### Serving Indigenous Learners and Communities Symposium 2013

**December 2-3, 2013 | VANCOUVER, BRITISH COLUMBIA**

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AIM HIGH:
Serving Indigenous Learners & Communities

Duncan McCue
CBC-TV Reporter/UBC Journalism School

@duncanmccue  @RIICNews
ABORIGINAL education:
What’s working, what isn’t, what more needs to be done
Aboriginal education act a regression to 1950s

BY DOUG CUTHAND, THE STARPHOENIX  OCTOBER 25, 2013

The federal government this week posted on the Aboriginal Affairs website a draft copy of its proposed education act for First Nations. It's only a draft that's designed to gauge First Nations' response, but even a cursory look shows that it's riddled with problems. Aboriginal Affairs Minister Bernard Valcourt calls the act revolutionary, but I would call it reactionary. It takes us right back to the 1950s, when the former Department of Indian Affairs ran the education program.

The bill is titled Working Together for First Nations Students, but it does nothing of the sort. It's an old fashioned, top-down colonial approach that was supposed to have been put to bed 40 years ago with the adoption of the First Nations policy of Indian control of Indian Education.
• STANDARDS
• CURRICULUM
• PARTNERSHIPS
Polluted Spirits

With creeks and lakes crucial to spirit dancing initiations threatened by development and pollution, Sto:lo spiritual leaders speak out about dangers to sacred sites in the Fraser Valley.
• AIM HIGH *(STANDARDS)*
• TEACH US AS INDIANS, NOT ABOUT INDIANS *(CURRICULUM)*
• PADDLE TOGETHER *(PARTNERSHIPS)*
Jordan Gallie
Most definatley that would cool for sure seeing that doc just showed myself how making stupid decisions wont get you anywhere in life, especially when you dont hear and listen to advise of the people who care about you buy yes most definatley would be ok just mention that im on the path that was ment for me!!
AIM HIGH:
SERVING INDIGENOUS LEARNERS & COMMUNITIES

* CHECK AGAINST DELIVERY
* For permission to cite, please contact author (duncan.mccue@cbc.ca)

In the many stories I’ve done on aboriginal youth in my fifteen years of journalism, one kid stands out in my mind.

I’ll call him “J”.

I met him when I was doing a documentary on graduation rates of aboriginal high school students... which I’m sure you know are abysmal.

We wanted to understand why. How come so many of our kids drop out of school? So we followed four teens from the Tsleil-Waututh Nation, through half their Grade 10 school year.

When we first met him, J was an artist and an athlete and charming guy. But he was struggling. His dad hadn’t been in the picture for years. He’d been booted out of school once for smoking weed.

I want to show you a scene from that documentary. We were filming J at school... not long after he’d returned from yet another suspension for smoking pot. Here’s what we saw.

**SHOW CLIP

How many of you find that disturbing? How many of you find that shocking?

The only thing unusual about it is we had a TV camera there.

That’s what a 40, 50, or 60 percent dropout rate looks like. That’s reality for a lot of Aboriginal youth. Too many are poor – they don’t have breakfast in the morning. Too many are surrounded by despair – whether its substance abuse, family dysfunction, unemployment. Too many are uninspired by school. Uninspired, period.
I know we’re here to talk about Aboriginal Post-Secondary education. But the elephant in the room is elementary-secondary education of Aboriginal youth. The participation rates of Aboriginal students in post-secondary will continue to lag behind non-Aboriginal population UNTIL major reforms are implemented in the elementary and secondary curriculums in Aboriginal schools. Band-aids don’t help... when major surgery is required.

I know your organization is well aware of that, and offered constructive suggestions to Ottawa on its proposed First Nations Education legislation. I trust you’ll continue to add your voice to that critical conversation.

So, this morning, instead of preaching to the converted, I thought I’d share some of my experiences... regarding standards... and curriculum... and partnerships... to help guide your Protocol discussions today.

**STANDARDS**

My first week at law school, an esteemed Aboriginal lawyer addressed us, and he began his talk about his law school experience by saying, “Welcome to residential school.”

He went on to describe the similarities between the law school and residential school experiences...a pedagogy that celebrates the professor as the authority figure, where didactic teaching styles are still the norm, and the pressure to intellectually assimilate is embedded in expectations. It was an apt metaphor... but I remember being troubled by his closing statement to us Indigenous students. “You can survive.”

Yes... “survivors” is a good and proper term for the former students of residential schools. They endured inexcusable harms.

But if we do no more than encourage Indigenous learners to “survive” their post-secondary experience, than we do them a profound disservice. We need to extol them, not only to survive, but to excel.

That’s the message behind this piece of art, by Tsimshian artist Roy Henry Vickers. It’s called Aim High. I’d like to show you a brief clip I shot with Roy, at the All-Native Basketball tournament in Prince Rupert, where he explains where the inspiration for this piece came from.
** SHOW VIDEO

Roy was talking about basketball... but he was sharing a lesson for our classrooms as well. We must set high-expectations for Indigenous students.

If an Indigenous student hands in assignments either below par or late, I understand why educators may be sympathetic. We see first-hand the inadequacies of elementary-secondary education. We know too many Aboriginal college students are weak in areas essential to their academic success – reading comprehension, writing and analysis.

But are we making ourselves feel better if we relax our standards? Are we thinking more about pressures to bump up those graduation statistics than a student’s development? We don’t do Aboriginal students or their eventual employers any favours if we don’t expect the highest standards from them.

Certainly, at the college level, this may mean ensuring special supports are in place, whether it be peer-mentoring, online Aboriginal help desks, or pre-requisite writing/reading comprehension courses.

But... as a guiding philosophy... we must expect the best from Indigenous students. And inspire them to aim high.

CURRICULUM

To go back to that speech when I first showed up at law school, I suspect administrators of UBC law school were puzzled by the comparison to residential schools. After all, UBC has been widely considered a leader in Aboriginal law, offering several courses on the subject since the mid-80s.

But I considered it fair comment... because one thing that has been far too slow to change is pedagogical approach when it comes to Indigenous issues.

As much as educators pat themselves on the back for creating courses about Aboriginal issues, or “Indigenizing the curriculum,” it’s often done without integrating Indigenous cultural values into the curriculum. Far too often, we teach students ABOUT Indians, not AS Indians.
The fact is, Indigenous students come to school with distinct cultural values that define how they interact with their teachers and their peers.

And there is ample evidence that being culturally-connected increases post-secondary completion rates. But rather than bore you by reciting that research, let me just show you a story... about a unique program I witnessed... again at the Tseilwaututh Nation.

** SHOW STORY

When it comes to Indigenous learners, curriculum development means more than just an injection of Indigenous content. It means rethinking the pedagogy... when it comes to classroom communication, dispute resolution, conflict avoidance, storytelling as a pedagogical tool, cooperative learning techniques, cultural dimensions of authority.

Teach us as Indians... not about Indians.

PARTNERSHIPS

I’ll use that as a sequeway to discuss my own pedagogical experiment, and explain why First Nations partnerships are so important to it.

Indigenous people are rightly frustrated by most mainstream media coverage. The UN Special Rapporteur recently singled out the media as part of the problem in Canada...and I spend a lot of time telling people in my profession it’s time to change our ways.

Two years ago, at the UBC School of Journalism, we put our money where our mouth is... and started the Reporting in Indigenous Communities class.

Simple idea – send students out to report in Indigenous communities here in the Lower Mainland, so that they could learn from the people themselves, in a safe environment without the pressures of a daily deadline.

It is all about experiential learning – the students aren’t going to learn it from me or a textbook. But I want to walk you through how the course came to be. First off, I refused to create this course without the support of First Nations. It could have ended as an idea.
So, I want to raise my hands to the Chiefs who offered up their support. Because, based on their experiences with reporters, it would have been easy to say, you want to send your students to our community to poke around looking for news? Forget it.

They didn’t do that... because as you’ll often hear on the coast... canoe don’t go nowhere if we don’t paddle together. This certainly didn’t happen overnight. I’ve built relationships with these communities in my work at CBC over the years, but it took time to make it happen in an academic context. Furthermore, I was fortunate UBC supported us with a grant – these types of unique projects don’t happen without resources.

I’m pleased to report, my students have had amazing, eye-opening experiences. They’ve been invited into homes and sweat lodges, they’ve paddled in racing canoes and driven in diabetes vans, explored lost lakes and uncovered teen sexual abuse. I hope the stories we shared helped the communities in return.

This year, two out of every five thesis projects is about Indigenous issues. And my former students are now working in newsrooms – at papers in Whitehorse, a CBC VJ in Labrador, a producer for Marketplace, a writer for CBC Newsnet. They’re telling their own important stories in Indigenous communities, and challenging their bosses to do a better job covering those communities.

I wanted to share this with you because partnerships are key to the success of this course. This is something many other institutions, in other faculties already know – the Case Studies your organization have pulled together are evidence of fantastic work going on across the country.

But do we know what’s effective? Because few national independent evaluations have been done, do we know if there are gaps in the curricula, whether we need new courses or whether we’re serving the needs of Indigenous communities?

Yes, the challenges in Indigenous education are daunting. But if we aim high... teach Indigenous learners as Indigenous learners... and paddle together... we can make a lasting difference.
Why am I so certain about this? Because I believe in our youth. Remember J from the beginning of my talk? That's him. He's 23 now. No... he still hasn't earned his high-school diploma.

But a year after the doc aired he joined Canada World Youth for a six-month trip to Bolivia.

Then, he went to study jewelry-making at the Native Education College in East Van. He tells me those were "life-changing experiences."

He met his girlfriend at the College... and they have a baby now. When I asked him if I could tell his story here, he said sure – and sent me this message on Facebook.

"Seeing that doc just showed myself how making stupid decisions wont get you anywhere in life, especially when you don't listen to advice of the people who care about you... just mention that I'm on the path that was meant for me!!"

I take strength from J's story. Our youth want to live good lives. They want to succeed in school. It's up to us to give them the support they need to make it happen.
An Indigenous Education Protocol for Colleges and Institutes

ACCC Serving Indigenous Learners and Communities Symposium
December 2, 2013

Ken Tourand, President, Nicola Valley Institute of Technology
Karen Barnes, President, Yukon College
• Develop an Indigenous Education Protocol that ACCC members can sign to affirm their commitment to supporting Indigenous learners and communities

• Similar to other ACCC Protocols:
  – ACCC Pan-Canadian Protocol for the Transferability of Learning
  – ACCC Pan-Canadian Protocol for Sustainability

• Example: Association of Canadian Deans of Education – Accord on Indigenous Education
• Support capacity building at colleges and institutes to better serve Indigenous students and communities

• Provide national profile to college / institute approaches for serving Indigenous learners and communities

• Support ACCC advocacy on the need for increased federal post-secondary education funding for Indigenous peoples
ACCC Indigenous Education Protocol – Process - Indigenous Education Committee

- Ken Tourand, President, Nicola Valley Institute of Technology – Chair
- Karen Barnes, President, Yukon College
- Laureen Styles, Vice-President, Academic, Justice Institute of British Columbia
- Paula Burns, President & CEO, Lethbridge College
- Robert Daniels, Director, Marketing & Communications, Saskatchewan Indian Institute of Technologies
- Larry Rosia, President & CEO, Saskatchewan Institute of Applied Science and Technology
- Stephanie Forsyth, President and CEO, Red River College
- Eric Corneau, Nunatta Campus Dean, Nunavut Arctic College
- Wayne Poirier, Vice-President, Student Services, Mohawk College
- Diane Gauvin, Dean, Social Science and Business Technologies, Dawson College
- Angela Acott-Smith, Associate Vice-President, Student Development, New Brunswick Community College
- Lu-Ann Hill-MacDonald, Senior Policy Analyst, Assembly of First Nations
- Karihawakeron Tim Thompson, Director, Education, Jurisdiction and Governance, Assembly of First Nations
ACCC Indigenous Education Protocol – Consultation Process

• Consultation at ACCC Annual Conference 2013, Penticton B.C.

• Positive and supportive feedback on the importance and value of the protocol to highlight nationally the importance colleges and institutes place on serving Indigenous learners and communities.

• Protocol viewed as a tool to support institutions to:
  • strengthen Indigenous education programs and support services;
  • facilitate the sharing of best practices.

• A key message – consult more broadly to allow institutions to provide more input.
ACCC Indigenous Education Protocol – Consultation Process

• Symposium program structured according to key themes identified at conference consultation
  • Supportive environments
  • Institution-wide commitment
  • Indigenous languages
  • The role of Elders
  • Indigenizing the curriculum
  • Cultural competencies for non-Indigenous learners, faculty & staff
  • Education and self-determination for Indigenous peoples & communities

• Twitter #ACCCIndigenous
ACCC Indigenous Education Protocol – Consultation Process

• *World Café* – your opportunity to provide input

• Tweet about the 4 World Café themes:
  • #ACCCWC1 - Structures that support Indigenous Education
  • #ACCCWC2 - Capacity Building & Self-determination for Indigenous Communities
  • #ACCCWC3 - Success in Indigenous Education Programs & Services
  • #ACCCWC4 - Engaging Stakeholders

• Flip charts with 4 themes & questions
ACCC Indigenous Education Protocol – Next Steps

- Draft protocol winter 2014
- Draft vetted with ACCC Indigenous Education Committee and in regions of committee members, including with regional / provincial associations
- Presentation at ACCC Conference 2014 in Ottawa
- Develop process for signature of protocol by ACCC members
- Launch of protocol to be confirmed
Thank you for your input and participation!

