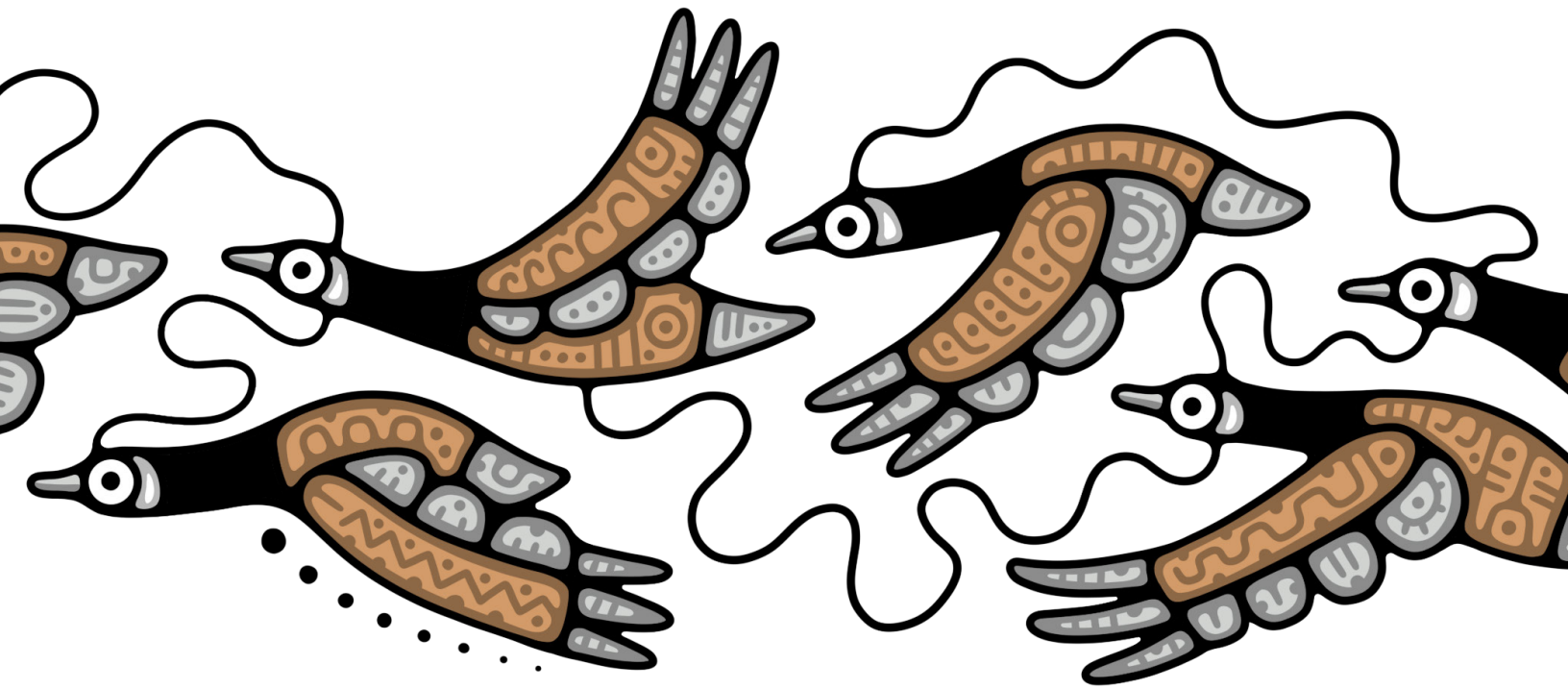


MAAMWI GZIKEWAG:

INDIGENOUS CURRICULUM & LEARNING REPORT

June 2021



Submitted to:

Provost Vice President (Academic)
Vice Provost / Associate Vice President
(Indigenous Initiatives)

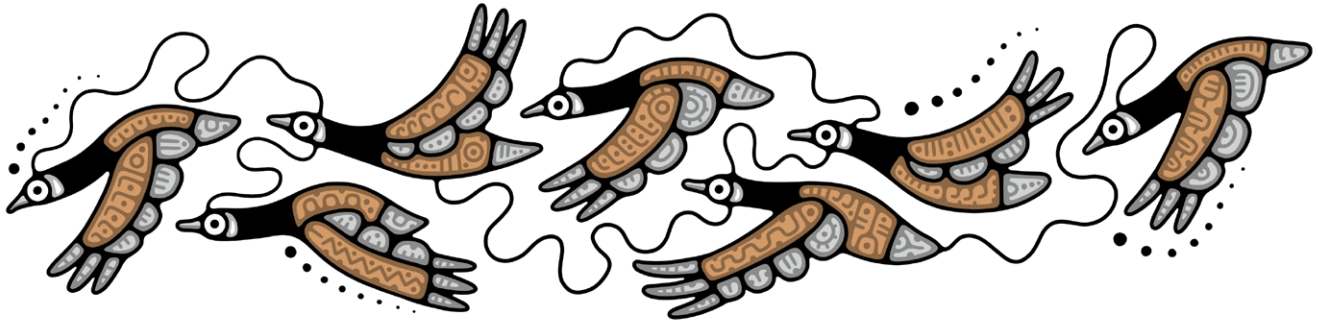
Submitted by:

Indigenous Curriculum & Learning Committee



LAND ACKNOWLEDGEMENT

Western University is located on the traditional lands of the Anishinaabek, Haudenosaunee, Lūnaapéewak and Chonnocton (Neutral) Peoples. The Huron-Wendat Peoples also have a history of living in this Territory. In the London area, there were Treaty 6 London Township, Treaty 7 Sombra Township, and Treaty 21 Longwoods. This land continues to be home to diverse Indigenous Peoples (First Nations, Métis and Inuit) whom we recognize as contemporary stewards of the land and vital contributors to our society. By recognizing First Nations Peoples' relationships to land, we make explicit Indigenous Peoples' presence and rights to self-determination.



STORY ABOUT THE ARTWORK

Among Indigenous Peoples around the world, relations across peoples, lands, and places are shaped through working together as a collective. A relational ontology beholden to land, working together is a key tenet of collective identity formation.

In the spirit of the collaboration of the *Indigenous Curriculum & Learning Committee*, our report is called *Maamwi gzekewag*, or “geese flying together” in Anishinaabemowin. The choice for this title draws meaning from a teaching and experience shared by Seneca Elder Dan Smoke, a member of the Committee. *Maamwi gzekewag* is an Anishnabemowin word that describes *flying together*.

Dan Smoke asked the committee to look at how geese journey far distances together in a flying V-formation. As a collective, the flock benefits from a vortex with different geese take the lead position at the helm of the V, at different times, thereby sharing the heaviest workload equally. Geese, however, do not only move in relation to each other; they move in relation to the land and the cosmos, flying during specific periods

of the lunar cycle, and staying forever connected to the land and place. Thus the geese offer a teaching for us in educational settings tied to Indigenous ways of knowing, which are inherently relational and land-based, and that offer important pathways into curriculum changes that honour Indigenous epistemologies and perspectives. This shared responsibility is depicted in the report graphic, Geese flying together, illustrated by Ojibwe and Oneida artist Tsista Kennedy.

To acknowledge the three languages of the local Territory on which we work, we offer translations of ‘flying together’ in Onyotak’aka (Oneida) ‘T7twa:t8’, and in Lenape, ‘Shayehleewi-takwundameewak.’ We thank Seneca Elder Dan Smoke and Anishnaabe Elder Mary Lou Smoke for reminding our Committee how to work together and honour Indigenous ways of knowing in our process, and we thank local language speakers Monty McGahey II (Anishnabe), Matt Ireland (Onyata’a:ka), and Karen Mosko (Lenape) for their translations.

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INTRODUCTION & APPROACH

Since 2015, when Canada's Truth and Reconciliation Commission (TRC, 2015) called for the integration of Indigenous perspectives into university education, efforts to Indigenize and decolonize the university curriculum have been on the rise, particularly in the areas of law, education, the health professions, and the media. In 2016, Western University approved its first ever Indigenous Strategic Plan, outlining eight strategic priorities which included a) building an inclusive campus culture that values Indigenous peoples, perspectives, and ways of knowing, and b) excelling in Indigenous teaching and learning.

