into alignment with CSH and ISAR education and training programs is the HSO's Cultural Safety and Humility Standard.

The complex and adaptive systems theory of change acknowledges that organizations exist within larger systems – including laws, cultural norms and power structures – that can either support or limit what organizations are able or willing to do. This Framework includes a section on key system enablers to give a more complete picture of how to create meaningful change through CSH and ISAR education and training. Since the goal of CSH and ISAR programs is both personal growth and changes in behaviour, the Framework also explores how individual learning connects to the broader practices and culture of an organization. This is meant to guide strong leadership and effective change management in the effort to eliminate Indigenous-specific discrimination while proactively supporting Indigenous sovereignty.

> **HSO Criteria 5.2:**
> The organizational leaders regularly provide the workforce with cultural safety and humility education and training that incorporates the views and experiences of First Nations, Métis and Inuit Peoples and communities.

Changing colonial systems and attitudes from within colonial organizations (organizations that have been structured to uphold colonial relations, or the development of which excluded the needs and perspectives of Indigenous Peoples) adds another layer of difficulty to this work. Decolonization means more than just changing how we think – it also means giving space and power back to Indigenous communities in real ways. Addressing power imbalances includes supporting Indigenous leadership, decision-making, and control over programs and services. While only Indigenous Peoples can lead the work of decolonization, non-Indigenous people and institutions still have important responsibilities, starting with recognizing the rights and title of First Nations and removing barriers that prevent those rights from being respected and fulfilled.

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[1] Representation system refers to the socially constructed lens through which one understands and ascribes meaning and value to their experiences, which are unique to everyone while having shared attributes within distinct cultures.

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This Framework is informed by the recommendations in ***Remembering Keegan: a BC First Nations Case Study Reflection***[2] and puts forward that the case study reflection be incorporated as a core learning resource in all health education and training programs.

Keegan Combes of Skwah First Nation was a high school graduate, a Grade 10 pianist and a chess champion enrolled in a trades college at the time of his death. Keegan lived with disabilities and was non-verbal by choice. He passed away on September 26, 2015, from a delayed diagnosis following an accidental poisoning. He was 29 years old. The *Remembering Keegan: a BC First Nations Case Study Reflection* was publicly released and gifted in ceremony on Keegan's birthday, February 21, 2022. This BC First Nations case study reflection is the first of its kind shared by BC First Nations and is an ongoing gift from Keegan to leaders of the BC health system, who are strongly encouraged to take the lead in the system-wide education. Keegan's story is another stark reminder that Indigenous-specific racism and discrimination exist in our health care system, and they can be fatal. Telling Keegan's story is a way to bear witness, document culturally unsafe encounters within the health care system, and to change the system to prevent similar deaths or harm in the future.

Remembering Keegan Case Study Recommendations

Recommendation 1.2: *Incorporate Keegan's story into Cultural Safety and Humility education in BC for the purposes of learning to recognize and understand culturally unsafe experiences in the health system, as well as how individual practitioners and systems can change to become more culturally safe for BC First Nations and Indigenous People in BC.*

Recommendation 1.5: *Make Cultural Safety and Humility education and disability awareness training mandatory, meaningful and experiential for all current and trainee health professionals in BC, recognizing this as a starting point in a lifelong journey.*

The Framework

How to read the CSH & ISAR Education and Training Framework

The Framework is organized into three sections looking at the Individual, Program and Organizational levels:

Individual

At the individual level, the Framework puts forward a wholistic description of a learning pathway that includes four domains of knowledge inclusive of factual, conceptual, emotional and wholistic (metacognitive) content. It also puts forward seven phases of development through which a learner can progress. The specific number of phases is irrelevant to the quality of a CSH and ISAR education and training program but is an important starting point, albeit oversimplified, to discuss what we mean by a "lifelong learning journey" with more specificity. Articulating a learning pathway in this way provides the opportunity to develop benchmarks against which to assess our CSH and ISAR education and training programs. It also provides a common language to talk about where people and programs are along a learning journey. It is particularly useful to open up conversations about readiness to progress through a learning journey, specifically the readiness to engage with in-community learning opportunities and inter-cultural dialogue. It helps us define a logical progression to an education and training program despite the content rarely being a linear and straightforward pathway.

Who is The Individual Learning Section For?

- Learners, to use the seven phases and four domains as personal reflection questions

- Administrators, to align core competencies with learning expectations

- CSH and ISAR program designers, to tailor curriculum content to individual and the organization's goals and needs

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Program

At the program level, this Framework provides high-level statements that can be used as reflection or assessment questions to gauge the breadth and depth of a CSH and ISAR education and training program (either during its development or as a review of an existing program). While these statements can be used to assess a CSH and ISAR education and training program, they are non-prescriptive regarding how to achieve those outcomes. In other words, the assessment statements are a set of criteria, and how those criteria will be measured may be different for specific regional, Nation and Community-based, or organizational contexts.

The program-level criteria can also be used to aid in the development a CSH and ISAR training program. While the criteria do not put forward the specific benchmarks for their courses or modules, they ask the program designer to reflect on what those benchmarks would be and how they are being met across a wholistic spectrum of factual, conceptual, emotional and metacognitive domains. This is particularly important for cultural humility training as a means of guiding a learner through progressive practices of self-awareness, self-reflection, critical self-reflection and positionality (situating themselves within a broader understanding of social position and status).

Who is the Program Level Section For?

- CSH and ISAR program designers, to develop new and assess existing curriculum content and delivery methods

- CSH and ISAR program facilitators and teachers, to reflect on techniques to move learners through the pathway

- Administrators, to reflect on core elements of training specific to staff roles and accountabilities

Organizational

Lastly, at the organizational (or institutional) level, this Framework outlines factors that can support the effectiveness of CSH and ISAR education and training programs. The absence of these organizational factors can often undermine the efficacy of CSH and ISAR education and training and are equally as important as the curriculum design and implementation itself. These criteria are organized along the same seven phases of a learning journey with the suggestion that if an organization is training employees to a particular point on the spectrum, the organization should be following suit by practicing what is being expected of staff and leadership.

Who is the Organizational Section For?

- Leaders, to align organizational values and practices to outcomes of CSH and ISAR trainings

- Executive and Human Resource teams, to align CSH and ISAR trainings to policies and organizational accountabilities

- Managers, to incorporate CSH and ISAR training outcomes with team expectations and performance reviews

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Conceptualizing Progress Through an Individual Cultural Humility Journey

Four Domains and Seven Phases of a Lifelong Learning Pathway

Who This is For

This section is geared towards the designers and facilitators of CSH and ISAR education and training programs, but is relevant for organization leaders, managers, administrators and individual learners as well.

To conceptualize how one progresses through their own unique cultural humility journey, this section puts forward the concept of a wholistic and lifelong learning pathway. This sets the stage for how CSH and ISAR education and training programs can be designed by articulating where we want to guide the learner. What makes this a *wholistic* pathway is the way in which it understands the individual as a dynamic whole that is both a process of becoming and an end-in-itself (not a means to an end). CSH and ISAR program designers and facilitators are encouraged to reflect upon how their programs embody the ethos of, and role model, this wholistic perspective. Specifically, it is beneficial to reflect on how CSH and ISAR trainings are approached through a transformational rather than transactional educational model, and how the program avoids reducing cultural humility and Indigenous-specific anti-racism to any one element of the broader spectrum of learning.

The Concept

Cultural humility is often spoken of as a lifelong learning journey that is unique to each individual learner. It is conceptualized as a non-linear and subjective process of critical self-reflection with the express focus on understanding personal and systemic biases. The purpose of this deep reflection is to develop and maintain respectful relationships with Indigenous Peoples based on self-awareness, emotional regulation and trust. This process begins with humbly acknowledging oneself as a learner – not just about other cultures and worldviews, but about how one's own experiences shape one's own worldview. It is through reflecting on our own perspectives that we become more open to understanding and empathizing with the experiences of others.

