

Indigenous Knowledge Learning Outcomes Consultation Report

Center for Indigenous Relations,
Learning and Knowledge (CIRKL)

 **MOHAWK**
COLLEGE



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Background

Mohawk College has been supporting Indigenous Education for decades, and the growth in this support grew exponentially starting in 2016 with the Bundled Arrows Initiative. Led by Mohawk, the Bundled Arrows Initiative was a regional collaboration between Indigenous communities and the postsecondary education system.

It was the first initiative of this scale, and was grounded in collaborative research, traditional Indigenous Knowledge, development, and implementation planning.



Working from a foundation of the teachings of Hiawatha and the Peacemaker that many arrows bundled together are stronger than a single arrow, the Bundled Arrows Initiative partnership continues to build on promising practices and create many pathways from secondary to postsecondary education. The partnership program recognizes the individual strengths of each arrow, but acknowledges that bundled, they have greater transformative power to increase postsecondary access and attainment for Indigenous learners.

In 2016, Mohawk College released their five-year strategic plan which had two important commitments: to be the placement school of choice for Indigenous partners, and to broaden student and faculty understanding of the Indigenous Community and experience. In 2018, the Center for Indigenous Relations, Learning and Knowledge (CIRKL) team at Mohawk College created the Indigenous Education Commitments, which was the road map of how the outcomes of the strategic plan would be achieved. The five pillars of this strategy were: Access and Learner Success, Pathways for Success, Partnerships and Opportunities, Engagement and Capacity Building, and finally Awareness and Reconcili-Action.

The CIRKL team wanted to take action and utilize our collective knowledge, experience & resources to create the opportunities necessary to build awareness and shared responsibility for reconciliation. This included increased visibility

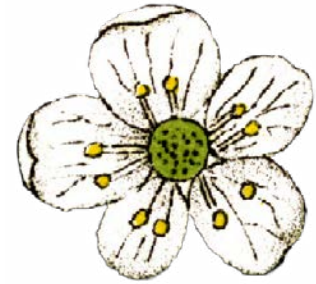
of Indigenous culture and history reflected in the Campus Master Plan, and a review of institutional learning outcomes infused with Indigenous ways of knowing and doing. It was clear that an institutional approach required the development and implementation of Indigenous Knowledge Learning Outcomes (IKLOs).

The IKLOs will also support some other significant commitments made by Mohawk College. In 2014, Colleges and Institutes Canada created the Indigenous Education Protocol and the College signed this document along with 66 other institutions; this means that Mohawk College is responsible for “(Making) Indigenous education a priority” and also to “Implement intellectual and cultural traditions of Indigenous Peoples through curriculum...”

The new 2022 Mohawk College strategic plan will “Commit to including Indigenous Knowledge, culture and history in all areas of the college experience, both inside and outside the classroom, including the integration of Indigenous Learning Outcomes into programs of studies throughout the college.” This aligns with the [Truth and Reconciliation Calls to Action 62 and 63](#) that state we should: “...Educate teachers on how to integrate Indigenous Knowledge and teaching methods into classrooms” and about “Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history” All of this will be supported by the development and implementation of the IKLOs.

Developing the Draft IKLOs

Fortunately, Mohawk College did not have to start from “scratch” with regard to the IKLOs. Confederation College has been embedding Indigenous Knowledge into their curriculum since 2011. One of their primary goals was to create communities of practice around the adoption and use of Indigenous Knowledge. The CIRKL team started a mentoring partnership with them to learn about the experience, challenges and opportunities. Significantly, their Indigenous Knowledge Outcomes were gifted to the College community by Negahneewin Council, with the intention that all students develop an understanding of Indigenous Knowledge that promotes community prosperity, social justice and relationships of reconciliation.



The CIRKL team also networked with Sault College, Georgian College, Centennial College, Fleming College and Loyalist College regarding IKLOs. Students who were taking Indigenous courses at Mohawk College were engaged in conversations about their wants, needs and dreams. The Indigenous Curriculum Development Specialist led the CIRKL team in mini-consultations with many departments internally at Mohawk College, as well as having ongoing conversations with Elders, Knowledge-Keepers and Indigenous leaders. In October 2022, the CIRKL team presented to the Learning Outcomes Symposium and received feedback from specialists in learning outcomes from across Canada and the world. The three questions that were asked of everyone were:

- What should every student who graduates from Mohawk College know about Indigenous Peoples?
- How do we inspire student voice in the development of IKLOs?
- How best should we incorporate and implement the IKLOs?

Based on all this feedback, the CIRKL team developed seven draft Indigenous Knowledge Learning Outcomes (IKLOs) that would be the basis of further consultation. The draft IKLOs were:

1. Examine and evaluate the contributions of Indigenous Peoples to the world from pre-contact to the past to the present **OR** Examine and evaluate the contributions of Indigenous Peoples to the world throughout history and today.
2. Demonstrate the importance of Indigenous relationships with Land, creation, and the treaties and agreements between Indigenous and non-Indigenous communities.
3. Relate principles of Indigenous Knowledge to career field.
4. Discuss and develop an understanding of Indigenous Peoples’ histories, worldviews, cultures, identities, and ways of knowing and doing things.
5. Analyze the marginalization/oppression and discrimination of Indigenous Peoples as it relates to the impacts of colonization on Indigenous communities.
6. Create personal and systemic strategies for Reconciliation with Indigenous Peoples. (*Informed by the United Nations Declaration on the Rights of Indigenous Peoples and the Truth and Reconciliation Commission*)
7. Design solutions for present-day challenges utilizing Indigenous concepts of stewardship and sustainability.

Overview of the Consultation Process



Much consideration was given to the consultation process. The CIRKL team completed broad consultation with many internal and external stakeholders however the final IKLOs had to be “Mohawk College specific”. With this in mind, the CIRKL team decided that the two First Nations that are regular partners with Mohawk College would be essential consultations to have. Knowing that close to 80% of Indigenous Peoples live off-reserve made it critical to consult with the Hamilton Urban Indigenous community. The Indigenous Education Council (IEC) are the official institutional voice of the Indigenous community at Mohawk College so it was natural to engage them. Mohawk College faculty and staff will be the ones embedding these IKLOs into their programs, so it was important to circle back and have another conversation with them. Finally, the voice of Indigenous students and alumni needed to be heard.

