

**University of Windsor
Senate**

5.2.1: **Report of the Senate Working Group on Benchmarking the University of Windsor in relation to Universities Canada 13 Principles on Indigenous Education**

Item for: **Discussion**

Forwarded by: **Senate Working Group on Benchmarking the University of Windsor in relation to Universities Canada 13 Principles on Indigenous Education**

**see report attached.*



**University
of Windsor**

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the University of Windsor in relation to
Universities Canada 13 Principles on Indigenous Education**

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Report of the Senate Working Group on Benchmarking the University of Windsor in relation to Universities Canada 13 Principles on Indigenous Education

Prefatory Statement

The primary focus of the University of Windsor's response to the 13 Principles must be on indigenizing the University community. Information gathered for the Working Group's report indicates that the University of Windsor, like universities across Canada, has over many years developed some models and practices that:

- decolonize the curriculum,
- recruit and, provide services to, Indigenous students,
- engage in dialogue and research with Indigenous communities, and
- foster inter-cultural communication and knowledge.

It is clear, however, that many of these models and practices have not been resourced to ensure their sustainability. Some have lapsed. Others that could become a basis of systemic change throughout the University remain isolated in particular locations, such as the Faculties of Law and Nursing and the School of Social Work. The Working Group learned many initiatives remain isolated in individual units and unknown to others who, as a result, cannot work together to share knowledge and build upon successful initiatives.

The Working Group has looked at past and present models of practices both internal and external to University of Windsor that can sustain the 13 Principles. Benchmarking indicates the following as a way forward for the University of Windsor:

- We need to look back to what existed before to compare, understand, value and act upon what now exists at the University of Windsor and the education that it offers. What came before – inter-tribal treaties, Indigenous leadership and understandings of the land – needs to be acknowledged in order to guide the University.
- We need to gather different perspectives and versions of the past, particularly the past of the Indigenous people on whose land the University of Windsor is located. Knowledge of what came before, when based on sincere and respectful dialogue with Indigenous communities, can be a touchstone to guide and enrich the activities involved in benchmarking the University of Windsor today.

We must respond to the Truth and Reconciliation Commission (TRC) Calls to Action now by using the benchmarking exercise as a means to build upon past and present curricular and extra-curricular activities at the University of Windsor that implement the 13 Principles. We point to important examples such as:

- the Aboriginal Educational Council as an internal model of consultative governance that recognizes Indigenous communities, their leadership, knowledge and perspectives,

- the 4 Winds STEAM program as an internal model of how to fulfil the University of Windsor's responsibility to support K-12 education for Indigenous communities,
- a Memorandum of Agreement with the Walpole Island Heritage Research Centre, which has now lapsed, but while in effect provided opportunities for collaborative research of mutual benefit to the University and Indigenous communities,
- the land-based learning programs of the Faculty of Education,
- the core courses in Indigenous knowledge for health professionals in the Faculty of Nursing, and
- the Anishinaabe Law Camp that took place in April 2016 to engage faculty members in the Faculty of Law with Aboriginal laws, pedagogy, and land-based teaching and learning.

Benchmarking involves understanding the University as both a window and a mirror so that we look at, and sincerely evaluate, our practices, particularly our inter-cultural competency in all areas. We need to build greater acknowledgement and awareness of Indigenous history, culture and knowledge as well as create spaces and symbols on our campuses that welcome and acknowledge the traditional custodians of the lands on which the University of Windsor is located today. The University of Windsor should respond to the 13 Principles on Indigenous Education now. We can do so meaningfully and respectfully not simply by building upon our own and other universities' examples of best practices. More importantly, we need to be mindful of how through genuine dialogue we can learn as much from Indigenous communities as from other universities. We must also consider how to:

- ensure effective recruitment and professional development for capacity building of faculty, staff and students,
- provide to Indigenous communities access to the knowledge held by the University of Windsor as well as training to use digital resources for data management,
- support initiatives to revise and decolonize curricula in the ways most appropriate to individual disciplines, and
- ensure our responses to the Calls to Action are systemic and sustainable; this will require dedicated resources as well as a cyclical process of evaluation to ensure our responses are of mutual benefit to the University of Windsor and Indigenous communities.

The Working Group has gained, through its environmental scan, an understanding of the scope and kinds of information, which must be gathered to enable the University of Windsor to respond meaningfully to the 13 Principles. As a result, we recommend an external review to gather further information necessary to proceed. The community of faculty, staff and students of the University of Windsor must express renewed commitment to hear the voices of Indigenous communities and embrace their perspectives, history, knowledge and contributions. We need to listen and learn. We also need to provide greater access for Indigenous communities to the resources of the University of Windsor to ensure that we build a stronger and more just relationship.

Universities Canada 13 Principles on Indigenous Education

1. Ensure institutional commitment at every level to develop opportunities for Indigenous students.
2. Be student-centered: focus on the learners, learning outcomes and learning abilities, and create opportunities that promote student success.
3. Recognize the importance of indigenization of curricula through responsive academic programming, support programs, orientations, and pedagogies.
4. Recognize the importance of Indigenous education leadership through representation at the governance level and within faculty, professional and administrative staff.
5. Continue to build welcoming and respectful learning environments on campuses through the implementation of academic programs, services, support mechanisms, and spaces dedicated to Indigenous students.
6. Continue to develop resources, spaces and approaches that promote dialogue between Indigenous and non-Indigenous students.
7. Continue to develop accessible learning environments off-campus.
8. Recognize the value of promoting partnerships among educational and local Indigenous communities and continue to maintain a collaborative and consultative process on the specific needs of Indigenous students.
9. Build on successful experiences and initiatives already in place at universities across the country to share and learn from promising practices, while recognizing the differences in jurisdictional and institutional mission.
10. Recognize the importance of sharing information within the institution, and beyond, to inform current and prospective Indigenous students of the array of services, programs and supports available to them on campus.
11. Recognize the importance of providing greater exposure and knowledge for non-Indigenous students on the realities, histories, cultures and beliefs of Indigenous people in Canada.
12. Recognize the importance of fostering intercultural engagement among Indigenous and non-Indigenous students, faculty and staff.
13. Recognize the role of institutions in creating an enabling and supportive environment for a successful and high quality K-12 experience for Aboriginal youth.

Recognizing that other stakeholders have a role to play – governments, businesses, Indigenous organizations – university leaders also commit to the following actions to bring these principles to life:

- Raise awareness within institutions about the importance of facilitating access and success for Indigenous students on campus.
- Raise awareness among government partners and stakeholders of these commitments and the importance of investing in sustainable initiatives that advance higher education opportunities for Indigenous youth.
- Raise awareness in public discourse of positive Indigenous students' experience in university and their contributions to Canadian society.
- Develop partnerships with the private sector to foster opportunities for Indigenous people.
- Continue to listen to and collaborate with Indigenous communities.

Excerpts from Truth and Reconciliation (TRC) Calls to Action

The following information is cited from:

Truth and Reconciliation Commission of Canada: Calls to Action. Winnipeg: Truth and Reconciliation Commission of Canada, 2015.

Child welfare

1. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by:

- iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
- iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
- v. Requiring that all child-welfare decision makers consider the impact of the residential school experience on children and their caregivers.

Education

11. We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.

12. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.

Language and Culture

14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:

- iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.

16. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.

Health

23. We call upon all levels of government to:

- i. Increase the number of Aboriginal professionals working in the health-care field.
- ii. Ensure the retention of Aboriginal health-care providers in Aboriginal communities.
- iii. Provide cultural competency training for all healthcare professionals.

24. We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights,

and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Justice

36. We call upon the federal, provincial, and territorial governments to work with Aboriginal communities to provide culturally relevant services to inmates on issues such as substance abuse, family and domestic violence, and overcoming the experience of having been sexually abused.

38. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to eliminating the overrepresentation of Aboriginal youth in custody over the next decade.

39. We call upon the federal government to develop a national plan to collect and publish data on the criminal victimization of Aboriginal people, including data related to homicide and family violence victimization.

40. We call on all levels of government, in collaboration with Aboriginal people, to create adequately funded and accessible Aboriginal-specific victim programs and services with appropriate evaluation mechanisms.

Professional Development and Training for Public Servants

57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Church Apologies and Reconciliation

59. We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.

Education for reconciliation

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:

- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.
- ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.

65. We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation.

Commemoration

83. We call upon the Canada Council for the Arts to establish, as a funding priority, a strategy for Indigenous and non-Indigenous artists to undertake collaborative projects and produce works that contribute to the reconciliation process.

Media and Reconciliation

86. We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations.

Sports and Reconciliation

87. We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.

Business and Reconciliation

92. We call upon the corporate sector in Canada to adopt the *United Nations Declaration on the Rights of Indigenous Peoples* as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to, the following:

- ii. Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.
- iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal Rights, Indigenous law, and Aboriginal–Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Newcomers to Canada

93. We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including information about the Treaties and the history of residential schools.

Environmental Scan of the University of Windsor in relation to the 13 Principles on Indigenous Education adopted by Universities Canada

Section 1: The specific remit given to the Senate Working Group was to benchmark the University of Windsor in relation to the document, Universities Canada 13 Principles on Indigenous Education (June 2013). The 13 Principles, as the Working Group discussed at its first meeting, identify and endorse actions to be taken by universities. The following environmental scan focuses on six actions relevant to the thirteen principles, which are intended to direct universities, such as the University of Windsor:

1. to recognize and act in accordance with the importance of the role of Indigenous people, particularly their representation in education leadership at all levels as well as the responsibility of universities to promote the value of partnerships, collaboration and consultation with Indigenous communities about the specific needs of Indigenous students.
2. to ensure Indigenous students' access to university education is supported by respectful, welcoming and equitable environments for them as students and members of the university and broader community, including providing resources, spaces and approaches that promote dialogue between Indigenous and non-Indigenous students.
3. to be responsive by implementing initiatives and strategies to indigenize the curriculum in a manner that fosters education about Indigenous cultures, histories and knowledge for all students, and to provide non-Indigenous students with greater exposure to and knowledge of the realities, histories, cultures and beliefs of Indigenous people in Canada.
4. to foster intercultural engagement among Indigenous and non-Indigenous students, faculty and staff.
5. to build on successful experiences and initiatives in place at universities across the country, and share information within the institution and beyond to inform Indigenous students – both current and prospective – about services, programs and supports available on campus.
6. to take responsibility for the role of institutions, such as universities, to create an enabling and supportive environment for a successful and high quality K-12 experience for Indigenous youth.