In the end, it is about making a difference for learners…

Aurora College

College of the North Atlantic

Parkland College

Cégep de l’Abitibi-Témiscamingue
Serving Indigenous Learners and Communities

ACCC Symposium

December 2-3, 2013

Creating Environments that Support Learners
Saskatchewan Indian Institute of Technologies

- SIIT was established in 1976.
- Mandated by Federation of Saskatchewan Indian Nations to deliver education and training programs to First Nation adults in Saskatchewan.
- Recognized through provincial legislation under the SIIT Act 2000, amended in 2010.
- One of four accredited academic institutions within the province (SIAST, U of S, U of R).
Mandated through FSIN to serve First Nation adults

Board of Governors
- Tribal Council reps
- FSIN Executive
- FSIN Senate
Saskatchewan Indian Institute of Technologies

- President and CEO – Riel Bellegarde

- Senior Management
  - VP Finance – Terry McAdam
  - VP Human Resources & Administration – Noreen Chaboyer
  - VP Employment Development & Career Services – Roger Schindelka
  - VP Academics & Student Services – Kim Fraser-Saddleback
Academics and Student Services

**Academic Programs**
- Adult Basic Education
- Business & Info Tech
- Health & Community Studies
- Trades & Industrial
  - Career Centres network

**Workforce Development**
- Internal and external employee development
- Instructional resources support
- Curriculum development
- Online learning
- Extension activities

**Student Services**
- Elders
- Coaches
- Community partners

**Enrolment Management**
- Admissions
- Registrar
Academics and Student Services

Three principal urban campuses:
- Prince Albert
- Saskatoon
- Regina
Academics and Student Services

Network of learning centers:
  o First Nation and rural communities
  o Mobile classroom

Career centres:
  o Seven locations
Mobile Coach Units
Institute of Choice

The institute of choice for First Nation youth on their formal training journey.

Attracts over 2,000 students annually to Trades and Industrial training, Business and IT training, Health and Community Studies program and Adult Basic Education programming.

2012-13 >> 2606 registrants in all program areas, primarily in Trades training and Adult Basic Education.
**Academic and Student Services Goals**

1. Provide career oriented programming at First Nation communities and SIIT campus locations that prepare grads for employment and higher education.

2. Provide academic readiness programming that prepares grads for success in training and higher education.

3. Provide a positive educational and learning experience through the enhancement of student readiness and support services.
Planning Programs and Services

- Respond to training requests
- Respond to labour needs
- Programs are identified by evidence
  1. Community consultations
     • Annual, throughout province
  2. Advisory groups/committees
     • Industry trends, curriculum currency
  3. Program feedback and research
     • Summ and form evals, sector council research, committee participation
  4. Employment follow-up
     • Graduate and client follow-up, data reporting
Environments that Support Learning

Conducted a program and curriculum review – 2008

Result was need for investments
→ Professional development for staff
→ Resources
→ Partnerships
Environments that Support Learning

Resources to support learners and instructors:
- Elders and cultural advisors available at each urban campus
- Elders work alongside life coaches and counselors to guide and help learners
- Elders and cultural advisors provide direction at feasts and other cultural events that staff and students request
- Elders participate on the Board, on advisory councils, in the classroom and with curriculum
Environments that Support Learning

Resources to support learners and instructors:

→ Instructional development support through the workforce and curriculum development units
→ Annual faculty orientation – First Nation adult learning pedagogy; treaty education
→ Technology-enhanced resources
  → Increasing use of Moodle learning management system
Environments that Support Learning

Enhancing partnerships and networks

→ Increase participation on advisory councils
→ Increase linkage to employment through practicum placements and summer employment
→ Enhancing the branding
→ Participation on external committees
→ Increased partnerships with other colleges
Environments that Support Learning

Resources that support positive learning environments:

→ Spaces:
  → Social and study space for students
  → Elders rooms
  → Cultural room (Saskatoon campus)
  → Saskatoon Campus - Student Success Centre
Environments that Support Learning

PotashCorp Student Success Centre
- Saskatoon Campus
- Originally a resource room/library
- Student use changed
- Donation from PotashCorp – repurpose the space
- Large meeting and study space
- Tech-enhanced
- Breakout meeting rooms
- Smaller lending library and storage
- Increased student access and use by classes
- Extended hours
Environments that Support Learning

Saskatchewan Aviation Learning Center

Established 2010 in response to industry demand for Aircraft Maintenance workers.

25,000 sq. ft facility/industry standard hangar was established through several partnership activities and Industry investment.
Environments that Support Learning

Saskatchewan Aviation Learning Center

Response to strong industry demand for maintenance workers

First Nation groups moving into aviation sector

AME – M diploma with credit towards their license
Environments that Support Learning

Keys to Student Success:
✓ What does it mean to be successful?
✓ Understand their needs and provide support
✓ Help them find their strength
✓ Build resilience
Environments that Support Learning

Keys to Student Success:
✓ Respect for their knowledge and experience
✓ Meeting students where they are
✓ Honouring language, culture, history, tradition
Environments that Support Learning

Keys to Student Success:
✓ Ensure policies and practices support not create barriers
✓ Listen to students; get input on development
Environments that Support Learning

Keys to Student Success:

Know our students:
- Juggle school and home; part-time jobs
- Many single parents
- High cost of housing, daycare, transportation
- Concerned with finding jobs
- More informed, research via the web
- Increasingly mobile
- Technology-enabled
- Mentoring and connecting to the workplace
Environments that Support Learning

July 1/12 - Jun 30/13:
56% under 30 yrs
25% 30-39 yrs
12% 40-50 yrs
7% over 50 yrs

Accepted Sept 2013:
58% under 30 yrs
26% 30-39 yrs
11% 40-50 yrs
4% over 50 yrs
Supporting Aboriginal Business Studies

Purdy Crawford Chair in Aboriginal Business
Unama’ki, Mi’kma’ki / Cape Breton, Atlantic Canada
History of Partnership

- 35 years of working with Elders
- Unique Mi’kmag Education portfolios
- Mi’kmaw Ethics Watch
- In Community Course Delivery
- Aboriginal Partners on Advisory Boards
- Unama’ki College
The Purdy Crawford Chair in Aboriginal Business Studies promotes interest among Canada’s Aboriginal people in the study of business at the post-secondary level, while undertaking pure and applied research specific to Aboriginal communities.
Purdy Crawford Chair in Aboriginal Business Studies

- Research
- Curriculum
- Recruitment
- Mentorship
High School Mentorship

- One barrier to attracting Aboriginal students to university business programs is the lack of support structures as they transition from secondary to post-secondary education.

- Students are “digital natives coming to higher education with extensive experience in social media.” (Wankel 2009: 251)

- The Business Network for Aboriginal Youth connects Aboriginal learners with an interest in business to their futures as business leaders.

- Employed BlackBerry technology & social media to link 30 Aboriginal high school students with 6 Aboriginal business mentors.
2-Year Nova Scotia Pilot

- Aims to increase interest in the study of business at university among Aboriginal students in grades 10-12
- Piloted in Nova Scotia (2011-2013)
- Participants from First Nation communities in Nova Scotia, as well as Métis and Inuit participants
Structure

Two main components:

- Youth Business Conferences
- Virtual Network
Conferences

- Opening in November & closing at end of school year (May/June)
- Workshops/Sessions
  - Social media training
  - Group challenges/activities
  - University campus tours
  - Cultural components
  - Guest speakers
  - Award ceremonies (the “Purdy Awards”)
Integrating Cultural

- Advisory Council:
  - Elders, educators, and education leaders throughout Nova Scotia’s Aboriginal communities

- Students placed in small groups led by a mentor:

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Designing Group Shirts
2012-2013 Opening Gathering
2012-2013 Closing
Fun and Productive
BBM groups work on bi-weekly challenges that highlight various sub-disciplines of business (ex. accounting, marketing, organizational behaviour)

Challenges employ:
- Facebook
- Twitter
- YouTube
- BlackBerry Messenger (BBM)
- Blogs
What worked well?

• Connecting students with peers & mentors establishes support structures that will help students transition into post-secondary business studies.

• Exploring a variety of business options helps students make informed decisions regarding their education/career path.

• Connecting students in person & virtually helps to address issues of psychological & physical isolation.

• Encouraging the study of business will help improve the economic future of Aboriginal communities.
Success of the Program

- **Feedback received via exit surveys (year two):**
  - 94% of respondents say they gained valuable experience through this mentorship program
    - “They helped me get excited about business.”
  - 100% of respondents would recommend this program to a fellow student
    - “I want other students to have the same great experience I did.”

- **Did they go on to study business?**
  - 39 students have completed the program (8 completing both years of pilot)
  - 18 of these were in grade 12
  - 11 are attending post-secondary institutions
  - 7 of these 11 are studying business
Post Secondary Mentorship

- Barriers to retaining Aboriginal students in university business programs once they enroll is lack of support structures.

- Round table discussion themes were:
  - Limited Access to Funding
  - Limited Educational Resources regarding Aboriginal Issues
  - Unwelcoming Classroom Environments
  - Lack of peer support networks
National Student Round Table
Addressing Challenges

- Easy Online Access to Research
- Part-time employment, hiring students
- Communication about activities via email, facebook, twitter, youtube, newsletters, etc.
- Case Studies Development
- Curriculum Development
National Student Network

- National Round Table Introductions
- Engagement in textbook discussions and research
- Communication and Information Sharing about funding sources
  - Facebook, Twitter, Mailing List, Conferences, etc.
- Social Media Resource Development
Wela’liiq

YouTube PurdyCrawfordChair
Twitter CBU_Aboriginal
Facebook CanadianAboriginalBusinessNetwork
Website www.cbu.ca/crawford
Learning through culture at Northwest Community College
NWCC Aboriginal Initiatives

• First Nations Council
• First Nations Access Coordinator(s)
• Aboriginal Culture Knowledge Advisory Committee (ACKAC)
• Rep on NWCC Board of Governors
• FN Student Lounge – Traditional Long House
• FN Language Signage
• Indigenous Gardens
• Totem Poles raised
• House of Learning and Applied Research
• Aboriginal Service Plan
First Nations Council
NWCC Aboriginal Programs

• Essential Skills for work
• Inta Art
• Associate of Arts FN specialization
• Test Drive
• Campus Tours
• Various FN Field Schools
• Elders is Residence
• FN Languages
• Freda Diesing School of Northwest Coast Art
• Introduction to Trades
• Community Based programs - ASP
Anthropology 270:
Cultural Knowledge in Practice

Aug 6 to Aug 13

This Field School will take place in the Terrace area, and includes visiting the Gitxsan Eagle clan’s fishing site of Owaxts’elkisit. At this Language Preservation and Culture Camp, students will be hosted by Siyay (Anita Davis), Hereditary Chief Matnarch, and other Eagle Chiefs/Elders. Students will be immersed in the rich and amazing Gitxsan culture and history while learning the preparation of smoked salmon and weaving of cedar in an outdoor classroom.

nwec.bc.ca
(877) 277-1288
NWCC Cultural Activities
NWCC’s Greatest Challenge

Geographical Service Area
“Solutions”

• Offering relevant training and support within FN communities
• Videoconferencing
• On-line – Distributed learning
• Teleconference
• Trades trailers
• Mobile Computer Labs
• Flexible schedules
• Community based training
• Remote Program Delivery
Defining an Indigenous Student Perspective

DERIK JOSEPH, BA, MAPC
ADVISOR, BCIT ABORIGINAL SERVICES
DIRECTOR-AT-LARGE, BCIT FACULTY & STAFF ASSOCIATION
THESIS STUDENT, ROYAL ROADS UNIVERSITY
Acknowledgement of Traditional Territories
Note on Terminology

First Nations
Aboriginal
Indigenous
Why First Nations student data?

- First Nations BCIT technology graduates
- Indigenous Student Perspective, Social Science Research
- Gap in research-Indigenous Student Perspectives

637,660 Status First Nations in Canada, 74.9% of all First Nations people

45.5% of the total Aboriginal population and 1.9% of the total Canadian population

49.3% living on reserve and 51.7% living off reserve
Future outlook for Post Secondary First Nations students

- Aboriginal children: Aged 14 and under made up 28.0% of the total Aboriginal population and 7.0% of all children in Canada.

- Non-Aboriginal children: Aged 14 and under represent 16.5% of the total non-Aboriginal population.