The subjective and non-linear nature of practicing and teaching cultural humility is perhaps why there has been a reluctance to describe what a lifelong learning journey looks like in specific terms. In this section, we put forward a seven-phase learning pathway, across four domains of knowledge, as a starting point to discuss what we mean by a lifelong learning
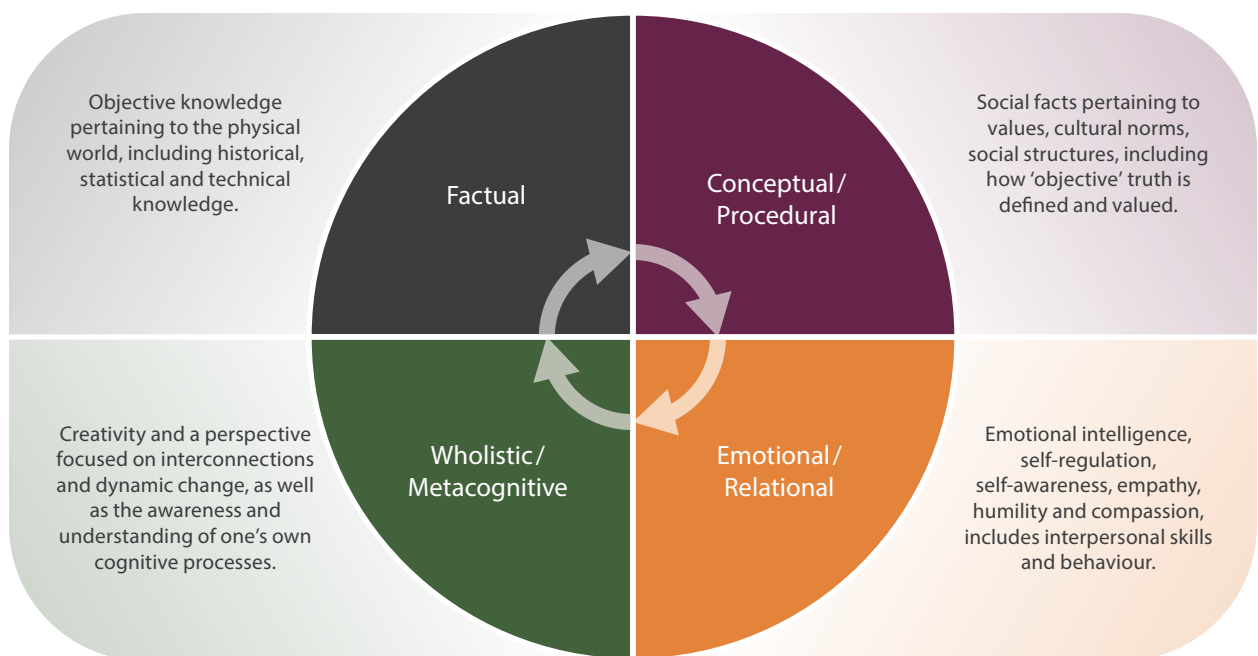
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journey. And although oversimplified, it allows us to use the phases of the learning journey as benchmarks against which to assess our CSH and ISAR education and training programs. It also offers a common language to talk about where people are along a learning journey, and what next steps a training program can take to help them through that pathway.

It is important to begin with a description of learning outcomes prior to talking about what makes a CSH and ISAR training program meaningful and successful. This description of a learning pathway was created to establish a shared model or standard against which we can assess the breadth and depth of CSH and ISAR education and training programs.

Elements of a Wholistic Learning Pathway

There are two elements to the learning pathway: 1) four domains of knowledge, and 2) seven phases of the lifelong learning process.

1. The *domains of knowledge and growth* are adapted from Bloom's Taxonomy of Learning.[3] While Bloom's Taxonomy presents a hierarchy of learning across the cognitive (mental and intellectual), affective (emotional attitudes and values) and psychomotor skills (physical coordination), the CSH and ISAR Framework presents a non-hierarchical wheel of domains. We have excluded psychomotor skills and included a distinction between objective and social facts, added a heightened focus on emotional learning, and a wholistic (metacognitive) perspective that brings together each of the domains. The *emotional* domain is particularly important for CSH education as self-knowledge, reflexivity and empathetic communication are fundamental to cultural humility. The four domains of knowledge provide a way to break down and examine one's strengths and gaps in different domains (i.e., one may have extensive factual knowledge but less conceptual understanding, or less of the emotional openness to integrate factual and conceptual knowledge into their relations in and outside the workplace).

Objective knowledge pertaining to the physical world, including historical, statistical and technical knowledge.

Factual

Conceptual / Procedural

Social facts pertaining to values, cultural norms, social structures, including how 'objective' truth is defined and valued.

Creativity and a perspective focused on interconnections and dynamic change, as well as the awareness and understanding of one's own cognitive processes.

Wholistic / Metacognitive

Emotional / Relational

Emotional intelligence, self-regulation, self-awareness, empathy, humility and compassion, includes interpersonal skills and behaviour.
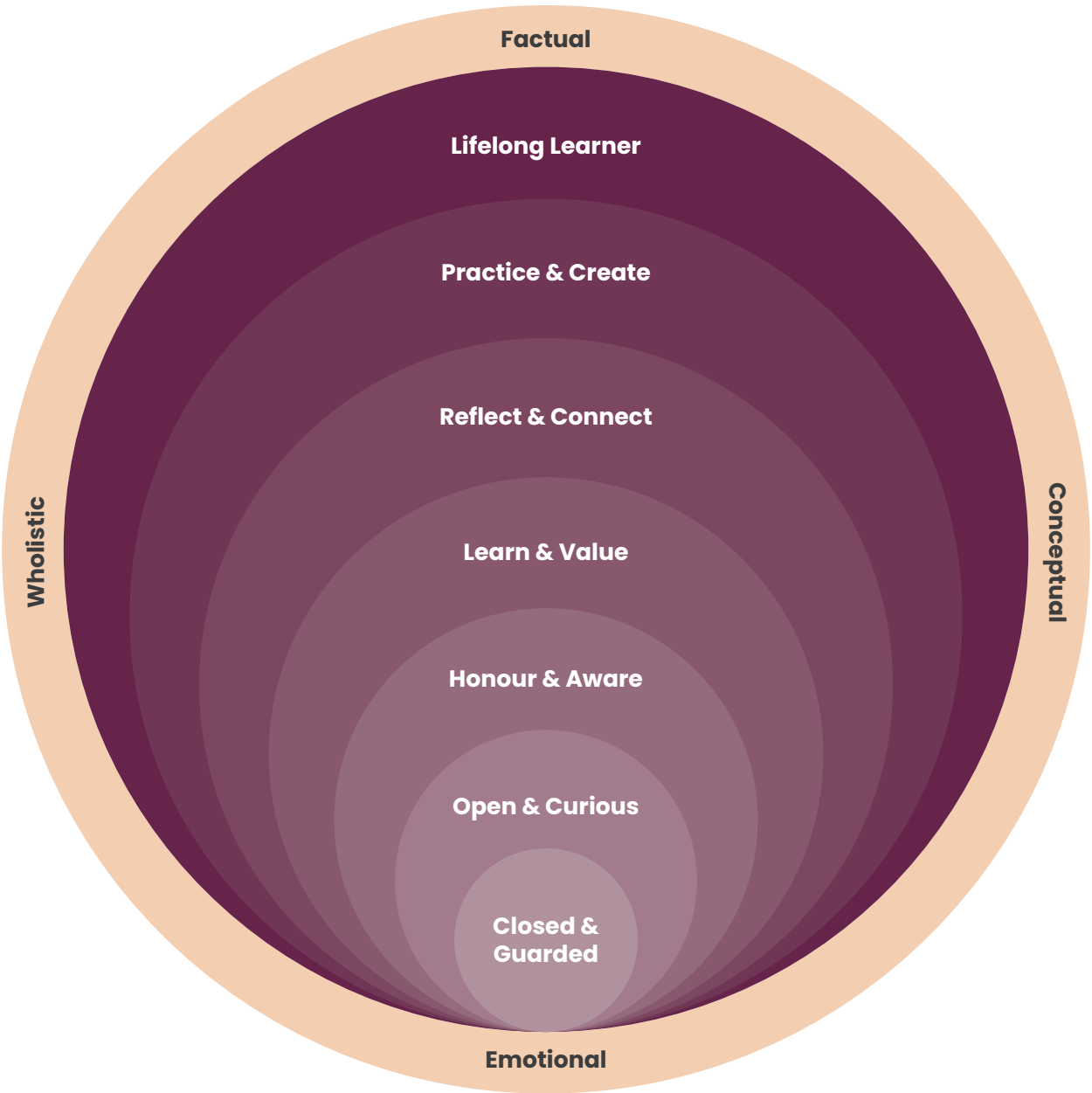
2. The seven phases of the individual process of lifelong learning describe the characteristics of a learner at each 'phase'. We know that learning and development is an ongoing continuum, not discrete phases, yet we have created these phases as a means of categorization to aid in communication, measurement, and as a self-reflection tool. The purpose of these categorical descriptions is to have a general sense of what progressive cultural humility and awareness looks like in a (non-Indigenous) learner. It is also given that the individual learning pathway is rarely a linear and straightforward path, yet training programs necessarily follow a linear progression through a curriculum. For program and curriculum developers, the four domains and seven phases of the learning pathway provide benchmarks to identify which stage a learner is ready to enter, and to reflect on what is required in the program to advance the learner from one point to another.