In addition, the document Universities Canada 13 Principles on Indigenous Education states university leadership should commit to the following actions to bring the thirteen principles to life:

- 1 recognize the roles other stakeholders – governments, businesses, Indigenous organizations – can perform as partners in facilitating access and success for Indigenous students on campus.
- 2 continue to listen to, and collaborate with, Indigenous communities.
- 3 develop partnerships, including partnerships with the private sector, to foster opportunities for Indigenous people.
- 4 Raise awareness: within institutions about the importance of facilitating access and success for Indigenous students on campus; among government partners and stakeholders of the importance of investing in sustainable initiatives that advance higher education opportunities for Indigenous youth; and in public discourse about positive Indigenous students' experience in university and their contributions to Canadian society.

Section 2: The following section of this Report summarizes initiatives and strategies implemented or in development at the University of Windsor. This section of the Report is based only on initiatives and strategies reported to the Senate Working Group in response to its request to Deans for information. These initiatives and strategies:

- incorporate Indigenous histories, cultures, knowledge and perspectives in the curriculum of programs at the University of Windsor,
- promote mutually beneficial relationships through the presence of Indigenous people on our campuses as outreach staff, faculty, visiting faculty, guest lecturers, artists and advisers, sessional instructors, among other roles, and
- promote the recruitment, retention and success of Indigenous students in programs at the University of Windsor.

Aboriginal Education Centre – Turtle Island

The University of Windsor’s Aboriginal Education Centre receives funding from the Ministry of Training Colleges and Universities (MTCU) as a Postsecondary Fund for Aboriginal Learners (PEFAL), a special purpose grant to support services and activities to improve success for Aboriginal postsecondary students in Ontario. In order to be eligible for PEFAL funding, institutions must establish and maintain an Aboriginal Education Council (AEC). Membership on the AEC includes Aboriginal community members and members from the University of Windsor community and Aboriginal students. The Aboriginal Education Centre has representation on the Council of Ontario Universities, Aboriginal Reference Group. The Aboriginal Education Centre continues to develop and promote Aboriginal programming, student support services, research, and cultural activities across the university campus and with the local Aboriginal community.

The requirements for PEFAL funding can be grouped into three sections:

1. Baseline Data indicating Aboriginal student enrolment using the number reported in the Multi-Year Accountability Agreement, and graduation rates and where possible in the discipline of study and credential received.
2. On Campus Activities indicating Aboriginal student activities, commencement activities, institutional strategic planning, classroom presentations, community outreach and communication strategies.
3. Student Services indicating academic support programs peer tutoring and skills workshops, students at academic risk identification, skills assessment, study areas, and leadership training.

Aboriginal Education Council

Aboriginal representation includes membership on the University Senate (currently Paul Petahtegoose) and the Board of Governors (currently Dean Jacobs). The Aboriginal Education Council at the University of Windsor provides an advisory role to ensure the advancement of education in the Aboriginal community and to improve educational attainment levels and meet future labour market needs for Aboriginal people.

Community Partnerships

The Aboriginal Education Centre-Turtle Island assists with community research and seeks to attract more Aboriginal students to the University of Windsor. The Aboriginal Education Centre builds meaningful relationships with local and regional organizations including local schools boards and First Nations

schools and community services and agencies. Current efforts on campus include promoting Aboriginal perspectives and the recognition of Aboriginal cultures, values, language, and ways of knowing.

Programs and Services

Programs and services are specific to the needs of Aboriginal Learners. Recent developments include relocating to the CAW Student Centre to provide an open and accessible space. The Aboriginal Education Centre is developing and creating projects for an Aboriginal Centre seminar series. The Aboriginal Education Centre is part of a province-wide Aboriginal student awareness campaign, in collaboration with the Council of Ontario Universities-Aboriginal Reference Group. Soon, a digital story-telling project with videos, and the development of Aboriginal language labs will be available to encourage Aboriginal language development and skill development.

The AEC Strategic Plan

The Aboriginal community and the Aboriginal Education Council has now approved a comprehensive Strategic Plan. Critical steps to manage and guide the process included effective active engagement with key stakeholders. Through a detailed discussion the Strategic Plan increased communication and understanding as action steps towards a vision for students, staff, and community leaders. The final step of the Strategic Plan expressed an appreciation of the Aboriginal presence at the University of Windsor.

The Aboriginal Education Council has engaged in, and continues to define, opportunities as clearly articulated goals and objectives consistent with a Mission and Vision. These provide a sound foundation for an assessment of resources, an understanding of service users and how the Aboriginal Education Centre operates, and how to measure success. The role of people as knowledge creators and relevant data and information will be explored further. The Strategic Plan will be made available on the updated website of Turtle Island.

The University of Windsor's Aboriginal Education Centre forms the heart of support, activities, and communication for Aboriginal students and their home communities, as well as the broader community.

The Centre focuses on six main goals and their accompanying activities:

1. Increase the success of Aboriginal students, both in participation and graduate rates, by providing an atmosphere of hospitality and support by:
 - Developing culturally supportive services for Aboriginal students,
 - Facilitating communication between Aboriginal students, their funding agencies, and home communities,
 - Providing advice to students on how to effectively navigate the university system,
 - Communicating information to help Aboriginal students become more aware of services and support on campus, and making appropriate referrals to services and organizations both on and off campus,
 - Organizing and supporting social gatherings, orientation activities, student meetings, and study groups,

- Coordinating special projects and services, and
 - Connecting Aboriginal students to various scholarships and bursaries.
2. Inform Aboriginal community through the Aboriginal Outreach Program working in partnership with local Aboriginal agencies and school boards to:
 - Offer special programs such as the 4Winds STEAM (Science, Technology, Engineering, Arts, Mathematics) and Beginning Time Teaching Project, which incorporates cultural teachings from the perspective of the original habitants of North America into curricular lessons, and
 - Run the Turtle Island Summer Arts Camp for First Nations, Métis, and Inuit youth in grades 6, 7, and 8.
 3. Collaborate with University administration and Faculties to improve Aboriginal services and programs on campus including the development and expansion of Aboriginal courses in areas such as nursing, law, and ecology, as well as the hiring of additional Aboriginal faculty members.
 4. Assess needs of the Aboriginal community as well as current services and programs geared towards the Aboriginal population using quantitative and qualitative data.
 5. Raise sensitivity among both the campus and broader community for Aboriginal cultures, issues, and realities.
 6. Increase participation in decisions affecting Aboriginal people and post-secondary education.

SUMMARY OF COLLABORATIVE RESEARCH AND TEACHING PROJECTS

The Aboriginal Education Centre provides collaboration with Principal Researchers on research projects. Central, is to find an agreement to proceed with research that includes key benefits and impact components that focus on a partnership with the First Nation, including the need to provide a transfer of skills and intellectual development to the members of the First Nation, the sharing of information and data with the First Nation, support for the Aboriginal Education Centre at the University of Windsor, and providing updates on research and developments to the First Nation. For example, the Aboriginal Education Centre has involvement with the Walpole Island Heritage Centre and the University of Windsor. And the Aboriginal Education Centre consults with local school boards and First Nations schools to present the 4Winds Science, Technology, Engineering, Arts, Math (STEAM) and Beginning Time Teaching programs. This project implements a variety of Aboriginal youth initiatives for Science, Technology, Engineering, Arts and Math. Arts include Humanities and Social Sciences. All subjects are infused with an Aboriginal focus.

Dr. A. Ezeife, Faculty of Education, University of Windsor: The Aboriginal Schema as a Factor in the Teaching and Learning of Mathematics

A collaborative project with the Walpole Island Heritage Centre and the Aboriginal Education Centre to document and record language and mathematical concepts to use as teaching methods in the classroom. The research team had several visits with administrators, teachers and staff at the Walpole Island Day School, conducted interviews with Walpole Island language advisors, and employed two Turtle Island House students to conduct interviews and transcribe interview questionnaires.

Dr. D. Haffner, Great Lakes Institute for Environmental Research, University of Windsor, and Mr. D. White, Director of the Walpole Island Heritage Centre: Contaminated Sediments in the Walpole Delta: Relationship to Fish Consumption Advisories

An examination of the fish and wildlife and contaminated sediment found in the Walpole Island Delta through the collection of core sediment samples and zoobenthos at 10 sites to determine the effects of historic chemical loadings and water quality. Includes the collection of sediments, forage fish, mussels and wildlife samples for analysis and data. One guide from Walpole hired as an assistant, and technical assistance provided to the Walpole Island Heritage Centre by the Great Lakes Institute for Environmental Research.

Dr. Brent Angel, School of Social Work, University of Windsor: Predictors and Precursors of Chronic Health in First Nations

A survey collecting information from randomly selected adults on health related factors and behaviors, which are known to contribute to chronic health conditions. The research looked at patterns that contribute to chronic illness, to forecast how these patterns increase the likelihood of people developing serious and persistent medical problems. The project involve 13-reserve communities in Ontario and Quebec, selected according to population size.

Dr. Robert Arnold, Department of Sociology, University of Windsor, and Dr. Susan Evers, Department of Family Relations and Nutrition, University of Guelph: Health Across the Lifespan in an Aboriginal Community: An Examination of Nutrition, Physical Health, and Psychological Status Among Five Cohorts

Five interconnected studies, focused on the health of specific age groups at Walpole Island First Nation; young children, pre-adolescence, middle adolescence, parents, and older adults; Research is based on longitudinal data from six points, on over 100 variables, including health, nutrition and growth from birth through middle childhood.

Dr. Clinton Beckford, Faculty of Education, University of Windsor: Aboriginal Environmental Education Research

A study of the philosophy and attitudes of adults, children and the elderly on the Walpole Island First Nation with regard to lived experiences. The study resulted in a publication entitled, "Aboriginal environmental wisdom, stewardship, and sustainability: Lessons from the Walpole Island First Nation, Ontario, Canada," *The Journal of Environmental Education*, 41 (4), 240-248.

Dr. Lara Doan, Faculty of Education, University of Windsor and Mr. Paul Petahtegoose, Coordinator of the Healing and Wellness Program, Can Am Indian Friendship Centre, Windsor, Ontario: Connecting Networks for Success: Towards the Formation of An Urban Anishnaabe/Onkwehon:we (Primary/Junior) Program

A pilot study focusing on outreach and networking activities designed to recruit more Aboriginal students to post-secondary institutions.

