

**UNIVERSITY COUNCIL
TEACHING, LEARNING, AND ACADEMIC RESOURCES COMMITTEE
FOR INFORMATION ONLY**

PRESENTED BY: Alec Aitken, chair-elect, Teaching, Learning and Academic Resources Committee

DATE OF MEETING: June 22, 2017

SUBJECT: Environmental Scan – Indigenous Teaching and Learning Experiences

COUNCIL ACTION: For information only

CONTEXT AND BACKGROUND:

In January 2016, the Teaching, Learning, and Academic Resources Committee of Council was tasked by University Council with taking the lead with respect to identifying steps the institution can take to move towards requiring Indigenous Content in all academic degree programs offered at the U of S. Part of TLARC's approach was to conduct an Environmental Scan of Indigenous Teaching and Learning Experiences at the U of S.

DISCUSSION SUMMARY:

The Vice-Provost, Teaching and Learning and the Gwenna Moss Centre for Teaching and Learning conducted an environmental scan to gather information on the direction each college/school is taking with regard to learning outcomes tied to Indigenous content and experiences grounded in Indigenous world views. Of interest were examples of promising practices that could be compiled and shared with other colleges/schools. Interviews were conducted with Deans and Executive Directors of all schools and colleges in Spring 2016. In the course of these interviews, Deans and Executive Directors outlined current initiatives in their colleges and schools, as well as aspirations and future plans for Indigenization and the resources needed to achieve those future plans.

The findings of the environmental scan centered around four themes that potentially impact the University's ability to support Indigenization. These themes included: (1) learning from each other, (2) the need to move from opportunistic to thoughtful, purposeful programming, (3) the need to shift from course to program-level action, and

(4) leading from where you stand. The report was shared with Deans and Executive Directors, prior to being discussed at TLARC on May 25, 2017.

The environmental scan is one part of the work TLARC is undertaking to address the University Council's directive regarding Indigenous content and representation of Indigenous worldviews in all academic programs offered at the U of S. TLARC is continuing its work on revising the Learning Charter to ensure that the commitment to Indigenous content and representation of Indigenous worldviews are reflected in a foundational university document. This work is aiming to maintain the aspirational nature of the original document while meaningfully incorporating the university's commitment to Indigenizing.

ATTACHMENTS:

1. Environmental Scan – Indigenous Teaching and Learning Experiences

Environmental Scan – Indigenous Teaching and Learning Experiences May, 2017

An environmental scan of activities and aspirations in “indigenization” of teaching and learning was undertaken in Spring 2016. Two educational development specialists with expertise in Indigenous education and curriculum design from the Gwenna Moss Centre for Teaching and Learning (GMCTL) were engaged to conduct the scan; respectively, Stryker Calvez and Sheryl Mills. The Vice-Provost, Teaching and Learning sent a letter to the deans and executive directors of all schools and colleges requesting a meeting and outlining the questions that would be asked (see Appendix A). All interviews were scheduled and completed between March and May. On several occasions, additional team members were gathered at the leader’s initiative for the discussion. The interviews focused on gathering information on (1) current initiatives, (2) aspirations and future plans, and (3) resources needed to achieve these future plans. Questions about teaching strategies, course and program learning outcomes, teaching resources, assessment practices, and the philosophy underpinning each initiative were posed. In addition to questions about the overarching approach taken by the college/school, specific questions were framed by Kanu’s (2011) multiple layers of teaching and learning; what is taught (i.e., content), how it is taught and assessed (i.e., instructional design), and the structured learning experiences by which the institution sets and delivers learning programming (i.e., degrees, certificates, professional development). Interviews lasted approximately one-hour.

Data collection was completed through individual observational notes taken by each interviewer. These were compared after the discussions and a single summary of each interview was created. All colleges and schools were provided with an opportunity to review their specific data summary in November/December, 2016. The final aggregated notes were categorized into the three interview focus areas, namely (1) current practice and points of note, (2) aspirations, and (3) next steps, including resources and/or guidance needed. Promising practices were also identified from the current and planned activities. In addition, four key ideas were raised consistently by those interviewed across all contexts and were felt to warrant particular highlighting here.

The University of Saskatchewan has a long history of being a leader in supporting Indigenous students and providing innovative services that increase their ability to achieve academic success. The impact of this University priority was clearly revealed by the environmental scan, which found numerous examples of excellent initiatives, developed to support Indigenous students. Multiple examples from colleges, schools and faculty were provided that demonstrated how Indigenous ways of knowing are being integrated into the curricula; exploring ways of expanding course exercises to include Indigenous knowledge, technology, protocols, and worldviews.