The CIRKL team planned six in-person consultations and parallel anonymous online surveys that asked the same questions. The online alternative was offered to respect and welcome the insights of those who could not join in-person. The online surveys also allow for “unfiltered” responses due to the anonymity of the responses, often resulting in opinions that would not be shared publicly.

The in-person consultations were designed to respect the reciprocal and relational ways of knowing and doing in Indigenous communities. Traditional ways of consultation were infused from the outset: participants were served a full meal prepared by an Indigenous chef; Elders and Knowledge-Keepers opened and closed the sessions in a good way; participants received meaningful prizes; and traditional drum and dance groups were invited to fill the spaces with good medicine. The participants were also encouraged to respond to the online survey in addition to the narrative comments they made during the consultation.

The formal portion of the consultation took place after the dinner had been served. The conversation was framed using a PowerPoint presentation that described the background to the IKLO initiative and the anticipated outcomes of successfully embedded IKLOs. Once the conversation had been framed, stakeholder-specific questions were asked, and the responses were captured by CIRKL staff. The feel and tone of all the conversations were informal and familial, and have informed the final draft of the Indigenous Knowledge Learning Outcomes at Mohawk College.



Consultations

Indigenous Education Council (IEC)

This consultation was held on January 23rd in the Rotunda at Mohawk College and was a dual consultation that began with a proposed renovation of the Rotunda space by Smoke Architecture. This is to support the ongoing activities and development of the Centre for Indigenous Relations, Knowledge and Learning (CIRKL). There were three IEC members in attendance, and two more submitted their thoughts online. Also, in attendance were two Indigenous faculty from Mohawk College along with members of senior management.



Question #1 - What should students who graduate from Mohawk College know about Indigenous Peoples?

- The history of the territory Mohawk College is on and encourage learning the history of where they're from. Learn about indigenous struggles and movements.
- We are still here, we have diverse cultures and lifestyle and TRC calls to action require personal as well as educational and government response.
- All the amazing Indigenous accomplishments and good things given to the world.
- How to identify and deal with the stereotypes.
- Discussions around Urban Indigenous communities.
- Emphasis on creating empathy, otherwise true reconciliation will not occur.

Question #2 - In order to make room for Indigenous Knowledge, it is a good practice to decolonize the current curriculum. What types of supports or resources would assist your program area with this work?

- Research into where Indigenous Knowledge can be applied and teaching instructors on Indigenous Knowledge to incorporate into their teachings.
- More accurate history from Indigenous scholars, more recommended YouTube and websites for self-study. More Indigenous speakers on campus.

Question #3 - What suggestions do you have for our draft IKLOs?

1. Examine and evaluate the contributions of Indigenous Peoples to the world from pre-contact to the past to the present OR Examine and evaluate the contributions of Indigenous Peoples to the world

throughout history and today.

- Examine and evaluate Indigenous contributions, past and present.
 - This is good.
2. Demonstrate the importance of Indigenous relationships with Land, creation, and the treaties and agreements between Indigenous and non-Indigenous communities.
 - Agree.
 3. Relate principles of Indigenous Knowledge to career field.
 - Agree.
 4. Discuss and develop an understanding of Indigenous Peoples' histories, worldviews, cultures, identities, and ways of knowing and doing things.
 - Agree.
 5. Analyze the marginalization/oppression and discrimination of Indigenous Peoples as it relates to the impacts of colonization on Indigenous communities.
 - Analyze and understand the ongoing impact of colonization.
 6. Create personal and systemic strategies for Reconciliation with Indigenous Peoples. (Informed by the United Nations Declaration on the Rights of Indigenous Peoples and the Truth and Reconciliation Commission)
 - Like as is.
 7. Design solutions for present-day challenges utilizing Indigenous concepts of stewardship and sustainability.
 - Explore new ways of utilizing Indigenous concepts of sustainability

Question #4 - How best do you think we could incorporate IKLO's into programs?

- Inclusion of Indigenous Knowledge parallel to western teachings wherever applicable.
- Think tank forums with each department or program to explore together who this might be achieved.

- We need many more books and resources to support this.
- Faculty professional development college-wide.
- Need more Indigenous professors.
- We need to see ourselves in all college positions, not just teachers of Indigenous education

Mohawk College Faculty and Staff

This consultation was held on February 1st, 2023 from noon until 2 pm in the Multi-Sensory Laboratory Space at the Fennell Campus of Mohawk College. This time frame was chosen as it is during the “common hour” which is often used for meetings. The consult was divided into two 1-hour sessions with each session being framed by a PowerPoint presentation followed by the posing of four questions. Faculty and staff were also encouraged to use the online forum and to encourage their peers to respond online if they could not make the in-person consultation. A Zoom link also allowed participants to attend virtually. The event was catered by Mohawk College with snacks and refreshments available. There were 10 in-person participants (including those attending via Zoom) and 15 online responses. For comparison, the online responses will be identified by the use of italics.



Question #1 - What should students who graduate from Mohawk College know about Indigenous Peoples?

- Not all Indigenous people are the same.
- Any knowledge gained is not homogenous.
- They need to learn the correct terms for Indigenous Peoples.
- Canada's role in colonization.
- Civically about local approach to Mohawk College
- Break down FNMI and Metis and Inuit even more.
- It is great to know about the Indigenous in other countries, but it may be good to focus on those that are close to us.
- They need to know WHY they should care.
- *Should know about the atrocities committed by the government toward Indigenous people both in Canada and the Western world in general, should know that institutional racism still exists against Indigenous people, and personal steps to*

support disassembling institutional racism, should understand indigeneity in the context of one's field, should understand the benefits of diverse perspectives, and adopting sustainable approaches to problem-solving that look beyond immediacy and personal benefit. Should understand that tokenism is disparaging, and authenticity driven discussions around hard topics.