Dr. S. J. Towson, Department of Psychology, University of Windsor: Better Futures for Bkejwanong: The Next Generation

A Social Science and Humanities Research Council funded project that extended the earlier Better Beginnings Program at the Walpole Island First Nation. The project involved the gathering and analysis of data on children born on the First Nation between 1994 and 1995, with the aim of making educational and comparative projections.

Presentations

First Nations in Contemporary Society: A presentation outlining pre-contact societies in North America.

Memorandum of Understanding: Walpole Island First Nation and the University of Windsor

An agreement to support partnerships and contributions, exchanges of information and recognition of research establishing a research understanding between the Walpole Island First Nation and the University of Windsor. The MOU has expired but can be used as a guide for researchers.

K-12 Experiences for Aboriginal Youth:

4Winds STEAM

To facilitate the overall success of Aboriginal youth in primary school education and to attract them to pursue post-secondary education and ultimately careers, in STEM and related areas. The 4WINDS-STEAM and Beginning Time Teaching involve Aboriginal students in grades 6 to 8, to increase their competence and confidence in the areas of mathematics, technology, scientific thinking, technical communication, Arts, Humanities and the Social Sciences, by engaging them in STEAM subjects and experiences that extend Aboriginal cultural practices in interacting with Nature for health, food, shelter and energy requirements. This program is designed by an interdisciplinary team consisting of educators, scientists and leaders of the Aboriginal community from Windsor and local school boards and First Nations educators.

Faculty of Education Beginning Time Teaching

Teacher candidates at the Faculty of Education acquire the opportunity to share knowledge about perspective and belief system of the Original Peoples of North America. Teacher candidates attend and participate fully with the oral method of learning. The Original People of North America have passed on their language, their belief system, cultural knowledge, history, as well as ceremonies based on the oral teaching modality.

Recruitment

The Aboriginal Education Centre assists with promoting awareness of the success of Aboriginal learners at University of Windsor, to prepare Aboriginal students as leaders, educators, and participants in academic community, business and industry.

- Promote a positive view and interest in PSE
- Profile Aboriginal learners (demographic, student life)
- Promote student success
- Provide critical information about PSE
- Identify Aboriginal learners in transition to PSE
- Engage with Aboriginal learners as a role model
- Work with Aboriginal communities to enhance PSE
- Increase awareness about PSE programs and services
- Increase accessibility to PSE
- Build and maintain positive relationships with Aboriginal communities
- Monitor and evaluate progress of AEC programs and services
- Develop and maintain web based information (programs, financial including band funding scholarships and bursaries, extracurricular activities)
- Highlight student role models (athletes, scholars, cultural experts, COU role model)
- Create ease of information and best practice catalogue

Challenges

- 50% of Aboriginal youth are not completing High School
- A disproportionate number of males are not attending/graduating from PSE
- The Windsor demographics, catchment area is relatively small (no nearby communities)
- The Aboriginal Post-Secondary Information Program is primarily designed for Liaison/Recruitment officers; Turtle Island is an Outreach program under the terms of the Collective Agreement, and therefore is limited in the type of information available for recruitment

Council of Ontario Universities – Aboriginal Reference Group

The Aboriginal Education Centre has representation on the Council of Ontario Universities, Aboriginal Reference Group. The Council of Ontario Universities Aboriginal Reference Group has produced a document on the self-identification of Aboriginal university students. The project develops a common self-identification mechanism to ensure: a broad understanding of collection initiatives to encourage the highest possible participation rate, and the development of a training kit to help front-line university administrative staff to answer questions regarding Aboriginal self-identification.

<http://cou.on.ca/papers/aboriginal-self-identification-project/>

Common University of Windsor Aboriginal Self-Identification Mechanism

1. Phase One:

Consultation with the University of Windsor administration to advise on a project work plan, and creation of a common Aboriginal student self-identification mechanism for full-time and part-time Aboriginal students attending the University of Windsor. Identify issues and/or opportunities related to Information Technology, Registrars information system and human rights based data collection, with a specific focus on Aboriginal self-identification. (D. Wilbur, M. Curran, K. Johnson).

2. Phase Two:

Development of operation, including advising and role models (COU Ambassador Campaign). Review of the self-identification mechanism. Similar to the consultation strategy related to the self-identification survey question, the strategy will involve discussions with key stakeholders at the university and may include the use of focus groups and a testing period.

3. Phase Three:

Implementation of a final common university Aboriginal learner self-identification data collection mechanism, the development and implementation of a targeted communications strategy to ensure a broad understanding of the data collection initiative and encourage the highest possible participation rate, and the development a training kit to help front-line university administrative staff, such as the university registrars, sensitively answer questions regarding the self-identification policy. See <http://cou.on.ca/key-issues/student-services/aboriginal-learners/>

The COU Reference Group on Aboriginal Education which is composed of Aboriginal members of our university community across Ontario promotes and facilitates opportunities for Ontario universities to engage one another in creating meaningful change to meet the needs of Aboriginal learners and communities.

COU, as part of its 'Let's Take Our Future Further' campaign, completed a resource website for Aboriginal learners in transition to Ontario universities in the first week of February 2016. COU's 'Let's Take Our Future Further' campaign, developed on behalf of the province's 20 publicly funded universities, aims to celebrate the achievements and contributions of Aboriginal learners and alumni at Ontario universities and to encourage current students to continue to pursue and complete their studies. The website showcases [thirteen videos of Aboriginal learners](#) who blazed their trail at university and encouraged others to do the same. The videos can be accessed at <http://futurefurther.ca/role-models/>

Faculty of Law:

The Faculty of Law has appointed two Indigenous tenure track faculty (both appointments funded by the SPF for 50 new tenure track faculty) to commence in the 2016-2017 academic year:

Valarie Waboose, an Indigenous scholar from the Walpole Island First Nation and the 2015-2016 Ron Ianni Scholar in Residence at Windsor Law, has been appointed to a tenure track position beginning in the 2016-2017 academic year. She teaches and researches in the areas of Indigenous Legal Traditions, Aboriginal Law and Residential Schools, and coaches the Kawaskimhon Moot team. She holds an LLM from Osgoode and, earlier this month, successfully defended her PhD thesis at Trent on reconciliation and the Residential Schools process. Valarie formerly acted as counsel to the Walpole Island First Nation and is a member of the Three Fires Midewiwin Society.

Jeffery Hewitt is General Counsel to the Rama First Nation and recently completed his LLM at Osgoode. He currently teaches at Osgoode as an Adjunct Professor (winning an award for his teaching) and is past president of the Indigenous Bar Association. His diverse research and teaching interests include Constitutional Law, Art and Law, and Alternative Business Structures. Jeffery holds a Gonthier Research Fellowship from the Canadian Institute for the Administration of Justice.

In addition, the Faculty of Law is in the process of hiring an Aboriginal Support worker.

1. Initiatives and Strategies currently in operation:

- the Ron Ianni scholar is residence: in the 2015-2016 academic year Valarie Waboose, taught courses in Indigenous legal traditions, Aboriginal law (i.e., how the Canadian state addresses its relationship with First Nations), and Residential Schools.
- Ms Waboose worked with Professor John Burrows, University of Victoria, on an Anishinaabe Law Camp for the Faculty of Law. This camp is modelled after a similar camp offered for Osgoode faculty and staff. The Camp occurred on site at Walpole Island between April 14-17, 2016. This Camp engaged with Anishinaabe laws, pedagogy, and land-based teaching and learning. Professor Waboose created a curriculum with Professor Burrows for this event. The first iteration of the program involves only faculty members but subsequent iterations may include students.
- a dedicated webpage for Aboriginal Student recruitment and activities: [http://www.University of Windsor.ca/law/aboriginal/](http://www.UniversityofWindsor.ca/law/aboriginal/)
- Indigenous Law content in Orientation (including a visit by an Elder) and in the mandatory first year Access to Justice course.
- in September 2015 the Faculty of Law started a Truth and Reconciliation Steering Committee, co-chaired by the Associate Dean, Gemma Smyth.

2. Initiatives and Strategies in development:

A range of initiatives are being explored by the Faculty of Law Truth and Reconciliation Steering Committee. This committee, for example, is exploring initiatives to indigenize physical space through the use of art among other means.

Faculty of Nursing

- a) Indigenous content is embedded into core courses and one options course for senior students (see chart included below),
- b) Support is available for Indigenous students enrolled in the undergraduate program, and
- c) Dr. Heather Krohn established a Memorandum of Agreement with Walpole Island First Nation for research.

Information in the table below identifies courses that provide ongoing and specific curricular address to Indigenous Education topics within the Collaborative Four-Year Bachelor of Science in Nursing (BScN) Program.