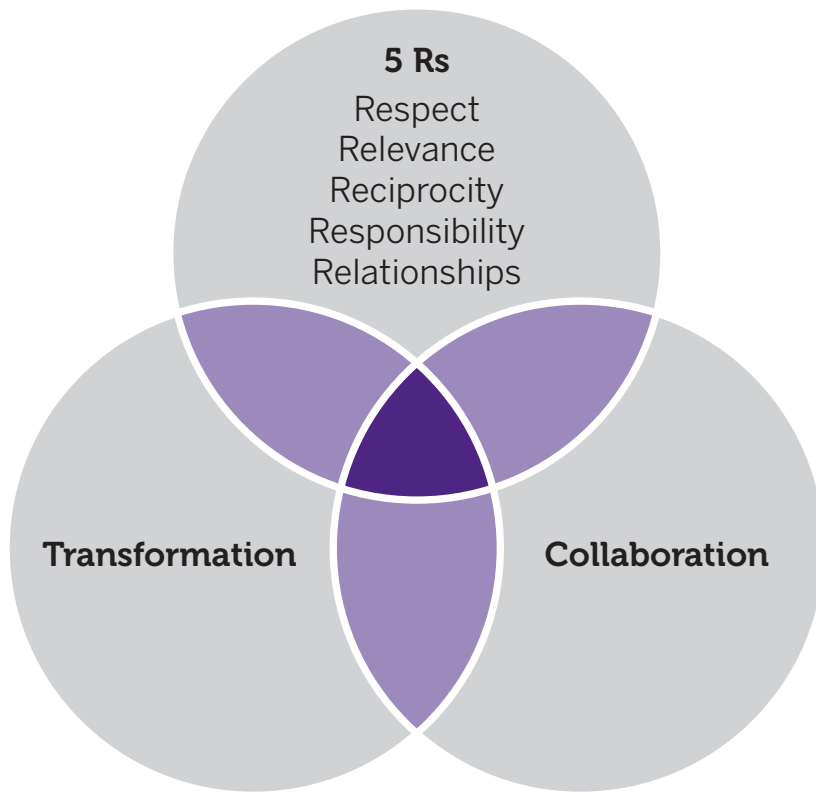
In May 2020, Western launched its new Office of Indigenous Initiatives. This Office is committed to building and strengthening relationships with Indigenous communities and to fostering an academic learning environment in which all students, staff, faculty, and community members can experience the University as a welcoming, supportive, culturally-safe learning environment—an environment in which Indigenous languages and ways of knowing, being, and doing are respected. To achieve these institutional goals, a variety of efforts are under way at Western: an Indigenous Learning Space has been created; Indigenous peoples, voices, and perspectives are being represented in curricula, pedagogies, and learning initiatives; and, capacity is being built among all Western members to enable them to work respectfully with Indigenous people and communities.

The Indigenous Curriculum and Learning Committee was established in 2018-19 to offer recommendations to the university community about how to build on strategic priorities related to Indigenization. The Committee has based its work on a number of key ideas as guiding principles: a) the 5 Rs: respect, relevance, reciprocity, responsibility, and relationship; b) a transformative organizational planning process; and c) a collaborative approach to institutional curriculum planning.



Indigenous Initiatives

"This Office is committed to building and strengthening relationships with Indigenous communities and to fostering an academic learning environment in which all students, staff, faculty, and community members can experience the University as a welcoming, supportive, culturally-safe learning environment."



a) Five Rs

A Five Rs approach to Indigenizing university curriculum pays homage to Verna Kirkness and Ray Barnhardt's (2001) and Jean Paul Restoule's (2008) work in Indigenous education. The Five Rs approach recognizes the need for the principles of respect, relevance, reciprocity, responsibility, and relationship to be applied to work with Indigenous communities and ways of knowing in curriculum change processes. In framing its recommendations and in order to advance Indigenization and decolonization across academic disciplines at Western, the Committee attends to each of the Rs—that learning be respectful of Indigenous peoples and ways of knowing, relevant to Indigenous students and communities, reciprocal, and responsible to Indigenous relationships and ethical approaches.

b) Transformation

The work of the Committee is situated within a transformative paradigm (Creswell, 2014) that recognizes and seeks to address the chronic underrepresentation of Indigenous perspectives and ways of knowing in Western's formal and informal curricula and learning initiatives. The philosophical assumptions underpinning

transformative work recognize that universities—including their disciplines and curricula—are inherently Euro-Western-centric and that, as a result, Indigenous perspectives and ways of knowing are not only underrepresented but often not included or even recognized in academic learning environments. The Committee strives to change these inherent tendencies in our university, and proactively make space for Indigenous perspectives to emerge and thrive in the academy.

c) Collaboration

The Committee took a collaborative approach to organizational planning, including among its members a broad representation of students, staff, faculty members, and community partners working in various positions and from different standpoints. The Committee informed the larger organizational review processes, analysis and formulated preliminary recommendations that are undergoing broad engagement across campus to ensure that academic leaders are informed about and engaged in the process.



COMMITTEE MEMBERSHIP & ENGAGEMENT

Co-Chairs

- Candace Brunette-Debassige, Special Advisor to the Provost (Indigenous Initiatives)
- Aisha Haque, Acting Director, Centre for Teaching and Learning

Members

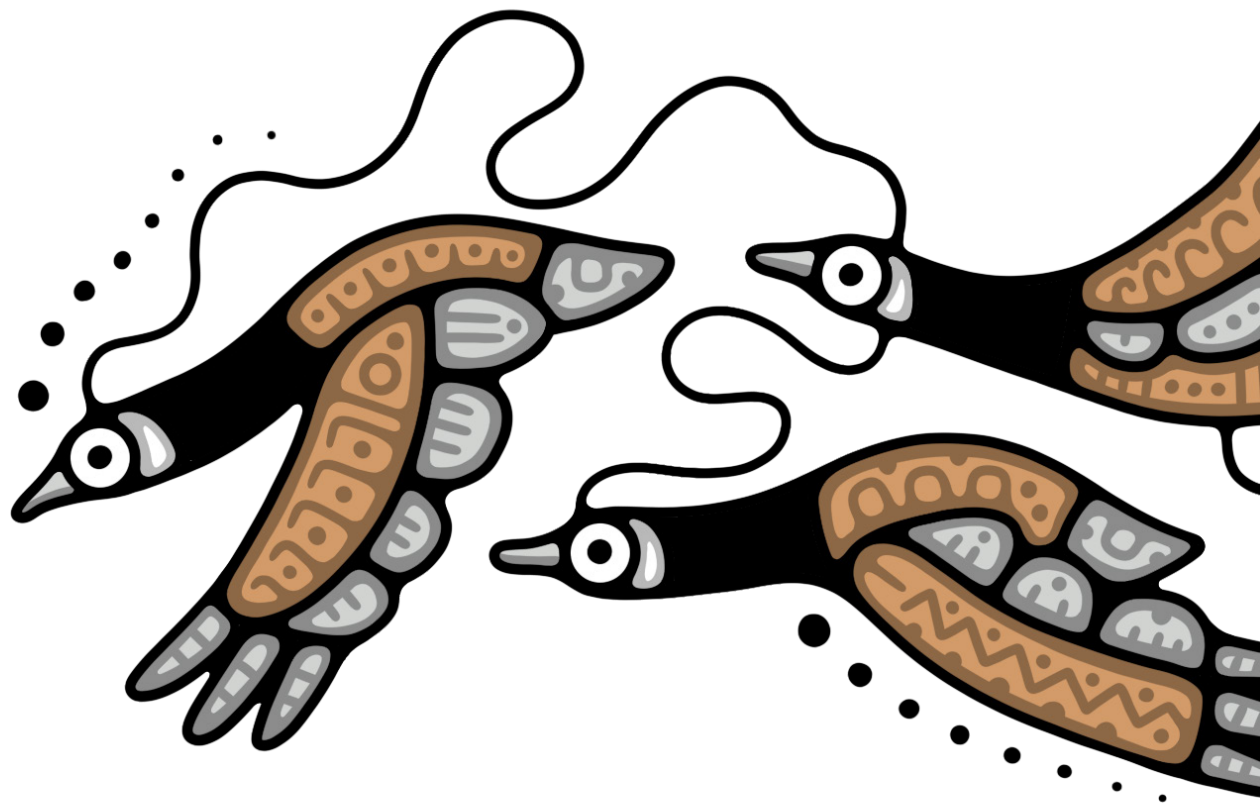
- Katie Big-Canoe, Indigenous Mentorship Network
- Sara Mai Chitty, Indigenous Curriculum and Pedagogy Advisor
- Camille Di Iulio, Head and Heart Research Fellow
- Janice Forsyth, Director, Indigenous Studies Program
- Andrew Fuller, Director, Talent, Learning and Engagement, Human Resources
- Cindy Smithers-Graeme, Research Associate (Indigenous Initiatives)
- Lesley Gloor Duncan, Associate Director, Leadership, Transition and Enrichment, Student Experience
- Robert Glushko, Associate Director, Western Library
- Riley Kennedy, Indigenous Postsecondary Education Council (IPEC) member
- Amanda Myers, Director, Indigenous Student Centre
- Lesley Oliver, Equity and Human Rights Services
- Tehya Quachegan, Indigenous Postsecondary Education Council (IPEC) member
- Dan Smoke, Visiting Elder
- Mary Lou Smoke, Visiting Elder
- Melissa Ann Steadman, Housing and Retail Services
- Heather Wakely, Experiential Learning, Student Experience
- Pauline Wakeham, Associate Professor, Arts and Humanities