- Institutional Planning: The Aboriginal demographic quick and continual growth
Methodology

Ethical approval received from RRU Research Ethics Board and BCIT Research Ethics Board, Research Ethics for Human Participation Policy

Qualitative/narrative interviews

Narrative Inquiry

Storytelling

Narrative Analysis
My position as an Indigenous person
BCIT First Nations Participants Characteristics

• 10 students that graduated from technology programs
• Five women and five men
• 35% of all Aboriginal students at BCIT were First Nations from 2007/08-2011/12
• Research’s guiding principle of relationality, the quality of knowledge that is built on a collective, group, community and interconnections that bind a group
Identifying Today’s BCIT First Nations Student

- Male/Female - no difference in responses about post-secondary experience
- Mean Age - 29.5
- 60% on reserve
- 70% transient
- 80% Mixed Heritage - 20% Full Blood First Nations
- 10 First Nations Students
Entering BCIT from community/high school

“I guess I was younger, like around 16, when I was first able to get a job. I started in my field doing certain projects for my First Nation…”
Indigenous Student Perspective

- Factors present in self-identified First Nations students’ experiences
- Benefit the population of First Nations students who are considering entering BCIT and institutions serving them
- Indigenous paradigm within our post secondary environments
Five Themes

Family History
First Nations Identity
Culture
Work Ethic
Role Models
Family History

• Intergenerational effects of residential schools
• Being the first in a family to graduate
• Feelings of loss or gain of culture
• The affects of addictions
Family History
First Nations Identity

• Shared experiences
• Euro-centric society
• Having to have more individual motivation and care for oneself
• Shared narrative of living and trying to balance urban and rural in “two worlds” on and off reserve
First Nations Identity
Culture

• Searching for a rediscovery of culture and education
• Students culture and traditional activities they remembered as kids
• Elders were always mentioned or referred to as paramount
• BCIT Aboriginal Services
Culture
Work Ethic

- Having to leave the comforts of home and community
- Perseverance
- Reflections and personal strengths
- Student Perspective drives support services
Work Ethic

Knowing how to Navigate the System
Role Models

• Post-graduation
• Life and family relations guide an Indigenous perspective forward
• Role models break through the stereotypes
• Return to their First Nation and striving to one day becoming a chief or successful in business in their nation
• Respect Elders and teachers
• Feel confident of where they come from and who they are
Role Models
Five themes are cyclical and interchangeable:

- Role Models
- Indigenous Student Perspective
- Work Ethic
- Family History
- Culture
- First Nations Identity
Additional Factors

- Intergenerational Effects of Residential Schools
- ‘First in Family’ Pressure and Families’ Push for Graduation
- Previous Post-secondary or Upgrading before BCIT
- Band Funding and Scholarships
- Racism
Communicating back to our Institutions

- Presentation to BCIT Leadership Team and Aboriginal Advisory Council, BCAPSC, ACCC, WIPEC
- Collaborate in our departments, with VP’s- *Indigenous Student Framework*
- Importance of using students’ perspectives to inform us on how to better serve the Indigenous student population
- Drawing inspiration from our post sec community/ACCC
- Inform Aboriginal Strategic Plan, BCIT’s Strategic Plan Goal One, 4.0: “Increase the Graduation Rate of Aboriginal Students…” (BCIT, 2013)
Summary

- Indigenous writer/researcher employed at BCIT
- Very proud to be an employee, life-long learner, academic in support of our students
- Our students, BCIT Aboriginal Services, BCAPSC, ACCC has inspired me to push for more awareness
- Our institutions can further contribute to Indigenous Education by listening to our students and taking their direction
Institution-wide Commitment for Indigenous Education

Cheryl Matthew, PhD (candidate)
Associate Director, Indigenization
Office of the Vice-President, Academic
Justice Institute of BC

indigenization@jibc.ca
November 29, 2013
About JIBC – unique mandate

Our mission

*Innovative education for those who make communities safe*

- Established in 1978 under B.C. College and Institute Act
- Unique mandate: educating professionals in public safety, justice and social services
- Unique programs cover spectrum of public safety: prevention/preparation; response; recovery
Office of Indigenization

Through the JIBC Strategic Plan 2010-2015 and the Academic Plan 2010-2013, JIBC has identified Indigenization as a strategic objective that is an institution wide endeavor.

“The central purpose of integrating Indigenous knowledge into Canadian schools is to balance the educational system to make it a transforming and capacity building place for First Nations students (Battiste 2002, p. 29).”
Indigenization Objectives

To operationally achieve the mandate of the Office of Indigenization several objectives have been established:

- To ensure culturally appropriate education and services to Aboriginal learners;
- Increase the number of Aboriginal learners and ensure the retention and success of those students;
- Share Indigenous culture, history, and knowledge to staff, faculty, students and the public;
- Develop and review curriculum and policies to reflect Indigenization; and
- To increase our community engagement and partnerships with Aboriginal communities, organizations and institutions.
JIBC Aboriginal Data

- The median age of Aboriginal learners at enrollment at JIBC is 38.
- The median year of birth of Aboriginal learners at JIBC is 1970 making the median age 43.
JIBC Aboriginal FTE’s and Headcount

- Based on historical records, over 5500 Aboriginal learners have been enrolled at JIBC over the last five years.

- The JIBC Aboriginal Student Headcount target for 2012/2013 was 844 and has been exceeded at 1,592.

- The Aboriginal Headcount is 6% of the total JIBC Student Headcount (26,934) for 2013-Q4.

- Aboriginal student FTE was 111. The FTE target for Aboriginal students at JIBC for 2013 is 122.

- The Aboriginal FTE’s are 4% of the total JIBC Student FTE’s (2,731) for 2013-Q4.
In 1999-2002 After the Green report the JIBC created the Aboriginal Program Coordinator position, Centre for Aboriginal Programs and Services, and the Aboriginal Education Advisory Council (AEAC). All were situated in the School for Community and Social Justice.

In 2012 recognizing that structurally in order to see institution wide buy-in Indigenization had to be integrated throughout the whole. Presidents Office, VP Academic and in the School’s.

Indigenization is a strategic initiative driven by the Vice President Academic which sees the integration into all areas of JIBC.

Buy in has to be driven from the highest levels, with support from the institution as a whole.
Institution Wide Buy-in: Indigenization Plan and Framework

• The Office of Indigenization has drafted an Indigenization Framework that has gone through several committees as well as the AEAC.

• The framework is a tool for knowledge building on Indigenous issues, and also a helpful guide to support partnership development, curriculum development, utilizing diverse learning styles and assessment.

• The JIBC is developing the Indigenization Plan through building a shared vision between JIBC staff (President and VP, Academic participate in all committee meetings and planning sessions), and also the AEAC.

• Community consultations will be held when a draft is completed.
Building Institutional Support: Students

- JIBC provides academic recruiting and support through student services.

- Actively reaching out to self-identified Aboriginal students through hosting events: Indigenization Brown Bag Sessions, National Aboriginal Day Celebrations, currently establishing an Elders In Residence program.

- This year we undertook our first Aboriginal Student Satisfaction Survey.
Highlights JIBC Aboriginal Student Satisfaction Survey

• Our first priority is to better understand the experience of Aboriginal students at JIBC in order to be able to better serve them.

• In planning our future services we asked questions about what kinds of services they would access.

• We will be undertaking an annual survey to better engage our students and establish time series data.
How would you evaluate your educational experience at the JIBC?

- Most of the survey participants (92.3%), 9 out of 10 had a positive experience while studying at JIBC either good, very good or excellent.
- The highest percentage of survey respondents close to half 41.1% had a very good educational experience at JIBC.
- This question was adapted from the National Survey of Student Engagement (NSSE) and is consistent with what Aboriginal students at Thompson Rivers University rated 26.8% Excellent, 46.3% Good, 24.4% Fair, 2.4% Poor. TRU had a higher proportion of students rating “fair.”
If provided would you access any of the following Aboriginal services at JIBC?

<table>
<thead>
<tr>
<th>Service</th>
<th>Response percent</th>
<th>Response total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Speaker series/lectures/talks</td>
<td>56.9%</td>
<td>82</td>
</tr>
<tr>
<td>Ceremonies and spiritual events/activities</td>
<td>54.9%</td>
<td>79</td>
</tr>
<tr>
<td>Cultural programming and events</td>
<td>50.7%</td>
<td>73</td>
</tr>
<tr>
<td>Aboriginal Student Centre (with desks, computers and a kitchen)</td>
<td>49.3%</td>
<td>71</td>
</tr>
<tr>
<td>Career Planning</td>
<td>42.4%</td>
<td>61</td>
</tr>
<tr>
<td>Aboriginal student advising</td>
<td>41.7%</td>
<td>60</td>
</tr>
<tr>
<td>Elder support</td>
<td>39.6%</td>
<td>57</td>
</tr>
<tr>
<td>Pot Lucks</td>
<td>36.1%</td>
<td>52</td>
</tr>
<tr>
<td>Aboriginal student association</td>
<td>33.3%</td>
<td>48</td>
</tr>
<tr>
<td>Sporting activities</td>
<td>31.2%</td>
<td>45</td>
</tr>
<tr>
<td>Open houses</td>
<td>30.6%</td>
<td>44</td>
</tr>
</tbody>
</table>

4 most popular potential services were: speakers series, ceremonies and spiritual events, cultural programming and events and an Aboriginal student centre at JIBC.

- Several respondents reported taking online courses so would not access on-site services.
Building Aboriginal Community Support

• Increasing our AEAC and ensuring sector and geographical representation.

• Increasing our Aboriginal community partners through MOU’s and funding partnerships. (MNBC and Tahltan Central Council)

• Increasing our engagement through regular meetings with Aboriginal organization, IAHLA partnerships and MOU’s (NVIT).
Conclusion

• JIBC has had Aboriginal programs and services since the early 2000’s.

• Over time we have been able to establish the institutional buy-in needed for Indigenization as it has been a commitment within our strategic planning and carried forward at the senior levels.

• We’ve worked hard at developing Aboriginal community partnerships through MOU’s i.e. MNBC and Tahltan Central Council which assists in building Aboriginal community buy-in and support.

• We have been challenged by not receiving Aboriginal Service Plan funding and also not receiving Gathering Place funding but we continue to be committed to Indigenization.
Educational P3 In Metro Vancouver

Partnerships to build capacity via access to post-secondary in an Urban Aboriginal Community
A History of Providing Access…

• Unique institution in mandate and accountability
• NEC Native Education College origins to 1967
• Aboriginal Population in Metro Vancouver estimated at almost 50,000...most are youth
• More than 300 FTE in 2013
• NEC graduates in 2013 from more than 50 different Nations
• Requirement for access only a public can provide...
• ...all within the regulatory constraints of a private post-secondary
Access that is quickly being redefined...

- FTE secured in a climate of heightened demand and tenuous resources
- Access is the key...more than 40% of our FTE are in Adult Basic Education
- The end is just the beginning...greater student demand for gaining access to whole education continuum...
- ...and a post-secondary system alive to this dynamic market
Requiring a pathway students want...

- Non-completion and transition still critical issues
- Challenge in finding community in the larger public post-secondary setting
- Steep climb for many to being a student in this context
- Access has always been an NEC advantage...but
- The educational continuum is increasingly important...accreditation and transferability (crossing the private public divide)
With a committed public PSE partner...

• Douglas College
  – History of collaboration with NEC
  – Aboriginal focussed programming and supports
  – Operational commitment to delivery
    • Location of programming
    • Admissions/enrolment flexibility
    • Financial arrangements
    • Transferability arrangements
Motivated by real community need...

- Urban Native Youth Association (UNYA)
  - Leading voice in service for Aboriginal Youth
  - Need for skilled qualified Aboriginal Youth Workers...
  - To meet the needs of a rapidly growing young urban Aboriginal demographic
  - ...and address issues contributing to inadequate student transitions in Vancouver
  - Committed to partnership in delivery
Resulting in a real future...

• Co-delivery of a one-year certificate program, partially funded by Federal SPF investment
• 3 courses at NEC, 2 at Douglas each term (cohort within a cohort)
• Evening delivery with Full-time load
  – Excellent retention rate
• Commitment of practicum and employment opportunities from UNYA
  – Strong graduate outcomes
Future for the students...

• 50% of graduates continued on to the Douglas College Child and Youth Diploma and Degree programs
• 50% of graduates secured employment in careers related to their program of study
• 40% of those who did not graduate have re-enrolled to complete missing courses
Future for the community...

• Graduates secured employment in the field of Aboriginal Youth Work in Vancouver
• Practicum review of students reflects strong skill set of graduates
• Program Advisory Committee demonstrates continued need for program graduates
• Subsequent cohorts to address demand
And future for the schools...

- Enrolment numbers in 2012-2013 Aboriginal Stream of the Child and Youth program ensured program sustainability, exceeding all previous enrolments.
- # of students continuing on with Douglas College reflect strong traction in this approach to student access and transitions to large urban colleges.
A future that will not come easily...

- Regulatory hurdles (funding, standards, regulation etc)
- Student Financial Aid hurdles (career/academic, practicum issues)
- Intake and Admissions Hurdles (protecting seats and ensuring program sustainability)
But which once realized...