- *That they exist, that they live and work in our communities, that a reservation (six nations) is located very close by, that a former residential school is located very close by, the history of colonization of indigenous peoples, the current status of indigenous peoples (including vulnerabilities and strengths), the unique nature of indigenous peoples (no pan-indigenizing) and finally indigenous ways of knowing, being and educating.*
- *Students should know about the background of the lands, the contribution of the Indigenous Peoples behind today's Canada, and the present situation of the Indigenous People.*

- *I believe our students should have knowledge and understanding of the history of the development of Canada, and how that continues to affect current relationships, and infrastructure of organizations. Ensuring Mohawk College students have good peripheral vision regarding policies and government seems critical, as our college carries an Indigenous title we should make this a key priority.*
- *How we are all treaty peoples in Canada. How colonialism continues to shape our society, our governance, and the challenges of Truth and Reconciliation. How colonialism is still a very present force and shapes our worldviews and what we believe. A deeper respect for Indigenous peoples I think comes not just from learning more about the richness of Indigenous histories and cultures but also how our duty to consult and respect Indigenous peoples as part of Canadian society is of benefit to us; it opens new possibilities and understandings of our world. It can help us make more ethical and sustainable choices.*
- *Indigenous Peoples' immense contribution to life and the philosophy of sustainability through the ages, That Indigenous Peoples continue to contribute to all areas of society, that they need to replace erroneous stereotypes of Indigenous Peoples.*
- *Having reviewed the IKLOs, you have covered the broad outcomes and programs/departments can figure out how specifics for their area. At the very least, however, each student should have explored: decolonized historical perspectives, including The Indian Act which legitimized genocide across Canada. They should also recognize that:*
 - *Treaties are still valid (Charter, UNDRIP) and that all levels of government need to respect them.*
- *Anything that is going to help them work in Canada after graduation and is relevant to their program. Students are coming here for a hands-on education, leave the history courses to the universities. Your average international student coming to Canada for a diploma doesn't give a tinker's damn about Indigenous peoples - they're here to get educated, get out, and get working.*

Question #2 - In order to make room for Indigenous Knowledge, it is a good practice to decolonize the current curriculum. What types of supports or resources would assist your program area with this work?

- To know Indigenous practices, resources and partnerships.
- Knowing why they should care about doing this work, tied to the impact of doing nothing.
- VLO is a good place for the IKLOs. If someone is struggling with how to implement, there is a team to work through it with.
- At the course level it should be equitable and empathetic. Should be in all courses.
- Putting it in context and scaffolding it across the curriculum.
- Doing it at the program level makes sense.
- Having a Community of practice to tap into; having steps to take and put into a framework.
- Make resources broadly available. The resources should be about the true history and tied to program knowledge.
- Some students do not know a lot of English, so this can be a barrier. We would need resources that can also be used to support ESL students.
- It would be helpful to have the work reviewed by a knowledgeable peer.
- Could a contact list be created so there is a list of people to contact about different Indigenous languages, nations, and expertise/specialty in certain areas.
- Janet Shuh is looking to embed the micro-credential into courses – exploring a tech solution to integrate seamlessly in MyCanvas course shells vs. a link to microcredential. Employees will access through Cornerstone PD and can reflect on learning plans
- Decolonizing Methodologies is available in the College library
- Canada's role in Colonization
- Some Ontario Colleges are doing a one book, one college, with an Indigenous book to foster shared understanding. Understanding the best approach to try to understand is important to... you want to be cautious with tokenism or putting the expectation back on Indigenous groups.
- I support VLOs at the program level. Within the school of nursing it's important for students to

understand the health disparities which exists in the Indigenous population and utilize that knowledge within their professional roles

- I have already reached out to the Library with an ask on this front. I think each academic area needs to not only have education on general principles of decolonization, but also what works from an evidenced based perspective. There is a lot of literature available in every discipline from indigenous perspectives. We need a clear guidance though on what changes to marking are expected to support decolonization. This will need to be a school-wide discussion.
- *This is a good question for Indigenous professors to answer.*
- *"Decolonizing" current curriculum and educational institutions is a meaningless concept. Colleges and universities didn't "colonize" existing post-secondary educational structures of Indigenous people (because it didn't exist), the concept and structure was imported wholesale. If you want students to sit in a circle and listen to someone yack about how the great creator spirits can help them with their engineering assignments, then you're effectively educating students in what could be construed as a religious doctrine and wasting their time.*
- Consultation with local indigenous communities is essential here. Time and hiring of elders and local thought leaders to ensure content is appropriate and accurate. Hiring of indigenous educators and guest speakers to ensure content is delivered by indigenous peoples. Training for ALL staff and faculty to ensure that everyone is representing accurate ideas. Funding to do this all.
- Educate the faculties on Indigenous Knowledge through workshops, certificate courses, and outdoor visits so that we can refer back to our experiences during our class discussions and examples.
- Access to resources developed by Indigenous writers or teachers, even having speakers or activities (guests?) incorporated into curriculum. Recorded videos are also helpful - there have been several developed in the last couple of years by Mohawk faculty that are really useful to share with students. I also appreciate the H5P activities developed by Dr. J McCarthy.
- Faculty should be given appropriate time for training and on-boarding, as many non-Indigenous teachers are unsure of how to incorporate

Indigenous perspectives appropriately, so hopefully Mohawk College can make time for this in SWFs. Writings from Dr. M Battiste regarding curriculum and education are awesome as they include recommendations for faculty. I've found some helpful resources including: Pidgeon, M. (2016). More than a Checklist: Meaningful Indigenous Inclusion in Higher Education. *Social Inclusion*, 4(1), 77-91.

- Professional development that would support teachers and staff to build critical thinking skills, like developing an awareness of colonialism and an ability to identify colonial constructs, culture safety needs, etc. in the classroom. Being able to develop and apply these skills I think starts from an awareness of how someone might personally being thinking through a "colonial lens." For example, a biotech teacher who teaches the scientific method could identify - oh wow, this isn't the only way to "do science." What would an Indigenous scientist or knowledge keeper bring to this activity? How can I teach a respect for these different ways of thinking that would enhance my students' learning? How can I seek these answers out?
- Training! We need more people to understand what decolonizing the curriculum actually means. Mindsets - we need to support people in unlearning and shifting mindsets. We need more Indigenous faculty and we need Indigenous representation on senior leadership and MEG.