Engagement Process

Indigenous Postsecondary Education Council (IPEC)
Indigenous Faculty Advisory Council (IFAC)
Provost Leadership Team
Faculty of Law, TRC Committee
SGPS Equity Sub-Group
Faculty of Engineering, Graduate Chairs
Schulich School of Medicine and Dentistry (meeting)
Graduate Associate Deans
Academic Leaders Conference
Associate and Academic Deans
Faculty of Education
Earth Science Department
Faculty of Social Science
Student Experience
Western Libraries Team

Dates

September 2020
October 25, 2020
October 30th 2020
October 26, 2020
January 12, 2021
February 3, 2021
February 2021
February 18, 2021
February 22, 2021
March 8, 2021
April 6, 2021
April 14, 2021
April 20, 2021
May 5, 2021
May 19, 2021



EVIDENCE-BASED METHODS TO PLANNING

Drawing on broad, evidenced-based approaches to institutional change, planning, and decision-making, the Committee gathered information through various means as it sought to understand the status of Indigenous curriculum and learning offerings at Western, and as it attempted to identify gaps and outline possibilities for future growth.

The main sources of information used in this process were:

1. an internal asset map of formal academic courses and programs with significant Indigenous content offered across Faculties;
2. a gap analysis comparing Western's offerings against those recommended in TRC's Calls to Action;
3. an internal asset map of informal Indigenous learning opportunities available to staff, students, faculty, and leaders at Western;
4. a comprehensive literature review of scholarship regarding Indigenizing and decolonizing the curriculum in universities across disciplines in Canada, the United States, Australia, and New Zealand;
5. a preliminary review of promising curriculum practices occurring at other Canadian universities (using grey literature, policies, and websites);
6. a collaborative goal-setting exercise envisioning possible changes across the following broad areas at Western University:
 - a. organizational structures
 - b. leadership & staffing
 - c. policies & procedures
 - d. communications
 - e. partnerships
 - f. space & collections
 - g. training & development (i.e., opportunities for Indigenous students, other students, staff, faculty, and leaders
 - h. formal curriculum (i.e., courses and programs at undergraduate and graduate levels).
7. Campus engagement to educate and get feedback on the recommendations

KEY TERMS

Indigenization: The phrase “Indigenizing the academy” has become popular since the 2015 release of the TRC’s Calls to Action and the TRC’s recommendations to embed Indigenous perspectives across disciplines (Gaudry & Lorenz, 2018, 2018b). Indigenization of the curriculum focuses on the naturalization of Indigenous ways of knowing (Battiste, 2010). The process is often defined and led by Indigenous individuals, thus respecting Indigenous intellectual sovereignty and the rights of Indigenous peoples to self-determination—including the right to produce and disseminate Indigenous knowledges, languages, and methodologies.

Decolonization: In academic contexts, decolonization typically refers to a critical theoretical, methodological, and praxis-centered approach that is intended to decentre the dominance of Euro-Western knowledge structures and make space for other kinds of knowledge structures. Decolonizing the university curriculum requires an interrogation of the Eurocentric nature of traditional fields and disciplines, which often center settler colonialism and which characterize the organization, governance, curricula, and assessment processes of institutions (Tuck & Yang, 2012).

Reconciliation: The TRC defines reconciliation as

an ongoing process of establishing and maintaining respectful relationships with Indigenous peoples. A critical part of this process involves educating and repairing damaged trust by making apologies, providing individual and collective reparations, and following through with concrete actions that demonstrate real societal change. (Honouring the Truth, 2015, p. 16)

In practice in Canada, reconciliation has come to signify the process of truth telling in university education; it focuses on sharing Indigenous perspectives on Canada’s colonial history as well as on current realities, and on the impacts of that history and those realities on Indigenous individuals, peoples, and communities. Reconciliation agendas are often centered on forging better relationships between the Government of Canada (and society more broadly) and Indigenous peoples. Many Canadian universities, motivated in part by reconciliation policies such as the TRC’s 94 Calls to Action (TRC, 2015) and Universities Canada 13 principles on Indigenous education (UC, 2015), are making efforts to Indigenize their curricula.



CURRICULUM & LEARNING APPROACHES IN UNIVERSITIES

Canadian universities are taking four broad approaches to Indigenizing their curricula:

- a. embedding Indigenous knowledges and content across all disciplines and professional programs;
- b. developing mandatory courses for all students in degree programs;
- c. developing community-based program partnerships with Indigenous nations and organizations; and,
- d. informal learning, training, and development.

Each strategy has engendered debate, achieved some successes, and suffers limitations. In theory and practice, however, these four approaches need not be mutually exclusive; they can, in fact, be considered complementary and can coexist in one institution.

a. Embedding Indigenous Content across Disciplines and Professional Programs

Indigenous Studies programs have constituted the primary source of Indigenous-focused curriculum in most universities, generally at the undergraduate level. They play a vital role in ensuring that foundational Indigenous knowledges flourish, and that Indigenous students and faculty are recruited and retained (FitzMaurice, 2011; Pidgeon, 2016). In Canada, Trent University was the first university—and the second in North America—to establish an academic program dedicated to Indigenous Studies.