• Creating ways to build community within the context of access and transition to continued education at larger urban public institutions
• Finding creative avenues to deliver educational programs that meet the evolving needs of the Urban Aboriginal community
• Building capacity in Indigenous educational programming in Metro Vancouver
Will mean access to almost anywhere...

• Expanding post-secondary pathways for Aboriginal students in Vancouver and beyond
  – Online, remote and blended delivery options
  – Similar options for other NEC programs areas
  – Collaborative means to ensure program and course integrity
Anywhere willing to overcome barriers...

- Transfer challenges (minimum transfer threshold at public post-secondary institutions)...reverse articulation
- Challenges with the origins of registration and the destination of credentials...ensuring the sustainability of programs and schools
- Regulatory 101...addressing conflicting or potentially incompatible regulatory regimes
Because without barriers we have access

- Accessing previously inaccessible students
- Entry into new career fields
- Outreach cohort development
- Seamless transferability processes
- Student and graduate outcomes
Tri-Territorial Partnership in Advancing Adult Basic Education in the North

ACCC Vancouver December 2013

Tosh Southwick
Director, First Nations Initiatives and the School of Academic Skills Development

Heather McCagg-Nystrom
Vice President, Community & Extensions

Cindy Cowan
Director, Community & Distance Learning

YukonCollege
www.yukoncollege.yk.ca

Canadian Northern Economic Development Agency
NABEP

On February 23, 2012 Prime Minister Stephen Harper announced that the Government of Canada, through the Canadian Northern Economic Development Agency (CanNor), is investing $27 million over five years to expand adult basic education in the territories, fulfilling a 2011 Speech from the Throne commitment to increase education and employment levels in the North.
NABEP

Purpose:
• To help working-age adult Northerners acquire the basic education skills needed to participate in the labour market.

Objective:
• To improve Adult Basic Education services and capacity in the Territorial Colleges to increase the number of working-age adults with basic workplace skills, such as numeracy and literacy, needed to join the labour market and other essential skills required to obtain a job or benefit from occupational training.
NABEP

Expected Results

• Increased capacity in each of the Territories to respond to the needs of adult learners who face basic educational gaps, including workplace essential skills such as literacy and numeracy;

• Increased availability of adult basic education services across the North;

• Additional adults enrolled in basic education courses;

• Improved employability of Northern adults; and

• Increased local Northern and Northern Aboriginal participation in economic development opportunities.
NABEP Budget

NABEP Budget Per Territory between 2011/12 and 2015/16:

Yukon    - $4,591,963
NWT      - $9,258,793
Nunavut  - $11,105,559

Funding allocations were determined by each Territory’s share of working-age Northerners lacking Grade 12 education.
Nunavut Arctic College

Vancouver December 2013
Cindy Cowan, Director Community & Distance Learning
Our Mission

By appropriately delivering high quality career programs, developed with input from our partners throughout the Arctic.

By making the benefits of Inuit traditional knowledge and southern science more accessible.
Our Campuses
Adult Basic Education in Nunavut

PASS
Adult Secondary

Academic Readiness
ABE 130-140

Workforce Essential Skills
110-120

Literacy 110
Increase Inuit ABE Instructors
Indigenize ABE
Professional Development for Adult Educators and ABE Instructors
Bilingual & Culturally Relevant Curriculum
Essential Skills courses in Numeracy & Communications
Integrate Learning Technology in ABE
Collaborate with Elders to Enhance ABE
Develop culturally relevant and Northern normed reading and writing assessment tools for adults in both English and Inuktitut
Measuring & Assessing Success
Nunavut Adult Placement Assessment

• NAPA is a criterion-referenced assessment instrument, with its primary purpose being the placement of students into appropriate college programs.

• The end product will be a user-friendly assessment package comprised of a hard copy of an administration and scoring booklet, along with a CD or memory stick containing the following:
• an interview guide
• a permission for release of information,
• a locator test
• two assessment booklets, with Assessment 1 corresponding to Levels 110 and 120 and Assessment 2 corresponding to levels 130 and 140 for reading and writing,
• A writing matrix,
• and a summary sheet for recording test results.
In March 2013, Grass Roots Research presented Nunavut Arctic College with the reading assessment battery, which is comprised of a locator test, Assessment 1 (forms A and B), and Assessment 2 (forms A and B).

Each of the four assessments are 22 pages. In total, each book contains ten stimulus items and 50 to 51 comprehension questions.
Milestone Two

By October, 2013, Nunavut Arctic College provided Grass Roots Research Ltd. with the data from the pilot study. The sample consisted of 120 students who were applying for admission into Nunavut Arctic College. The sample was stratified according to ability, with an equal number of students at 110, 120, 130 and 140. The purposes of the validation study was to determine the:

• accuracy of the locator test.
• cut-scores for 110, 120, 130 and 140.
• effectiveness of 202 test items.
• consistency across the performance on NAPA and students’ classroom performance.
• consistency across the two forms for Assessment 1 and Assessment 2.
By March 2014, the final version of NAPA will be published and ready for use. From October 2013 to January 2014, Grass Roots Research will work with a statistician and reading specialist to analyze the data from the validation study.

The data will be used to determine final cut-scores and revise the assessment.
In Summary

The NAPA development and design is based on four main tenets.

(1) a culturally sensitive tool containing relevant stimulus items based on students’ reading interests. The stimulus material encompasses a range and balance of text structures (community documents, interviews, passages, internet text) and genres (legends, history, true stories). The stimulus material is a combination of original stories written by Inuit authors and long-time residents of Nunavut, adapted non-fiction articles from books and magazines and documents from the community and home.

(2) non-threatening because students are exposed to passages at their instructional reading level.

(3) a valid and reliable tool, to ensure that students are placed in appropriate programs.

(4) easy to administer and score to ensure the assessment can be administered by a range of people.
NWT Realities

- 50% Aboriginal population
- Serve 33 communities
- 11 official languages
- Geographic distances
- Settled land claims
- 1 Self-Government Agreement
- 2 reserves: Katlod’eeche & Salt River
- Yellowknife has citizens of over 100 countries of origin
- Serve 6 distinct regions
Aurora College’s Mission

Aurora College is focused on student success and is committed to supporting the development of our Northern society through excellence in education, training and research that is culturally sensitive and responsive to the people we serve.
Who does AC serve?

- One College – One Territory
- 3 Campuses
  - Aurora (Inuvik)
  - Yellowknife-North Slave
  - Thebacha (Fort Smith)
- 23 Community Learning Centres
- Other NWT Communities (No CLCs)

*Although pictured, Sachs Harbour and Paulatuk do not have Community Learning Centres.*
ALBE + ESSENTIAL SKILLS IN THE NWT

Formal: content-driven

Levels 150-160
(Grade 12)

Levels 130-145
(Grades 9-11)

Informal: learner-driven

Levels 110-130
+ Short courses
(Basic Literacy)

Note: Individual levels and grades vary according to specific subjects such as Math, English, etc.

Adapted from the Saskatchewan Ministry of Advanced Education, Employment and Immigration
# Sample ALBE Equivalencies Chart

<table>
<thead>
<tr>
<th>Course</th>
<th># of hours</th>
<th>Passing Mark</th>
<th>Approximate Grade Equivalency</th>
</tr>
</thead>
<tbody>
<tr>
<td>English 110</td>
<td>210</td>
<td>60% overall</td>
<td>Grades 1-3</td>
</tr>
<tr>
<td>English 120</td>
<td>210</td>
<td>60% overall</td>
<td>Grades 4-6</td>
</tr>
<tr>
<td>English 130</td>
<td>210</td>
<td>60% overall</td>
<td>Grades 7-9</td>
</tr>
<tr>
<td>English 140</td>
<td>210</td>
<td>60% overall</td>
<td>Grades 10-11</td>
</tr>
<tr>
<td>English 150</td>
<td>210</td>
<td>50% overall</td>
<td>Grade 12 English Language Arts 30-2</td>
</tr>
<tr>
<td>English 160</td>
<td>210</td>
<td>50% overall</td>
<td>Grade 12 English Language Arts 30-1</td>
</tr>
<tr>
<td>Math 110</td>
<td>150</td>
<td>60% overall, no exit exam</td>
<td>Grades 1-3</td>
</tr>
<tr>
<td>Math 120</td>
<td>150</td>
<td>60% overall</td>
<td>Grades 4-6</td>
</tr>
<tr>
<td>Math 130</td>
<td>150</td>
<td>60% overall</td>
<td>Grades 7-8</td>
</tr>
<tr>
<td>Math 140</td>
<td>150</td>
<td>60% overall</td>
<td>Grade 9 and Common Math 10</td>
</tr>
<tr>
<td>Math 145</td>
<td>150</td>
<td>50% overall</td>
<td>Grade 11 (Math 20-2)</td>
</tr>
<tr>
<td>Math 150</td>
<td>150</td>
<td>50% overall</td>
<td>Grade 12 (Math 30-2)</td>
</tr>
<tr>
<td>Math 160</td>
<td>150</td>
<td>50% overall</td>
<td>Grade 12 (Math 30-1)</td>
</tr>
</tbody>
</table>
2012-2016 NABE Strategy & Workplan

Development process:

1. Engagement with Aboriginal stakeholders, adult ed training partners and students

2. Research on ALBE and Associated Programming
   A. NWT ALBE Research
   B. Canadian ABE and Essential Skills Research
   C. Canadian Access Programming

ALBE & Access Culture Camp, Fall 2013 (YK)
Some Priority Investments

• **Increased CAE positions**
  – Aklavik, Hay River, Fort Smith, Inuvik & YK
  – 5 smaller NWT communities
  – 2 NGOs

• **Annual Fall Orientation sessions** delivered at 3 campus locations
Priority Investments Cont’d

• Build PLAR pre-approval mechanism (ARM)
  – Developed 4 Accredited PLAR Pathways in 12/13
    • Camp Cook Program
    • Office Administration Program
    • Introduction to Mining Program
    • Introduction to Environmental Monitor Training Program
  – Develop 6-7 Accredited PLAR Pathways in 13/14
Priority Investments Cont’d

• Develop and pilot integrated literacy & workplace/Essential Skills short courses

• Pilot tested Nunavut Adult Placement Assessment

• Evaluation & Accountability
  – Access Programs Review & Redesign
  – ALBE longitudinal analysis
  – NABE Evaluation
Measuring & Assessing NABE Success – Access Review

- Access Programs Student Demographics
  - Aboriginal (86%; N = 1,031)
  - Female (71%; N = 855)
  - 25 years of age and under (55%; N = 665)
  - Full-time students (98%; N = 1,165)
  - Smaller NWT communities (52%; N = 407)
  - Completed some high school (47%; N = 353)
General Access Programs Since 2000
(TEP, Nursing, ENRT (Thebacha), Business, Trades Access & Social Work)

Access programs at the campuses (Trades Access offered in some communities)
Indirect linkages between programs
Variety of ALBE courses (80%) and at least one specialty course
Weak academic, administrative and operational linkages between programs
ALBE instructors generally (some exceptions)
Varying degrees of academic preparation component, personal and financial supports
Access Programs 2000+

**Supports**

- **Academic Preparation**
  - Placement
  - Test/Screening
  - ALBE Courses
  - Speciality Courses

- **Personal Support**
  - Aurora College Application Process
  - Student Selection Process
  - Counselling Services (minimal)
  - College Housing
  - Student Success Centres

- **Financial Support**
  - Student Financial Assistance
  - Support from Aboriginal Groups
  - Income Support

- **Yukon College**
- **Aurora College**
- **Nunavut Arctic College**
- **Canadian Northern Economic Development Agency**
- **Agence canadienne de développement économique du Nord**
Access Review Analysis

• The majority of students taking programs/courses post-Access had academic success in those programs.
  – overall, 63% (N = 1,109) of students in programs/courses post-Access completed all of their courses

• Differences in sub-groups of students

• Actual Access program students were enrolled in had no statistically significant relationship with whether students completed all of their courses post-Access
Our Vision: Yukon College is a leader in education, rooted in our diverse cultures and northern environment, where everyone is inspired to dream, learn, and achieve.
Yukon College is the only territorially funded post-secondary institution in Yukon, a territory of 36,000 people spread out over 482,000 square kilometers. Over the last four years, approximately 76% of the college's student population has been enrolled at Ayamdigut Campus in Whitehorse, with the remaining 24% spread among the community campuses.
- 14 First Nations
- 11 Self Governing FN
- 8 FN Languages
- Growing population
- Geographic barriers
- Skilled worker gap
Project Key Areas

**College Preparation**
Enhance delivery of courses and create better pathways to post-secondary programs

**Assessment**
Develop and administer culturally relevant ABE assessment tools

**Skills for Employment**
Develop and deliver workplace essential skills training in communities

**Life Skills**
Develop tools that will help students make better decisions about their educational and personal goals

**Case Management**
Provide an integrated approach to learning through the cooperation of many supporting partners
Year 1 New Courses:
- Outdoor Power Equipment and Repair Technician
- Camp Cook/Kitchen Helper
- Plumber’s Helper
Year 2 New Courses:

- Multimedia
- Cultural Artistry
- Mining
- Trades
- Exploration
- Interpretive
- Tourism
- Kitchen Helper
Year 3 New Courses:
• Food Security
• Event Planning
• Wilderness Tourism
• Childcare Assistant
• Esthetician
• Home Support Attendant
Other NABEP Initiatives

- Elder in Residence
- Math Review Booklets
- MyYC ABE online resource center
- ES Training opportunities
- Professional Development
- Instructional In-services
- Conferences
- New Technology for Campuses
NABEP Quick Facts

Total New NABE Programs
- 12 Skills for Employment programs
- 2 College Preparation programs

Total Students
- 289 students (*244 from FN communities)
- 71 new instructors (*24 from communities)

Total New NABE Initiatives
- 12 ABE resources developed
- 4 Professional Development opportunities
Goals for Year 4 and 5

- Pilot a Childcare Essential Skills course
- Develop new ABE assessment tools
- Continue to pilot other new NABE courses under Mining, Tourism, Trades and Cultural Arts
- Develop and deliver a science research-based college preparation course (mobile training lab)
NABEP Challenges

- Late/Speciality Hires
- Mobile Training Units
- Time Constraints
- Other Funding and in-kind Contribution
- Securing partnerships with Employers
- Curriculum Development Model
- Sustainable
Questions?
Serving Indigenous Learners and Communities Symposium 2013

Description of Exemplary Practice
Vision

- Our vision is to have a fluent Nuu-chah-nulth society/community.