Course	Course Type	Indigenous Education Content
63-388 - Community as Client Prof. Lucia Yiu	Core theory course Open to nursing students only	Course includes focused study unit content on Indigenous Peoples in Canada in terms of health status and issues related to health service access and utilization from a Canadian community health nursing perspective
63-399 - Selected Readings in Nursing Section 01 - Issues in Indigenous Health Dr. Heather Krohn	Open option theory course Open to nursing and non-nursing students	SIS Course Description: Exploration of theory, practice and research issues related to the health and health care of First Nations, Métis and Inuit populations in Canada. Among the topics covered, students will learn about the unique historical, sociocultural, environmental, political and economic factors which influence the health and health care experiences of Indigenous groups. Special emphasis will also be placed on strategies for promoting and evaluating culturally safe health care for Indigenous peoples. Offered in winter term 2012, 2013, 2016.
63-472 – Clinical Nursing Experience – Community Health Prof. Lucia Yiu	Core clinical practice course Open to nursing students only	In each of the fall and winter terms, four local Aboriginal health and social service agencies serve as clinical practice settings where a small number of 4 th year nursing students complete a full term working directly with First Nations and Métis staff, populations and programs
63-479 – Issues in Global Health Dr. Heather Krohn Dr. Lorna de Witt	Core theory course Open to nursing students only	Course includes focused study unit content on the health status, health determinants, health care priorities and human rights issues concerning Indigenous Peoples on a global scale (including the Indigenous Peoples of Canada)

Faculty of Education

- Education has a longstanding partnership with the Aboriginal Education Centre, and currently with them holds a substantial grant to fund the Beginning Time Teaching (BTT) course (**80-207**), with Paul Petahtegoose, who is currently the Acting Director, and Education Professor Lara. The BTT helps sponsor, for example, the STEAM project, which assists elementary school students in learning about STEM disciplines using Indigenous perspectives.
- The re-designed Bachelor of Education degree, significantly enhances student exposure to the cultures, epistemologies, and teaching and learning modalities of First Nations peoples. Beginning Times Teaching, previously an additional service course offered by the Faculty of Education was converted into a service learning stream within the program. This course, designed and facilitated through collaboration with local First Nations elders, involves sustained experiential learning, including a two and half day cultural camp in a rural setting outside Windsor, and opportunities for teaching placements in First Nations communities. A new required course for all Bachelor of Education Students, *Aboriginal Ways of Knowing*, emphasizes critical reflection on the politics of education and exploration of resources that enable teachers to better support Aboriginal learners. The course seeks to raise awareness of First Nations, Métis and Inuit culture, and pedagogies that support multicultural and inclusive classrooms.
- The B.Ed curriculum includes not only a required Foundation course in *Aboriginal Ways of Knowing*, but also a Service Learning course in *Beginning Time Ab/Original Teaching*, in which students participate in a series of learning experiences designed to increase their familiarity with traditional teachings and ways of knowing, including on-site participation in cultural life and traditional practices. Some teacher candidates in this course had a placement on a reserve.
- The Education graduate program features a Master's level topics course in *Issues in Aboriginal Education*. Dr. Anthony Ezeife and Dr. Karen Roland are researchers specifically in this area.
- Events such as our recent Social Justice Conference, which is a required event for all B.Ed students and which also brings in Associate Teachers, school board members, AEC representatives, and other members of the community, help teacher candidates to learn about Indigenous as well as refugee and other diverse needs and perspectives in the young people they will be working with.
- Education also works closely with other AEC associates to help sponsor conferences and trips for our students.
- Education recently offered a non-credit course in Anishinaabe language, in which all teacher candidates were invited to participate.
- Two courses **80-209 Issues in Education** and **80-204 Differentiated Instruction** are required foundation courses that address Aboriginal Education.
- In the 2016-2017 academic year all teacher candidates will take the new required foundation course **80-210 Aboriginal Ways of Knowing**.

Faculty of Arts, Humanities and Social Sciences: Indigenous culture, history and perspectives are included in **selected courses** across its AAUs and programs as outlined below.

Department of Communication, Media and Film: Topics relevant to the media and reconciliation are included in the following courses:

40-101 Introduction to Media and Society

40-203 New Media and Social Movements

40-225 Media Literacy

Department of English Language, Literatures and Cultures: In addition to the course **26-283 Native Literature**, the Department offers an additional 8 courses that include Indigenous literature and culture.

Dr. Suzanne Matheson in the Scholarship and Bibliography course invites tribal Elders into the classroom to talk about indigenous methods of record keeping such as wampum, or graphemes such as petroglyphs as alternates to the codex as part of the examination of “book culture” and “bibliography.”

Dr. Johanna Frank, when teaching Drama courses, or Writing about Literature, covers at least one play by a Chicana writer (Chicana is the crossroads of Anglo-Mexican-Indigenous, but, is directly involved with Native or Indigenous American culture).

Dr. Katherine Quinsey includes in the Animals in Literature course “Canadian and American Indigenous beliefs, traditions, and tales. There is some work in hybrid encounters, Euro-Inuit in particular, through the lens of animal experience and human-animal relations, in such books as *Julie of the Wolves*.”

Dr. Joanna Luft regularly teaches Tomson Highway's *The Rez Sisters* and Thomas King's "A Coyote Columbus Story" in her courses in contrast to Western “master narratives”.

Dr. Andre Narbonne has taught at least one course on Native Literature and regularly includes Indigenous authors in many of his other courses.

Dr. Mark Johnston teaches Tomson Highway's play, *Dry Lips Oughta Move to Kapuskasing* (and its various contexts) in his Drama of the Western World: The Comic Vision course 26-123.

Dr. Louis Cabri features Indigenous literature in 26-420 Special Topics Seminar, "Poetry and Cultural Studies", 26-416 Seminar in Canadian Literature, 26-361 Topics in Canadian Literature, and 26-366 Canadian Poetry.

Dr. Nicole Markotic features the work of Tomson Highway in her courses on Canadian Literature.

Dr. Karl Jirgens as Editor of *Rampike* magazine has published FNMI poets. Over the past 30 years *Rampike* has published dozens of internationally recognized Indigenous authors.

Marty Gervais, who teaches for the English Department and is Director of Black Moss Press, has published books by Indigenous authors, e.g. *Glass Beads*, by Sandra Lynn Lynxleg, 2013.

The Department has also engaged in collaborations that indigenize the student experience by having First Nations authors as Writers in Residence. Past Writers in Residence funded by the Canada Council for the Arts, the FAHSS Dean's Office and the Department include Daniel David Moses and Marilyn Dumont. The Department with funding from the Ministry of Education and Turtle Island also hosted literary activities involving Indigenous authors and/or scholars at the University of Windsor, including in March 2016 Canadian Indigenous author Jordan Abel with collaboration from Susan Holbrook, Richard Douglass-Chin, and Carol Davison.

Department of History (an * indicates a course with a majority of Indigenous history content)

***43-114. Europe Encounters the World: The Age of Discovery, 15th-18th Century**

This course looks at the different forms of contact between Europeans and the rest of the world during their first period of imperial expansion (15th-18th Century). Special attention will be paid to the discovery, conquest and settlement of India, Asia, and the Americas, as well as the relationship of Europeans with native populations of these continents.

43-243. Canada from Early European Contacts to the Origins of Confederation, 1600-1867

An overview covering Aboriginal societies, European colonialism, and the emergence of the Canadian federation. Areas may include native / newcomer relations, colonial culture and society, imperial conflict, and the origins of confederation.

***43-246. Aboriginal Peoples in Canadian History I: Beginnings to Mid-Nineteenth Century**

Aboriginal peoples and their impact on the history of Canada. Areas will include an overview of aboriginal nations, and the changing dynamics of the relationship between the First Peoples and Europeans.

***43-247. Aboriginal Peoples in Canadian History II: Mid-Nineteenth Century to the Present**

Aboriginal peoples and their impact on the history of Canada since 1850. Areas will include relations with the state, cultural, land and resource issues, and the politics and protest movements.

43-249. Women in Canada and the United States, 1600-1870

A social history from the period of Native-European contact to the mid-nineteenth century. Work, family and sexuality, cultural ideals, and political status and activism among women of Native, African and European origins will be examined.

43-272. Modern Latin America

Nation-states in Spanish America, Brazil and the Caribbean, from the revolutions of independence to the present. Covers patterns of political and economic development shared throughout the continent. Country and thematic focus may vary from year to year, and may include the Haitian, Mexican, and Cuban revolutions, modern military dictatorships, resources and the environment, and gender and ethnic relations.

43-403. Medicine, Healing and the Health Professions

A social history of medicine, including non-Western and unorthodox traditions, with a cross-cultural focus on healers and an emphasis on the evolution of the allied health professions. Topics may include the consolidation of biomedicine, women and Indigenous healers, the modern hospital, and the patient's perspective.

43-458. Early American History, 1600-1800

Selected themes in the political and social history of early American, which may include European and Native American contacts, the political and social development of the American colonies, slavery, war and society, the changing status of women, and the American Revolution and its aftermath.

(Prerequisite: 43-261 or consent of instructor.)

Department of Languages, Literatures and Cultures: has two courses on the Ojibwe language although these have not been offered for several years.

Department of Philosophy: Indigenous philosophy is discussed in 01-34-359, Women, Knowledge, and Reality.

As part of the curriculum revision in 2016, the Department of Philosophy will evaluate how best to incorporate Indigenous thought in courses.

Department of Political Science: First Nations issues are discussed in the following courses

02.45.100 Introduction to Canadian Government and Politics

- Includes study of the role of Aboriginal Peoples in constitutional politics and Aboriginal self-government.

02.45.204 Quebec Politics Issues (in French)

- Includes study of Aboriginal politics in Quebec.

02.45.214 Legal Process in Canada

- Includes study of Aboriginal courts.

02.45.314 Constitutional Law and Politics in Canada

- Includes study of the role of Aboriginal Peoples in constitutional politics and Aboriginal rights in the Canadian constitution.

02.45.411/02.45.514 Canadian Politics: Participation and Processes

- Includes study of Aboriginal nationalism.

Department of Psychology:

Dr. Katherine Kwantes, Director, Centre for Culture and Organizational Research, and Professor, Industrial/Organizational Psychology, has been awarded a 2016-2017 SSHRC Connection Grant for a conference that aims to understand the experiences of Aboriginal Canadians in the workplace. The conference established connections with a significant number of Aboriginal communities and organizations as participants and collaborators. The overarching goal of this conference is to increase understanding of Aboriginal experiences in the workplace that can then guide collaborative research and interventions to address common challenges faced by Aboriginal and non-Aboriginal employees and employers, to increase workplace well-being and satisfaction and decrease turnover of Aboriginal workers.

The Higher Education Quality Council enlisted Applied Social Psychology doctoral candidates, Twiladawn Stonefish, Ashlyne O'Neil and Joan Craig, to survey provincial colleges for the study, The Recruitment of Underrepresented Groups at Ontario Colleges: A Survey of Current Practices. Their report can be read at <http://www.heqco.ca/en-ca/Research/ResPub/Pages/The-Recruitment-of-Under-represented-Groups-toOntarioColleges-A-Survey-of-Current-Practices-.aspx>

Department of Sociology, Anthropology and Criminology includes First Nations subject matter and perspectives in the following courses:

48-241 Race and Ethnicity

48-340 Food and Global Sustainability

48-368 Policing and Security

48-352 Citizenship, Rights and Social Justice

48-640 Race and Ethnicity

School of Social Work:

47-503 and 47-622, which are graduate Social Work policy courses, discuss the First Nations/Aboriginal reality. Moreover, as this is a major Social Justice issue for Social Work, other courses do address this issue. In 47-371 the Field Staff purposely reach out to First Nation partners to provide an orientation to students. In the first year the orientation was taught, Cecile Isaak and his wife from Walpole Island First Nation presented to the course on First Nations history, culture issues and strengths. Cecil Isaak has been a Field Staff /Instructor.