The Four Common Themes

The findings of the environmental scan centered around four themes that potentially impact the University’s ability to support indigenization. While individuals interviewed were at various points in the journey of clarifying direction and leading indigenization efforts, for most, the understanding and operationalization of the term indigenization was in early stages of development. Some, for example, were contending with how reconciliation and indigenization were different or overlapping processes.

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For the purposes of clarity in this report, indigenization will reference institutional process developed to meet the specific needs of students and employees at the University of Saskatchewan. In comparison, reconciliation will reference institutional processes that are aimed at meeting a societal need for strong and supportive relationships between Indigenous and non-Indigenous people (for more information see the Truth and Reconciliation's Calls to Action, 2016).

The following section outlines the findings under each theme by (1) current practice and points of note, (2) aspirations and (3) next steps, including resources and/or guidance needed. In presenting this summary of the interviews it is recognized that, the practical choice to limit interviews to Deans and Executive Directors means the content gathered here will not be a comprehensive picture of activities across our campuses and that examples will have been missed in this scan. While not claiming to be exhaustive, this report does highlight key areas of work that are going on and is intended to start conversations about what may be possible. Wherever appropriate, recommended guidance and thoughts to inform next steps have been added. Where this has been done, these comments are included in italics.

1. Learning from and with each other

Current practice/points of note:

- Senior administrators had a shared desire to learn from examples of indigenization at the University of Saskatchewan, including resources from across the campus that could be used to support their own college or school initiatives.
- Relatedly, leaders were seeking a direction regarding what "indigenization" should look like and what actions should be initiated in support of that vision. In some cases, hesitancy was expressed in striking out on their own with a college or school vision. More coordinated direction was sought.
- The importance of working with Indigenous communities and people, both on and off campus, to support college and school indigenization initiatives was unanimously recognized.

Aspirations:

- Strategically include Indigenous student families in program orientation sessions to assist in providing additional support to these students.
- Work with Elders to be available for students/instructors consultations for personal and professional support. Establishing long-term Indigenous collaborations within the College/School was positioned as essential for sustainable reconciliation.
- Sign MOUs with Indigenous communities to establish long-term relationships that include accountabilities for both parties.
- Work with Indigenous Elders, knowledge keepers, and community members who can inform decisions about curriculum, content, and research.
- When working with Indigenous communities, it is increasing being recognized that engaging in reciprocity in knowledge exchanges is a necessary and appropriate protocol to follow. For example, providing educational opportunities to Indigenous communities as presentations, workshops, or courses that engage youth in learning opportunities and promote the University as a career development option (outreach).

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- Engage Indigenous and non-Indigenous faculty and students in critically important dialogue about themselves and the role of Indigenous ways of knowing in postsecondary education.
- Leverage faculty work with Indigenous communities as learning opportunities and experiences for the students. Promote the importance of cultural humility.

Next steps:

- A strong need was expressed for development of a clear and achievable vision of what indigenization looks like at the University of Saskatchewan. This was seen as an essential first step in support of colleges and schools beginning their own locally crafted journey.
- In response to calls for examples, a list of promising practices has been compiled from those identified across campus in these interviews. This list is included at the end of this report. Selected items will be identified and further developed into specific case studies that will be made available online as points of reference for those embarking on this work.
- Support for individuals and groups to explore meaningful and reciprocal relationships with Indigenous communities was reported consistently as necessary. *Building support for reconciliation is a complex process and understanding of how this will look and operate at the University of Saskatchewan is still developing. As we are at the beginning of this process, the immediate goal is not to find a solution to past injustices, but to earnestly build positive and genuine relationships between Indigenous and non-Indigenous people and communities. In establishing strong relationships, reciprocal sharing of ideas will become the mechanism for envisioning and supporting an indigenized university. Furthermore, meaningful and reciprocated relationships will model reconciliation to students and assist in supporting our students to become strong, capable and culturally sensitive citizens.*
- Professional development to increase awareness, knowledge and ability to support indigenous ways of knowing, culture and history was seen to be an essential part of the process. *In many contexts personal professional development will be an important foundation for establishing meaningful and respectful relationships with Indigenous communities and envisioning what indigenization might look like in each college and school. See Appendix B for a list of support available through the Gwenna Moss Centre for Teaching and Learning for professional development on our campuses.*