On the Risks Involved in Measurement and Labelling
If using this learning pathway as an assessment tool for individual learners, the artificial boundaries that are drawn between each phase are intended to aid in self-reflection and awareness, not as measurement criteria for individual growth. Generally speaking, when boundaries are drawn across a continuum it can make it easier to mistakenly assign labels to those who appear to align with one category more than another, and to ignore the inherent complexity in how people exhibit knowledge and dispositions from across the entire spectrum, as well as how people can change at different moments and under different circumstances. It also makes it more difficult to see how similar things are on either side of that boundary.
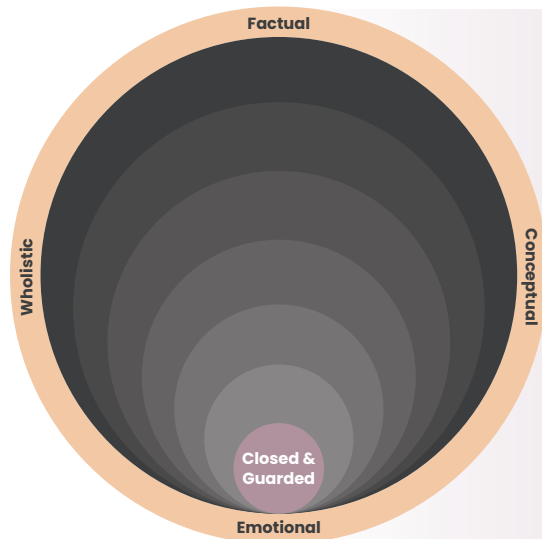
The descriptions of the phases in a learning pathway *can* be used for measurement, with a note of caution. The learning pathway provides the consistency required to measure the quality and effectiveness of CSH and ISAR education and training programs – and this is one of the functions of this Framework. But when applied to the individual level, the learning pathway criteria – while useful to reflect upon for personal growth and development – are not meant to be discrete categories for measuring how 'culturally safe' an individual might be. Fixation on boundaries between phases often takes focus away from the bigger picture of the lifelong learning journey, and the transformative rather than transactional nature of CSH and ISAR education and training. An intention of this Framework is to be able to measure the quality and effectiveness of CSH and ISAR education and training via the growth and development experienced by participants, not to measure the growth and development of participants via the program-level criteria.

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Below is a visual representation of the concept of an individual's lifelong learning journey toward cultural humility. It demonstrates individual growth, which is non-linear, subjective and unique to each person.

Factual

Conceptual

Emotional

Wholistic

- Lifelong Learner
- Practice & Create
- Reflect & Connect
- Learn & Value
- Honour & Aware
- Open & Curious
- Closed & Guarded

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The Individual Learning Pathway – Explained

Cultural humility for individual learners is conceptualized as a non-linear and subjective process of critical self-reflection with the express focus on understanding personal and systemic biases. The following describes what each domain of knowledge might look like through the seven phases of an individual's learning process.
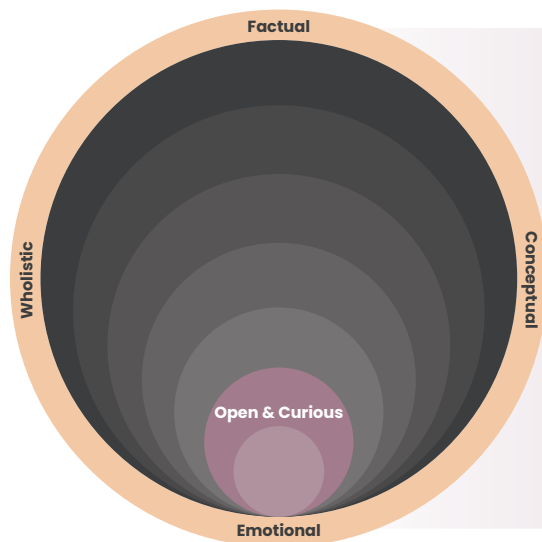

Closed & Guarded

Factual: Harbours harmful Indigenous stereotypes and pushes back against the ideas of equity, anti-racism, white privilege and white supremacy.

Conceptual: Resistant to the notion of Indigenous knowledge and culture. Identifies western cultural knowledge as objective, and the only truth.

Emotional: Likely to be reactionary and defensive, resists the idea of needing to improve themself. Does not self regulate in stressful environments and is reactive or impulsive. Struggles to identify what they are feeling and to communicate it.

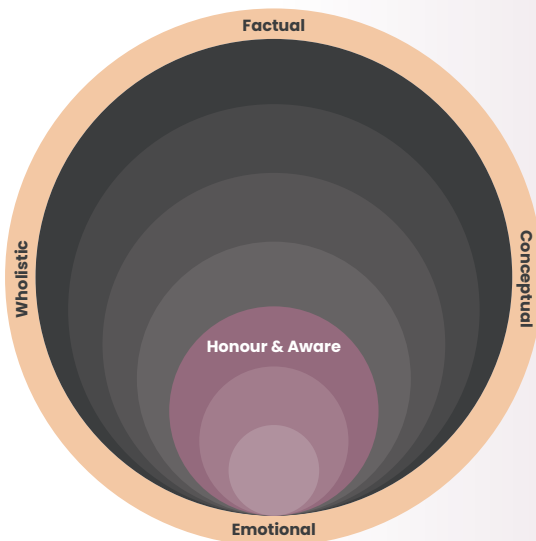**Wholistic:** Does not accept the validity of other cultural worldviews.

Open & Curious

Factual: May still hold dominant western narratives and histories that perpetuate colonialist and paternalistic views but is open and curious to learn.

Conceptual: Open to but may not yet know what it means to accept different conceptions of reality and other cultural narratives. Shows an interest to learn.

Emotional: Internally motivated to grow and develop but may not have the ability to identify and talk about their own emotional states. Lower resilience to stress and ability to handle constructive criticism.

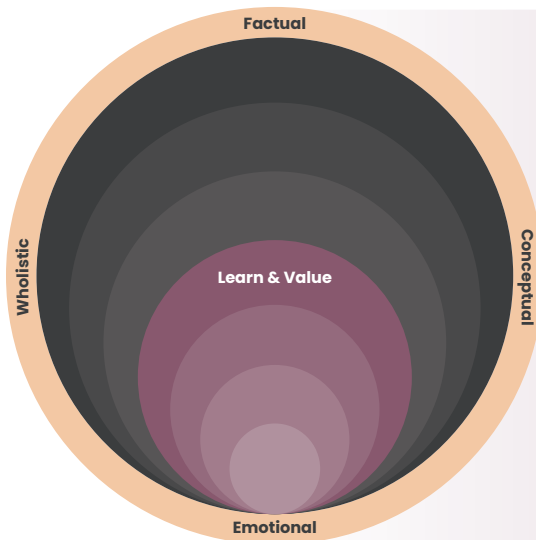**Wholistic:** Has curiosity and engagement with CSH and ISAR content

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Honour & Aware

Factual: Has introductory knowledge of First Nations, Métis and Inuit history, and is aware of myths in dominant western culture.

Conceptual: Is mindful of cultural differences and open to honouring Indigenous culture, history and context.

Emotional: Demonstrates self awareness and can articulate why a CSH learning/unlearning journey is personally meaningful. Actively listens and asks questions.