Increasingly, universities are seeking to Indigenize curriculum outside of Indigenous Studies programs through the inclusion of Indigenous-focused courses and programs across a wide range of fields and disciplines. Such efforts have proliferated within the fields of social work, law, nursing, and education. Despite the good intentions of such inspiring efforts, however, FitzMaurice (2011) cautions that they have the potential to destabilize the foundational work of Indigenous Studies and its intellectual sovereignty within the academy. When professional programs attempt to develop Indigenous content without in-house expertise or a critical mass of Indigenous scholars or leadership, or without relationships and accountability to Indigenous communities, FitzMaurice argues, there is “risk of usurping Indigenous knowledge from its basis in Aboriginal communities, Elders, and Native Studies departments

and de-contextualizing it into various objects of Western knowledge expansion” (p. 72). Thus, FitzMaurice has argued, efforts to embed Indigenous content within universities should begin with existing “Native Studies scholarly communit[ies]” in order to allow them to “grow from a place of strength in relationships and grow outwards into a university-wide Aboriginal community” (p. 72). Because Indigenous Studies programs, however, often exist as the most under-staffed and under-funded programs in many post-secondary institutions¹ (Daigle, 2019; Gaudry and Lorenz, 2018a; Henry and Kobayashi, 2017; Mercier et al., 2011, Pidgeon, 2016), centering them as key sites of leadership for Indigenizing curriculum and learning requires many universities to make substantial structural changes and commitments to funding and resources. A notable example of the prioritizing of Indigenous Studies exists at the University of Alberta, home to the only full-fledged Faculty of Native Studies in Canada. At many Canadian universities, including Western University, Indigenous Studies undergraduate programs do not have departmental status along with the appropriate budget (faculty and staff) to actively participate in responding to the increasing demands and opportunities to Indigenize the formal curriculum, support growing student needs and interests, all the while providing the necessary supports for faculty members to maintain and advance their individual research programs in the context of this growth. Recognizing how departmentalization structures academic decision-making and resource allocation, the assumption is often that Indigenous Studies programs are best to departmentalize; however deeper institutional conditions shape the ways that Indigenous Studies undergraduate programs struggle and Indigenous curricula is taken up across disciplines. For example, there are increasing numbers of Indigenous Studies scholars in the arts and humanities, social science, education and law, and a chronic shortage in the natural sciences and business schools, which contributes to uneven representation across disciplines. Moreover, the ways upon which university disciplines assign academic authority and budgets often marginalize Indigenous scholars and limit interdisciplinary possibilities. As a result a number of institutional barriers persist for Indigenous Studies scholars and units including the ability to cross appoint faculty members and cross list courses.

While Indigenous Studies programs are a vital site of leadership in efforts to Indigenize curriculum, Indigenous Studies scholars are in reality emerging across multiple fields. Indigenous leadership is arising in various disciplines, underscoring the

highly interdisciplinary nature of Indigenous Studies scholarship. Moreover, in the almost decade since FitzMaurice shared his vision of Indigenous Studies programs, many Canadian universities have demonstrated more wide-ranging strategic commitments towards the Indigenization and decolonization of curriculum. Guided by Indigenous academics, and in consultation with Indigenous communities, these efforts include the development of Indigenous Strategic Plans, the creation of Indigenous Advisory committees and Offices, the hiring of senior Indigenous leaders and Indigenous Pedagogy Advisors, commitments to Indigenous faculty member cluster hires, and the development of Indigenous specific professional programs and resources—all working together towards a common goal of developing broad academic frameworks that support Indigenous intellectual sovereignty.

b. Mandatory Indigenous Course Requirements

A second approach to Indigenizing the curriculum taken by many universities is the development and implementation of mandatory Indigenous Course Requirements (ICRs). ICRs require that all students study a prescribed amount of Indigenous-focused content or complete a prescribed number of courses that provide foundational and contextual information about Indigenous nations, languages, and knowledges in relation to colonialism and the formation of the Canadian settler state (Gaudry & Lorenz, 2018a). Some fields, including social work and education, instituted ICRs some time ago, often as a strategy to improve professional practice and the cultural competency of the professionals in those fields (Gaudry and Lorenz, 2018a; Goerke and Kickett, 2014). Western University's Faculty of Education, for example, requires all Bachelor of Education students to complete a mandatory course entitled *Aboriginal Education: Toward a Decolonizing Pedagogy*. More recently, the TRC's Calls to Action have prompted other academic programs—in health care, journalism, and law—to embrace and implement ICRs. Western University's Faculty of Law piloted a mandatory Indigenous Law course under the leadership of First Nation's faculty member Frankie Young in 2020-21. Few universities, however, have gone so far as to mandate ICRs as general undergraduate degree requirement. Notable exceptions are the University of Winnipeg and Lakehead University, both of which require all incoming undergraduate students to complete an ICR. More recently, the University of Manitoba and UBC (Okanagan) have also announced that, as of September 2021, undergraduate students in the Faculty of Arts will

be required to complete an Indigenous content requirement.

Proponents of ICRs argue that such courses have the potential to inform students about colonial injustices and improve non-Indigenous people's understanding of Indigenous-Canadian relations (Gaudry & Lorenz, 2018a; Tanchuk, Kruse and McDonough, 2018). Tanchuk et al. argue that ICRs offering foundational knowledge about Indigenous peoples may contribute to the ethical requirement of universities to support and promote citizenship education. These authors also argue that because universities serve and create social elites, they have a responsibility to address the ignorance of those elites. Conversely, critics of ICRs argue that such courses infringe upon individual faculty members' academic freedom by mandating learning outcomes. Many universities across Canada require students to complete a science or humanities credit, or both, as part of their undergraduate degree programs, a practice that raises questions about what should be deemed essential foundational knowledge in university programs. Still, some scholars worry that ICRs can easily become a box-checking exercise, an "easy way out" of the big picture of decolonizing work and structural transformation that needs to happen across institutions (Kuokkanen, 2016).

Much of the debate surrounding the possibilities and limits of mandatory courses has taken place on social media and in the press (Dehaas, 2012; Gaudry, 2016; Sohail, 2016); few academic publications have analyzed ICRs in more systematic ways (Gaudry & Lorenz, 2018a; Tanchuk et al., 2018). Moreover, because ICRs are a fairly new initiative, little data has been gathered about their long term impact on Indigenous individuals and peoples. In the Canadian context, the most notable scholarship in this area is a study by Gaudry and Lorenz (2018a) that surveyed Canadian faculty, university administrators, graduate students, and instructors about the impact of ICRs, their transformative potential within the academy, and the effectiveness of ICR policies and practices in addressing the needs of Indigenous individuals. A vast majority of respondents expressed great optimism and positive experiences with ICRs. The findings were consistent with an Australian study (Aberdeen, Carter, Grogan, & Hollinsworth, 2013) which demonstrated that foundational courses providing knowledge and understanding about the lives of Indigenous Australians resulted in both significant shifts in views and an increased commitment to social justice among non-Indigenous students, changes deemed essential to reconciliation efforts. Despite their optimistic notes,

these studies also point to a number of institutional concerns surrounding the implementation of ICRs—concerns that include the significant time and emotional burden they place on often marginalized Indigenous faculty members; the resistance to learning (and often associated racism exhibited) by both students and non-Indigenous faculty members; and, the lack of administrative champions, funding, resources, and support that often characterizes Indigenous initiatives (Aberdeen et al., 2013; Deer, 2020; Gaudry and Lorenz, 2018a).

c. Community-based Partnerships

A third approach to Indigenizing university curricula involves the development of academic partnerships with Indigenous communities and organizations, and the development of programs that build Indigenous community capacity and give authentic voices to Indigenous individuals and peoples. Aboriginal Institutes (AIs) are community-based educational institutes that are Indigenous owned and controlled in partnership with colleges and universities, and that develop and deliver culturally enriched, accredited post-secondary certificate, diploma, degree, and post-graduate programs to Indigenous students. As an example of a successful university/AI partnership, Sterzuk and Fayant (2016) describe a collaboration between the University of Regina and the Gabriel Dumont Institute of Native Studies and Applied Research. Founded in 1980 to help meet the educational needs of Saskatchewan’s Métis communities, the Gabriel Dumont Institute is owned by the Métis people of Saskatchewan, and remains the official education arm of the Métis Nation in Saskatchewan (Gabriel Dumont Institute, 2020). Working in partnership with the Faculty of Education at the University of Regina, the Saskatchewan Urban Native Teacher Education Program (SUNTEP), and the Saskatchewan Ministry of Advanced Education, the Gabriel Dumont Institute leveraged institutional expertise and resources to support the academic accreditation of a Michif language course. The authors contend that the Faculty of Education’s ability to recognize and respect the expertise of SUNTEP instructors and knowledge keepers was foundational to the success of this program partnership.

In Ontario, nine AIs currently provide an alternative pathway for Anishinabek, Cree, Haudenosaunee, Oji-Cree, and other learners to pursue culturally enriched and academic learning developed and delivered in partnership with mainstream colleges and universities.