2. Need to move from opportunistic to thoughtful, purposeful programming

Current Practices/points of note:

- Numerous promising practices were found across the campus, confirming that the University of Saskatchewan is known across Canada for leadership in this area. As noted earlier, *comprehensive* indigenization strategies or programming was either in early stages of development or not evident across all colleges and schools.
- Interviewees noted that engaging faculty, beyond those who are currently engaged, in thoughtful and purposeful programming was a key issue and essential in progressing any college or school strategy.
- Interviewees noted that a driving factor for most Indigenous learning initiatives and supports

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came from a small number of Indigenous and non-Indigenous faculty and/or staff in their college or school. These individuals were noted as being exceptional in their contributions, engaging and providing innovative approaches to support reconciliation. It was felt that these individuals should and could be better supported by a broader and deeper engagement of faculty and staff (e.g., adequately informed faculty and staff providing direct and indirect support for initiatives and volunteering for committees or at events).

Aspirations:

- Development of a strength-based approach for the addition of Indigenous content, instruction, assessment, and learning outcomes to college curricula (e.g., learning activities that support positive and constructive understandings of Indigenous peoples and their multiple worldviews).
- Conducting a college-wide scan of curricula to establish where and how Indigenous content and practice is currently being used in courses. Lessons learned could expand the use of Indigenous knowledge in courses and be foundational in building curriculum programming.
- Consulting with Indigenous students about their experiences to assist in future decisions about Indigenous programming and support.
- Developing the capacity to consult Indigenous experts on- and off-campus in support of college initiatives for reconciliation.
- When appropriate (and following from the existing approach of some colleges), hire Indigenous Student Advisors and staff to support the transition and academic success of Indigenous students and to model the importance of Indigenous inclusion.

Next steps:

- *In considering what purposeful programming looks like, it may be helpful for leaders to think about Indigenous curriculum as multiple layers of teaching and learning; i.e., learning outcomes, assessment practices, resources, teaching approaches, and philosophical foundations. See Appendix B of this document for a list of support for curriculum development available at the Gwenna Moss Centre for Teaching and Learning.*

3. Need to shift from course to program-level action

Current practices/points of note:

- Interviewees shared examples of many courses across campus where Indigenous content was integrated into courses; from modest amounts to at least half the content. Seldom was there reference to strategic decisions made at the program-level to scaffold this material across courses or (re)designing programs to include Indigenous pedagogy, teaching strategies or learning goals throughout degrees, diplomas, or certificates.

Aspirations:

- Conducting a college-wide scan of curricula to identify where Indigenous content and practice is currently being used in courses will help clarify the current capability to support a program-level approach and help identify where additional curricula resources are needed

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- Continued improvement of the Arts & Science Aboriginal Student Achievement Program (ASAP) and University Transition Program. These programs assist first-year Indigenous students to improve their academic skills, set career goals, and to connect with a community of like-minded students on campus. These programs are responsive to emerging student needs and adjust programming accordingly and serve as a useful model.
- Ensuring all students attain a minimum level of understanding of Indigenous culture, history, and issues to be good citizens. (This might be framed by college or program as specific learning outcomes or graduate attributes.)
- Developing strategic plans (e.g., 5 year plan) to systematically review and refresh course content to support Indigenous learning outcomes and to increase Indigenous student numbers to match the provincial demographics.
- Reviewing the support provided to Indigenous students (e.g., equity seats and scholarships) to ensure it meets the particular needs of the students and the program.

Next steps:

- Integrated and holistic development can occur at the program level by building on the promising practices noted as occurring at the course level. *A program level vision is seen to be important as isolated course-based developments often don't contribute to a learning experience that is substantive enough to correct misunderstandings or ameliorate a lack of knowledge resulting from hundreds of years of colonization. Without a concerted and strategic approach to indigenization throughout colleges and schools, irregular learning experiences, both in frequency and quality, could limit the effective synthesis of Indigenous knowledge and ways of knowing and may permit the continued existence of stereotypes, biases, prejudice, and racism toward Indigenous people. See Appendix B for a list of current support for program development available at the Gwenna Moss Centre for Teaching and Learning.*
- *The work currently being undertaken by the Teaching Learning and Academic Resources Committee of Council (TLARC) to integrate the requirement for meaningful inclusion of learning outcomes related to Indigenous content and experience grounded in Indigenous worldviews into the University's Learning Charter and then ultimately into each program at the institution will assist in informing the vision and direction each college or school may take.*