Wholistic: Demonstrates commitments to improved relationships with Indigenous Peoples however may not yet be prepared to fully appreciate *in-community learning**. (See more on p.19)
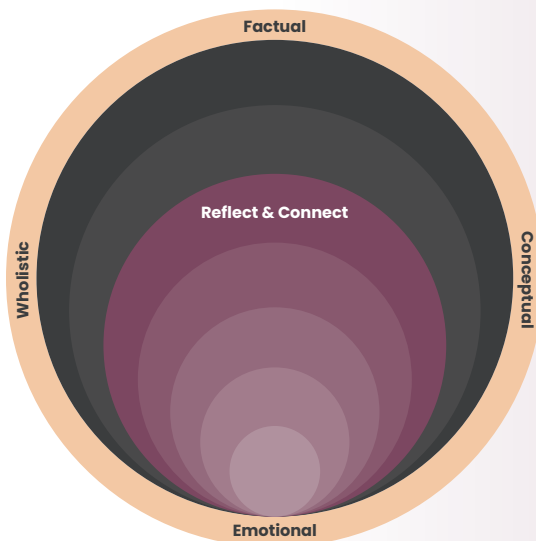
Learn & Value

Factual: Actively engages with historical and current impacts of colonization, related reports and recommendations as well as broader obligations.

Conceptual: Understands the importance of work in the cultural safety, cultural humility, and anti-Indigenous racism space.

Emotional: Demonstrates empathy and active listening, and has techniques to identify when they are operating off unconscious assumptions or biases.

Wholistic: Can identify their positionality and place it within a historical and current cultural context. Prepared to fully appreciate *in-community learning**. (See more on p.19)
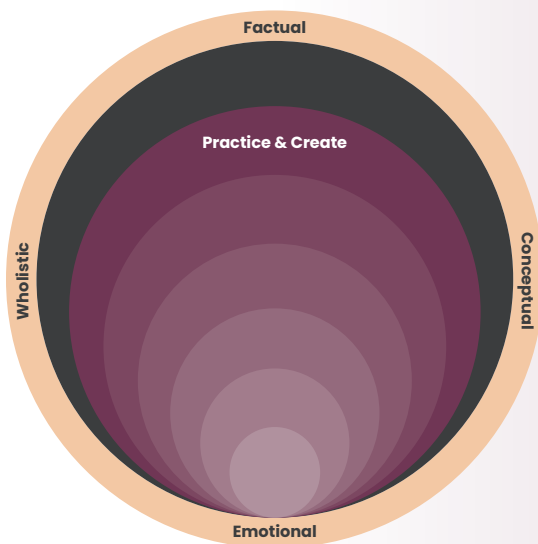
Reflect & Connect

Factual: Has in-depth understanding of, and considers their role within, colonial structures past and present.

Conceptual: Appreciates an Indigenous worldview, as well as their own limitations and ability to understand Indigenous ways of knowing and being.

Emotional: Has a high degree of self and social awareness and emotional control. Can manage conflicts constructively and has a high resilience to stress.

Wholistic: Initiates resistance to Indigenous-specific racism. Reflects on opportunities to speak up against Indigenous-specific racism. Reflects upon white privilege and white benevolence.
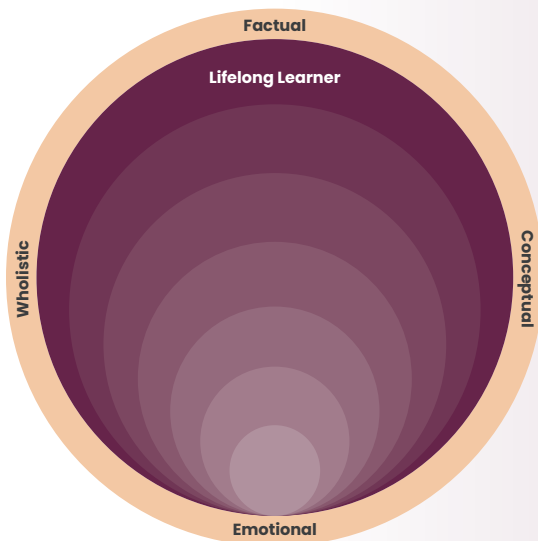
HEALTH QUALITY BC

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Practice & Create

Factual: Understands advanced topics such as intersectionality, allyship and various theories of social reproduction of inequity.

Conceptual: Seeks to amplify First Nations, Métis and Inuit voices/perspectives. Takes opportunities to elevate Indigenous perspectives.

Emotional: Demonstrates emotional openness and self-awareness, and can situate feelings of privilege in a systemic context. Practices psychological safety and trauma-informed care. Adept at facilitating emotional conversations.

Wholistic: Holds space for ongoing learning, personally and with others, as demonstrated in behaviour and disposition. Role models humility and inspires others to grow and develop their own humility.

Lifelong Learner

Factual: Actively seeks further knowledge and understanding. Demonstrates a thorough understanding of Indigenous history, rights and title, and contemporary realities.

Conceptual: Assesses complex organizational processes for their inclusion or exclusion of Indigenous partners and perspectives. Expresses the reasons for pursuing / advancing Indigenous self-determination, cultural sovereignty, rights and title, and decolonization.

Emotional: Demonstrates emotional well-being and confidence through the ability to challenge and disrupt colonial processes and white supremacy. Can open up and hold space for courageous conversations with confidence.

Wholistic: Is referenced by Indigenous partners as a valuable ally and / or partner in the work that is ready to collaboratively decolonize systems.

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Opportunities for In-Community Learning

In-community learning with First Nations and Métis communities can be among the most meaningful elements of a cultural humility and safety journey. There are considerations to address in order to ensure that the opportunity is part of a thoughtful continuum of experiences that land with depth, respect and long-term impact.

Why This Matters

When participants are supported and ready, in-community learning becomes a powerful opportunity to move beyond theory and build genuine, relational understandings. Learners can hear directly from those with lived experiences which can deepen empathy and begin to replace assumptions and unconscious biases with new forms of embodied knowledge.

Opportunities to Strengthen Learning Through Preparation

Designers of CSH and ISAR training programs can amplify the impact of in-community learning by intentionally preparing participants in several key areas:

Support Ongoing Commitment
Materials that introduce and encourage reflection upon the cognitive bias of *moral licensing* can set participants up to see in-community experiences not as a "finish line," but as a starting point to sustained work of systemic health system improvement. This framing helps learners understand that meaningful engagement with cultural safety continues long after a single session and that humility, curiosity and accountability are ongoing practices rather than 'things' to obtain.

Build a Foundation for Nuanced Understanding
Before entering community-based CSH sessions, effective learning can be supported by the exploration of structural roots of inequities and the diversity amongst Indigenous experiences. This preparation creates opportunities for participants to enter communities with a clearer, more accurate lens, reducing the likelihood that previously held stereotypes and biases might be reinforced. A foundational knowledge of colonialism and the social determinants of health can increase the likelihood that the experience will disrupt old narratives and open new pathways of understanding.

Strengthen Relationship-Centred Approaches
Introducing the concept of *white benevolence* can provide an opportunity for participants to reflect on their motivations and arrive in community ready to engage in ways that honour Indigenous context, decision-making and leadership. This preparation helps shift participants from the inclination to "help" to wanting to build respectful, reciprocal, community-guided relationships.

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Foster Emotionally Grounded Learning

Helping learners develop emotional regulation skills and an awareness of "navel gazing" can strengthen the overall experience for all participants in a community-based learning program. Emotional regulation can help participants stay present in the moment without centring their own emotional processing over the broader needs of the group. This ensures that the in-community experiences remain grounded in active listening, learning and relationship rather than being treated as a box to check off the list. It also reduces the emotional load placed on Indigenous hosts or teachers.

Positioning In-Community Learning Within the Journey

Each learner is unique and will benefit differently from in-community learning. Acknowledging that not all learners are the same, it is suggested that in-community learning be aligned to the *Learn and Value* phase, at a minimum, through which participants have developed foundational understandings of history, core concepts related to anti-racism and decolonization, emotional readiness, and have been introduced to metacognitive reflection practices. Sequencing in this way ensures that participants enter communities with the grounding needed to engage respectfully and to translate what they learn into meaningful action afterwards.

Preparedness is not only about factual or conceptual knowledge; it is also about fostering the emotional and relational readiness that allows in-community learning to be transformative rather than overwhelming or misinterpreted.