In 2013 Social Work approached First Nation service agencies as partners in educating 3rd year Social Work students. They have a First Nation and Métis front line providers group that meets each month. This as an opportunity for future Social Workers to gain knowledge of what First Nation and Métis front line providers felt a Social Worker should know about their history, culture, strengths and services. These sessions included Elders sharing, drumming, singing, personal sharing around the impact of the residential school system, the reclamation of cultural identity, etc. Some of the presenters were Field Instructors and some were recent graduates of the University of Windsor Social Work program. One of the course assignments was for the students to do a reflection on this experience. The School has invited First Nation and Métis front line providers back each year and they've brought in current developments such as legislative changes, the Idle No More movement and, this year spoke to the Truth and Reconciliation Commission's Calls to Action. This annual event ensures that all of Social Work undergraduate students receive some experiential learning directly from First Nation and Métis peoples. It has also been effective in building a respectful relationship with our regional First Nation community.

Based on the belief that some of the most powerful learning for Social Work students will come from First Nation and Métis peoples themselves within their communities, the School has expanded the number of First Nation field sites. These placements have been made available to some First Nation students, at both the graduate and undergraduate level, but the School has also placed non-indigenous students in these locations. These experiences have been positive for students and they are able to infuse discussion in their field integration course to the benefit of other students. One of these graduate students was hired on the reserve where she had her field placement. The following is the list of First Nation, Métis and Inuit organizations Social Work students have been placed with, six of which are located on reserves:

- The Metis Association of Canada – Windsor office
- The Department of Health –Arviat, Nunavit, Kiallig Region – Mental health and Addiction Service
- Amjewaang First Nation (Chippewa of Sarnia) – Family Health Team
- Oneida First Nation – Health Centre
- Turtle Island – University of Windsor
- Ska Na Family Learning Centre
- The Aboriginal Child Resource Centre – Windsor
- CanAm Indian Friendship Centre
- CanAm Urban Homes
- Chatham Kent Health Alliance (serving Walpole Island and off reserve)
- Aunqamzin Centralized Services – Moraviantown
- Chippewa of the Thames – Family Health Team

Selected Social Work Research and Social Policy Reports: Mary Medcalf has facilitated meetings with First Nation communities to look at wellbeing issues for First Nation youth. She has authored 3 reports based on the outcome of these meetings. Dr. Robin Wright's National Arts and Youth Demonstration project (NAYDP) had one research site focused on the First Nation/Aboriginal Youth in Winnipeg, Manitoba. Dr. Brent Angell (Principal Investigator) Dr. Suzanne McMurphy (Co-Investigator) conducted a research project on "Understanding and Reducing the Impact of Vehicular Injury in First Nations, Inuit and Métis Communities" with funding from Auto 21. The project focused on assessing and reducing injury related to motorized vehicle accidents involving Indigenous people living in First Nations, Inuit and Métis communities and other urban and rural locales in Canada. The work builds on the report of the First Nations and Inuit Children and Youth Injury Indicators Working Group (2010), which identified vehicular accidents as the leading cause of death of Indigenous children, youth, and young adults under the age of 25 years. Naomi Williams, who is a First Nation doctoral student in Social Work, has also been part of research in these areas.

School of Social Work recognition of First Nations: Chris Reid, who is a member of the Field Staff in Social Work, is developing a celebration of the new Social Work building to recognize the School's relationship with First Nations partners and their contributions to students' learning. This will acknowledge the School's establishment on First Nation ancestral land, and provide an opportunity for consultation and discussion about the School's response to the Truth and Reconciliation Commission's Calls to Action.

School of Social Work Accreditation Requirements: New directions from the National Accreditation Executive will inform the School of Social Work's consideration of how best to adopt and imbed the 13 Principles on Indigenous Education into the curriculum. The School of Social Work Retreat in April had a First Nation/Aboriginal guest speaker, Dr. Joanne Sobek. The retreat focussed on integrating a required course at the BSW level. Discussion also ensued about consulting with our First Nation colleagues and Métis colleagues about embedding the 13 Principles on Indigenous Education into the pedagogy and the curriculum across the School.

Women's and Gender Studies Program: The IQAP review identified limited coverage of colonialism and indigeneity as a shortcoming of the program. Members of the Program agreed with this critique in our curriculum retreat in May 2015. Dr. Chris Greig volunteered to be the curriculum leader for indigenous issues.

53-202 Women, Race and Social Justice, a required course, begins with the experiences of Indigenous women in Canada and the efforts of Indigenous women to correct these historic and present-day wrongs. The point of view offered is that of Indigenous (feminist) women, and the reading materials are largely those written by indigenous scholars.

57-370 Mothering and Motherhood includes discussion of Indigenous cultures and perspectives.

On March 7, 2016 the Friends of Women's Studies hosted a panel on "Living Truth and Reconciliation: Exploring Issues Facing Indigenous Women and Girls Today" with Mona Stonefish, Anishinaabe Elder, Theresa Sims, Upper Mohawk, Turtle Clan, Elder for South West Detention Centre, Elder for Two-Spirit Community in the Windsor region, Katie Baltzer, Métis student, Beth Cook, Anishinaabe Kwe, member of Bkejwanong First Nation, Aboriginal student, member of Missanabie Cree First Nation Northern Ontario, Kimm Ghostkeeper, Anishinaabe Kwe. Dr. Cara Fabre was the moderator for this panel.

Faculty of Science: The Faculty of Science has outreach initiatives directed to K-12 education, including collaborations with Turtle Island, such as the 4 Winds STEAM program <https://www.steambtt.ca/>. The Faculty of Science has welcomed the participation of Turtle Island in the annual Science Rendezvous day for the past two years.

4Winds STEM: workshops were held in 2013. Dr. Mutus (Chemistry & Biochemistry) was involved in coordinating these workshops and applying for SPF funding. It combined “western” science with traditional ways of knowing and First Nations culture.

Let’s Talk Science (LTS) Arts Camp: Every summer Turtle Island House hosts an arts camp at Catholic Central High School, for elementary FNMI students. For the past two summers, LTS at the University of Windsor has participated by delivering a workshop on ‘art and science’. In the first year, Science brought home-made smart phone microscope stands and had the students use them to take photos of natural objects like leaves, bugs, etc, and they made collages on iPads. This past summer, Science did a workshop on natural pigments and dyes, and the students used things like turmeric and crushed blueberries to paint. Participants talked about how ancient pictographs were created (traditional knowledge) and discussed some optics and chemistry as well (light and colour, solubility, etc). Supplies for the microscope stand activity came from the Celebration of Success funding that was given to LTS at University of Windsor and TI House for FNMI Outreach.

Let’s Talk Science (LTS) Outreach: LTS has a focus on First Nations, Métis, and Inuit outreach. There is a national staff member devoted to this who helps individual LTS sites connect with FNMI communities and leaders. The University of Windsor outreach site has established a working relationship with Walpole Island. Science visits the elementary school and day care each at least once per year. Dr. Chuck Macdonald brought a group of volunteers to Walpole Island Elementary School this past November and spent a day, collaborating with some volunteers from Western, and delivered workshops to 9 classes. Dr. Macdonald also visited the Walpole Island during pow wows and set up a booth with hands-on activities. Russell and Danielle from Turtle Island participated and the LTS FNMI Coordinator for one of the pow wows two summers ago.

Let’s Talk Science is also putting together a group of coordinators whose sites are actively involved in FNMI Outreach in Southern Ontario. The first meeting was during the Central Regional Conference, which was hosted at the University of Windsor January 29-31, 2016.

Dr. Aaron Fisk (Earth and Environmental Science and GLIER) has extensive research initiatives in the north that involve collaboration and permission from the First Nations peoples.

Dr. Richard Caron (Math and Stats) indicated that individuals from Math had participated in symposia/events such as: Mathematics Education in Aboriginal Communities. The questions below were examined by a workshop on Mathematics Education in Aboriginal Communities led by Kanwal Neel (SFU) and Louise Poirier (University of Montreal). In what way or ways might the mathematics education community in Canada contribute to the development of these curricula, pedagogy, and resources? In what ways do the aboriginal sense of knowing effect the teaching of mathematics in aboriginal communities? Is it possible to separate the challenges of learning and teaching mathematics in the aboriginal community from those encountered for other disciplines? What type of education about aboriginal communities should teachers of mathematics receive? What types of programs might universities offer to help aboriginal students to make the transition into mathematics and science programs? How is mathematics viewed within the aboriginal community? How might the efforts of this working group be shared after the forum?

Awards, Bursaries and Grants supporting Undergraduate and Graduate Indigenous Students' Education:

Aboriginal Postsecondary Education and Training Bursary: The Government of Ontario has created a bursary fund for students of Aboriginal ancestry (Non-status, Métis, Bill C-31, Status, Innu, Inuit). Eligible candidates must be able to demonstrate financial need and provide documented sources of support. Candidates must also be Canadian Citizens or Permanent Residents (includes those with Protected Persons status) residing in Ontario.

Chippewas of Mnjikaning / McCarthy Tétrault LLP Aboriginal Scholarship: Interest from this trust will be awarded to an Aboriginal Law student based on financial need, academic excellence and commitment to the Aboriginal community. Applicants must also submit "Letters of Support" documenting their involvement in the Aboriginal Community. The Mnjikaning First Nation and McCarthy Tétrault LLP established this scholarship in 2002.

Geoffrey H. Wood Native Bursary: Candidates must be of Aboriginal ancestry (status, non-status, Métis, Bill C31, Innu and Inuit), maintain satisfactory academic standing and demonstrate financial need.

Leroy Freeman Altman Memorial Award: One or more bursaries awarded annually on the basis of academic merit and financial need to students in a program of studies concerned with or of direct benefit to the Aboriginal community in Canada. Established in 1983 in memory of Leroy Freeman Altman, member of Walpole Island Indian Band.

Stuart H. Surlin Bursary for Aboriginal Students: In recognition of Dr. Surlin's interests in Aboriginal culture and values, a bursary fund has been established in his name to assist in-course Canadian Citizen or Permanent Resident (includes those with Protected Persons status) students of Aboriginal ancestry residing in Ontario in completing their studies at the University of Windsor. Bursary awards in varying amounts will be awarded to Aboriginal students according to financial need. A minimum cumulative average of 65% is required.