Question #3 - What suggestions do you have for our draft IKLOs?

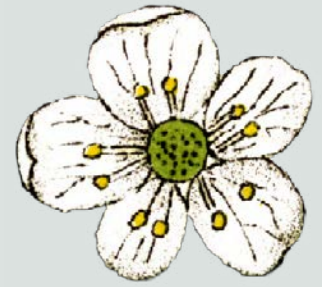
- #3 seems like something the academic areas can take on in earnest, but I am struggling to see how we can implement the others into many career-specific classes. It may be very difficult to land many of these concepts into courses without intentionality- an indigenous learning module, or day of welcome where this experience is shared with all students to the college.
- All great ideas. The major challenge is how to avoid re-victimizing Indigenous Peoples. #5 has that potential.
- *#7 - why are you throwing stewardship and sustainability solely onto Indigenous shoulders? IKLO should be about instructing EVERYONE in how they can support sustainability in their communities and responsibly steward their property. Also, many concepts of "Indigenous" conservation are European.*

- *#4 - this doesn't help our students in the course work that they are paying to learn and become certified in. Are students in apprenticeship programs supposed to care about 'Indigenous People's histories, worldviews, cultures, identities, and ways of knowing and doing things' when they actually care about passing their in-class requirements?*
 - There are some common issues among all 7 IKLOs that need to be addressed. Primarily:
 - Learning outcomes require assessment. Some of these IKLOs have verbs that are either impossible to assess accurately (e.g. "demonstrate the importance of Indigenous relationships..." or "discuss and develop and understanding...") or have multiple verbs making the actual assessment very large and likely a significant portion of a grade (e.g. "examine and evaluate..." or "discuss and develop").
 - Some of these IKLOs are too specific for all programs to meaningfully incorporate. Making slightly more general IKLOs would allow more flexibility resulting in more application and accurate assessment.
 - More focus should be given to how each Mohawk College learner can participate in the Calls to Action.
 - The diversity of the College's population does not seem to have been considered and more explicit language is required (e.g. International learners many assume the reference to Indigenous Peoples are those from their home country like the Maori).
 - Some of these learning outcomes include the element(s) of performance which makes them longer and more complicated to implement (which may mean they are less likely to actually be implemented well or at all).
 - I suggest the following four IKLOs (in no particular order). By the time their studies conclude at Mohawk College, students will be able to:
 1. Describe the Truth and Reconciliation Commission of Canada report, including the Calls to Action, and its importance to all Canadians.
 2. Compare and contrast Indigenous ways of knowing and being with their own perspectives.
 3. Relate principles of Indigenous Knowledge to their area of study.
 4. Create personal goals to advance their commitment to the Calls to Action and reconciliation with Indigenous Peoples.
 - I think it's entirely fair for educators to teach from "a sense of "place" even though we have hybrid learning environments and lots of international students. We're fortunate to be on the traditional territories of the Haudenosaunee and Anishinaabeg, and I think that we can have a principal that every student understands what treaty lands Mohawk College is on and our obligations under those treaties. A lot of our students continue to live and work in the area after school, so this is important. I also think we really need to emphasize the connection between past and present; how the complicated past informs our complicated present.
 - My Westernized reactions include having just one verb - the higher level verb - in an outcome. I resist talking about "develop an understanding." As I strive to be an ally, I recognize that Indigenous ways of articulating outcomes may be different than what I've been taught and I respect that. As was discussed after the Feb 1 session, Bloom's may not be the appropriate taxonomy ... I've been thinking of this since and found this paper - [Switching from Bloom's to the Medicine Wheel](#). I also like Dee Fink's 2013 Taxonomy of Significant Learning for being more holistic than Bloom's.
- Question #4 - How best do you think we could incorporate IKLO's into programs?**
- Could the IKLOs be tied to the college's Essential Employability skills/COMMS.
 - #1 and #3 should be the responsibility of the academic areas.
 - #6 has to be project based and driven by college programming and relationships.
 - #7 should be the responsibility of the Sustainability office or overlap with existing offerings that focus on sustainability learning in all aspects at the college.
 - *This is easier to accomplish in some areas. It may not be suitable in all programs.*
 - *Don't. I know you're trying to justify pay cheques, but trust students here enough to recognize that they'll be as informed as they are interested in Indigenous stuff, and those wanting more insight will seek out the information or events that interest them. A required course in Indigenous studies will be as popular as the old Civics course that used to be required for graduation. If you make it an elective, at least it's on the books for whatever agreement the College has signed, and students will get an easy A.*

- Start early in year 1, and build on principles/ knowledge throughout their program. Should not be an isolated or one-time event where students feel removed from their regular curriculum. Ensuring IKLOs are woven throughout teaching and assessment methods, and bringing in additional perspectives (articles, readings, teachings) on a regular basis.
- I think the idea of support from CTLI is a good start, but I do not think you can rely on new program development or program review (a 5 year cycle) for prompt and robust implementation. Faculty should be given time during course redesign periods to add IKLOs. I think the incorporation of IKLOs will require a great deal of education prior to implementation. Examples of good implementation, IKLO leaders within program areas, as well as learning activities and assessments that demonstrate implementation would all be helpful. I also think clarity regarding how many IKLOs need to be implemented per class/program is key information that is currently missing making it difficult to determine what may be needed.
- Embedding it into curriculum review processes! Professional development for staff and faculty. Supporting CIRKL. Maybe even incentives for first movers—ways to celebrate professors who are attempting (successfully, with a focus on cultural safety) to integrate Indigenous perspectives and teachings into curriculum.
- Start with courses where professors are ready to make the alignment and incorporation. Provide some SWF time for them to do the work. Perhaps create a plan over time to incorporate at least IKLOs into at least 50% of program courses - or some agreed upon threshold.
- 1. Collaborate with Curriculum and Program Quality Consultants (CPQCs) in the Centre for Teaching and Learning Innovations (CTLI) to weave this through by incorporating IKLOs into New Program Development initiatives as well as program renewals. 2. Collaborate with CPQCs to promote this through Comprehensive Program Reviews.
- I'm wondering if a model similar to the International faculty leads team would work. Each school has a faculty lead assigned to it. This person attends regular meetings with International and receives ongoing PD. They are a point of contact for all other faculty in their school to support questions, concerns, initiatives, etc. These folks receive time on their SWF for this. A similar model could work here perhaps where leads are trained and then bring the information back to their schools. Contact myself kelley.hoyt@mohawkcollege.ca or Jenn Horwath jenn.horwath@mohawkcollege.ca for more information about this.
- I believe, as Rick had mentioned, this kind of goal will require lots of departments working together. I feel there needs to be communication between departments so that as we each have our individual roles within the college, we can work together to better support students in their learning, and if we are not communicating and working together to incorporate IKLO's in a way that supports each department, it will just create discord and confusion for the students who rely on all of our departments.
- There are a couple opportunities. Provide a required class on Indigenous Perspectives, Indigenous Ways and Knowledge, or even a basic course on the many different Indigenous Peoples, languages, cultures of Turtle Island; require students and staff to complete the open enrollment course in MyCanvas or through the University of Alberta; incorporate content as modules within course content so it is regularly embedded throughout course curriculum, not only as a standalone course; field trips, guest speakers, or presentations with reflection submissions afterwards. I'm sure there are others, but I can't seem to think of them...