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How the Individual Learning Pathway Supports Program and Organizational Learning

The Individual Learning Pathway provides a description of what a lifelong learning journey might look like. The phases are not a description of the learners themselves; they are meant to ignite critical reflection upon where each of us might be in our factual knowledge, conceptual understanding, emotional awareness and development, and metacognitive level of self-awareness. It is important to remember that each person can be at a unique phase of the learning pathway for each domain of knowledge. For example, one might assess their emotional awareness and development at the *Practice and Create* phase but recognize that their conceptual understanding aligns more with the *Honour and Aware* phase. Or it is possible for someone to have a very high level of factual knowledge about Indigenous Peoples but a lower level of conceptual understanding or emotional awareness. For those who are developing CSH and ISAR course content, this tool may help assess if the curriculum is balanced between all four domains of knowledge, or if it is skewed towards some elements more than others. It may also signal the need for additional training to capture missing elements. An organization may wish to have an internal training program focused on the factual domain and, upon recognizing that lack of content in the emotional domain, offer external training.

Transformational learning is wholistic. A CSH and ISAR education and training program that focuses only on the factual and conceptual elements of the curriculum without attending to emotional growth and development and metacognitive self-awareness runs the risk of becoming transactional. In the metaphor of tanning hides, it is akin to trying to stretch the hide without the fire and smoke needed to make it resilient and pliable.

In the next section, we look at how to apply the seven phases of learning to a CSH and ISAR education and training program.

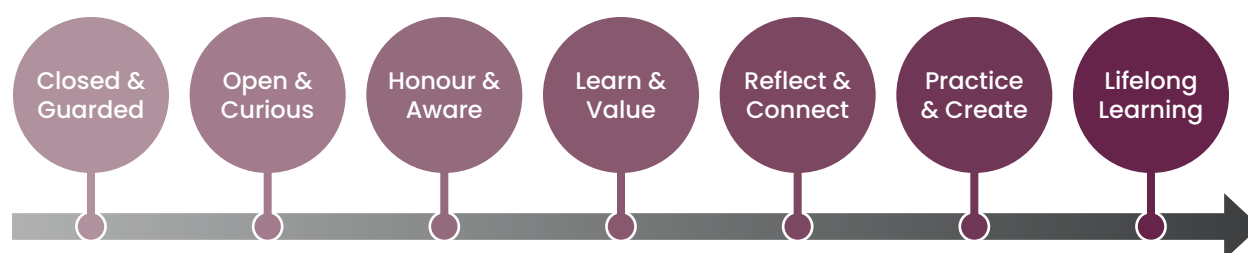# Applying The Lifelong Learning Pathway to Education and Training Programs

Criteria to Reflect Upon CSH and ISAR Program Curriculum and Approach

Who This is For

This section is written for CSH and ISAR program designers and facilitators. It can be utilized to reflect upon existing programs or to aid in the development of new CSH and ISAR modules or courses. The language and concepts used in this section are for an audience with a background in anti-racism education, Indigenous and decolonial studies, and/or critical social theory.

The Concept

In the previous section we described the individual-level domains of knowledge and phases of learning across a lifelong learning journey, using the image of concentric circles expanding outward to represent non-linear growth and transformation. While we acknowledge that the process of the learner is unique and non-linear, the structure of CSH and ISAR education and training programs are necessarily designed and delivered (or at least planned) in a more linear fashion.
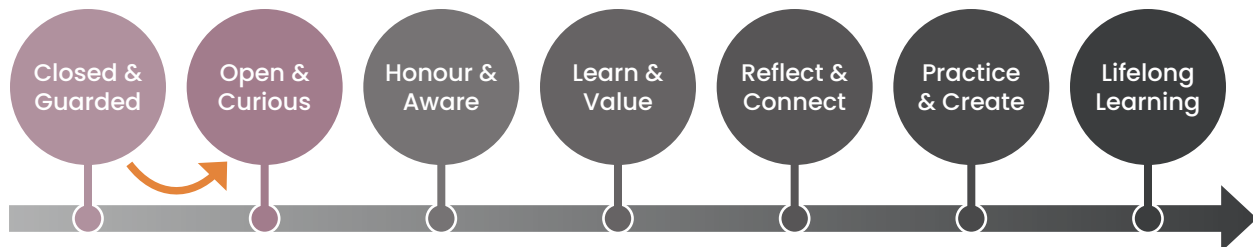
HQ BC **HEALTH QUALITY BC**

This section of the Framework looks at the seven-phased learning pathway from the perspective of designing and assessing education and training programs. Like the individual-level learning pathway, the criteria put forward in this section are not strict assessment criteria that need to be met in order to have an effective CSH and ISAR education and training program. Rather, they are reflection questions designed to help program developers and facilitators see potential blind spots and meet their own goals. This can be used as an assessment tool, but it is meant to be non-prescriptive in that it asks if certain standards or outcomes to support successful learning are met without putting forward one correct way to meet those standards.

Just like the individual learning pathway, the criteria listed in each phase of the program learning pathway also align with the factual, conceptual, emotional and wholistic (metacognitive) domains of knowledge. This is important as education and training programs can often place more emphasis on factual and conceptual information than on the emotional intelligence and self-reflective practices that are integral to cultural humility. The intention of highlighting criteria across all four domains of knowledge is to enable us to step back and look at a more wholistic approach to personal development and growth through a CSH and ISAR education and training program. **See the Learning Pathway and Domains Matrix on page 13.**

Criteria to Support the Design and Assessment of Program Curricula

Phase 1: From Closed & Guarded to Open & Curious

Closed & Guarded | Open & Curious | Honour & Aware | Learn & Value | Reflect & Connect | Practice & Create | Lifelong Learning

1.1 Includes fact-based approaches to address those who push back against the ideas of equity, anti-racism, white privilege and white supremacy, and those who believe statistically verified inequities are a result of so-called race rather than historical, structural and racialized inequities.

1.2 Includes techniques that facilitators can use to proactively identify and call-in those who demonstrate reluctance or emotional hostility towards the idea of a 'CSH Learning Journey.'

1.3 Includes techniques facilitators and supervisors can use to provide feedback on participants' emotional states to encourage reflection, unlearning and growth.

1.4 Includes strategies to foster an openness to listening to and accepting other ways of knowing and being with those who view western culture as 'more objective' or the only valid cultural lens.

1.5 Includes strategies to address deeply ingrained beliefs that western institutions and practices are inevitable and/or superior.

1.6 Brings about understanding of one's own worldview/paradigm and introduces a relational and wholistic perspective.
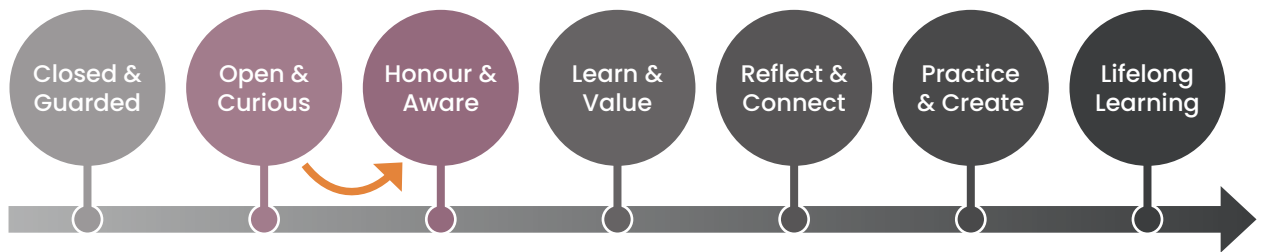

Learning Outcomes

Factual: May still hold dominant western narratives and histories that perpetuate colonialist and paternalistic views but is open and curious to challenge themself.

Conceptual: Open to broader notions of reality and other cultural narratives. Willing to grow.

Emotional: Internally motivated to grow and develop but may not have the ability to identify and talk about their own emotional states. Developing resilience to stress and ability to handle constructive criticism.

Wholistic: Has curiosity and engagement with CSH and ISAR content.