Western has a community-based program partnership with Six Nations Polytechnic (SNP) to deliver the Masters in Professional Educational Leadership (Indigenous Contexts) program.

Such partnerships are often governed by MOUs and Articulation Agreements. As an example, Western's affiliation with Six Nations Polytechnic (SNP) consortium agreement along with McMaster University, Brock University, the University of Guelph, the University of Waterloo, and Wilfrid Laurier University. This agreement allows First Nations students to remain in community and complete their first year of university through the Six Nations-Native University Access Program. SNP has also developed partnerships with other universities and colleges to offer post-secondary education programs. Western's Faculty of Education, has partnered with SNP on another program in delivering the Masters program in Aboriginal Educational Leadership. As universities seek to Indigenize curriculum, the leadership and unique contributions of AIs constitute a valuable partnership opportunity. Foundational to the success of these partnerships is attention to community priorities and nation-building, intellectual cultural property rights around certain Indigenous knowledges¹, and commitments to long term and strategic relationships.

d. Informal Learning, Training, & Development

Another means by which universities have expanded on Indigenizing the curriculum is through offering informal learning opportunities to students, staff, and faculty members. Community-engaged learning and Massive Online Open Courses (MOOC), for example, are on the rise. Perhaps the best known case in Canada is *Indigenous Canada*, created by the Faculty of Native Studies at the University of Alberta. This open access course explores Indigenous histories and contemporary issues in Canada, key issues facing Indigenous individuals and peoples, and critical perspectives related to national and local Indigenous-settler relations.

As another example of online open course offerings, Cape Breton University offers a second year course in local Mi'kmaw Studies, *Learning from the Knowledge Keepers of Mi'kmaki*, (also known as "Mi'kmaw Mondays"). Co-facilitated by a Mi'kmaw Hereditary Chief (Stephen Augustine) and a faculty member (Dr. Ashlee Cunsolo), the objective of this course is to teach Mi'kmaw knowledge, history, culture, identity, and contemporary issues. Employing lectures, presentations, and dialogues, the course has been delivered both face-to-face and online to over 5300 participants from more than 26 countries.

1. Indigenous peoples assert rights under constitutional and international legal frameworks such as the United Nations Declaration Rights of Indigenous Peoples (UNDRIP) Article 31.

A learning opportunity geared toward collaborative leadership in curriculum development is offered through Carleton University. The *Collaborative Indigenous Learning Bundles* program provides online resources to help Carleton educators incorporate Indigenous voices into curriculum and help students understand Indigenous perspectives, history, and politics. Collaboratively conceived and led by Kahente Horn-Miller, the *Collaborative Indigenous Learning Bundles* program provides an opportunity for the Carleton learning community to learn about Indigenous ways of knowing without overburdening Indigenous experts (Carleton University Collaborative Indigenous Learning Bundles [CILB], 2021).



LITERATURE REVIEW HIGHLIGHTS

In our review of literature, we focused on “Indigenization,” “decolonization,” and “reconciliation” work happening in teaching and learning environments in universities in Canada, the United States, Australia, and New Zealand. We scanned more than 30 databases covering broad disciplines and fields of study, and included some grey literature that was not published in academic journals but that was important in our quest to understand institutional approaches to curriculum change. Our analysis organizes the literature around different approaches to Indigenizing the curriculum and around key challenges and considerations in the implementation of change.

IDEOLOGICAL, PEDAGOGICAL & STRUCTURAL CHALLENGES	
Consideration	Key themes
<p>a. Structural and ideological Considerations (systems of ideas and beliefs within institutions)</p>	<p>Institutionalizing the Indigenization of curriculum goals is often met with systemic challenges resulting from three levels of racism that persist in universities:</p> <ul style="list-style-type: none"> i. Personally-mediated racism/settler colonialism (e.g., hostile resistance from some students and faculty members to learning Indigenous content, resistance based on assumptions that Indigenous ways of knowing do not exist, are inferior and/or irrelevant in a contemporary settler colonial context etc.) ii. Institutional-embedded racism/settler colonialism (e.g., disciplinary constructs that are inherently Euro-Western privileging English and European thinkers and canons that have silenced Indigenous voices; barriers in university hiring/tenure policies that do not recognize the experiences and contributions of Indigenous faculty members and community members) iii. Internalized racism/settler colonialism (e.g., often unconscious and negative belief systems that are oppressive to Indigenous students and faculty, and that contribute to deficit narratives of Indigenous peoples and knowledges, and to feelings of inadequacy and not belonging among Indigenous individuals and peoples)

<p>b. Pedagogical Considerations (content, teaching strategies, and assessment)</p>	<ul style="list-style-type: none"> i. need for critical pedagogies that draw from decolonizing and anti-racist approaches that unsettle the dominance and assumed superiority of Euro-Western ways of knowing in the academy; ii. need for Indigenous pedagogies that are grounded in Indigenous epistemologies (e.g., place-based, land-based, language-based, experiential, wholistic, relational, intergenerational approaches to teaching and learning); iii. need to centre the needs of Indigenous students when teaching Indigenous perspectives (e.g., decentre the sole focus on non-Indigenous students needs, respect diversity and intersectionality among Indigenous students and ways of knowing, and commitment to learning through self-reflection and respectful dialogue).
<p>c. Practical Considerations (funding, staff, and faculty resources, infrastructure, etc.)</p>	<ul style="list-style-type: none"> i. lack of critical mass of Indigenous faculty, leadership, and staff to inform the strategies and delivery of Indigenous curriculum = need for hiring more Indigenous faculty members and support staff; ii. need for non-Indigenous allies and ongoing education of non-Indigenous allies = need for building capacity among non-Indigenous peoples; iii. need for more resources, including funding (e.g., funding to support proactive curriculum development, library resources and programming).

BROAD LEVEL CONSIDERATIONS

<p>a. Indigenizing curriculum is:</p>	<ul style="list-style-type: none"> • about bringing new and often missing knowledges, skills, and expertise to the university for ALL students; • especially meaningful and relevant for Indigenous students; • everyone’s responsibility; non-Indigenous allies play a role in creating space for Indigenous learning—this means all people have a role to play in learning and teaching about Indigenous peoples; • strategic priorities led by Indigenous individuals; • transformational—it changes the university system to be more inclusive of Indigenous ways of knowing and of Indigenous peoples; • part of a broader decolonizing journey that makes space for Indigenous self-determination, intellectual sovereignty, resurgence, revitalization, and capacity (nation-building) to emerge. • based on relationships and partnerships with Indigenous individuals and peoples; • grounded in Indigenous epistemologies, Indigenous languages, ways of knowing, governance and Treaty relations.
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b. Indigenizing curriculum is not:

- one-off events and initiatives that are not based in ongoing sustainable curriculum planning;
- performative or public-relations campaigns that make statements and promises without deep commitments embedded in university-wide strategic plans, Faculty strategic plans, and budget processes;
- internationalization: Indigenization can complement Internationalization, balancing local with global concerns;
- anti-racism: Indigenization contains elements of critical anti-racism approaches, but it is unique, based in Indigenous epistemologies, Indigenous rights frameworks, Indigenous languages, Indigenous ways of knowing, and Indigenous relationships with land:
- “fitting in” as a conditional form of inclusion within the status quo: Indigenization is about changing the power system to create space for Indigenous voices to exist, be heard, be responded to, and thrive in academia.



INTERNAL ASSET MAP OF FORMAL CURRICULUM

This table is a summary of the formal courses offered with significant Indigenous content in each Faculty at Western (main campus.)