Mohawk College Students

This consultation was held on February 9th, 2023 from 12-2pm in a large classroom on Fennell Campus. A full lunch was available and packaged in “to-go” containers as students are often on the run between classes. The format was drop-in style and 5 students spent time with the CIRKL staff and four more submitted answers online. All students received a gift card to honour their perspectives and time spent supporting this initiative. For the purposes of comparison, the online responses will be shown in italics.



Question #1 - What Indigenous Knowledge did you/are you exposed to while at Mohawk College?

- Completed all eight INDS courses within the General Arts and Sciences department. Some of the courses covered the same knowledge.
- It was a good experience to learn about other Indigenous Nations.
- In an environmental course there was a small acknowledgement about tobacco ban; this was against traditional values and turned into critical thinking.
- Many are enjoying the courses, in particular the holistic teachings like doing circle.
- Some of the courses blend some of the Nations/ cultures together. Information was broad and then became more specific; this led to confusion, especially for those that do not know their background and did not grow up with culture around them.
- I was very exposed because I had a high involvement with Indigenous Student Services. This involvement was empowering and rewarding.
- I did not have a lot of exposure in courses, because of the program I was in.
- During online course delivery at the college over COVID I had poor communication from the Indigenous professor.
- I was immersed in the culture during a co-op.
- In a Social Service Worker course, I enjoyed the Indigenous content, but a lot of others did not understand because they had not been exposed and this was a new way of learning for them.
- *None.*
- *Only what we learned at Indigenous Student Services*

- *Historic and mandatory curriculum such as The 60s Scoop, trauma, The Wampum agreement, and the historical significance of Mohawk College.*
- *Through Mohawk Indigenous Services, I have started to learn about Indigenous culture and customs such as stones, healing charms/medicine, and food.*
- *I learned how to smudge again when I lost it before.*

Question #2 - What Indigenous Knowledge do you wish you would have had exposure to?

- Requests from everyone about ceremonial practices, how to be in an Indigenous setting; doing things outside; hands on/land based.
- Would prefer to learn information that is Nation specific.
- To have earlier exposure to learning about Indigenous Knowledge, as they only began to learn about their heritage in grade 12.
- Would like to have learned Our way. Wished there was information about Indigenous spirituality and learning about other Indigenous Nations.
- Wished there were immersive experiences or field trips to take.
- Language speaking course: Cayuga.
- How to care about the environment; how Indigenous Peoples are spiritual and work together.
- Case studies about how effective Indigenous communities can be.
- The mathematics to long houses.
- *Knowledge that is relevant to what I'm able to do on a day to day basis to make change*
- *Different languages and more cultural influences and learning different cultures area Canada ... also hands on experiences with maybe making the hide and how it's done.*

- *Making drums.*
- *Storytelling/philosophy.*
- *Traditional medicine applications.*
- *Learning how to take care of the land more as it takes care of us.*

Question #3 - What suggestions do you have for our draft IKLOs?

1. Examine and evaluate the contributions of Indigenous Peoples to the world from pre-contact to the past to the present **OR** Examine and evaluate the contributions of Indigenous Peoples to the world throughout history and today.
 - It would be good to have information about pre-contact; and that Indigenous Peoples do not need fixing.
 - The wording should be more consistent.
2. Demonstrate the importance of Indigenous relationships with Land, creation, and the treaties and agreements between Indigenous and non-Indigenous communities.
 - This is important because Indigenous Peoples are often left out of the conversation.
 - Like this one.
3. Relate principles of Indigenous Knowledge to career field.
 - People are shocked by the knowledge shared in class.
4. Discuss and develop an understanding of Indigenous Peoples' histories, worldviews, cultures, identities, and ways of knowing and doing things.
 - The wording is complicated for the average person to understand. Would this be part of a course? Concerned that if IKLOs are only in electives, some may choose not to learn the information, or it will be quickly brushed over.
 - Change to "knowing and doing activities".
5. Analyze the marginalization/oppression and discrimination of Indigenous Peoples as it relates to the impacts of colonization on Indigenous communities.
 - It is important because in our class there are few relatable stories. Traditionally there is no information about how colonialization has impacted them; the information is so controlled.
 - Sits okay.

6. Create personal and systemic strategies for Reconciliation with Indigenous Peoples. (*Informed by the United Nations Declaration on the Rights of Indigenous Peoples and the Truth and Reconciliation Commission*).
 - It says "create"; it needs to be real/authentic.
 - When I read the legal words, I get lost in it; it is too big and hard to read.
 - Like as is
7. Design solutions for present-day challenges utilizing Indigenous concepts of stewardship and sustainability.
 - Like it.

Overall thoughts about IKLOs:

- "These feel good".
- There should be things in place so that teaching these cannot be sidestepped.
- *I would love to see a Native Language printed in a College as we Natives were first here and English and French are not the only languages spoken here in Canada.*
- *I would like for students to have an opportunity to reside on a reservation and be immersed in the culture. The method would be similar to Field Placement.*
- *Indigenous Professors must teach the course(s) in a traditional Indigenous manner, not Eurocentric.*

Question #4 - Do you have any ideas for future courses that contain Indigenous Knowledge?