Mission

- We plan, advocate, and work to rebuild practices of speaking, thinking, hearing, seeing and dreaming in the Nuu-chah-nulth languages through preserving, learning and teaching.
The Organization

- The Quuquuatsa Language Society (QLS) is a legally registered society formed in 2012 by language students taking the Nuu chah nulth Language course.
- QLS is governed through a volunteer board of directors and its activities are executed through volunteer action committees.
Linguistics 259 Class at North Island College
The red willow bundle represents the unification of our strength, along with resilience and discipline. Artist: Barbara Marchand, Okanagan
Certificate in Aboriginal Language Revitalization (CALR)

Objective

This program is designed to strengthen your understanding of the complex context and characteristics of language loss, maintenance, and recovery and develop knowledge and strategies for language revitalization within communities. This program is designed to honour traditional knowledge and practices, to recognize and accommodate the realities and needs of diverse communities, and to provide a foundation for both language revitalization activities and for further study in education, linguistics, or other related areas.
Core Courses

LING 180A: Dynamics of Indigenous Language Shift
LING 181: Introductory Linguistics for Language Revitalization
LING 182: Language Learning, Language Revitalization, and Social Action
LING 183A: Field Methods for Language Revitalization: Documentation & Recording
LING 183B: Field Methods for Language Revitalization: Project Development
Elective Courses

LING 158: Indigenous Language I: Mentorship
LING 159: Indigenous Language I
LING 184: Indigenous Language Materials Development
LING 185: Indigenous Language Revitalization Practicum
LING 186: Language in Indigenous Culture
LING 187: Special Topics in Aboriginal Language Revitalization
  (Methods for Immersion Learning & Teaching;
LING 258: Indigenous Language II: Mentorship
LING 259: Indigenous Language II
LING 379: Language and Land
North Island College (NIC)
North Island College
Strategic Directions

• developing responsive curriculum and services
• supporting student success
• increasing participation through active community partnership
• expanding opportunities through regional and international partnership
• promoting awareness of the value of education
• enhancing employee engagement.
History of the Partnership

- In 2010 the Huu-ay-aht First Nation offered a single course in language revitalization in partnership with NIC & UVic at NIC’s Port Alberni campus as the result of Community activism in recognition of the endangerment of the Nuu-chah-nulth language.
History of the Partnership

- Activism continued by course students from various Nuu-chah-nulth nations and QLS was formed in 2011 out of deep commitment by student volunteers. Individuals contributed personal financial resources, time, cultural expertise, and developed a Strategic Plan.
History of the Partnership

- Regular presentations by QLS to fourteen Nuu-chah-nulth tribes resulted in funding from the tribal council & individual nations to support next steps. Community Language activists recognize the endangerment of language; are not willing to wait for approval at every level, and take risks to implement revitalization rather than doing nothing.
Challenges:

• Working with isolated and remote communities
• Hiring the right instructors
• Documentation and forms
• Communities new experience with university accredited courses
• Students lack of confidence to attend college level courses
• Finances to pay tuition, program fee and travel
• Impact of Residential School on learners
Solutions

- A UVic or QLS representative welcomes the students to the first day of class and participates in the course wrap up.

- QLS creates a safe and supportive environment. Counselors are available as necessary. The model created includes a fluent speaker and teachers assistant in every class.

- Instructors accommodate students who are fluent but less literate.

- A lot of flexibility and setting of priorities.

- QLS pays the $100 Program fee for students.

- CALR offers a Bursary for students who are not being sponsored and student travel.

- Partnership funding.
Successes of the partnership

- Classes are attended by Nuuchahnulth and non-Nuuchahnulth people
- Improved communication between all partners
- Regular monthly meetings
- Financial contributions received from Nuuchahnulth nations and the Federal government
Successes of the Partnership


- The program fosters further achievements in language revitalization by QLS.

- Creates a springboard to other activities that strengthens each of the partners' ability to assist Nuuchahniulth language learners for example immersion.
Recommendations

Community Language Activists recognize the endangerment of language; are not willing to wait for approval at every level; and take risks to implement revitalization rather than do nothing.

North Island College and the University of Victoria want to be supportive of community activism for language revitalization and this involves recognizing and negotiating the complexities of the educational, social, political and cultural landscapes.
Student Voices

“Great instructors! I love the exercises to work with partners to develop conversations; it was fun to translate a child’s book into nuucaanuut language”

“Learning to form sentences orally & written, understanding verbal sentences, non threatening, instructors were helpful not judgmental, moved at a pace where we could all learn, no one seemed to get left behind and all participated”
Contact Information

- Shaunee Casavant, Indigenous Language & Curriculum Coordinator
  - Phone (250) 724-8743
  - Email shauneem@shaw.ca

- Bobbilee Copeland, CALR Program Coordinator
  - Phone 250 721-8504
  - Email calr@uvic.ca
Inuit Language & Culture Programs
History of the Programs

- 1988 Interpreter Translator Program
- 1989 Jewellery & Metal work Program
- 1996 Inuit Studies Program
- 2006 Fur Production & Design Program
- 2011 Piqqusilirivvik Cultural Learning Facility
Interpreter Translator Program

• Instituted in 1988 by the Department of Justice with three Legal Modules offered in six weeks.
• Changes to the legal system, unilingual Inuktitut speakers were able to be jurors
• Today there are 8 weeks of Legal modules offered in the Diploma program
  • Inuktitut Linguistic courses are offered in the certificate year
  • Methods used are simultaneous, consecutive and sight translations
• 8 week medical modules are offered in the Diploma program
  • Graduates of the program can be found in various GN departments
Assignments are done in Inuktitut & English in the Interpreter Translator Program
Medical modules are taught by Health Care professionals co-taught by Inuit language experts
Courses in Physiology, Anatomy, Diseases & Ailments are taught
Inuit Studies

• Was an offset of the Interpreter Translator program
• Believed students need to know the past and present to move forward adequately into the future
• Courses have strong Inuit worldview
• Majority of the courses are Linguistics and Anthropology courses with a focus on Inuit
• Almost all courses are taught in Inuktut
• Guest speakers brought in to speak about experiences based on course content
• Now has a collection of Inuktitut literature that were created with strong partnership with Laval University
Mona teaching Millie how to make patterns for a parka.
Literature created in partnership with Laval are used in the Inuit studies program.
Learning is not limited to the classroom
Jewellery & Metal Work Program

• Certificate Program - students come with the skills in metal fabrication.
• Introduction to Jewellery Fabrication & Design
• Drawing & Design
• Inuit Art and Jewellery History
• Business & Communication
• Print making
• Diploma Program
• Silversmithing
• Third Year
• Goldsmithing
Students learn skills to become self-sufficient business people
Nunavut Arctic College

Napatchie designing her piece
Annual Christmas Ornament Sale
Crowd waiting for the ornament sale
Nunavut Arctic College
Jewellery & Metalwork Program

The first year Certificate Program provides an environment for students to acquire the necessary skills that will enable them to translate their ideas into two and three dimensional jewellery and metalwork. Upon successful completion of the first year students will be proficient in basic and intermediate metal fabrication skills, and have the ability to work in an unsupervised studio. Students explore a range of course, including:

- Drawing and design
- Inuit art and Jewellery History
- Business & Communications
- Lapidary

The second year Diploma Program courses are designed to promote confidence with the technical skills acquired in the first year, introducing new metalsmithing techniques and to encourage creativity and the emergence of a personal style. There is an emphasis on portfolio presentation and marketing. Successful completion of the diploma program will prepare the graduate to develop a career as a self-employed jeweller or metalsmith whose work can be sold through northern and southern galleries or commercial outlets. The second year consists of more advanced courses in:

- Jewellery & Metalwork
- Drawing and Design
- Lapidary
- Business and Communications

find "Sakku Sannavik" on facebook
www.arcticcollege.ca/en/arts-programs/item/4901-jewellery-and-metalwork 867-979-7222
Fur Production & Design

• Offers students the opportunity to develop the knowledge, skills and confidence to be successful in the sealskin garments industry.
• Holistic two year program aims to develop skills by incorporating both Inuit and Western knowledge
• Inuit methods and technologies to prepare skins, design, and sew garments.
• Business component taught preparing students to become self-sufficient.
• The second year offers students the opportunity to expand their knowledge and skills in a studio environment, combining theory, research and practical assignments
• Students showcase their products at the North American
Bunting bag Inuinnaq style from the West
Fashion Show held in the second year
Models show casing the fur garments
Piqqusilirivvik Cultural Learning Facility

- Newest Nunavut Arctic College Program
- Reclamation of Inuit Identity, skills, customs and values
- School year follows the season Inuit calendar
- Unwritten curricula in reclamation
- Survival Skills
- Animal behaviour
- Inuit Values Beliefs
- Inuit History
- Music, Art
- Hunting skills
- Graduates coming out as whole people (Inunnguqsimajuq)
NUNAVUT ARCTIC COLLEGE

Piqqusilirivvik
Traditional Place Names Routes at the Legislature
Piqqusilirivvik model at the leg & students featured
Qujannamiik
Thank you
Promotion and Preservation of Indigenous Languages in the NWT

Presented to ACCC Serving Indigenous Learners and Communities Symposium
Vancouver, December 2-3, 2013
Who are we?

- 44,000 people spread over 1.2 million square kilometers
- 9 Official Aboriginal Languages
- 7,200 people are able to converse in an Aboriginal Language (this represents 38% of our Aboriginal residents)
- Only 1 language group (Tłı̨chǫ) has more than 2,500 people able to converse in the language, 5 languages have less than 500 current speakers.

Source: NWT Aboriginal Languages Plan: A Shared Responsibility, October, 2010
Aurora College

- 3 Campus’ – Thebacha, Yellowknife/North Slave, Aurora
- 23 Learning Centers
- 5 Schools – Arts & Science; Developmental Studies; Education; Health and Human Services; Trades, Apprenticeship, & Industrial Training
- Average full time enrolment = 1200 students

[Map of Aurora College locations]
Our Territorial Initiatives

“Our language defines us as a people – it makes us Dene”

-Anonymous speaker

Development – Symposium with 250 participants
  - Community visits
  - Meetings with NGO’s

Goals:
- Promote Aboriginal language use
- Speak Aboriginal Languages
- Write Aboriginal Languages
- Provide Government services

Our Territorial Initiatives

Four Key Priorities:
- Early Childhood Development and Child Care
- Student and Family Support
- Aboriginal Language and Culture Curriculum and Resource Development
- Literacy

All of our Aboriginal Government leaders, Education Authorities, Dene National Chief, and the GNWT signed this document

``Proficiency in their Aboriginal language and strength in their culture complements self worth.`` (pg.25)
Our Territorial Initiatives

Dene Kede Language Functions:
- to get things done
- to give and get information
- to socialize
- to spiritualize
- to express and understand attitudes and feelings
- to engage in the oral tradition

Differentiates between first and second language expectations

Language development occurs through the engagement in key experiences

Technology / Resource Initiatives

Accessed via iTunes Store, search ‘Aboriginal Language’

Aurora College Initiatives

School of Education: Aboriginal Language and Cultural Instructor Program

2 year full time Diploma program
- 61 credit units
  - Course work – 51 cu
  - Culture Camps – 4 cu
  - Internships – 6 cu

Community based delivery

Part time regional course offerings

“The ALCIP program has helped me in many ways to appreciate my own Chipewyan language and cultural awareness; not just as an Instructor but also as a Chipewyan community member. Aboriginal language speakers need to join the ALCIP team to revitalize the Aboriginal languages in our Territory and to ensure future instructors are prepared to work in the classroom setting and provide on the land programs to the youth.”