FACULTY/AREA	INDIGENOUS-SPECIFIC PROGRAMS UNDERGRAD/GRAD LEVELS	TOTAL COURSES INDIGENOUS SPECIFIC CONTENT AT UNDERGRAD	TOTAL COURSES WITH INDIGENOUS CONTENT AT GRADUATE	TOTAL COURSE WITH INDIGENOUS CONTENT
Continuing Studies		1		1
Faculty of Arts and Humanities		20	7	27
Faculty of Education	1 grad MPEd	1 mandatory at BEd level	10	11
Faculty of Engineering				0
Faculty of Information and Media Studies		2		2
Faculty of Health Sciences		38	6	44
Ivey School of Business				9 Indigenous cases
Faculty of Law		1 mandatory pilot 4 others		15
Don Wright Faculty of Music		3	2	5
Faculty of Science		1		1
Faculty of Social Science	1 undergrad Indigenous Studies	47	5	52
Schulich School of Medicine and Dentistry				3 Indigenous cases for Medicine

Limitations: This review focused on Faculties at Western main campus and did not include Affiliate Colleges. When reviewing online course syllabuses, search terms "Indigenous" and "Aboriginal" were used to capture areas containing Indigenous-focused content. Courses were included as "Indigenous" if they offered even one lecture or one case study. It is important to recognize that Faculties and Departments vary in size and number of degree programs and course offerings, and therefore cannot always be directly compared to each other.

TRC GAP ANALYSIS

This table is a summary of current formal curriculum offerings at Western that address or respond to the TRC Calls to Action in specific areas.

WESTERN FACULTIES	TRUTH AND RECONCILIATION 94 CALLS TO ACTION	WESTERN'S RESPONSE
All Faculties	<p>10. (ii) "Improving education attainment levels and success rates; (iii) developing culturally appropriate curricula; (iv) protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.</p>	<p>Indigenous Studies (IS) offers Mohawk Language courses in the undergraduate program since 2003. IS has also offered Oneida summer language programming.</p> <p>Continuing Studies, the Office of Indigenous Initiatives, and Indigenous Studies partnered to complete an Indigenous language programming needs assessment in 2020-21.</p>
All Faculties	<p>16. "We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages".</p>	<p>Western offers no Indigenous language programs.</p> <p>Continuing Studies, the Office of Indigenous Initiatives, and Indigenous Studies partnered to complete an Indigenous language programming needs assessment in 2020-21.</p> <p>Indigenous Studies has offered Mohawk Language courses since 2003.</p>
Schulich School of Medicine and Dentistry Faculty of Health Sciences	<p>23. "(i) Increase the number of Aboriginal professionals working in the health-care field;</p>	<p>There is an Indigenous Admissions Pathway in Schulich School of Medicine and Dentistry as well as in the program for Occupational Health and Physical Therapy.</p>

<p>Schulich School of Medicine and Dentistry Faculty of Health Sciences</p>	<p>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.</p>	<p>Currently, no mandatory courses are offered on Aboriginal health issues in the medical, dentistry, or nursing schools.</p> <p>The Masters of Public Health offers an Indigenous health course in the 2nd term.</p> <p>Western’s medical school offers some Indigenous content (10 hours) embedded in 1st year courses. The program introduced 3 Indigenous-specific cases in the undergraduate medical curriculum in 2020-21 focusing on reproductive health, endocrinology, and foundations of medicine.</p> <p>School of Nursing piloted the development of an Indigenous health course in 2019-20.</p>
<p>Faculty of Law</p>	<p>27. “ensure that lawyers receive appropriate cultural competency training” and “skills-based training in intercultural competency, conflict resolution, human rights, and antiracism”</p>	<p>Law offers several elective courses with Indigenous content.</p>
<p>Faculty of Law</p>	<p>28. We call upon law schools in Canada to require all law students should receive a course in Aboriginal people and the law, which includes 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 antiracism.</p>	<p>In January 2021, Law will pilot a mandatory intensive course in Indigenous Law.</p> <p>Law offers several other elective courses with Indigenous content.</p>

Faculty of Education	62 & 63. “Provide necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms” and “[identify] teacher training needs”	Western’s B.Ed program offers an introductory mandatory course in Indigenous education (18 hours) to all B.Ed. students. Education offers an Indigenous community-based Masters program in Indigenous educational leadership.
All Faculties	64. “We call upon all levels of government that provide funding to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.”	Currently, no course offerings in Aboriginal spiritual beliefs are offered at Western (main campus). Brescia University College offers a periodic Indigenous spiritualties course.
Faculty of Information and Media Studies	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.”	Currently, no specific Indigenous courses are offered in FIMS although some courses have Indigenous content. In 2020-21, FIMS prioritize the hiring of a tenure-track position for an Indigenous faculty member.

INTERNAL ASSET MAP OF INFORMAL LEARNING

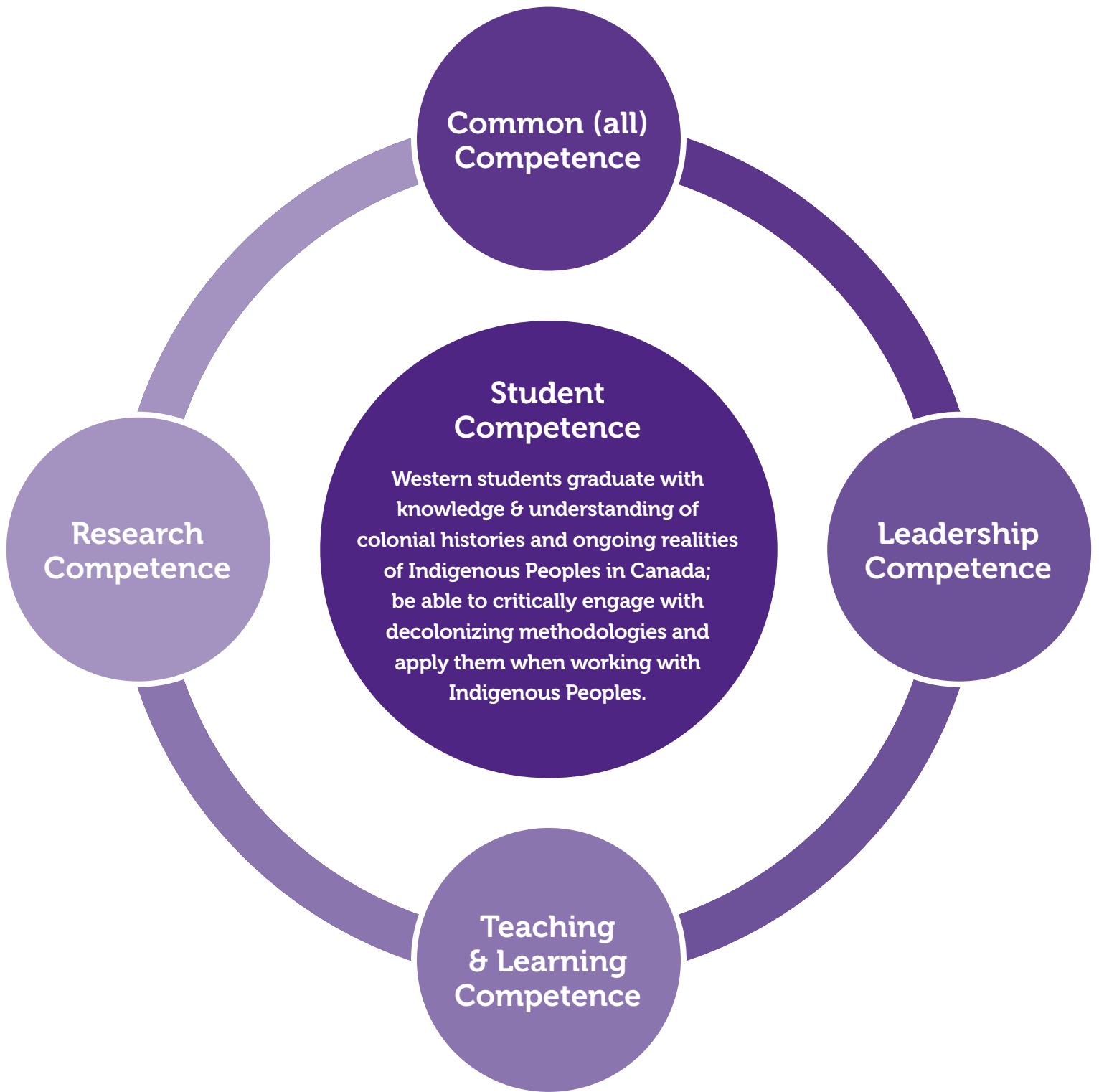
This internal asset mapping chart outlines the areas in which Indigenous content and learning opportunities are provided via informal learning offerings across different areas. The chart represents sustained offerings rather than singular events.