Phase 2: From Open & Curious to Honour & Aware

Closed & Guarded → Open & Curious → Honour & Aware → Learn & Value → Reflect & Connect → Practice & Create → Lifelong Learning

2.1 Provides introductory knowledge of history, timelines and core concepts in CSH and ISAR.

2.2 Addresses unconsciously held stereotypes tied to false histories or misinterpretation of statistical data.

2.3 Introduces tools to expand and encourage self-reflection and expands vocabulary to describe one's own emotional well-being.

2.4 Expands awareness of one's own culture, and of eurocentrism and epistemic racism.

2.5 Instills the importance of making a personal commitment to CSH and ISAR.

2.6 Introduces concepts of cognitive bias and provides opportunities to reflect on (and share, when appropriate) one's own biases.

2.7 Supports learning and unlearning on an epistemological level related to how knowledge and data are valued.

2.8 Acknowledges the assumptions, biases and limitations of a 'positivist' and/or 'scientism' perspective.

2.9 Introduces Indigenous ways of knowing and truth telling.

2.10 Instills and builds upon the participant's curiosity to learn and build better relations with Indigenous Peoples.

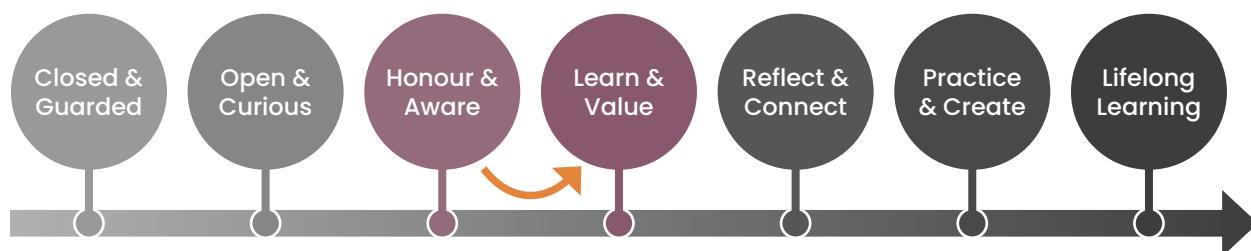2.11 Actively encourages critical curiosity.

Learning Outcomes

Factual: Has introductory knowledge of First Nations, Métis and Inuit history, and is aware of myths in dominant western culture.

Conceptual: Is mindful of cultural differences and open to honouring Indigenous culture, history and context.

Emotional: Demonstrates self awareness and can articulate why a CSH learning/ unlearning journey is personally meaningful. Actively listens and asks questions.

Wholistic: Demonstrates commitments to improved relationships with Indigenous Peoples.

Phase 3: From Honour & Aware to Learn & Value

Closed & Guarded — Open & Curious — Honour & Aware → Learn & Value — Reflect & Connect — Practice & Create — Lifelong Learning

3.1 Brings about awareness of one's own cultural history in relation to the colonialization of Canada. Defines a culture of white supremacy.

3.2 Addresses unconsciously held myths about history that uphold white supremacy (unlearning).

3.3 Broadens vocabulary and ability to communicate emotions with accuracy and depth, particularly pertaining to why they are on a Cultural Safety and Humility learning and unlearning journey.

3.4 Helps learners situate themselves in broader societal context. Defines positionality and helps learners identify their own standpoint.

3.5 Provides tools for participants to receive and process feedback that may challenge their representational system/mental model.

3.6 Encourages and instills mindfulness of how cultural lenses differ from one's own.

3.7 Provides an understanding of a relational worldview and reflections on how it aligns with and contradicts dominant norms, values and processes.

3.8 Provides opportunities and skills to support the learner to think about themselves relationally, to understand the self as embedded in, and contributing to, a complex social process.
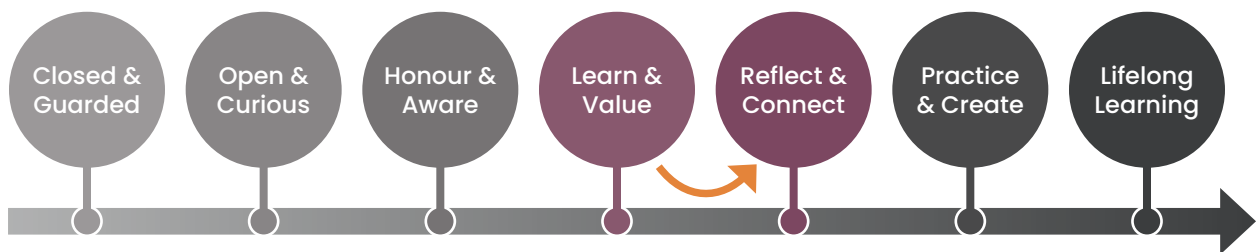

Learning Outcomes

Factual: Actively engages with historical and current impacts of colonization, related reports and recommendations as well as broader obligations.

Conceptual: Understands the importance of work in the cultural safety, cultural humility, and anti-Indigenous racism space.

Emotional: Demonstrates empathy and active listening, and has techniques to identify when they are operating off unconscious assumptions or biases.

Wholistic: Can identify their positionality and place it within a historical and current cultural context.

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Phase 4: From Learn & Value to Reflect & Connect

Closed & Guarded — Open & Curious — Honour & Aware — Learn & Value — Reflect & Connect — Practice & Create — Lifelong Learning

4.1 Provides awareness of Indigenous cultures and equips the learner to answer questions about timelines, geography, key terms, current impacts, distinctions-based approaches, and various reports and recommendations.

4.2 Provides tools to support reflexivity, and communication tools to describe one's own thinking processes and assess when they are operating off assumptions or biases. (See for example *Ladder of Inference*).[5]

4.3 Supports learners to articulate their own empathy and compassion without centring themselves in the struggles of others, and without exhibiting paternalism or white benevolence.

4.4 Provides techniques for emotional regulation and stress management.

4.5 Provides opportunities to increase one's understanding of Indigenous lived experiences in the context of historical and current systemic racism.

4.6 Enables learners to articulate the reasons for anti-racism efforts that are Indigenous-specific, and why they are not the same as EDI efforts.

4.7 Supports learners to embrace discomfort and accept limitations in their own knowledge about and (lack of) participation in Indigenous cultures.

4.8 Enables learners to place their own positionality in societal and historical context.

4.9 Empowers participants to develop their own critical reflection and probing questions on western cultural bias and white supremacy culture.
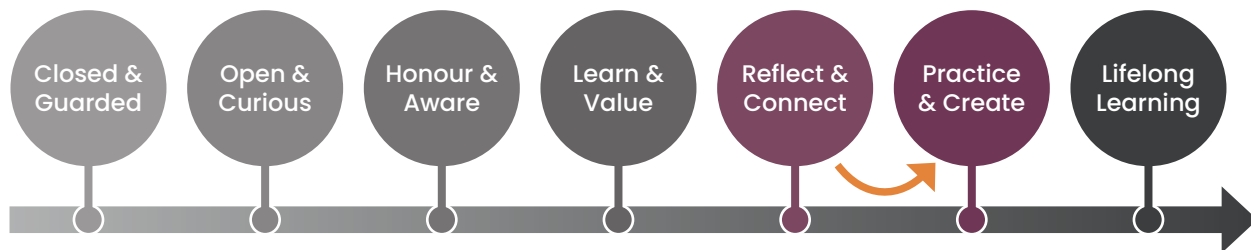
Learning Outcomes

Factual: Has in-depth understanding of, and considers their role within, colonial structures past and present.

Conceptual: Appreciates an Indigenous worldview, as well as their own limitations in ability to understand Indigenous ways of knowing and being.

Emotional: Has a high degree of social awareness and emotional control. Can manage conflicts constructively and has a high resilience to stress.

Wholistic: Initiates some resistance to Indigenous-specific racism. Reflects on opportunities to speak up against Indigenous-specific racism.

Phase 5: From Reflect & Connect to Practice & Create

5.1 Equips the learner to answer questions and teach the realities of past and present structural racism.

5.2 Equips the learner to demonstrate and teach knowledge of Indigenous rights and title and legislation, and the dual processes of segregation and assimilation.

5.3 Assists the learner in identifying and communicating where their own values came from and provides practical tools for identifying the processes through which worldviews are acquired.

5.4 Provides tools to self-assess settler-privilege and identify and speak up against Indigenous-specific racism with confidence and clarity.

5.5 Includes techniques to reach an embodied understanding of cultural humility and promote personal growth and development.