These are all listed on a document posted to the University website at the page for Student Awards and Financial Aid. Unfortunately, Aboriginal status is not a parameter that is built into the student award search on the portal so students are unable to specifically search based on that criterion. Indigenous students are able to apply to a whole host of awards that are specific to their program, year and average.

To view all of the awards available for a specific program/year/average, while you are unable to access the database via the student portal, you can view awards that students can access via the portal. Go to www.UniversityofWindsor.ca/sis. Then Log in using GUEST as you ID or click on the following links below:

Awards Information

- [Search and Apply for U of W Scholarships, Awards and Need-based assistance \(including the Work Study Program\) you may be eligible for](#)
- [Find General Information about an Award](#)

University of Windsor FNMI Student Enrolment data Overall Fall semester headcount (Undergraduate & Graduate)

Count of Aboriginal Students		Fall Semester				
Enrolment Status	2011	2012	2013	2014	2015	
Full-time						
Undergraduate	92	90	110	125	117	
Graduate	2	3	4	6	5	
Full-time Total	94	93	114	131	122	
Part-time						
Undergraduate	17	13	11	10	16	
Part-time Total	17	13	11	10	16	
Grand Total	111	106	125	141	138	

Undergraduate and Graduate FNMI Enrolment by Faculty (see page below)

Count of Aboriginal Students Fall Semester <input type="button" value="v"/>					
Enrolment Status <input type="button" value="v"/>	2011	2012	2013	2014	2015
<input type="checkbox"/> Full-time					
<input type="checkbox"/> Undergraduate					
ARTSS	64	55	60	63	68
BUS	5	4	9	11	8
EDUC	5	4	4	7	2
ENG	1	6	4	5	2
HK	7	7	9	10	9
INTFAC	2	4	3	3	4
LAW	1	1	6	5	6
NURS	2	2	5	8	7
SCIENC	5	7	10	13	11
Undergraduate Total	92	90	110	125	117
<input type="checkbox"/> Graduate					
GRAD	2	3	4	6	5
Graduate Total	2	3	4	6	5
Full-time Total	94	93	114	131	122
<input type="checkbox"/> Part-time					
<input type="checkbox"/> Undergraduate					
ARTSS	12	10	9	6	8
BUS	1	1		1	3
ENG	1		2		3
HK		1			
INTFAC					1
NURS	1				
SCIENC	2	1		3	1
Undergraduate Total	17	13	11	10	16
Part-time Total	17	13	11	10	16
Grand Total	111	106	125	141	138

Appendix 1: indigenization/decolonization of curricula through responsive academic programming, support programs, orientations, and pedagogies.

The environmental scan of the University of Windsor included in the Report of the Senate Working Group has a variety of teaching and curriculum-related activities in progress in a number of different academic department and faculties. These activities appear to have emerged on the basis of 'local' identification of need or individual recognition of an opportunity to take a step forward in a given course or program. Most of these activities, it would appear, are not the result of a cohesive or sustained policy or movement across campus. If we are to undertake an external review of the current environment at the University of Windsor, the review will likely show a range of dissociated of programs, and practices related to the theme of "indigenization of the curriculum". What, then, would a coherent and systemic approach to "indigenization of the curriculum" look like? How would a "made in Windsor" solution compare to initiatives in other regions and in other institutions?

We can look beyond our walls to see what other universities are doing in order to better inform our own process. Below are reports of work being carried out at other Canadian universities. This work includes committee deliberations, curriculum initiatives, policy development, workshops for professors, and conferences. All of these constitute components of what it takes to "indigenize the curriculum". Insights from other universities help us reflect on our practices at the University of Windsor and the considerations we might take into account as we move forward.

Examples of institutional definitions of indigenization in Canada

Indigenization at Camosun College, B.C. "Indigenization is the process of infusing Aboriginal knowledge and perspective into the structural layers of an institution."

"The goal is to create a more inclusive environment through the presentation of a different world view, and to enhance and enrich the educational and cultural experience of the educational community. This does not mean the institution is Indigenous-centred, but it does mean that consideration of Aboriginal issues comes 'naturally'. Purposes of Indigenization at Camosun College are to:

- develop and implement practices that ensure that Aboriginal students see themselves and their realities reflected in curriculum and service;
- ensure that non-Aboriginal students leave the college with skills and knowledge that enable them to work with and live alongside their Aboriginal neighbors knowledgeably and respectfully."

Indigenization of the curriculum at the University of Regina, Saskatchewan "The transformation of the existing academy by including Indigenous knowledges, voices, critiques, scholars, students and materials as well as the establishment of physical and epistemic spaces that facilitate the ethical stewardship of a plurality of Indigenous knowledges and practices so thoroughly as to constitute an essential element of the university. It is not limited to Indigenous people, but encompasses all students and faculty, for the benefit of our academic integrity and our social viability." Indigenous Advisory Circle, University of Regina

A large number of Canadian universities are addressing, at various stages of development, the complex notion of *indigenization of the curriculum*. Some examples from coast to coast serve to illustrate the activities that typify this movement. The activities include environmental scans and committees formed

to study the issues involved in indigenization, policies regarding mandatory indigenous content, multi-day workshops to consider indigenization of the curriculum in some depth, language courses, and conferences on various aspects of the indigenous curriculum.

Simon Fraser University, for example, is at the “very early stages of an ‘indigenizing the curriculum’ initiative. In a personal communication in the month of January, Educational Consultant Janet Pivnick of the SFU Teaching and Learning Centre wrote: *“My first step is to connect with faculty who are involved with indigenous education to determine what they see the need as being. “Indigenizing the curriculum” means so many different things to so many different people that I am trying to ‘suss out’ what’s important here, in this context, for these faculty and students.”* Dr. Pivnick went on to explain that SFU is undertaking “an environmental scan...of work going on in this area across Canada.”

The University of the Fraser Valley appears to be further along in the process of indigenization of the curriculum. The UFV Director of Teaching and Learning, Maureen Wideman, in a personal communication in January, comments on the University’s progress: *“At UFV it is a goal to weave indigenizing ways of knowing and learning into each course. It is a tough sell, but we are getting there. Traditional disciplines i.e. chemistry, math, are beginning to understand that to indigenize is not just including content but includes how we teach and interact with students, as well. It is providing an environment for learning that is inclusive and appreciative of all who are in the room and acknowledging that. We are getting there.”*

An annual three-day faculty workshop is an indicator of UFV’s commitment to indigenization of the curriculum. In 2015 there were 22 participants, including 16 from across B.C. and about one-third who identified as indigenous. The workshop aimed at “course awareness” and “how to decolonize one’s curriculum”. The “very powerful” event “looked at outcomes, activities, readings, assessments, etc. as well as provided readings and background information on Indigenous culture and learning.” The University plans further workshops of this kind in May 2016. Organizers state that one of the keys to success is finding the appropriate, qualified facilitator.

The issue of introducing mandatory indigenous content is one to be handled with care according to some academics. The University of Saskatchewan has had indigenous content requirements in place for a long time. According to Assistant Professor Adam Gaudry, who is Métis, this is an important development in our universities, but, “decision-makers will need to think long and hard about how to ensure this effort achieves its goals.” Gaudry says that the application of the requirements differ across disciplines in the institution. To achieve the desired outcomes, Gaudry recommends that: *“Universities pursue three key components of implementation: a clear rationale for mandating Indigenous content, a critical mass of experts in the area with sufficient job security, and support for existing programs that have already been doing this work for years.”*

Brock University’s Vice-Provost Teaching and Learning, Anna Lathrop, has explained the University Senate Teaching and Learning Committee passed a motion to undertake a review of the University’s Indigenous education programming and support, and that it would be conducted “in light of the governance model reflected by the Two Row Wampum Belt”. Nearly 20 people responded to the call for committee members and “a small working group of 6 were selected to a) conduct an environmental scan of best practices; b) examine existing programs/supports offered at Brock; and c) develop a series of recommendations”. In a personal communication in January, Dr. Lathrop stated that “After a year of work, the working group has produced a document that will now be presented to the full committee (in February) and hopefully to Senate in March/April.”

In Atlantic Canada, recent reports indicate that Cape Breton University has developed a M'ikmaq history course that has attracted a great deal of interest. The new history course, a blended course offered both online and face-to-face, has attracted more than 2,200 registrants. Launched in January, the course is reported to cover "a range of topics, including the Mi'kmaq creation story, oral history, and traditions, as well as the legacies of residential schools and the impact of the Truth and Reconciliation Commission." Instructor Stephen Augustine is quoted as saying the course may become mandatory for all CBU students, regardless of program. The course is said to build on the courses offered at CBU in the past by drawing on the recommendations of the TRC.

Mount Allison is hosting an indigenous conference called "Expanding the Circle: Towards Cultural Proficiency" involving all levels of education, First Nations Communities, and the public. One of the three goals as stated in the conference announcement is to "find ways to begin the decolonization process of the curricula". It will take place on the Mount Allison campus in March.

Indigenization of the curriculum, at the University of Windsor as elsewhere in Canada, is a multi-faceted process involving personnel and professional development, policy, practices, and programs established and implemented by academic and support services across campus with the collaboration of the Indigenous community. As we take stock of the various activities already in place at Windsor, we should be mindful of the initiatives of other institutions in Canada in order to become aware of the many possibilities and challenges to progress and accomplishment.

Indigenous knowledge requirements

University of Winnipeg and Lakehead University: Starting next year, every undergraduate at these Universities will have to take at least one Indigenous Studies course. Fundamental knowledge might include a range of courses, including history focused on residential schools, or taking a course in an Indigenous language.

University of Regina: "Indigenization" is part of the institution's five-year strategic plan. All students in the Faculty of Arts must take an "indigenous course." In addition, Regina has initiated an Indigenous Advisory Circle to give guidance to the President and establish an Aboriginal Student Centre.

Mount Royal University (Calgary): The Strategic Plan includes establishing "Aboriginal-themed coursework" as a graduation requirement. The University is also developing an Indigenous research policy, a separate Indigenous student recruitment plan, new Aboriginal concentrations, aboriginally-themed field schools and an indigenous languages curriculum.

University of Saskatchewan Students' Union is asking that indigenous content be taught in every degree program.