- There should be things outside of school too (like activities on campus to attend).
- To have socials at the beginning, middle and end of school.
- To have a science/land/environment course that takes students off site to practice skills, so they do not have just theoretical knowledge.
- Maybe they can do language classes, and games to fit which name match ex amik and they find a picture of the beaver or giinoshay, as in fish
- Folk lore and storytelling as a means of education
- An introduction to the most common Indigenous language(s)
- Chanting as a healing tool
- Medicine Picking, and having Indigenous Medicine on hand here at the College

Hamilton Urban Indigenous Community

This consultation was held on February 1st, 2023 at the Barton Street Legion in Hamilton, which is a neighbourhood with a high density of Indigenous residents and is close to the Hamilton Regional Indigenous Centre. The meal was catered by Gage Park Diner (Christine Cayuga) and included pasta and venison meatballs, salads and all the fixings. The after-consult entertainment was Spirit Vision drum group, and the opening was done by Joe Alex Shawana. There were approximately 20 people in attendance and only one online response which will be shown, for comparison purposes, in italics.



Question #1 - What should students who graduate from Mohawk College know about Indigenous Peoples and your community?

- Don't steer my ship. (2 Row teaching)
- Peace, friendship and respect were our original agreements.
- Both our ways are equally valid.
- They should know about Residential schools, and Guswentah.
- There are differences Nation to Nation, even those that are on the same land.
- Know that they have this responsibility, and the treaties are still a living responsibility.
- To know the treaties, and whose land they are on.
- Information that is job/career focused; something graduates can apply on the job.
- The Indigenous style of collaboration, and how this could support in management and leader roles.
- Balance of nature in the corporate world; justice/truth.
- Reciprocity.
- It is not a history lesson, it is a useful tool.
- That Canada meets all five criteria of the UN to have what was done to the Indigenous Peoples considered a genocide.
- *Understand basic Indigenous peoples' history and contemporary realities - both the harmful impacts, but also the resilience and positive aspects. They should understand a territorial acknowledgement that is tied to personal commitments to reconciliation and their own self-location as a treaty person. And as part then of a reconciliation lens territorial acknowledgement, an understanding of the local FN and urban FNMI communities in and around the Hamilton area.*

Question #2 - What suggestions do you have for our draft IKLOs?

1. Examine and evaluate the contributions of Indigenous Peoples to the world from pre-contact to the past to the present **OR** Examine and evaluate the contributions of Indigenous Peoples to the world throughout history and today.
 - The word "evaluate" is problematic. Are we to go under the colonial microscope again?
 - Examine and understand is better.
 - Indigenous Peoples of Turtle Island would centre the study more locally.
2. Demonstrate the importance of Indigenous relationships with Land, creation, and the treaties and agreements between Indigenous and non-Indigenous communities.
 - This is good but who will teach it? How many professors does Mohawk employ that have traditional knowledge, not just ancestry?
3. Relate principles of Indigenous Knowledge to career field.
 - Happy to see "Career field" on the IKLOs.
 - Including how we research and how we learn.
4. Discuss and develop an understanding of Indigenous Peoples' histories, worldviews, cultures, identities, and ways of knowing and doing things.
 - "Develop an understanding" is weak. It needs to be more concise so it can be measured.
 - Stay away from "identities". There is enough pain with those of us trying to re-establish our identities let alone the pain of Canada taking that away or shaming us due to our identity.

5. Analyze the marginalization/oppression and discrimination of Indigenous Peoples as it relates to the impacts of colonization on Indigenous communities.
 - How do you “analyze” marginalization/oppression/discrimination/racism? This question needs to be shifted from the cognitive domain to the affective domain.
 - Should “feel it”
 - Analyze is again a troublesome word. Who is analyzing us and what lens are they using? Will Indigenous students in this class be re-victimized?
 - Definitely there needs to be an understanding of intergenerational trauma.

6. Create personal and systemic strategies for Reconciliation with Indigenous Peoples. (*Informed by the United Nations Declaration on the Rights of Indigenous Peoples and the Truth and Reconciliation Commission*)
 - Suggest that “Create personal and systemic strategies for Reconciliation with Indigenous Peoples. (informed by the United Nations Declaration on the Rights of Indigenous Peoples and the Truth and Reconciliation Commission?)” needs more flushing out. I think the use of ‘strategies’ sounds too corporate speak, or systems speak. I would suggest ‘commitments’ for reconciliation...or ‘action based strategies’. Strategies so often exist in documents and it is the ‘implementation’ of that is the actions. Need a word that is a bit more lay person and demonstrates tangible actions.
 - Reconcile, learn and unlearn
 - Acknowledge that you didn’t know
 - What about reconciling with our own People? Colonization has made us fight with each other.

7. Design solutions for present-day challenges utilizing Indigenous concepts of stewardship and sustainability.
 - This is missing some words like peace, power and righteousness
 - What do we mean by stewardship?
 - Will the word “utilizing” give permission for appropriation?

Overall feedback about the IKLOs:

- Pleased there are 7 IKLOs because it allows programs to put in one or two IKLOs.
- There is lots of flexibility; it does not have to be re-invented.
- Like the idea of linking to essential employability skills. “This is essential to do this work”
- Stop using dominant culture taxonomies. Chief Seattle said “It does not take many words to speak the truth”. Use plain language and understand that we “measure” things differently.

Question #3 - Do you have any ideas for future courses/projects at Mohawk College that contain Indigenous Knowledge?

- Workshops that are mandatory so they can think about how to apply Indigenous Knowledge to programs.
- Language courses.
- Traditional crafts and their teachings.
- Diploma in Indigenous Art/Music
- 14 week Indigenous Allyship course that includes experiential learning.
- Rebranding of Mohawk College.
- Become a gateway for students to “be somebody” in an Indigenous sense.