5.6 Provides a clear distinction between knowledge *about* Indigenous worldviews and lived and living experience.

5.7 Provides practices to recognize and support individuals and groups to initiate resistance to Indigenous-specific racism in their workplace and personal lives.

5.8 Enables participants to articulate a relational perspective and why it is important in the delivery of health services.
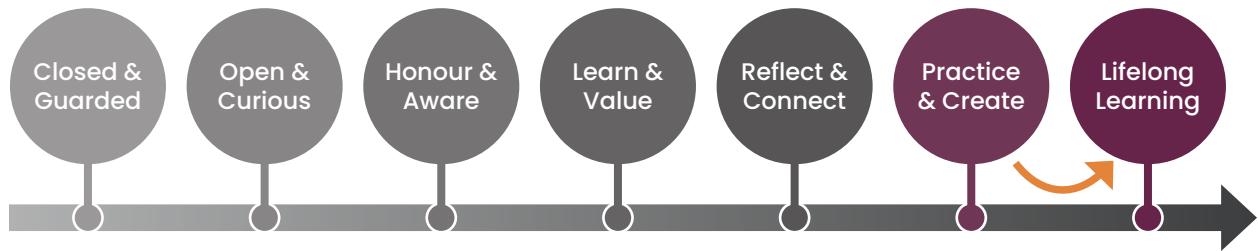

Learning Outcomes

Factual: Actively seeks further knowledge and understanding. Demonstrates a thorough understanding of Indigenous history, rights and title, and contemporary realities.

Conceptual: Seeks to amplify First Nations, Métis and Inuit voices/perspectives. Takes opportunities to elevate Indigenous perspectives.

Emotional: Demonstrates emotional openness and self-awareness and can situate feelings of privilege in a systemic context. Practices psychological safety and trauma-informed care. Adept at facilitating emotional conversations.

Wholistic: Applies learning as demonstrated in behaviour and disposition. Role models humility.

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Phase 6: From Practice & Create to Lifelong Learning

| Closed & Guarded | Open & Curious | Honour & Aware | Learn & Value | Reflect & Connect | Practice & Create | Lifelong Learning |

6.1 Provides tools and skills to generate solutions to cultural safety and cultural humility concerns/barriers.

6.2 Provides space for advanced topics such as intersectionality, allyship and various theories of social reproduction of inequity.

6.3 Provides strategies to support emotional regulation, and personal reflection on the material and ideological processes that perpetuate colonial racism.

6.4 Provides opportunities to apply the concepts of psychological safety and trauma-informed practice.

6.5 Provides leadership skills to amplify First Nations, Métis and Inuit voices/perspectives, and skills to identify opportunities to elevate Indigenous perspectives and leaders.

6.6 Encourages critical curiosity and provides skills to apply a wholistic and relational lens to systems-change and decolonization.

6.7 Provides personal growth and development opportunities to support the learner to model cultural humility.

6.8 Provides participants with the awareness of the complex processes of decolonization, and non-Indigenous roles to support Indigenous self-determination.
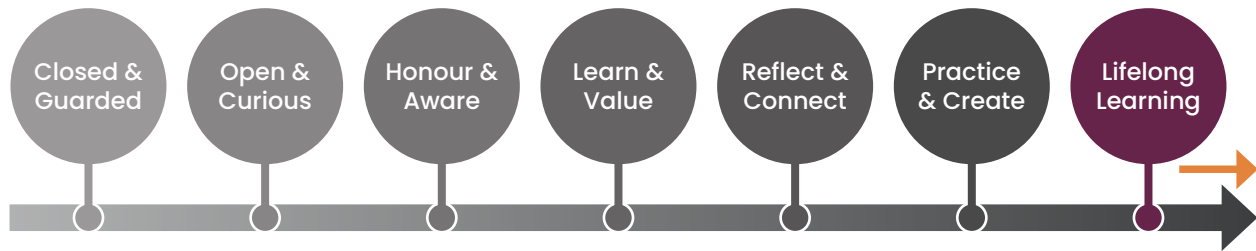
Learning Outcomes

Factual: Understands advanced topics such as intersectionality, allyship and various theories of social reproduction of inequity.

Conceptual: Assesses complex organizational processes for their inclusion or exclusion of Indigenous partners and perspectives. Expresses the reasons for pursuing/advancing Indigenous self-determination, cultural sovereignty, rights and title, and decolonization.

Emotional: Demonstrates emotional well-being and confidence through the ability to challenge and disrupt colonial processes and white supremacy. Can open up and hold space for courageous conversations with confidence.

Wholistic: Is referenced by Indigenous partners as a valuable ally and/or partner in the work who is ready to collaboratively decolonize systems.

Phase 7: Lifelong Learning beyond an Education and Training Program

Closed & Guarded — Open & Curious — Honour & Aware — Learn & Value — Reflect & Connect — Practice & Create — Lifelong Learning

7.1   Enables the learner to advance their understanding of Indigenous health and wellness, including legal, jurisdictional, cultural and governance complexities/nuances.

7.2   Provides learners with opportunities to build skills to lead teams, role model and facilitate learning these concepts in CSH and ISAR with confidence.

7.3   Provides opportunities to learn and practice relational and empathetic communication skills, to challenge colonial processes and white supremacy, and to hold space for others to reflect.

7.4   Provides opportunities to explore and grow emotional intelligence, empathy and trauma-informed leadership.

7.5   Provides learners with strategies to role model the core concepts of CSH and ISAR and introduce them in spaces in which they are not typically known or easily accepted.

7.6   Provides tools to assess complex organizational processes for their inclusion of Indigenous partners and perspectives.

7.7   Equips the learner to articulate the reasons for advancing Indigenous self-determination, cultural sovereignty, rights and title, and decolonization.

7.8   Supports learners to develop networks and drive forward actions and processes to decolonize the health system and challenge Indigenous-specific racism.

Learning Outcomes

The learner leaves with the ability to facilitate the CSH and ISAR education and training program and successfully guide participants through each phase of a learning journey. The lifelong learner applies the whole spectrum of these learned and unlearned facts, concepts, communicative and reflective skills and tools, and a wholistic perspective on system change within their scope of practice.

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Learning Pathway & Domains Matrix

		Phases of a Learning Pathway						
		Closed & Guarded	Open & Curious	Honour & Aware	Learn & Value	Reflect & Connect	Practice & Create	Lifelong Learning
Domains of Knowledge and Behaviour	**Factual** Objective knowledge pertaining to the physical world, including historical, statistical and technical knowledge							
	Conceptual Social facts pertaining to values, cultural norms and social structures, including how 'objective' truth is defined and valued							
	Emotional Emotional intelligence, self-regulation, self-awareness, empathy, humility and compassion. Includes interpersonal skills and behaviour							
	Wholistic (Metacognitive) Creativity, and a perspective focused on interconnections and dynamic change							

Reference the above descriptions of each phase of the learning journey to fill in the Learning Pathway & Domains Matrix in order to identify strengths and gaps in a wholistic CSH and ISAR education and training program

Consider:

Curriculum Flow

Self-Reflective Practices

Mental Models and Representational Systems

Expanding a Learner's Allyship Toolkit

Developing Behaviour Competencies

Experiential Learning Opportunities

Where Education and Training Turn into Action

Factors to Successfully Embed CSH and ISAR Education and Training Programs into Organizational Culture

Who This is For

This section is intended for leadership and administration, as well as the designers and facilitators of CSH and ISAR education and training programs. The focus of this section is the organizational factors that can be viewed as the scaffolding that holds up an education and training program. They are the crucial supports found in leadership, management and policy that turn conceptual CSH and ISAR learnings into concrete actions.

The Concept

The organizational factors that follow are ordered into categories that align with the Individual-level learning pathway from *Closed & Guarded* through to *Lifelong Learning*. One benefit of arranging them in this way is to encourage reflection on the organization's ability to "walk the talk" in CSH and ISAR education and training programs. If a program is bringing individual learners to a phase of *Practice & Create* but only creates space that enables activities aligned to the *Open & Curious* phase, it is likely going to create tensions between the expectations created through education and training and the institutional constraints and barriers to Indigenous-specific anti-racist and decolonial action.