4. Leading from where you stand

Current practices/points of note:

- Leadership was recognized as a crucial element for institution-wide change; it is especially important when changes are related to shifts in worldviews or increased capacity to comprehend and respect worldviews and take action based on different perspectives. Furthermore, those interviewed recognized the challenges that exist in working with faculty and staff to improve their perception and engagement in this priority in relation to all the other competing demands for their time and attention.
- The Library has taken up a view of "leading from where you stand" thus encouraging all faculty and staff to see themselves as having agency to make a difference. This was established through

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a leadership development series. Similar provision of professional development for members of our campus community to help people grow into their potential and broaden their worldviews will provide way-making opportunities for deep and sustained culture change.

Aspirations:

- Continue to hire Indigenous faculty and provide strategic support for potential Indigenous candidates through mentorship, collaboration, and support to attain a permanent position.
- Increase visual representation of all Indigenous peoples (not just First Nations), cultures, and histories across colleges. This should be achieved through hiring of Indigenous faculty and staff in key and prestigious roles and by increasing the visual images, artwork, symbols and words across college facilities.

Next steps:

- Reconciliation between Indigenous and non-Indigenous people is going to be achieved through relationship building. Each college and school should undertake the process of relationship building with Indigenous communities and people. There are several advantages to this college-lead approach:
 - Colleges and schools can build strong and lasting relationships with Indigenous communities and people that are relevant to college and schools' teaching, student, and research needs.
 - Established relationships with Indigenous communities could lead to opportunities for faculty members to collaborate with community members on research projects. Undergraduate and graduate students can benefit from these projects by learning through involvement or explanation, fostering their development as good citizens as per the learning charter.
 - Indigenous communities benefit from increased respect, improved community circumstances through reciprocal learning experiences, and role modeling the importance and versatility of a University of Saskatchewan education.
 - A college-lead approach to reconciliation enables a greater number of relationships to be created with a broader group of Indigenous communities. As the University is able to work reciprocally with a greater number of Indigenous communities a truer sense of reconciliation will be fostered.

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Promising Practices

The University of Saskatchewan has a long history of being a leader in supporting Indigenous students and providing innovative services that increase their ability to achieve academic success. The impact of this University priority was clearly revealed by the environmental scan, which found numerous examples of excellent initiatives, developed to support Indigenous students. Multiple examples from colleges, schools and faculty were provided that demonstrated how Indigenous ways of knowing are being integrated into the curricula; exploring ways of expanding course exercises to include Indigenous knowledge, technology, protocols, and worldviews. In celebration of these successes and to promote greater consideration for future initiatives, this report has compiled a list of ‘promising practices’ found across the campus that support reconciliation and Indigenous student achievement.

Five Layers of Teaching and Learning

Building reconciliation through education (e.g., Indigenization) should take a multifaceted approach through changes and improvements to curricula and support for Indigenous and non-Indigenous students. Kanu (2011) recommends addressing multiple layers of teaching and learning to achieve the strongest results: (1) what is taught (i.e., content), (2) how it is taught and assessed (i.e., instructional design), and (3) the structured learning experiences by which the institution sets and delivers learning programming (i.e., degrees, certificates, professional development). The environmental scan focused on and found promising practices in the following five approaches to indigenization:

Indigenization – Promising Practices

The table below summarizes a variety of promising practices that were identified across the University of Saskatchewan. These practices are offered as a tool for reflection when considering college/school indigenization strategies and plans.