Indigenization in the Strategic Planning of other Universities:

University of Fraser Valley:

Introductory statement to: "Strategic Planning Aboriginal Post-Secondary Education at UFV

<https://www.ufv.ca/media/assets/aboriginal-access/IndigenizingUCFV.pdf>

Introduction In September 2005, Aboriginal Access Services received Aboriginal Special Projects Funding from the Ministry of Advanced Education – Aboriginal Branch to work on the project Indigenizing our

Academy to strategically plan post-secondary education for Aboriginal communities in traditional Sto:lo territory. To begin the project, Mark Point was hired in October 2005 to consult with the Aboriginal community within the UFV catchment. Specifically he was talking to people about developing an Aboriginal Studies department, enhancing Aboriginal research capacity, boosting Aboriginal enrolment and improving retention and success of Aboriginal learners at UCFV. In September of 2006 he submitted a four page report containing his findings to UFV's Aboriginal Community Council.

Subsequent to his work and, more importantly, upon the recommendations stemming from Mr. Point's findings, UFV Aboriginal Access Services has worked closely with the Aboriginal Community Council Sub-Committee to develop plans and make recommendations for post-secondary education at and with the University of the Fraser Valley. The resulting Working Document is an integral part of this continuation. It is being circulated, as widely as possible, to Aboriginal leaders, Elders, community education staff and to Aboriginal educators to invite open discussion on the development and improvement of Aboriginal Post-Secondary Education Programs and Services with the University of the Fraser Valley. This paper invites Aboriginal Elders, leaders, educators, and individuals to provide their ideas, criticisms and recommendations to the working committee through the use of this document.

The University of Regina: Strategic <http://www.uregina.ca/strategic-plan/priorities/indigenization.html>

University of Regina's Strategic Plan -- Opening Statement on Indigenization:

Indigenization is one of the University's two overarching areas of emphasis, along with Sustainability.

The University of Regina is situated on Treaty 4 and Treaty 6 lands. Aboriginal students, employees and community members are welcomed and supported at the University of Regina. Since the inception of the 2009-2014 Strategic Plan, we have been focused on implementing important initiatives to support the success of Aboriginal students, faculty and staff on our campuses, and Indigenize the University. This momentum is embedded and expanded in the 2015-2020 Strategic Plan.

Indigenization Definition The Aboriginal Advisory Circle to the President (AAC) defines Indigenization as "the transformation of the existing academy by including Indigenous knowledges, voices, critiques, scholars, students and materials as well as the establishment of physical and epistemic spaces that facilitate the ethical stewardship of a plurality of Indigenous knowledges and practices so thoroughly as to constitute an essential element of the university. It is not limited to Indigenous people, but encompasses all students and faculty, for the benefit of our academic integrity and our social viability."

Indigenizing the Curriculum:

Useful document: 100 WAYS TO INDIGENIZE AND DECOLONIZE ACADEMIC PROGRAMS

By Dr. Shauneed Pete (Executive Lead: Indigenization), University of Regina

<http://www.uregina.ca/president/assets/docs/president-docs/indigenization/Indigenize%20and%20decolonize%20university%20courses.pdf>

Some universities in Canada (see above), have initiated required studies to ensure that all students have at least a fundamental understanding of Indigenous culture. Consideration, however, should be granted to the differences between current pedagogical methods and what might be termed "Indigegogy" or an Indigenous teaching method, which offers alternate teaching and learning approaches and alternate world views without re-inscribing colonial perspectives.

Algoma University: Algoma and Trent stand out from an infrastructural standpoint among other Ontario universities. Algoma is located on the grounds of the former Shingwauk Indian Residential School, incorporating many of the original buildings. This, coupled with the fact that Algoma was given degree-granting abilities in 2008, has allowed Algoma to build an infrastructure which takes into account more fully the needs of the Anishinaabe communities that call the Sault Ste. Marie area home.

In 2006, Algoma signed a “Covenant with the Shingwauk Kinooamaage Gamig, a sister institution, which shares the campus and provides unique educational programming from an Anishinaabe world-view. Algoma also has a specific mandate from the Ontario government which focuses their attention on the needs of Northern Ontario and cross-cultural learning between the Anishinaabe Aboriginal community and non-indigenous people. Also as part of the mandate, the University is committed to the hiring of Anishinaabe people at all levels including faculty, administrative, and support staff. Algoma also has the highest percentage of Indigenous students of any Ontario university at around 13%. Further, Algoma has committed to providing Anishinaabe content in *all* courses offered at the school.

Trent University: Trent, on the other hand, has built much of their social science curriculum around Indigenous cultures and ways of knowing. Their Canadian History program and strong Indigenous history requirements make that program unique. Trent has also dedicated a tremendous amount of space on campus for Indigenous and non-Indigenous people to co-mingle and engage in cross-cultural activities. Trent also has a world-renowned Indigenous Studies department with programs in Indigenous Studies, Indigenous Environmental Studies, Indigenous B of Education program, Indigenous Studies MA and PhD programs. All these programs focus on Indigenous ways of knowing and incorporate the surrounding Indigenous communities.

Lakehead University and Laurentian University: Both Lakehead and Laurentian have new initiatives which will require an “indigenization” of their curricula. Laurentian’s Senate voted to require every student who receives a BA degree to complete six credits in courses with at least 50% Indigenous content.

Lakehead has a similar requirement which extends to *all* degree recipients. All Lakehead University degree programs have a 0.5 Full Course Equivalent course containing at least 50% (18 hours) of Indigenous knowledge and/or Aboriginal content.

Both Universities plan to implement these requirements starting in the 2016-2017 academic year.

Nipissing University: Nipissing recently released their Strategic Plan concerning Indigenous initiatives. The strategic priorities and action plans indicate Nipissing intends to build the kind of infrastructural support for Indigenous students, faculty, staff, and communities that can be found at Algoma and Trent. A PDF copy of the strategic plan can be found at: <http://nipissingu.ca/departments/aboriginal-initiatives/nuace/Documents/STRAT%20PLAN%20web.pdf>

Carleton University and Ryerson University: Carleton and Ryerson have both built impressive spaces for inter-cultural activities and support for Indigenous initiatives. Carleton’s website indicates its Centre for Aboriginal Culture and Education (CACE) is one of the largest of its kind at any Canadian university and offers many services including smudging and other cultural activities.

Ryerson has The Centre for Indigenous Governance (CIG). The CIG is less a space for students than a research centre dedicated to Indigenous issues. The Chair of the Centre is prominent Indigenous rights activist and academic Pamela Palmetier. The Centre focuses on Indigenous Governance as a whole through workshops, seminars, and training programs on Indigenous Property Rights, treaties, and law among other things. The Centre was partially funded by Hydro One, the Nuclear Waste Management Organization and Vale Inc.

Brock University: The Brock Student Development Centre published a study in 2014 called “The Aboriginal University Experience: A case study at Brock University” that critically examines the University’s role in the experience of Indigenous students. There were a number of recommendations made in the study about how to improve in this area. The study can be found at:

https://brocku.ca/webfm_send/33265

Various initiatives

- Many universities offer self-identification over the internet (for students to use any time, either before or after applying to the school).
- Some universities such as McMaster University and Queen’s University among others have dedicated student advocacy groups for Indigenous students that have similar powers and jurisdictions as larger student groups such as the UWSA.
- Many universities offer early move-in dates for first-year students living in residence.

Indigenization of the Professoriate: There are several examples of hiring practices and priorities going hand-in-hand with indigenization of the curriculum in Canada. As the University of Windsor and other universities move in that direction, they should consider the terms of career advancement for Indigenous scholars. At the point of engaging Indigenous faculty charged with the task of indigenization of the curriculum, perhaps certain questions should be considered regarding research in relation to tenure and promotion. For some faculty members, it may be relevant to extrapolate from the diverse research practices and modes of publication recognized by the University of Windsor, particularly in creative arts disciplines for which musical compositions, performances, and exhibits are recognized research. Community-based research and teaching may also provide established examples of recognized research practices at the University of Windsor relevant to researchers engaged in indigenizing research and teaching.

Appendix 2: Sample Aboriginal Centres in Ontario Universities—Physical Space

(Updated 24 Feb 2016)

University	Office	Facilities	Link(s)
Carleton	Centre for Aboriginal Culture and Education (Ojigkwanong)	A large centre, open concept, is 1,800 sq feet. Has a lounge area, a kitchenette, partitioned space with 8 computers and space for 2 laptops, and an office. Also has a small circular space for the Elders Space, a study room, and a very small phone room (6x6 ft) for privacy where students can make long distance calls to contact their home community. It is the only place on campus where people can smudge without special permission, which is equipped with a separate exhaust to ventilate. The centre was designed by renowned Indigenous architect Douglas Cardinal (designed the Canadian Museum of History)	http://carleton.ca/aboriginal/
Ottawa	Aboriginal Students Resource Centre	Has an Aboriginal Students Resource Centre in the same building where the Human Rights office is located. The Resource Centre has ½ of the first floor of a building that has 3 floors. The space is comprised of 4 offices and a boardroom	https://sass.uottawa.ca/en/aboriginal
Queen's	The Four Directions Aboriginal Student Centre	Has the Four Directions Aboriginal Student Center which has its own house and includes counselling, elder and programming services for Aboriginal students.	http://www.queensu.ca/fdasc/home
Ryerson	Aboriginal Student Services	Located in one of the oldest buildings on campus, Kerr Hall. It's an enclosed suite with 5-6 officer and meeting room. Across the hall is another suite with a lounge, computer stations, kitchen. There are two additional offices in proximity where the director and coordinator for the Aboriginal Education Council has an office. The Aboriginal HR consultant is housed in HR.	http://www.ryerson.ca/aboriginal/ http://www.ryerson.ca/aec/index.html

York	Centre for Aboriginal Student Services	Large reception area with a few offices off it: 3 offices for staff and 1 programs room for the Elders or writing instruction or work study students etc. Also have a multi-purpose room with computers.	http://aboriginal.info.yorku.ca/
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Appendix 3: What universities are doing to ensure respectful, welcoming, and equitable environments for Indigenous students as members of the university and broader community, including providing resources, spaces, and approaches that promote dialogue between Indigenous and non-Indigenous students.

Memorial University of Newfoundland

Services for Indigenous students are provided through the Aboriginal Resource Office (ARO). Staff includes a newly hired Aboriginal Cultural Education Officer, who is responsible for increasing education and awareness about Aboriginal populations.