Six Nations of the Grand River

This consultation was held on February 9th, 2023 on the territory of the Six Nations of the Grand River First Nation. The facility was the Gathering Place and the catering was done by Esha Eats (Aicha Smith-Belghaba) and included moose steaks, herbed turkey, roasted red potatoes, acorn squash with white corn and mushroom filling, 3 sister salad, white corn berry crumble, sweetgrass tea, and strawberry juice. The after-consult entertainment was provided by the Six Nations Women Singers and the opening and closing was done by Corry Carter. There were approximately 30 participants. There were no responses to the online survey, so all responses were captured in-person.



Question #1 - What should students who graduate from Mohawk College know about Indigenous Peoples and your community?

- What is Ceded land.
- What is Crown land.
- To learn about each Nation and to learn how each individual Nation came about. It is not just one Nation; to know it is not just one group of people.
- Not every Indigenous teacher wants to teach Indigenous courses.
- Cover the murder and death scenario and it got lots of worldwide attention.
- To learn the Mohawk language at Mohawk college.
- Where/How did Mohawk College get its name?
- Different relationships; immigrant, colonist, refugee.
- Learn from Phil Monteur.

Concerns Raised about Implementation of IKLOs:

- Who will monitor the IKLOs?
- Concerned about the "Indigenous perspective" because the teacher may not be able to pull it off. Story shared about how students felt they did not gain the knowledge they wanted, so they requested a community member to teach them the knowledge.
- Where is the faculty to deliver the IKLOs?
- The IKLOs need to be legitimized.
- Is there a training program for faculty to implement?

Question #2 - What suggestions do you have for our draft IKLOs?

1. Examine and evaluate the contributions of Indigenous Peoples to the world from pre-contact to the past to the present OR Examine and evaluate the contributions of Indigenous Peoples to the world throughout history and today.
 - It is so big, could it be "Indigenous People of Canada".
 - I am not keen on the world evaluate; should not be looked like we are being examined under a micro-scope.
 - Could it be worded: Examine and "learn"?
 - Instead of "pre-contact" put "from our Creation Story to today".
2. Demonstrate the importance of Indigenous relationships with Land, creation, and the treaties and agreements between Indigenous and non-Indigenous communities.
 - Experiential education is important.
 - When you are on the land and water, you are learning their language.
3. Relate principles of Indigenous Knowledge to career field.
 - Can it be changed to "Applying Indigenous Knowledge to career field"?
 - Indigenous learner is "our" way
 - There should be clarity as well for learners to know the difference between Indigenous Knowledges (what grandmas know) and Indigenous context (information in Treaties).

4. Discuss and develop an understanding of Indigenous Peoples' histories, worldviews, cultures, identities, and ways of knowing and doing things.
 - There should be mention of how our art, music, creativity, and the history around those has helped us to survive.
5. Analyze the marginalization/oppression and discrimination of Indigenous Peoples as it relates to the impacts of colonization on Indigenous communities.
 - Do not like "marginalization/oppression."
 - It uses a deficit lens; it should be changed to focusing on a strength like we do in our culture. Could focus on our arts and tenacity.
 - Put in the "systemic"; this puts it back on the system everything has been built into.
 - Change it to "Analyze the impacts" and change to "colonization AND resilience on Indigenous communities".
 - A story was shared about how English spoken on the reserve differs from how English is spoken off the reserve.
6. Create personal and systemic strategies for Reconciliation with Indigenous Peoples. (*Informed by the United Nations Declaration on the Rights of Indigenous Peoples and the Truth and Reconciliation Commission*)
 - Use plain language.
 - Make this relational. Reconciliation is about restoring the relationships.
7. Design solutions for present-day challenges utilizing Indigenous concepts of stewardship and sustainability.
 - Change to "concepts of relationships, stewardship and sustainability"
 - Not only design solutions but add action-oriented steps to the solutions designed.

Question #3 - Do you have any ideas for future courses/projects at Mohawk College that contain Indigenous Knowledge?

- Language courses!
- Have students volunteer at Woodland Cultural Museum and other places here on the territory.
- Teach them their roles and responsibilities, everything has that, every career.
- Teach the true history from OUR sources.

Ending Thoughts about IKLOs

- You need to tell me what you don't know, so I know what I can teach you.
- A lot of the IKLOs are clinical and are not into the "nitty gritty"
- The IKLOs need to be understood by the student
- They should be in easier/plain language
- My job as a teacher is to get these ideas across to my student.
- Have a blank IKLO that can be filled in by the needs identified by the student. This will allow true reconciliation.
- Instead of them being personal, put it as relational so that it leads to a resurgence of culture and it is not reconciliation for Indigenous learners.
- Look into what grade twelves want and need from post-secondary.

Mississaugas of the Credit First Nation (MCFN)

The final consultation was held on February 15th, 2023 on the territory of MCFN in their Community building. The meal was catered by KC Sweets (Dianne Sault) and included soups, roast beef, salads and all the fixings. The after-consult entertainment was the Shawana Family Drum. The opening was done by Chief Stacey Laforme and Elder James Shawana, and approximately 25 people were in attendance. There were no responses to the online survey, so all the narrative perspectives were captured in-person.



The opening comments had much to do with Indigenous languages, in this case, Anishinaabemowin. James Shawana went back and forth between the languages to illustrate that Indigenous Knowledge is found right in the structure of the language and in the meaning of each word. Indigenous Knowledge cannot be compartmentalized and thus, teaching Indigenous Knowledge without including the language leaves gaps in understanding. Those gathered were also asked not to forget Truth and Reconciliation Call to Action #63 which states:

"We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to

Aboriginal education issues, including:

- i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.*
- ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.*
- iii. Building student capacity for intercultural understanding, empathy, and mutual respect.*
- iv. Identifying teacher-training needs relating to the above."*

Question #1 - What should students who graduate from Mohawk College know about Indigenous Peoples and your community?

- "Peace is paramount"
- That we are ALL treaty people.
- We are still here and as much a part of society as them.
- Our histories
- Story was shared that Massey college students hired a language teacher, and the college is also now doing drum teachings. Their students are driving the learning.
- To know the treaty of the land their post-secondary is on.
- To know the connection to the earth they all have because it is so buried down.
- To know the different Indigenous approach to life and the western approach to life.
- How important language is, and how residential schools impacted their language because of them being taken from their homes.