Indigenization of Academic Programs & Courses	Materials/Resources/Content	<ul style="list-style-type: none">• Strategically and purposely create program level learning outcomes that promote knowledge and understanding of Indigenous peoples, histories, cultures, languages, etc.• Thread Indigenous content, themes, and processes of knowing and learning throughout curricula as appropriate
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		<ul style="list-style-type: none"> ○ e.g., Kanawayihetaytan Askiy (KA) Program • Develop course learning exercises that lead to cultural competency and safety; supports understanding and relationship building between Indigenous and non-Indigenous students and communities¹ • Utilize self-reflection exercises (e.g., papers, journals) to help students explore intercultural experiences on and off campus. • Employ strategic student assignments that explore cultural bias, stereotypes, and racism in real-life, through safe and structured experiences • Dedicate Indigenous staff to support Indigenous students • Establish peer mentors and learning communities to support Indigenous students • Develop a specific course to support anti-oppressive disciplines, Indigenous pedagogy, etc. <ul style="list-style-type: none"> ○ E.g., a Eurocentric concept of health is a basic premise in many disciplines and, as such, automatically omits and devalues elements that are essential for Indigenous perspectives of health. Developing programming to understand and work with these broader understandings of health is anti-oppressive. • Develop learning activities that improve student understanding of Indigenous culture: storytelling, governance, use of Indigenous examples to model principles (e.g., load analysis of a travois, birch bark canoe) • Learning through direct experience with invited Indigenous guest lecturers or off campus experiential learning activities
	Instructional Methods	<ul style="list-style-type: none"> • Aboriginal Student Achievement Program was designed to address the transitional needs of Indigenous students who come to the University of Saskatchewan. The program has improved the educational experiences of all participating students. • Reflection and conversation is an indigenous methodology that can be used in the classroom <ul style="list-style-type: none"> ○ Self-reflective learning activities to examine intercultural perspectives and biases

¹ Cultural Safety = cultural safety moves beyond the concept of cultural sensitivity; it recognizes and seeks to neutralize power imbalances, institutional discrimination, colonization and relationships with colonizers, as they apply to the health and wellbeing of Indigenous people

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		<ul style="list-style-type: none"> ○ Sharing circle to debrief about experiences ● Specific activities to provide opportunity to note racism, prejudice, and biases in disciplinary settings (e.g., observational activities, critical reflection) ● Indigenous topics taught by invited Indigenous community members ● Course activities that emphasize holistic, cooperative, and relational learning ● Support peer-mentorship between Indigenous and non-Indigenous students <ul style="list-style-type: none"> ○ Indigenous resource advisor to support faculty and student teaching and learning activities
	<p>Inclusive Assessment Practices</p>	<p>* No information was provided that supported Indigenous approaches to assessment</p> <ul style="list-style-type: none"> ● The use of equity seats in the admissions process was frequently discussed when considering assessment of admission for students' scholastic ability before entering University ● <i>This has been identified as an area for further investigation. It is possible that this environmental scan missed activities that would fit within this section. Even with this possibility in mind, this is still an area that would benefit from increased attention and future development.</i>
	<p>Program-level Learning Outcomes</p>	<ul style="list-style-type: none"> ● Kanawayihetaytan Askiy (KA) Program (formerly, Indigenous Peoples Resource Program); a bridging program for AgBio degrees <ul style="list-style-type: none"> ○ The KA examines basic environmental, legal and economic aspects of land and resource management in Aboriginal communities. The program was developed based on community consultations with Indigenous communities across Saskatchewan and maintains an Indigenous advisory committee. ● Leverage the minimum learning requirements for each graduating student as described in the University of Saskatchewan Learning Charter to guide program development ● Specific learning outcomes related to Indigenous worldviews, knowledges, cultures ... e.g.: <ul style="list-style-type: none"> ○ Multiple ways of knowing ○ Holism ○ Cultural competence (with problem based learning) ● Develop strategic partnerships with other colleges/schools or departments to provide Indigenous student support and services ● Strategic MOUs with Indigenous communities and/or members to provide additional

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		<p>support to students in achieving learning outcomes</p> <ul style="list-style-type: none"> • Collaborate with other postsecondary institutes that can act as a bridge for Indigenous student transfers to college programs • Add intro learning opportunities that teach concepts without relying on advanced skills (e.g., math, terminology) to allow more accessibility for students with less preparation (a structural barrier, not personal barrier) • Offer summer programming to help Indigenous students prepare, connect, and bridge into college programs
	<p>Underlying Philosophy</p>	<ul style="list-style-type: none"> • Support the University's priority for indigenization and building reconciliation • Recognize and support the diversity found in Indigenous communities • Strategically infuse pedagogy and content across the curricula to achieve learning outcomes; include holistic and contextualized approaches • Select college leaders and core faculty members are beginning to champion systematic improvement of curricula to celebrate and exemplify successes and identify gaps • Build relationships with Indigenous communities to support reconciliation and enable consultation <ul style="list-style-type: none"> ○ Faculty members often establish research partnerships with Indigenous communities, which often evolve into long-term relationships with ongoing benefits for both parties • Consult Indigenous communities for support for teaching, learning, and research opportunities <ul style="list-style-type: none"> ○ Building reconciliation through education comes from supporting <u>local</u> Indigenous communities' knowledge, culture, practices, language, etc. rather than importing Indigenous knowledge, ideas and support from outside of the local area • Consult Indigenous communities for help in developing curricula and support programs <ul style="list-style-type: none"> ○ Indigenizing the curriculum means developing Indigenous and non-Indigenous learning experiences that support the University's commitment to reconciliation. This can only be achieved by collaborating with local knowledge keepers and Elders to develop material for courses in a meaningful, respectful, and appropriate manner. • Develop learning programs that educate students but also support Indigenous community needs <ul style="list-style-type: none"> ○ AgBio's Kanawayihetaytan Askiy Program was developed through consultation and enlisted support to both meet the educational needs of land management as well as those of Indigenous communities. • Non-Indigenous students benefit from the diverse non-traditional learning approaches that