AREAS	AD HOC IND. OFFERINGS	ONGOING IND. ANNUAL OFFERINGS	AD HOC IND. PROGRAMS WITHOUT SUSTAINABLE FUNDING	ONGOING IND. PROGRAMMING WITH SUSTAINABLE FUNDING
STAFF FOCUSED				
Western Leader Academy				
HR Talent, Learning & Engagement Excellence in Leadership Program (2 new offerings in 2020-2021)	X			
Equity and Human Rights Services	X			
Faculty Relations CRC EDI course (no Indigenous focus)				
Centre for Teaching & Learning	X			
OII -Indigenous Learning Fund -funding mechanism Piloted new program in 2020-21			X	
FACULTY FOCUSED				
Interdisciplinary Development Initiative Indigenous Summer/Winter schools (ended in 2019-20)	X			
OII -Visiting Elders Programs Launched new program Jan 2021				X
OII -Kairos Blanket /offerings				X
OII/Western Library –Indigenous Learning Circle /book club			X	

STUDENT FOCUSED				
Student Experience- Community Engaged Learning (specifically with Indigenous communities)	X			
Student Experience – EDI education and training session with Indigenous voices included				
International –Study Abroad Program (study abroad for Indigenous students)				X
OII -Indigenous Circles of Support (peer mentorship for Indigenous students)				X
OII/Western Research Head & Heart Research program (RA-ship for Indigenous students)			X	
OII -Supporting Aboriginal Graduate Enhancement (SAGE) (peer network for Indigenous grad students)			X	
OII - Indigenous Student Association (ISA) (ongoing funding for Indigenous student club)				X
Housing- Ayukwanaktiyóhake' and Ally Community (Indigenous and Ally Community)		X		X
ALL				
OII - Indigenous Learning Space 3 level building with 2 classrooms and outdoor space				X
OII - Indigenous Student Center (ISC) Indigenous Awareness Week				X
OII - Indigenous Student Center (ISC) Indigenous Awareness Week				X

Limitations: The asset mapping process relied on information collected by voluntary reporting by administration and staff; not all Faculties responded and there is room for human error.

STUDENT-CENTERED INDIGENOUS CURRICULUM DEVELOPMENT FRAMEWORK



RECOMMENDATIONS

STRATEGIC AREAS	RECOMMENDATIONS
Organizational Structure & Collaboration	<ul style="list-style-type: none"> a. We recommend that the Indigenous Studies Program in the Faculty of Social Science be moved to Department with the appropriate administrative and staff resources and budget model that could support the unit in successfully implementing its action plan and more fully participating in interdisciplinary partnerships. b. We recognize the inherently interdisciplinary nature of Indigenous Studies, and the importance of protecting its leadership role in participating in interdisciplinary collaborations; however, we also recognize the persistent structural barriers that stifle these opportunities. As such, we call on the university administration to critically examine and address these ongoing structural barriers, and create new budget model.
Leadership & Staffing	<ul style="list-style-type: none"> a. We recommend that Western continue hiring Indigenous faculty members across all Faculties over the next 5 years in order to raise the representation to at least 1.4% Indigenous faculty members – the national average. b. We recommend the appointment of a Special Advisor (Indigenous Learning) on an ongoing basis. c. We recommend that OII hire another full-time permanent Indigenous Curriculum Developer to respond to the high demand of Indigenous curriculum development work and experiential learning programming.
Policies & Procedures	<ul style="list-style-type: none"> a. We recommend that academic administrators exercise flexibility in terms of minimum student enrollment requirement to run Indigenous courses at the undergraduate and graduate levels. b. We recommend the establishment of ongoing grant funding to support Western’s <i>Indigenous Learning Fund</i> and other innovation envelops. c. We recommend the establishment of a tracking system for formal curricula with significant Indigenous content (i.e., create a coding process similar to International and experiential learning course offerings). d. We recommend that OII conduct an educational campaign to embed Indigenous prompts into undergraduate and graduate program curriculum review cycles and ongoing processes. e. We recommend that OII engage graduate program chairs in expanding and including Indigenous scholarly considerations in qualifying examination policies and processes.

<p>Communications</p>	<ul style="list-style-type: none"> a. We recommend the development of an ongoing Indigenous curriculum communications plan (e.g., Oll’s quarterly newsletter and list-serve with curriculum and learning corners, educational social media campaigns, and podcast series). b. We recommend the development of an e-learning Indigenous repository that houses new Indigenous training and development opportunities. 	
<p>Space & Collections</p>	<ul style="list-style-type: none"> a. We recommend Indigenous languages and ways of knowing be embedded into physical spaces and virtual wayfinding. b. We recommend that the Indigenous Learning Space (indoors and outdoors spaces) offer regular programming engaging campus and community partners in Indigenous learning activities ongoing ways. c. We recommend continued investments in Indigenous library collections and increasing access to Western’s library system to Indigenous communities. d. We recommend the ongoing curation of the Indigenous Collections library page that features Indigenous scholarship. 	
<p>Partnerships</p>	<ul style="list-style-type: none"> a. We recommend that Western strengthen and expand academic program partnerships with Indigenous communities and institutes (i.e., Six Nations Polytechnic (SNP) Indigenous Consortium; Master of Professional Education--Indigenous contexts). b. We recommend that Western develop formal curriculum partnerships with Indigenous communities that respect First Nations Information Governance Centre (OCAP certification) in relation to Indigenous research. c. We recommend that Western establish ongoing community engaged learning and co-curricular program partnerships. d. We recommend that Western launch and strengthen international learning partnerships and opportunities abroad (e.g., the Indigenous Travel Abroad partnership with University of Otago and Monash University). 	
<p>Learning & Unlearning through development and education (students, staff, faculty, leaders)</p>	<p>All employees— staff, faculty, and graduate students</p>	<ul style="list-style-type: none"> a. We recommend the creation of a foundational online Indigenous learning-unlearning mandatory training program for all Western employees to complete.

	Indigenous Students	<ul style="list-style-type: none"> a. Review and develop ISC's Indigenous Circles of Support undergraduate program (e.g., establish stronger learning outcomes and evaluation). b. Grow, evaluate, and sustain curriculum connected to Western's Supporting Aboriginal Graduate Enhancement (SAGE) program (e.g., Annual writers retreat). c. Grow, evaluate, and sustain curriculum connected to Western's Head and Heart Fellowship program.
	All Students	<ul style="list-style-type: none"> a. Create an Indigenous Learning co-curricular honour option for all undergraduate students to learn about Indigenous peoples and ways of knowing. b. Embed Indigenous perspectives into existing Student Experience anti-racism training, BIPOC training and Student Leadership offerings. c. Create Indigenous workshops as part of CTL's Future Prof series for TAs and Graduate Students.
	Faculty/Staff	<ul style="list-style-type: none"> a. Embed Indigenous perspectives into the existing Canada Research Chair (CRC) training program. b. Create Indigenous training for four specific sub-groups (e.g. common (all employees), instructors, researchers and students). c. Create an Indigenous workshop for CTL's Faculty Certificate in Teaching Excellence. d. Sustain and grow Indigenous Learning Circle. e. Sustain, adapt to online formats, and evaluate the Kairos Blanket learnings offered at Western.
	Leadership	<ul style="list-style-type: none"> a. Create a workshop that educates academic leaders on UWOFA's Indigenous Letter of Understanding (LOU). b. Embed the existing 'Transformative leadership: Indigenizing the academy' workshop into the Excellence in Leadership program ongoing offerings