- Elder Eileen Beaver
Aurora College Initiatives

Aboriginal Language and Cultural Instructor Program

First course in this program is a 10 day camp: Reconnecting With Our Spirituality Culture Camp

Designed to provide participants with a spiritual and cultural grounding
With the guidance of elders, participants will have the opportunity to understand the interconnectedness between themselves, the land, spirituality and the people.
College initiatives continued....

Community Evening Language Classes

Elders sharing in our programs

Opening ceremonies in the fall at each of our Campus’
Goals & Priorities

Broaden the college and communities’ capacity to recognize, respect, acknowledge and integrate Indigenous worldviews.

Make the institution more welcoming and relevant to Aboriginal learners.

Prepare non-Aboriginal students, graduates, and employees to better understand and co-exist with Aboriginal peoples.

Set an example of our capacity for creativity, innovation, and imagination.

Enhance our goal of being Canada’s college of life-changing learning.
Indigenizing the Academy

It is ongoing:
- Consultation
- Collaboration
- Action
- Reflection

Responsiveness
Humility
Reciprocity
Relationship
Confidence
Patience
Responsibility
Respect
Accountability
Understanding
Kindness
Compassion
Community
Respect
Patience
Indigenization Model

- Follows the architectural principles of the Coast Salish longhouse
- Indigenization needs to be reflected in different college structures
Curriculum Dev’t & Delivery

- Incorporating Indigenous content
- Using/citing work by Indigenous scholars
- Working with Indigenous scholars and/or cultural knowledge keepers (including Elders) during the design and development process
- Using Indigenous teaching methods
- Addressing particular needs of particular Indigenous communities
**TELŢIN TŦE WILNEW**

“Understanding Indigenous People”

- Originally designed as faculty education course
- Indigenized in 2009
  - Blended online delivery (D2L)
  - Multimedia & literature based
  - Course login does not expire
  - Support staff, administrators encouraged to enrol
  - External partners invited as part of their own professional development; nominal fee
  - 100+ have completed; now on our 15th intake
4 modules in the course

Connecting to This Place

All Things are Connected

Connecting with Indigenous Learners

Finding Common Ground
Indigenized Practice (faculty)

- includes Indigenous content in the curriculum provided to students;
- includes reference material written or produced by Indigenous scholars or cultural experts; and/or
- works with Indigenous people who carry expertise of Indigenous knowledge and/or culture(s) in the development and/or delivery of curriculum;
- uses Indigenous teaching methodologies in the development and/or delivery of curriculum
- strives to meet the specific needs of Indigenous students or communities.
Key Successes & Challenges
Nunavut Arctic College
Nunavut Arctic College

We are a Comprehensive Community College offering Culturally and Economically Relevant Programs in Campuses and Communities across Nunavut
Our Campuses
Collaborating with Elders to Enhance ABE

The process of inclusion within the framework of established curriculum
The Government of Canada invests 27 million over 5 years to enhance and expand ABE in the three territories.
ABE Faculty Arctic College
Strategies for Indigenization of ABE

Indigenization Framework for Aboriginal Literacy (Ostrowidski, Pryce, Urstad. (p. 19)

Spiritual Practices
- Revival of Aboriginal Languages
- Feeding the body & soul
- Giving Back/reciprocity

Respecting the Environment
- The Elders’ wisdom, guidance, support
- Sharing and respecting traditional teachings & cultural practices

Western Knowledge systems relevant to communities

Nicola Valley Institute of Technology, Ministry of Advanced Education and Labour Market Development
Priority investments for Adult Educators

- Curriculum Advisory committees
- Inuktitut and English Instructor Resources
- Adult Learning Projects
- Professional Development & Training
- Working with Elders
Our Elders today have a wealth of life experience and also knowledge they’ve gained from stories they’ve heard. They can draw on that knowledge to help learners navigate life today. – Quluaq Pilakapsi (Elder contributor to the ToolKit)
A cultural philosophy of Aboriginal literacy goes beyond the teaching of reading and writing and includes an emphasis on student development. (The Aboriginal Literacy Curriculum Curriculum Toolbox, J. Brant 2006).

- This suggests the ongoing support for 1) educator pedagogical development, and 2) system change.
Progressive Support for Inclusion of Elders in College learning

• Course outline revised to include Traditional Knowledge
• *Guidelines for Working with Inuit Elders*- NAC 2008
• BoG Directive - Enhance Learning Environments in Community Learning Centres - $5,000 per CLC for Elder Inclusion 2009
• Reduced to $2,500 per centre due to lack of uptake
• CanNor Funding – program deliverable inclusion of Elders to enhance ABE
  – $125,000 professional fees/annum for five years
  – $50,000 materials and supplies
• Only a third of the allocation of funds was spent.
• Many projects did not go forward
• Elders were reluctant to participate

• Why?
ABE advisory consultation:

• Elders didn’t know the learning contexts or what was expected of them
• Students did not take part in the process of inviting Elders or developing the purpose of the learning experience
• Linking formal course learning outcomes with traditional knowledge was a new skill for course writers/instructors
• Linguistic barriers pertaining to sophistication of Elders language existed between instructors, students & Elder
• Storytelling as a critical pedagogy not understood by instructors
• Engaging students in evaluation of their learning from Elders was new and sensitive issue
Ensuring the wisdom and experience of Elders is central to cultural and linguistic teaching and learning.
New Courses written in New Formats

• **Outcomes for learners:**
  - Demonstrate a sense of cultural identity and knowledge about Inuit heritage
  - Describe the cycle of traditional Inuit seasonal calendar with the corresponding seasonal experiential activities in traditional camp life
  - Explore the idea of ‘work’ and how it shapes and is shaped by our values and culture
  - Discuss some of the rapid changes that have occurred in the working world of Nunavut over the past few generations
  - Plan and work with Elders to achieve learning outcomes
  - Practice a traditional Inuit technical skill learned through experiential teaching practices.

085-100 Preparing For Change
Inuit knowledge is integrated into this course in the following ways: This course will explore the idea of work within the frame of Inuit traditional values and practices. This includes:

• The concept, development, and practice of *Inuruqsainiq* (creating an able human being)
• Different ways of knowing and being—traditional, local and oral tradition.
• Ethics and practices of working with elders.
• Elders used as subject experts, guest speakers, culture experts, and/or teachers of traditional skills.
• Inuit language will be used as the teaching and learning language of this course however much possible, and it can be taught in conjunction with the Inuit language course.
• This course explores the idea of the history of work in what is now Nunavut. It will include Inuit history, experiences, historical gender roles, traditional teaching and mentoring practices, traditional and modern parenting skills, as well as self-care then and now. These are all taught from an Inuit perspective.
• This subject matter will be taught with sensitivity toward Inuit values and knowledge, using the guiding principles of Inuit Qaujimajatuqangit.
Collaborating with Elders To Enhance ABE
A Tool Kit for Adult Educators

DRAFT 2013
The learning atmosphere is different when an Elder who cares about the students is involved... There’s a serenity within the room and everyone has a more positive outlook - Nellie Kusugak
Purpose of the Tool Kit

• Support adult educators to include Elder instructors in their programs, in ways that contribute to ABE learning objectives and also to learners’ overall personal development, well being, and success.

• The tool kit includes background concepts and project ideas. It also includes practical steps that educators need to take to plan Elder Inclusion Projects and access funding.
Fostering a Learning Community

Between Elders and students and 
**Elders and Instructor**
Fostering a learning community involves for ABE the goals of:

• Elders and community members supporting the needs of learners.
• Intergenerational participation that intentionally seeks to strengthen the identity of Inuit adult learners and help them retrieve traditional cultural knowledge reflective of their beliefs, values, and practices.
• Higher order thinking.
Welcoming & Respectful Protocols: Tunnganarniq

From Brant 2006:
• Students suggest the topic
• Visit the Elder
• Explain to them about the program and the students
• Discuss the educative process
• Give the Elder time to think and decide
• Introduce the Elder immediately when they arrive
• Be generous hosts
• “Be patient; allow the Elders to share their culture in their own way.”
• Thank the Elder and give them an honorarium
Elder Enhancements to ABE results to date

Elder Projects enabled the College to enhance Inuit language, culture, and traditional teaching & learning opportunities.

$60k (11-12) spent in the inclusion of Elders in CLC programming specifically targeted at engaging adults in the community with the CLCs and/or with existing programs.

58 projects in 22 communities
Our long term goals!

– Facilitate and support Relationship Renewal through learner engagement in project-based learning with Elders
– Support reflection on learning with Elders (educators and learners) to improve instruction
– Assist educators to include Inuit Traditional Knowledge in courses
– Increase imbedded skills development linked to course learning outcomes
– Provide deeper cultural learning: moving beyond “Icing on the Cake” or recreational inclusion
  • Enhanced Inuit language skills
  • Enhanced critical thinking
– Experiential learning of how to design projects and fund raise for community-based development projects
– Increase learner self-esteem, confidence and community engagement
– Obtain data regarding motivation and engagement of ABE learners
Next Steps

We are piloting the tool kit **Collaborating with Elders to Enhance ABE 2013-14**. We are monitoring improvements for ABE learners and instructors and Elders to enhance our programming, student motivation, and engagement.
Adult education is essential
New programming at Nunavut Arctic College is encouraging

After years of chronic underfunding, comes millions of dollars and a new emphasis on education for adults. Nunavut Arctic College announced recently it has overhauled its Adult Basic Education (ABE) programming, using $11 million in federal funding.

Included in the new initiative is the ABE Essential Skills program, which incorporates Inuktitut and is designed to teach skills needed in the workplace and for coping with the unique challenges of life in Nunavut.

This is welcome news, simply because resources for adult education have fallen far short of what goes to the regular school system, which is only now seeing improvement on persistently low graduation rates.

Too often to compensate for systemic failure, high school students having problems are put on the path of least resistance so that they can at least complete Grade 12. Although there are some who excel and meet the minimum requirements for college and university, those students are in the minority.

Educational success is hampered by a lack of acknowledgment in the education system of the cultural differences at work. Southern culture

THE ISSUE: ADULT EDUCATION
WE SAY: PREPARE A WORKFORCE

stimulates the curriculum. Southern students grow up in southern homes where parents, grandparents, brothers and sisters practice the same southern culture. But Inuit students grow up in Inuit homes and culture, changing as it is. Inuit students have the added requirement to learn how southern culture works — its values, expectations, rituals — as opposed to growing up immersed in it. Unless the daily influence of Inuit culture is to be ignored, as was the destructive mandate of residential schools, Inuit students should not be expected to learn a southern curriculum at the same rate as southern students.

This leaves two options. Option one is to convert the school to an Inuit-based curriculum that meets nationally accepted academic standards. This is a slow process already underway. The second option is to abandon the notion of the 12 years to graduation or focus on Inuit students meeting nationally accepted academic standards in a more reasonable time frame. That option could be put into place much more rapidly.

That neither of the above options are in place now shows in the low graduation rates and will continue to do so. Every high school student that didn’t graduate in the past two decades can benefit from ready access to adult basic education to help them find work.

The new programming at Nunavut Arctic College recognizes the importance of traditional living and has tailored its offerings to be more practical for adult students.

Instead of opening a textbook with the intention of learning math, students are being presented with a situation in which they have to use English and math skills to solve a problem.

The steps being taken to improve adult education are indeed encouraging. A continued emphasis is needed so that adult education offerings reach close to the same level at the emphasis and funding provided to the regular school system, until the need is reduced by higher and more meaningful graduation rates.
‘Indigenizing the Curriculum’

Douglas College Psychiatric Nursing
Introduction

• Anna Helewka
  Program Coordinator of the DC Psychiatric Nursing programs in the Faculty of Health Sciences

• Heritage

• Background
Douglas College

Two Campuses

1) New Westminster campus is on the traditional territory of the QayQayt First Nation. The Qayqayt First Nation (also Qiqayt pronounced Kee-Kite), is one of the smallest First Nations in Canada and the only one without a land base.

The Qayqayt reserve used to exist on the banks of the Fraser River, around New Westminster. The Qayqayt People historically spoke the *Halq'eméylem* (Upriver dialect), of *Halkomelem* (also *Hul’q’umi’num’*/*Henqeminem*), a Coast Salish language.

Resources:
Chief Rhonda Larrabee’s Story; A Tribe of One; Uncovering her Roots
The Coquitlam campus is on the traditional territory of the **Kwikwetlem First Nation**. The *Kwikwetlem* First Nation are a Sto:lo people with reserves in the Coquitlam River watershed.

They traditionally speak the Downriver dialect of **Halkomelem** (also *Hul’q’umi’num’*/*Henqeminem*). The name *Kwikwetlem* means "red fish up the river."