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		<p>teach perspective taking</p> <ul style="list-style-type: none">○ For example, environmental science students can benefit from traditional Elders' knowledge of the land, animals, and seasonal patterns. Valuing this type of traditional knowledge can provide new or different perspectives for viewing environmental issues across Canada.
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Plans, Actions or Initiatives

- Seeking advice from Indigenous and non-Indigenous students, faculty, and staff for input about achieving the TRC's Calls to Action
- Consultation with Indigenous experts on- and off-campus
- Developing a strength-based approach to adding Indigenous content to curriculum
- Hired Indigenous faculty to support Indigenous initiatives (e.g., KA program)
- Hired Student Advisor for outreach and support for Indigenous students' transition and academic success
- Indigenous students are invited to meet with a college appointed Elder for support
- Building sustainable Indigenous community relationships for research & teaching purposes
 - Developing community course for Kawakatoose First Nation; participating in Spring Feast & Horse Dance
 - Signed MOUs with Beardy's, Okemasis, and Cumberland House First Nations to build sustainable research program opportunities
 - Faculty are using community research for student learning, focused on teaching cultural humility
- Engaging in reciprocity by providing support to communities in return for support for research; e.g., 50/50 split between research and community engagement
- Establishment of a Deans Advisory Committee to explore faculty-staff-student needs, curriculum, content, and environment improvements
- All students take 3 credit units of an approved course that supports an Indigenous learning requirement
- Implement college-level Indigenous learning outcomes to support purposeful and appropriate Indigenous knowledge in course curricula
- Appointment of an Associate Dean Aboriginal Affairs
- Use of Indigenous art, symbols, messages, and language throughout the college to promote diversity, respect, and awareness
- Outreach programming (e.g., science focused)
- Course/programs designed for Indigenous student and community needs (e.g., KA, ASAP, NLC, Aboriginal Justice)
- Dedicated website for Indigenous students and content
- Dedicated study room for Indigenous students, with bannock meals between students and faculty
- Scan of the curricula to identify where Indigenous content was found in courses; provided as a resource for other faculty

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References

Kanu, Y. (2011). *Integrating Aboriginal perspectives into the school curriculum: Purposes, possibilities and challenges*. Toronto, ON: University of Toronto Press.

TRC (2016). *Truth and Reconciliation Commission of Canada: Calls to Action*. Retrieved on October 31, 2016 from http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf

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Appendix A

Letter Sent From Vice Provost of Teaching and Learning to College and School Deans

Dear <insert Dean's name>,

I write to you with an update on teaching and learning activities with a specific focus on Indigenous content and experiences grounded in Indigenous world views. I also seek to include you and potentially other members of your college in an environmental scan we seek to get underway.

You might remember that at the January meeting of University Council, the Teaching Learning and Academic Resources Committee of Council (TLARC) advanced a three-fold plan: (1) open the Learning Charter with a view to recommending revisions that will build in learning outcomes (expectations) tied to Indigenous content, (2) conduct an environmental scan of what is already happening in colleges and schools with a view to mobilizing supports that will be required, and (3) support colleges in the development and implementation of new or revised programming.

TLARC has begun a process of revisiting the Learning Charter. In my view, it makes sense that we simultaneously commence the environmental scan across campus to take stock within colleges and schools. This environmental scan is a chance to collect high impact practices that have met with success as well as to learn about things that have been tried but met with less success than desired. It is my belief that through this environmental scan, we will be in a position to create a guide of strategies and lessons learned that will benefit the whole of the university.