1. Student Support and Referral
 - a. Support, guidance and encouragement provided on as needed basis
 - b. Counselling sessions provided as needed
 - c. Set up and pay for tutoring for Aboriginal students
 - d. Coordinate referral services for housing, childcare, secondary schools re off-campus resources
 - e. Provide information on policies and procedures (eg. Smudging Policy)
2. Cultural Programming
 - a. Provide opportunities for students to learn about various aspects of culture
 - b. Examples include Inuit drum-making session, dream catchers, sealskin crafts, dressing of a feather
 - c. Presentations by Elders and community on Smudging, the Moon Ceremony, and cultural medicines
 - d. Displayed Aboriginal themed videos
3. Social Activities
 - a. Offered each term to bring students together for informal events so that students feel more connected to the university and fellow Aboriginal students
 - b. Examples: boat tours, bowling, skiing, marshmallow and wiener roasts
4. Presentations
 - a. by ARO Staff to Faculty and Staff and external to the university
 - i. about Aboriginal cultures within Newfoundland and Labrador
 - ii. about the Aboriginal student experience
 - b. by well-known local and national level Aboriginal speakers to educate Memorial community on Aboriginal culture and history
5. Aboriginal Orientation to welcome students
 - a. Educate students about services
 - b. Tour of campus
 - c. Introduce new Aboriginal students to current Aboriginal students
 - d. Information sessions
 - i. ARO
 - ii. St. John's Native Friendship Centre
 - iii. Counselling Centre
 - iv. Academic Advising Centre
 - v. Writing Centre
 - vi. Library

6. Student Lounge: a safe and caring space for Aboriginal students
 - a. Computer access, printers and copier
 - b. Microwave, refrigerator, and snacks
 - c. Mid-week Munchies: ongoing outreach to Aboriginal students
7. Aboriginal Scholarship Book contains a list of internal and external scholarship available to Aboriginal students
8. Facebook Page (ARO Memorial) provides information about programmes and activities

University of New Brunswick

Services for Aboriginal students are provided through the Mi'kmaq-Wolastoqey Centre (MWC)

MCW Vision Statement

- Wolastoqey and Mi'kmaq identities, languages, values, beliefs, worldviews, ancestral teachings, way of knowing, knowledge systems and philosophies will flourish within University of New Brunswick
- While Wolastoqi and Mi'kmaq students attend UNB, they will be given opportunities to develop a strong cultural foundation as well as academic and professional skills
- Ultimately, all UNB students, faculty and administrators will be familiar with Walastoqey and Mi'kmaq histories, languages, worldviews, contributions, treaty rights and cultural, social, economic and political conditions

The Mi'kmaq-Wolastoqey Vision Statement embraces the principles of respect, sharing, harmony, acceptance and unity in diversity.

Support provided to Aboriginal students is framed in the Recommendations of the Truth and Reconciliation Commission (TRC).

1. Bridging Year Program for First Nations students who do not have required high school credits for admission to university. Courses cover topics relating to residential schools, TRC Recommendations and reconciliation
2. First Nations Governance and Leadership Program prepares First Nations students with skills to take leadership roles in their communities.
3. Connections with UNB Faculties to provide advice/guidance on incorporating Wolastoqey/Mi'kmaq content into curriculum and initiatives
4. Council of Elders provide guidance on development and implementation of programmes, services and initiatives with Wolastoqey/Mi'kmaq content
5. University President will be meeting with New Brunswick chiefs to discuss TRC
6. Recommendations
7. Speakers Series
 - a. Welcome to Our Talking Circle
 - i. Public lecture
 - ii. First one invited three survivors of Shubenacadie Residential School to speak of their experiences
 - b. Aimed at ways in which NB Student Alliance can support implementation of TRC Calls to Action

- c. Law Society Panel to share views on the meaning of reconciliation from an Aboriginal perspective
- 8. Medicine Wheel Garden: contains traditional medicinal plants
 - a. Planted by children and witnessed by Residential School survivors
 - b. Symbolises healing, regeneration, resilience and wellness among Residential School survivors
- 9. Lunch and Learn Sessions
 - a. Promote language and cultural activities for all students in informal setting
 - b. Focus on Residential Schools
 - c. MWC provides the feast
- 10. Cultural Activities aimed at establishing community-minded environment (home away from home) at MWC/UNB for students and their families
 - a. Basket-making, medicine pouches, drum-making,
 - b. Mini-socials
- 11. Partnership with National Centre for Truth and Reconciliation
 - a. 75-100 Residential School survivors gathered from PEI and NB First Nations
 - b. Survivors made recommendations to the National Centre for Truth and Reconciliation
- 12. Treaty Education Committee: make recommendations on the incorporation of treaty education into the curriculum of the public school system
- 13. Wellness Initiative: increase the overall wellbeing and community wellness of indigenous of Indigenous society
 - a. Raise awareness of culturally appropriate activities in Mi'kmaq and Wolastoqey communities
- 14. Research
 - a. SSHRC Project to examine how technology can be used to revive Wolsastoqey and Mi'kmaq languages and cultures
- 15. Post-secondary Education Training and Labour (PETL) Projects
 - a. Circle of Understanding
 - i. Event to honour Residential School survivors
 - ii. Annual themed Pow-wows
 - iii. Red Shawl Campaign to raise awareness of missing and murdered Aboriginal women among UNB faculty and students, as well as the general public
 - iv. Peace and Friendship Treaty Days to raise awareness of Peace and Friendship Treaties signed by the British Crown and Wabanaki Nations
 - v. Celebrations of Wolastoqey and Mi'kmaq Cultures
 - 1. One-day event
 - 2. Art showcase
 - 3. Museum artifacts display
 - 4. Storytellers, songwriters, traditional dancers, drummers/chanters
 - vi. Cultural Immersion for Faculty and Administrators
 - 1. In planning stage
 - 2. Also include Residential School survivors' experiences, TRC Calls to Action and path to reconciliation

- vii. Wampum Belt Project: a Wabanaki Belt replica was made to reflect a message of reconciliation among Anglophones, Francophones and Wabanaki nations
 - b. Developing Materials for Mi'kmaq and Wolastoqey Language Classes
 - i. Storybook: iBook featuring a traditional story recited in Mi'kmaq, Wolastoqey, French and English (nearly complete)
 - ii. Video Project featuring Wolastoqey and Mi'kmaq stories, songs, and worldviews; content provided by Elders in ancestral languages
 - iii. Language Committee consisting of language keepers
 - iv. Language Revival Strategy and Policy in process of developing a strategy and policy to continue language maintenance and preservation efforts
- 16. MWC has proposed the development of a reconciliation model that may be used within the NB context. Wolastoqey and Mi'kmaq traditional practices of reconciliation and forgiveness will guide the development of this model.

Recommendations of the Senate Working Group for Benchmarking the University of Windsor with the Universities Canada 13 Principles on Indigenous Education

1. The University of Windsor should implement an external review in order to gather further information about how best to implement strategies answering the TRC Calls to Action and the 13 Principles on Indigenous Education.
2. The University of Windsor should work with Turtle Island and the AEC to better recruit First Nations, Métis and Inuit students and to ensure their access to support and their success. This will address the TRC Call to Action to address the backlog of First Nations students seeking university education
3. The University of Windsor should evaluate its Education programs in relation recommendations made in final Report of the Minister of the Department of Indian Affairs and Northern Development's National Working Group on Education, including the recommendation that "post-secondary institutions and teacher education programs adopt multiple strategies to increase substantially the number of Aboriginal secondary school teachers..." (p. 43).
4. The Faculty of Education at the University of Windsor should evaluate the opportunity to develop a Bachelor of Education in Indigenous Learning or its equivalent. Five Ontario universities now offer a Bachelor of Education in Indigenous Learning.
5. The University of Windsor should develop a sustainable strategy to indigenize and decolonize its curricula, particularly those of disciplines identified by the TRC Calls to Action. See **Appendix 1** concerning Strategies for indigenizing and decolonizing the curriculum undertaken by other Canadian universities.
6. The space allocated to The Aboriginal Education Centre -- Turtle Island should be reviewed as part of the Campus Plan so that space is allocated to make Turtle Island the "hub" of Indigenous culture on this campus. The space should provide for community use and class-room related activities, and promote dialogue between Indigenous and non-indigenous students and other members of our campus community. See **Appendix 2** on Aboriginal Centres in Ontario Universities.
7. The University of Windsor can serve as a role model to other institutions by providing meaningful funding in support of the 13 Principles, including assistance to help fund indigenization of conferences, visiting speakers/authors, theatre productions, panels, workshops, land-based learning and other such related events. See **Appendix 3** on How Universities are creating respectful, welcoming and equitable environments.
8. The University of Windsor should continue to address diversity in its hiring policy. Data from University of Windsor's 2011 Employment Equity Work Force Census indicates 1.6% of those responding to the Census self-identified as Aboriginal. Indigenization of the professoriate is also a part of the indigenization of the curriculum as discussed in **Appendix 1**.
9. The University of Windsor as a whole needs to create a process for academic planning with Indigenous leadership, particularly the leadership of the AEC and members of Turtle Island, and

consultation with Indigenous communities, to make this possible across all Faculties and disciplines. For an example of effective academic planning see the report of Nipissing University at <http://www.nipissingu.ca/departments/aboriginal-initiatives/Pages/default.aspx>

10. The University of Windsor should establish a Memorandum of Understanding with the Walpole Island First Nation and its Heritage Centre. In addition, the University of Windsor should identify other opportunities to work more broadly with First Nations, Métis and Inuit communities.
11. The University of Windsor should support the Department of History to develop a public history project about the mission of the Assumption Church to the First Nations of the region. Although the Assumption Church and the Jesuit mission did not involve a residential school, it would be appropriate to create a public history project as a means to answer the TRC Call to Action 59 concerning the role of churches in colonization.
12. The University of Windsor should conduct an annual census of the following activities and report them on the University website as a means to resource and enable systemic and cohesive academic planning.
 - a. indigenization of programs, courses and course content,
 - b. community-based initiatives contributing to indigenization such as National Aboriginal Day Celebrations (June 21st) and Bookfest, among others,
 - c. community-outreach activities contributing to high quality K-12 experiences for Indigenous youth, and
 - d. research relevant to the wellbeing, history and culture of First Nations, Métis and Inuit communities.