- *Health Sciences programs are at the David Lam Campus*
DC Psychiatric Nursing

• Leads to credential as a Registered Psychiatric Nurse (RPN)
• Three Programs
  – 3 year Diploma
  – 4 year Bachelor of Science in Psychiatric Nursing
  – Online Degree Completion for RPNs
• Accredited by the College of Registered Psychiatric Nursing
Psychiatric Nursing

• Separate unique profession that serves those that experience mental health/emotional challenges

• Basic nursing skills but with added specialization in mental health (substance misuse, forensics, children & youth, family, emergency mental health, community mental health, geriatric-psychiatry, inpatient, eating disorders......)
Background of Project

• Historically very difficult to recruit FN/Aboriginal peoples into profession

Due to:

– Lack of awareness of profession
– Stigma surrounding mental health
– Fear of science based programs
– Barriers (funding, life circumstances, admission and progression policies, lack of preparation......)
Environmental Scan

• Psychiatric Nursing programs (as well as RN) at DC not attracting or retaining A/FN individuals

• Institutional support systems in place (Aboriginal Student Services, Counseling, Financial Assistance etc) but not used well

• No A/FN representation in faculty and very little across the college

• OTHER CHALLENGES: admission procedures, requirements; learning space; science based programs; institutional commitment; time orientation
Description of Project

• Participatory Action Research Project (3 Phase Project---2007-2010)

• Project was developed (and funded) as a response to the Aboriginal Health Human Resources Initiative call for proposals aimed at increasing the numbers of certified First Nations health care professionals.
Assumptions

• Nursing education programs must be responsive to needs of individuals, communities and populations

• Nurses in all contexts of practice must be able to provide culturally sensitive and competent care

• Nursing education programs must be committed to providing quality culturally safe education to diverse students
Aboriginal/First nations peoples:

- face many mental health issues, decreased access to culturally appropriate care
- encounter barriers in post secondary programs in spite of institutional support programs (stigma)
- poorly represented in the health care professions
- Retention strategies often only “band-aids”

Comprehensive critical examination of pedagogical and curricular structures required to identify gaps in meeting the needs of A/FN peoples
Purpose of Project

- Attract and retain Aboriginal/First Nations/Inuit individuals into the psychiatric nursing profession
- Support the development of cultural competencies within the curricula
- Respond to the unique mental health needs of Aboriginal/First Nations groups
- Advancing a health care system that is responsive to A/FN needs
Planned Outcomes

1) Indigenize psychiatric nursing curricula and admission processes
   - Review and revise curricula and policies to develop inclusionary culturally safe environment
   - Advisory committees
   - On-site aboriginal educator or practitioner

2) Recruit cohort of interested individuals
   - Cohort would be key informants to project and curriculum revision process
   - Set up support scaffolding systems
   - ‘Hands on’ Institutes
Planned Outcomes (con’t)

3) Develop community partnerships

4) Faculty and staff professional development to:
   • enhance understanding of the critical role education curricula plays in student success.
   • appreciate the importance of evaluating Western curricular perspectives and the effect of these perspectives on the success of diverse students
   • develop an understanding of aboriginal/first nation paradigms and how they can be incorporated into psychiatric nursing education
## Comparing Pedagogies

### Western Pedagogy

- Evidence based practice
- Acquisition of knowledge/skill
- Holistic
- Critical Thinking
- Professionalism
- Competency Focus

- Individual Focus
- Safety to Practice
- Time orientation to learning
- Evaluative Processes
- Communication Frameworks
Aboriginal/FN Pedagogy

• Affective component is key to learning
• Learning environment important
• Harmony among all elements in one’s life
• Learning is transformative--begins with the heart which dictates what is done with knowledge and skill that is acquired
• Heart is seen as the basis of life processes (including cognitive processes) and gives energy
Aboriginal/FN Pedagogy

- Learning is shared, social and lifelong
- Rote /memorization not seen as true learning
- Thinking and feeling is connected
- Emotions play major role in the function of memory/mind
- Learners’ feelings and emotions are integral to knowledge acquisition
- “Story telling” method of learning
Western educational paradigms are discordant with aboriginal pedagogy:

- Emotions and feelings are seen as NOT seen as rational or scientific—*reason* often viewed as being independent of emotion.

- Spiritual/Affective domains of learning are less important than cognitive domains therefore often ignored in curricula.
Educational Transformation

WE KNOW THAT:

• Caring, ethical health care professionals are not the result of cognitive or psychomotor learning processes alone—learning must involve the affective component (heart/soul).

• But this is difficult to teach, learn and evaluate in our current structures

Could it be that how one feels is more important than what one knows?
What We Learned

Aboriginal paradigms have potential to transform psychiatric nursing education:

• direct us to ensure that teaching/learning strategies are rooted in the affective component and NOT solely from a knowledge/skill basis

• Education of heart (spiritual affective component) first, then the brain--will result in a kind, caring, ethical useful individuals
Educational Transformation

• Aboriginal paradigms fit well with psychiatric nursing practice (we deal with the affective, emotional and mental well being of individuals)

• Aboriginal paradigms are rooted in holistic perspectives and all nursing programs strive to teach the provision of holistic care to clients.

• Attention to the emotional competency of learners will ensure that knowledge and skill is used with care and compassion
1) **Faculty and Staff Professional Development**

- curriculum workshops
- attendance at various Aboriginal Conferences (i.e., Northwest Community College—Challenging the Paradigm; Decolonizing Post Secondary Education)
- Full Faculty Workshop at UBC House of Learning facilitated by elders
- presentation internally to DC community to increase awareness in other Health Care programs (i.e. BSN).
Project Deliverables

2) **Recruitment/Retention of Aboriginal/First Nations Students into program:**

- Attendance of faculty at various aboriginal gatherings, events and school fairs
- Two day “hands on’ institute at DC
- Marketing, brochures
- Designated seats (2) for each intake of program beginning Sept 2012
- Health career awareness—understand the relational aspect of psychiatric nursing as a career
3) **Community Partnerships**

- School District 43 partnerships
- NVIT workshops
- DC Aboriginal/First Nations reconciliation series
- Presentations at AHHRI conferences which stimulated partnerships and collaboration
- SFU preparatory Pre Health Aboriginal program—ended up sharing resources and allowed bridging between the programs (Unexpected Outcome)
4) **Beginnings of Educational Transformation**

- review and revision of curricula
- positive changes in curriculum & teaching strategies
- faculty more knowledgeable and comfortable incorporating FN/A content into courses.
- Five courses have gone through major revisions to incorporate A/FN paradigms (Family, Community Mental Health, Substance Mis-use, Forensics, Children and Youth)
Ongoing Challenges

1) Senior Management support
2) Student Admission & Progression Processes
3) Time Orientation of Program based on Regulatory College requirements
4) Ongoing need for Faculty PD (new and contract faculty)
5) ‘Sacred Cow’ Courses
6) Community Partnerships
7) Need for A/FN Practicum Placements
8) Constant vigilance of course development
Conclusions

Incorporating aboriginal paradigms into psychiatric nursing education will:

• decrease barriers to success for A/FN individuals

• serve to enrich the learning experience of all students and create practitioners that are culturally and emotionally competent

• will assist us to expand and balance our circle of learning as we now know it so that all students, faculty and staff will benefit.
Acknowledgments

• **PROJECT FUNDING:**

• Health Canada First Nations and Inuit Health—Aboriginal Health Human Resources Initiative

• First Nations Health Council (First Nations Summit, Union of BC Indian Chiefs and BC Assembly of First Nations)

• Administered by First Nations Education Steering Committee
Thank you

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Fostering Inclusion – the Development of Cultural Competencies for Non-Indigenous Learners, Faculty and Staff

ACCC Symposium
Serving Indigenous Learners and Communities
December 2 and 3, 2013

Sharon Hobenshield, Director of Vancouver Island University
History of Development

- “May Days”
- “Supporting Aboriginal Learners in Higher Education” - online and face-to-face (thanks Camosun!)
- Indigenous Teaching and Scholarship Series
- Racism to Reconciliation
- “Conversations Toward Healing and Reconciliation”
- Proposed VIU Learning Outcomes
Supporting Aboriginal Learners in Higher Education

The Four R’s:
Respect, Relevance, Reciprocity, Responsibility
(Kirkness and Barnhardt, 1991)

The Aboriginal Learners in Higher Education workshop series was powerful for me in many ways. I was able to share, discuss and connect new information, ideas and thoughts with my peers and community colleagues. The opportunity to hear stories from the Aboriginal students gave me more insight into their experience, which in turn has offered me areas for professional development.
Indigenous Teaching and Scholarship Series

- Privilege local knowledge
- Elders Teaching
- Land- Based Activity
- Educators from NIC and VIU
- Indigenous Symposium – Dr. Lee Maracle and Dr. Leroy Little Bear

- “Learn How to be Together” Course
  (learning method is non- argumentative collaborative learning and discovery process)
Conversations Toward Healing and Reconciliation

- [www.viu.ca/aboriginal/reconciliation/](www.viu.ca/aboriginal/reconciliation/)
Quote from Participant

- This series has been a good reminder that these issues are complex and that rebuilding relationships between Aboriginal and non-Aboriginal people requires patience and continual learning as the process is going to take some time – generations in fact. It’s also been a reminder that it is okay and it’s important to delve into these issues and be willing to learn from each other and see from someone else's perspective (and accept that perspective even if you don't agree with it). That acceptance and that willingness to continue to learn (i.e. Not lose patience) is one of the most important factors I can see in how we are going to move toward reconciliation.
Community Cousins
Proposed VIU Learning Outcomes

Vision Statement

✔ Develop an appreciation for, and an understanding of, Canada’s Aboriginal heritage

Civic Engagement

► Indigenous Perspective

An awareness of, and appreciation for, Aboriginal perspectives, including the different ways of knowing by which these perspectives enrich university life. This relates not only to the objective of exploring what Indigenous knowledge is, but also to devising ways of integrating such knowledge into our learning.
Ongoing Reflections, Considerations and Questions

- Interest to learn but eager to ‘fix’
- Unlearning is uncomfortable
- Elders talk about ‘preparing the nest’
- What conversations are we prepared to have?
- What approach is necessary to address inequity?
Yukon College is the only territorially funded post-secondary institution in Yukon, a territory of 36,000 people spread out over 482,000 square kilometers. Over the last four years, approximately 76% of the college’s student population has been enrolled at Ayamdigut Campus in Whitehorse, with the remaining 24% spread among the community campuses.
Yukon College will collaborate with FN to provide a welcoming and culturally sensitive environment.

Yukon College will collaborate with FN in responding to FN educational needs for developing increased capacity and in implementing self-government.

Yukon College will collaborate with FN to provide programs and activities that support child and youth participation and advancement in learning and development.
Yukon College has a role to play in ensuring everyone in the Territory has a fundamental awareness of Yukon First Nations and modern day Land Claims.
What challenges and opportunities could emerge by creating a core competency requirement for all Yukon College graduates related to an understanding of Yukon First Nations? The intention being that each student who leaves Yukon College will graduate with an understanding and appreciation of the history and contemporary issues of Yukon First Nations.
• We propose the creation of a “tool box” approach to satisfy a core competency in understanding of, and appreciation for, Yukon First Nations.

• We recognize that there is no one approach that will work for all students in all programs. Given the diverse nature of programs at the College we are proposing that the core competency be a required credit/component for all Yukon College graduates that can be met in a variety of ways.
The First Nations Core Competency project would see all Yukon College students and staff meet a basic knowledge level in First Nations history and culture by successfully demonstrating a competency in at least four of six key areas.
Working with the Presidents Advisory Council on First Nations Initiatives (PACFNI), six topic areas were identified:
Governance
Heritage and Culture
Residential Schools
Contemporary Issues
Staff Core Competency

**Process**

Evaluate each job description and assign to level I, II or III

Levels II and III are currently being defined

**Goal**

By July 2014 all Yukon College staff will meet a basic Yukon First Nations core competency
Student Core Competency

Process
Evaluate current programs to see how they can accommodate the core competency requirement (many courses already meet the requirement or will with minimal tweaking)

Goal
All Yukon College graduates starting programs in the Fall 2014 semester will meet the core competency by graduation
Challenges

**Staff**
- Staff resistance
- FNI staff shortage
- Resistance from Deans & Chairs regarding enforcing the requirement
- Union resistance
- Funding for development of online challenge exam and workshop
- May cause resentment towards First Nations people

**Students**
- Student resistance
- Instructors unwilling/unable to modify curriculum
- Tracking of students
- Confusing for academic advisors
- May cause resentment towards First Nations people
Questions

Contact:

Tosh Southwick, Director of First Nations Initiatives and the School of Academic and Skill Development at tsouthwick@yukoncollege.yk.ca
start here. go anywhere.
ACCC - Serving Indigenous Learners and Communities Symposium
Vancouver December 2 - 3, 2013

Building Community Based Capacity through Programming
Agenda

- Identifying the Gaps
- Creating the Program
- Implementing the Program
- Continuous evaluation for improvement
- Overcoming challenges
- Celebrating Successes
- An Example from NVIT
Identifying the Gaps

• What is the role of a post-secondary in identifying gaps?