Transformative learning requires us to think about knowledge as embodied – something that becomes a part of who we are and how we navigate the social worlds we inhabit. The culture in which we work has a significant role in shaping how we navigate different situations. Like the course of a riverbed that has been shaped over time, organizational policies and workplace cultures create a path of least resistance that guides our practice. Organizations created through the process of colonization have paths of least resistance that make it easy to ignore Indigenous-specific racism. Carving out new paths requires consistent effort. These are the change leadership and change management factors that are integral to the success of newly introduced concepts and ways of working.

Without the continual reinforcement of CSH and ISAR education and training by embedding it into the everyday practice and culture of an organization, it is likely that dominant standards of practice and cultural norms – the path of least resistance – will prevent the long-lasting decolonial change that is sought through CSH and ISAR education and training.

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Aligning Organizational Factors to the Lifelong Learning Pathway

The criteria in this section serve three main functions:

1. They put forward factors to support CSH and ISAR educators and trainers to do their job effectively and safely.

2. They suggest measures that an organization can take to support the learners to participate in CSH and ISAR education and training programs and apply their learning within the workplace.

3. They put forward considerations of what leadership can do to lead by example and be accountable for ongoing CSH and ISAR learning.

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Organizational Criteria Aligned to the Seven Phase Learning Pathway

Closed & Guarded

PHASE 1

1.1 There is support for the well-being and safety of facilitators before, during and after training sessions.

1.2 Health and Human Resources (HHR) evaluates new hires for openness to CSH and ISAR.

1.3 The organization supports employees to call-in inappropriate behaviour to identify those who require introductory CSH and ISAR learning and unlearning.

1.4 The organization demonstrates an appreciation of anti-colonial and non-western ways of knowing and being.

Open & Curious

PHASE 2

2.1 The organization's leaders support all staff with opportunities for ongoing learning and growth.

2.2 The organization has mechanisms to evaluate learner readiness to enter and advance through a CSH and ISAR program.

2.3 The organization's leaders take measures to balance the safety of facilitators and participants with the need to open up and lean into challenging and often uncomfortable conversations.

2.4 Organizational standards, expectations and performance evaluations align with the content of a CSH and ISAR program.

Honour & Aware

PHASE 3

3.1 The organization has processes to ensure that program participants are prepared to respectfully participate in Indigenous cultural events, ceremony and engagements.

3.2 The organization embeds ISAR concepts and practices into management, leadership and HHR approaches.

3.3 The organization openly acknowledges and honours their own commitments to ISAR. Organizational values clearly articulate those commitments.

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Learn & Value

PHASE 4

4.1 The organization actively responds to the recommendations in various reports and case studies related to ISAR (i.e., In Plain Sight Report, Keegan's Story).

4.2 The organization reports out to Indigenous Nations and partners, and the broader public, on its commitments to CSH and ISAR.

4.3 The organization has mechanisms to gather feedback from program participants and Indigenous clients to maintain a robust and dynamic CSH and ISAR education and training program.

Reflect & Connect

PHASE 5

5.1 The organization demonstrates continuous efforts to decolonize measurement, analytics, audits and evaluation of CSH and ISAR initiatives and trainings.

5.2 The organization embeds Indigenous leadership into decision-making processes and the development and oversight of CSH and ISAR programs.

5.3 The organization provides safety for whistleblowers who call out colonial process or Indigenous-specific racism and ensures there is a culture of safety to support those who would come forward.

Practice & Create

PHASE 6

6.1 The organization celebrates successes in Indigenous health and ISAR internally and with the broader public.

6.2 The organization shares decision-making and collaborates with Indigenous partners to co-create vision and mission statements, key objectives and strategic considerations.

6.3 The organization takes steps to identify and transform entrenched social norms and processes that constrain Indigenous-specific anti-racism actions.

Lifelong Learning

PHASE 7

7.1 The organization has lasting partnerships with Indigenous Nations and organizations.

7.2 The organization actively supports all staff to bring ISAR conversations and priorities in collaborative space in and outside of the health system.

Concluding Reflections

This Framework for CSH and ISAR education and training is a humble attempt to set out standards and expectations for learners, educators, administrators and leaders. We encourage you to use this Framework in the spirit in which it is intended – as a series of critical reflection questions to guide and support your personal and organizational work in cultural humility and Indigenous-specific anti-racism, rather than a rigid set of evaluation criteria. Much like the process of cultural humility itself, this Framework works best when it is engaged through a critical and reflexive lens on how it can best be applied to your own unique circumstances.

Health Quality BC is providing this Framework in its current state and is aware that conversations and best practices in CSH and ISAR education and training continually evolve. We are available to provide additional resources for educators, facilitators and program developers looking to apply this Framework to the development or review of their CSH and ISAR education and training programs. Please send your correspondence to Indigenoushealth@healthqualitybc.ca.

Annex A: Resources and Links

Aboriginal Relations Behavioural Competencies, 2012 (BC Public Services Agency)
https://www2.gov.bc.ca/assets/gov/careers/for-job-seekers/about-competencies/
aboriginal_relations_behavioural_competencies_printable_version.pdf

Cultural Safety and Humility Standard, 2022
https://healthstandards.org/standard/cultural-safety-and-humility-standard/

Dismantling Anti-Indigenous Racism within the Health Care System, 2019
https://mkonation.com/health-resource-dismantling-anti-indigenous-racism-within-the-
health-care-system/

Draft Principles that Guide the Province of British Columbia's Relationship with Indigenous
Peoples, 2018
https://www2.gov.bc.ca/assets/gov/careers/about-the-bc-public-service/
diversityinclusion-respect/draft_principles.pdf

In Plain Sight: Addressing Indigenous Specific Racism and Discrimination in BC Health Care,
2020
https://engage.gov.bc.ca/app/uploads/sites/613/2021/02/In-Plain-Sight-Data-Report_
Dec2020.pdf1_.pdf

Indigenous Cultural Safety, Cultural Humility, and Anti-Racism Practice Standard, 2022
https://www.bccnm.ca/RN/PracticeStandards/Pages/CulturalSafetyHumility.aspx

Legislative Assembly Reconciliation Action Plan
https://www.leg.bc.ca/about/reconciliation

Training Resources and Materials

Cultivating Cultural Safety in your Clinic: Toolkit for Kootenay Boundary practitioners
https://kbculturalsafety.org/wp-content/uploads/2022/04/KB-Cultural-Safety-Toolkit.pdf

Cultural Safety and Humility Webinar Action Series
https://healthqualitybc.ca/blog/cultural-safety-humility-action-series/

Cultural Safety and System Change: An Assessment Tool, 2020
https://healthqualitybc.ca/blog/cultural-safety-humility-action-series/

Early Years Indigenous Cultural Safety Resource Guide, 2019
https://www2.gov.bc.ca/assets/gov/family-and-social-supports/child-care/support-for-
eces/ics_resource_guide.pdf

From Awareness to Action: Indigenous Cultural Safety, Cultural Humility, and Anti-Racism
https://www.bccnm.ca/RN/learning/Pages/modules.aspx

Government of BC Distinctions Based Approach Primer
https://www2.gov.bc.ca/assets/gov/british-columbians-our-governments/indigenous-people/aboriginal-peoples-documents/distinctions_based_approach_primer.pdf

Guide to Indigenous Organizations and Services, 2022
https://www2.gov.bc.ca/gov/content/governments/indigenous-people/guide-to-indigenous-organization-and-services

Indigenous Allyship Toolkit
https://www.segalcentre.org/common/sitemedia/201819_shows/eng_allytookit.pdf

Indigenous Story Work Resources
https://indigenousstorywork.com/resources/

San'yas: Indigenous Cultural Safety Training Program
http://www.sanyas.ca/home

Towards A New Relationship: Toolkit for Reconciliation/Decolonization of Social Work Practice at the Individual, Workplace, and Community Level 2016
https://www.nccih.ca/634/Towards_a_new_relationship__Toolkit_for_reconciliation_decolonization_of_social_work_practice_at_the....nccih?id=869&col=3

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2. REMEMBERING KEEGAN A BC FIRST NATIONS CASE STUDY REFLECTION [Internet]. Available from: https://www.fnha.ca/Documents/FNHA-Remembering-Keegan.pdf

3. Bloom B. Taxonomy of Educational Objectives: The Classification of Educational goals. New York: Longman; 1956.

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