I want to recognize clearly that I know there are apprehensions regarding the university's move towards Indigenous content. I've watched and listened carefully and the most significant concern amongst students seems to be that the university will use a model that requires every student to have taken a single course (i.e., a single common course for all). I do not support this approach for the entire university. I think the breadth of our academic programs does not lend itself to this model as a "one size fits all". With regard to faculty colleagues, I've seen three primary concerns. First, there is a clear question: How will we (and should we) build learning outcomes tied to Indigenous content and experiences grounded in Indigenous world views into graduate programs? I don't have an answer to that question today but I am committed to working on it and arriving at recommendations that can be discussed and debated. Second, there seems to be a false notion that if the university adopts learning outcomes tied to Indigenous content then this will mean that every course must reflect these learning outcomes. This is simply not true. As is always the case with learning outcomes articulated at the level of degree expectations (as they are in the Learning Charter), every course doesn't have to have Indigenous content but there does have to be sufficient and appropriate Indigenous content across a degree to achieve our aspirations. Third, there are strong concerns about who "can" and who "should" be teaching Indigenous content particularly when the content is considered to be a specialized knowledge. Relatedly, there are concerns about faculty preparedness, confidence, and comfort in achieving learning outcomes tied to Indigenous content. The environmental scan is designed to help us advance beyond the apprehensions that we have and to begin to formulate strategies and actions that will be supportive and effective.

I have asked my colleagues in the Gwenna Moss Centre for Teaching Effectiveness (GMCTE) to undertake the environmental scan with my oversight. As a beginning point, I ask that you entertain a visit from Sheryl Mills and Stryker Calvez for an interview with you. Dr. Mills is a Program and Curriculum

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Development Specialist at the GMCTE and has worked alongside a number of colleges and individual faculty members to support curriculum renewal and related projects including most recently, an initiative in undergraduate research at the first-year level. Dr. Calvez was recently hired as an Education Development Specialist (Aboriginal Engagement and Education) in the GMCTE to support, build capacity, and contribute to the directions the GMCTE is currently taking with our Indigenous Voices programming.

By way of overview, I ask that you schedule a one-hour meeting with Sheryl and Stryker so that they might speak with you about the following general areas:

- (1) What is currently happening in your college or school with regard to Indigenous content?
 - Do you see any promising practices/initiatives in program-level learning outcomes, instructional methods, inclusive assessment practices, materials/resources/content and/or underlying philosophy?
- (2) From a visioning perspective, are there things you would like to see happening?
- (3) In terms of any action items, what plans do you have at this time?
- (4) What supports would be helpful to you to move ahead with your vision and any plans you may have?

I anticipate a couple of things to be true in this environmental scan. First, colleges and schools will be at different places of development with regard to Indigenous content and experiences grounded in Indigenous world views. This is to be expected and, as such, whether you are blazing a trail or needing assistance to get things started, we welcome whatever you have to share. Second, it is unfair to think that Deans and Executive Directors will have all the answers to these questions. Accordingly, as part of their visit, Sheryl and Stryker will be asking you for direction to others in the college/school you think will have knowledge to share and should be consulted.

At the close of the environmental scan there will be a summary document. It is my hope that we have this summary document by May or June. The idea is to share this with TLARC then University Council with a view to wide circulation. Rather than reflecting every bit of information collected from colleges and schools, the goal of the document will be to produce a guide with strategies and an articulation of what supports are needed.

Danette Stang will be contacting you to set up a visit from Sheryl and Stryker. In advance of that visit, they will send you a one-page document with a reminder of the preliminary questions that drive this environmental scan.

If you have questions or advice for me either before or after your visit with Sheryl and Stryker, I welcome this feedback. You can reach me through e-mail patti.mcdougall@usask.ca or by phone 306-966-6203.

Thank you for considering this request.

Patti

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Appendix B

Support Available

Gwenna Moss Centre for Teaching and Learning (GMCTL), Indigenous Voices and Curriculum Innovation Programming

- Increase the confidence and ability of faculty and staff to engage in building and/or supporting reconciliation in the classroom and work environment.
- Professional development to increase awareness, knowledge and ability to integrate Indigenous ways of knowing, culture and history into teaching strategies and content.
- Support for course development including development of learning outcomes, assessment practices, resources, teaching approaches, and philosophical foundations.
- Support for program level curricular development and innovation including philosophical foundations, program level learning outcomes and how assessment practices, resources and teaching approaches map across a system of learning experiences.

Note: We will continue to grow the list of supports to include opportunities in and outside of the GMCTL and make this information available to Colleges and Schools.