• Develop a relationship with the Aboriginal community
  • Move from strength base not deficit based

• Explore relationships with other PSI’s, agencies, and corporate entities
  • Collaboration not competition

• Respond to the needs of Aboriginal communities

• Support communities in finding resources to implement programs
Creating the Program

- Follow community cultural protocol
- Collaborate at every stage of development
- Ensure accreditation
- Explore transferability and laddering
- Utilize and build on expertise
- Community self determination demands:
  - trust, moral, professional and academic rigour and responsibility
Implementing the Program

• Establish scheduling/timetabling
• Assess facilities and equipment
• Evaluate student supports
• Evaluate faculty supports
• Create a financial plan
• Recognize the multiple points of struggle for
  • Community, students, faculty and administration
Continuous Evaluation for Improvement

- Assess student satisfaction
- Assess community partner satisfaction
- Monitor student success
- Flexibility to adjust as required
Overcoming Challenges

“A post-secondary’s ability to adapt to the community reality”

• Poverty related challenges with students and communities
• Financial support for implementation and continuance of program
• Students having the necessary resources, academic and financial supports to succeed
• Protocol – take the time to find out what this is, how it applies to you and how you respect that protocol
• Recognizing the difference between helping and building capacity in community
Celebrating Successes

Celebrations bring the post-secondary and the community closer together...
An Example from NVIT

Chemical Addictions Worker Program

• Identifying the Gaps
• Creating the Program
• Implementing the Program
• Continuous evaluation for improvement
• Celebrating Successes
Thank you
Presentation to the ACCC Symposium
Serving Indigenous Learners and Communities
by the
Joint Economic Development Initiative (JEDI)
and
Le Collège Communautaire du Nouveau-Brunswick (CCNB)
Innovation through partnerships
Providing leading edge training to New Brunswick's Aboriginal people
Since 2010 – Provincial legislation to create two separate and independent college structures:

- One Francophone

- One Anglophone
About CCNB
Le CCNB a college society open on the world and centered on its students

In 2012-2013...

- **Five** campuses, **six** centers of excellence
- More then **90** programs ranging from trades to technology
- More then **8 500** students regular and continuing Ed
- **700** employees across the organization.
- Annual budget of **59 million $**
Collège communautaire du Nouveau-Brunswick (CCNB)

- The Collège communautaire du Nouveau-Brunswick (CCNB) is a first-rate post-secondary learning institution.
- CCNB provides high quality educational services and training, and values the importance of a skilled, well-trained workforce that responds to changing job demands.
- CCNB is focused on meeting industry needs and providing students with a quality and innovative approach to training.
• Our partnership with New-Brunswick’s aboriginal communities dates back to 1999 following the Marshall report
• Since then, New-Brunswick School of fisheries CCNB has trained over 1000 aboriginals in the area of (Essential skills, Fish mending and Navigation)
• Our partnership is based on trust and respect is written in our schools 50 year anniversary book
• In 2003 CCNB received a leadership award for program excellence
Building partnerships with New-Brunswick’s aboriginal communities

- In New-Brunswick 15 years later. Our aboriginal communities:
  - 160 fishing enterprises (60 owned by Elsipogtog community)
  - 2 fish processing plants
Vision
• Honouring traditional values, we strive for full Aboriginal participation in the New Brunswick economy

Mission
• JEDI works with partners to foster economic and workforce development for Aboriginal people and communities
JEDI Background

- 2009, incorporated AWDI
  - ASEP project – Focussed on Natural resources and energy
  - Project completed in 2012 – exceeded all targets

- 2010, Proposal submitted under the skills partnership fund (SPF)

- 2011, Funding received for the NBAICT initiative
  - Purpose is to increase awareness of the ICT industry and careers to Aboriginal people in New Brunswick
  - To provide 150 training and employment opportunities
New Brunswick Aboriginal Information Communications Technology Project (NBAICT)

- 3.5 million dollar agreement signed with Human Resources Skills Development Canada in 2011
- New Brunswick has a thriving Information Communications Technology industry
- NBAICT Steering Committee established
- Created an innovative, cutting-edge curriculum with partners to meet the needs of the industry
- More than 50 partners from Aboriginal communities, industry, government, public sector organizations and training institutions
Partnership Development

- Government of Canada
- Government of New Brunswick
- Le Collège Communautaire du Nouveau-Brunswick (CCNB)
- NB Community College (NBCC)
- 15 First Nations Communities in NB
- NB Aboriginal People’s Council
- NB Information Technology Council
- Tech Southeast
- JEDI continues to build local, provincial, and national partners
JEDI’s Licensed Mobile Application Development (MAD) Program Offers

• An industry-driven curriculum that covers the exact skills that employers are seeking today
• A 57-week program that is ready to implement & tailored to Aboriginal students
• Training in current programming languages and Mobile Application Technology
The Partnership

- CCNB responded to an RFP opportunity from JEDI to partner
- The MAD program was built in collaboration with JEDI, CCNB and New Brunswick IT Council
- Assisted aboriginal communities with leading technology
- The student learner is at the heart of the fully-accredited program
- Now entering into a joint venture to bring MAD across Canada
Mobile Application Development Program

Module 1: Orientation (11 weeks)
- Workplace Essential skills
- Web essentials
- A+

Module 2: Programming Language (16 weeks)

Module 3: Mobile Development (15 weeks)

Module 4: Applied Programming (15 weeks)

- Programming and software development
- Android and Mac platform
- Industry developed and supported
- Entrepreneurial component
- Proposal writing
- Security
MAD – Changing one life a time

Module 1
Orientation
(11 weeks)

- 6 orientation programs offered across NB
- 118 Aboriginals started the program
- 93 completed module 1 - Certificate
- 25 students pursued Desktop support program
- Personal discovery and self journey
- Extensive recruitment process

Module 2, 3 and 4
Programming Language
(16 weeks)

- 24 students enrolled in the MAD program
- Two cohorts (Miramichi and Fredericton)
- April 2014 CCNB and JEDI will celebrate their success
- Cutting edge and leading innovation
Why You Need this ICT Program in Your Community

• The world is in the midst of a smartphone revolution
• Consumer demand for instant and continuous information is creating a flood of highly-skilled tech employment and entrepreneurship opportunities
• MAD is an attractive program that will help attract much needed students
• Canada’s Aboriginal market is young and projected to surge to 1.4 million people by 2017 according to Statistics Canada
What’s in it for Your Students?

- Cutting-edge skills that teach students how to multi-task and adapt quickly to changing circumstances
- Strong student support throughout training
- Strong employer demand for skilled Mobile Application Developers
- High-paying jobs upon graduation
- Increased confidence
NBAICT Quotes

• “I have learned so much about the IT industry and all of the exciting ventures coming up in the near future; it truly excites me to know that I am in the right course at the right time,” Shannon Polches, NBAICT student.

• “Having our community members trained as M.A.D. (Mobile App Developers) is a great accomplishment. Many have now begun their careers in ICT,” Lynn Francis, Elsipogtog Economic Development.

• “We intend to not only hire more students from this program in the future, but also mentor and collaborate with both students and program leaders as our relationship continues to flourish,” Shannon Payne, Stellar Learning.
Contact Us

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World Café Wrap Up Session
Themes and Questions for the World Café about
the Indigenous Education Protocol for Colleges and Institutes

**College / Institute Structures that support Indigenous Education**
1. What are the key elements, other than Indigenous educational programming and support services, that colleges must have to demonstrate an environment that supports Indigenous education?

**Capacity Building and Self-determination for the Indigenous Communities**
2. Indigenous education is not only about educating the learner, it is also about capacity building and self-determination for the Indigenous communities. What do you think an Indigenous Education Protocol should include, and what are the key elements to ensure buy in from all of our stakeholders?

**Success in Indigenous Education Programs and Services**
3. What have you found to be successful in educational programming and support services that support Indigenous education?

**Engaging Stakeholders**
4. Identify ways that key stakeholders can be engaged in the Protocol and the solution more broadly to increase Indigenous peoples’ access to post-secondary education and support capacity building of Indigenous communities.
College / Institute Structures that support Indigenous Education

1. What are the key elements, other than Indigenous educational programming and support services, that colleges must have to demonstrate an environment that supports Indigenous education?

Key Themes / Discoveries

- Mandatory staff training;
- Aboriginal representation on all councils and groups (Board of Governors, Student Council, Advisory Council etc.);
- Aboriginal Education needs to be embedded in institutional Strategic Plan;
- Elder consultation for institution decisions;
- Include traditional ways of doing and being in all processes associated with institutional functions (feasts, drum dancing, healing/sharing circles);
- Include experiential hands-on learning activities for students and staff;
- Include/increase visibility of Indigenous culture through signage, art work, ceremonies (sweats/cleanses) etc.;
- Encourage community support and foster those relationships;
- Classrooms and structures need to be flexible;
- Aboriginal perspective must be considered in every facet of the institution.
Capacity Building and Self-determination for the Indigenous Communities

2. Indigenous education is not only about educating the learner, it is also about capacity building and self-determination for the Indigenous communities. What do you think an Indigenous Education Protocol should include, and what are the key elements to ensure buy in from all of our stakeholders?

Key Themes / Discoveries

- Respectful of how the community has identified how they want to work with the college/institute;
- Responsive to community economic and social development, and labour market needs;
- For the protocol to be effective, dedication and support from senior leadership at the institution and community level is required;
- The protocol should reflect an understanding that Indigenous communities are supported through the learners;
- Mutuality of capacity building between institute and community;
- Protocol agreement should be created in the spirit of decolonization;
- Ensuring Indigenous people and/or community have seats on Institute program advisory committees and Board of Governors;
- Although intended to be a national document, Protocol needs to be relevant at a local level;
- Ask the communities what their priorities are and respond accordingly;
- Think systemically so learners are prepared to walk in both the Indigenous and non-Indigenous world.
Success in Indigenous Education Programs and Services

3. What have you found to be successful in educational programming and support services that support Indigenous education?

Key Themes / Discoveries

- Culture of engagement: family, respect, relationships;
- Elders support system;
- Community involvement on and off campus;
- Transition programs;
- Create a sense of belonging: signage, art, cultural immersion camps, cultural activities;
- English and Math assessments and support;
- Curricula with culture embedded;
- Faculty and staff who are culturally competent / sensitized;
- Essential supports for success: relevant ie rural vs urban, unconditional emergency funding, affordable housing, daycare, counselling, career connections, and academic;
- Mentorship: peer to peer, alumni and role models.
Engaging Stakeholders

4. Identify ways that key stakeholders can be engaged in the Protocol and the solution more broadly to increase Indigenous peoples’ access to post-secondary education and support capacity building of Indigenous communities.

Key Themes / Discoveries

- Ensure all provinces and territories are represented;
- Clear communication of goals and focus;
- Identify stakeholders and recognize they may not be traditional stakeholders;
- Increase access through social media, flexible delivery, face-to-face in rural communities;
- Ongoing, meaningful engagement with communities to determine needs;
- Access coincides with availability of financial support and child/family care;
- Use storytelling and cultural feasting as methods to increase stakeholder engagement;
- Ensure K-12 and provincial governments are included;
- Utilize community role models and celebrate success stories;
- The cultural component is essential.
Overall Key Themes / Discoveries

- Community consultation;
- Respect for individuality at community, institute, and learner level;
- Holistic support for, and/or response to, community priorities and development;
- Need for meaningful relationships built on mutuality;
- Faculty and Staff Training
  - Effective communication with all mediums at all levels; and
  - Protocol to identify measurables, evaluation and review details and reporting requirements and mechanisms.
General question from all themes: How to communicate with communities?

**College / Institute Structures that support Indigenous Education**
1. What are the key elements, other than Indigenous educational programming and support services, that colleges must have to demonstrate an environment that supports Indigenous education?
   a. Are Indigenous students better served through centralized or integrated student services? How do we create a balance?
   b. How to indigenize the curriculum? How do we facilitate the discussion?

**Capacity Building and Self-determination for the Indigenous Communities**
2. Indigenous education is not only about educating the learner; it is also about capacity building and self-determination for the Indigenous communities. What do you think an Indigenous Education Protocol should include, and what are the key elements to ensure buy in from all of our stakeholders?
   a. How does each First Nation define success?
   b. How are communities being engaged?
   c. How will the protocol be national while recognizing local protocols and traditions?
   d. How will the protocol be reviewed, evaluated and revised?
Success in Indigenous Education Programs and Services

3. What have you found to be successful in educational programming and support services that support Indigenous education?
   a. How can institutes partner with unions to change language that encourages “right” instruction rather than entitled instruction?

Engaging Stakeholders

4. Identify ways that key stakeholders can be engaged in the Protocol and the solution more broadly to increase Indigenous peoples’ access to post-secondary education and support capacity building of Indigenous communities.
   a. What is the purpose of the protocol and how will it be used?
   b. How will the protocol trickle down to each of the respective institutes?
   c. How are outcomes tracked and reported back to Aboriginal communities?
   d. Who are the stakeholders?
   e. How do we communicate the value of the Education Protocol? Where are the alignments?