<p>Formal Curriculum Programs/Courses</p>	<p>Recommended New Course Offerings</p> <ol style="list-style-type: none"> a. We recommend that all graduate programs associated with School of Graduate and Postdoctoral Studies (SGSP) embed Indigenous and decolonizing research methodologies and ethics into core research methodologies courses. b. We recommend that Continuing Studies develop Indigenous micro-credential offerings in the area of Indigenous language revitalization. c. We recommend that the Faculty of Arts and Humanities establish an Indigenous Artist-in-Residence Program with teaching responsibilities. This residency could apply to any of the creative arts (visual art, creative writing, drama, film, etc.) in the Faculty. d. We recommend that Don Wright Faculty of Music embed Indigenous perspectives into core courses or develop Indigenous-specific courses, or both. e. We recommend that the Faculty of Education continue offering its mandatory Indigenous BEd course, and embed Indigenous perspectives across the BEd, professional, and graduate programs. f. We recommend that the Faculty of Engineering embed Indigenous perspectives into foundational courses by exploring and creating relevant case studies and internship partnerships. g. We recommend that the Faculty of Health Sciences create an Indigenous mandatory course or embed Indigenous perspectives into professional health care programs such as Nursing and Occupational Therapy. h. We recommend that Ivey School of Business develop a plan to increase Indigenous course offerings, and make their Executive leadership program more relevant, accessible, and responsive to prospective communities. i. We recommend that the Faculty of Information and Media Studies create an Indigenous undergraduate course, or embed Indigenous perspectives into undergraduate, graduate, foundational journalism, and library studies graduate programs. j. We recommend that Faculty of Law continue offering its mandatory 2nd year Indigenous course in the JD program, and embed Indigenous content across other programs. k. We recommend that Schulich School of Medicine embed Indigenous perspectives across all programs including MD (across upper years beyond first year), Dentistry, and graduate programs.
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	<ul style="list-style-type: none"> l. We recommend that the Faculty of Science continue offering its Indigenous Astronomy course, and embed Indigenous perspectives in other relevant courses and programs. m. We recommend that the Faculty of Social Science consider piloting a mandatory Indigenous mandatory course, and expand Indigenous perspectives across other programs beyond Indigenous Studies (with appropriate resources).
	<p>Recommended New Programs</p> <p>Graduate level</p> <ul style="list-style-type: none"> a. We recommend exploring the possibility of establishing an Indigenous Collaborative Graduate Specialization over the next 5 years. <p>Non-Degree</p> <ul style="list-style-type: none"> a. We recommend the development and delivery of innovative Indigenous Language Revitalization Programming including the development of a short course in Anishnawbemowin language and a 4-part workshop series in Indigenous language revitalization. <p>Recommended Interdisciplinary Curriculum Partnerships</p> <ul style="list-style-type: none"> a. We recommend cross-Faculty partnerships to develop Indigenous health curriculum case studies (e.g. Faculties of Health Science, Schulich School of Medicine & Dentistry, and Faculty of Social Science)

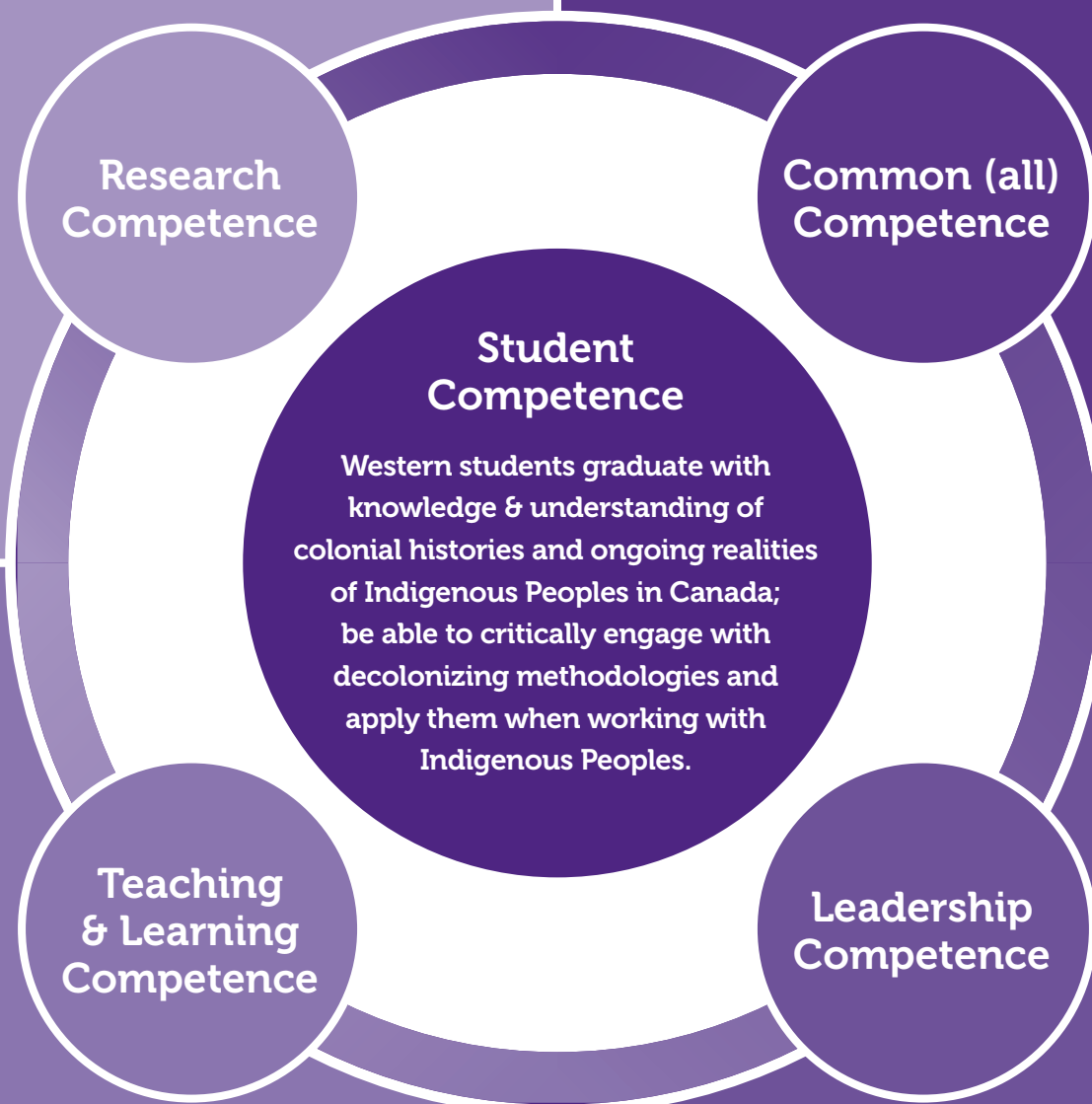
STUDENT-CENTERED INDIGENOUS CURRICULUM DEVELOPMENT FRAMEWORK

Curriculum Offerings

1. Decolonizing and Indigenous Research *
2. Doing Community-Based Research with Indigenous communities *
3. TCPS Chapter 9 ▪
4. OCAP certification ▪

Curriculum Offerings

1. The Path: Journey through Indigenous Canada (5 modules) ▪
2. Indigenous Co-Curriculum Honour for undergraduate students *
3. Partnering and engaging effectively with Indigenous communities *
4. Moving beyond land acknowledgements +
5. Understandings Indigenous students' complex identities *
6. Mentoring Indigenous students *



Curriculum Offerings

1. Indigenous Learning Bundles*
2. Indigenous Teaching & Learning Series (5 modules) *
 - f. Why Decolonize: Introduction to changing the curriculum
 - g. Toward a Decolonizing and Indigenizing Pedagogy
 - h. Indigenizing the Curriculum
 - i. Collaborating with Indigenous peoples in your teaching
 - j. Drawing Indigenous Learning Bundles into your teaching

Curriculum Offerings

1. Indigenizing the academy: Transformative leadership+^
2. Hiring and supporting Indigenous faculty members *
3. Hiring and supporting staff members *
4. Partnering and engaging effectively with Indigenous communities *
5. Working with UWOFA's Indigenous Letter of Understanding *

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