- Love is a teaching.
- How to be a partner/Ally
- Centennial college used the [seven Grandfather teachings](#) to bring in Indigenous students.

Question #2 - What suggestions do you have for our draft IKLOs?

1. Examine and evaluate the contributions of Indigenous Peoples to the world from pre-contact to the past to the present **OR** Examine and evaluate the contributions of Indigenous Peoples to the world throughout history and today.
 - Remove "evaluate" and use "explore" instead.
 - End the sentence after the word "world".
 - Concerned people will get lost in the words.
 - Use the word "reflect"; explore and reflect why Indigenous contributions have been absent from history.
2. Demonstrate the importance of Indigenous relationships with Land, creation, and the treaties and agreements between Indigenous and non-Indigenous communities.

- The word creation should have a capital c: "Creation"
 - Change to "Land, Creation, Mother Earth, and the treaties...."
 - Land is a powerful word.
3. Relate principles of Indigenous Knowledge to career field.
 - Could add in "principles of Land, Creation, and Indigenous Knowledge to career field because we are all treaty people".
 - Principles and practices
 - Principles are the theory, but what about the practice-what we do now, what actions we take.
 4. Discuss and develop an understanding of Indigenous Peoples' histories, worldviews, cultures, identities, and ways of knowing and doing things.
 - Could use the common phrase of "knowing and being".
 5. Analyze the marginalization/oppression and discrimination of Indigenous Peoples as it relates to the impacts of colonization on Indigenous communities.
 - Story shared that attending Brock University strengthened her spirit. Will it be safe if others are analyzing and looking down? Concerned this could create an imbalance with Indigenous and non-Indigenous students.
 - Do not use "analyze". It could be changed to "Identify and reflect on".
 - Add in something about privilege, so that it is not focused on the oppression of the Indigenous communities.
 - Are we prepared for the new/younger generation that could bring revolution because they are not going to stand for injustices or "white-washed" school; they are also thinking "why can't I?" vs our generation that wondered "what can I do?"
 - We see oppression in the curriculum, but if Indigenous Knowledge/history is shared, this does not create a safe space for Indigenous students.
 - How do we make it a safe place for this question?
 - What if where I send my daughter does not give her the protection and the support to be herself?
 - Could it be worded "Analyze the privilege received because of the colonization/systemic impacts on the Indigenous communities."
 - Create personal and systemic strategies for Reconciliation with Indigenous Peoples.

(Informed by the United Nations Declaration on the Rights of Indigenous Peoples and the Truth and Reconciliation Commission)

- Maybe change it so only the acronyms are there.
6. Design solutions for present-day challenges utilizing Indigenous concepts of stewardship and sustainability.
 - Uncertain about stewardship. Perhaps it can be "Indigenous concepts of relationship."
 - It should also include what planning and actions need to be done to implement those solutions.
 - Design and implement

Question #3 - Do you have any ideas for future courses/projects at Mohawk College that contain Indigenous Knowledge?

- A moccasin identity project.
- To learn how to be a partner and ally, not just an institution.
- To seek out the intern/co-op opportunities on MCFN.
- Spirit being of identity. Spirituality course
- Course on the differences between nations, how some of the same things are more than one nation, and how these feed into present day issues in each nation and/or between nations.
- Understanding the different issues on different Nations
- When there is a crisis (for example high suicide rate) or a disaster in an Indigenous community there is no Indigenous organization to support the Indigenous community that is in need.
- Focus on developing leadership that would learn not for profit governance, identify how to mainstream this information, and frame it as teaching and teaching to policy.
- Create a partnership with Peacekeepers that would be taught Anishinaabe teachings.
- Have a Pow wow, monthly social, or events that show the positive sides of Indigenous culture that is celebrated.
- Have a land based course, Brock University has a land course, information about sovereignty, and they truly are out on the land.
- At Brock University students have to have an INDG course to graduate, instead of receiving little bits of information thrown in to different courses.
- Law school, no matter what field a law student ends up in, they will run into Indigenous teachings.

- Have a course about Jordan's principle, or about other guiding legislation that impacts the social services that can help the community, and also to be better informed for your interactions.
- Residential schools, trauma, colonization
- Treaties are separate from agreements; agreements lead to legislation.



Themes and Observations

Participation

Mohawk College faculty and staff participation was good with 15 online responses and 10 in-person attendees. In addition, there were presentations to the Centre for Teaching, Learning and Innovation (CTLI) and to the entire Continuing Education and Academic Development department and the Liberal Studies department. Additionally, there have been several staff consultations to support the development of the draft IKLOs, so this initiative has visibility at Mohawk College.

There was a high level of engagement at all the Indigenous consultations; participation numbers were modest despite the advertising and the attractive incentives for participation. There are two reasons for this result. Firstly, Indigenous communities are over-consulted by colonial governments, organizations and institutions who wish to purport completing “duty to consult”. Consultation fatigue and cynicism are a real consequence to these often-disingenuous efforts. Secondly, the many issues facing Indigenous communities require a prioritization of energy and effort. Issues that are threatening to Indigenous communities receive most of the attention, while initiatives that are generally supported receive participation from those with specific interest in those initiatives. The tone of all the Indigenous consultations was extremely positive and encouraging, and good guidance was received.



Mohawk College Faculty and Staff

There has been a tremendous amount of support from all areas of the College, from Senior Management to Administration. It must be identified that four out of the 25 faculty and staff comments (two in-person and two online) were racist. That sampling reveals that 16% of respondents not only do not support Reconciliation at Mohawk College but could be injurious to Indigenous students and faculty. The problematic comments are identified in highlighted yellow text. Real change for Reconciliation at Mohawk College will require mandated culture changes role-modelled at the highest levels of the institution.

Faculty and staff were unanimous in their requests for professional development and resources to support decolonization efforts and implementation of the IKLOs. There is an anxiety about “getting it wrong” and the appropriateness of non-Indigenous people teaching Indigenous content. Many are hoping that CTLI can assist in decolonization and IKLOs implementation, and CTLI concurred that this would be in their purview and aspirations as a department. It was also articulated that decolonization and IKLOs implementation are Mohawk College aspirations and as such, need to be

formally recognized as assigned work on Learning Plans and Standard Workload Forms (SWFs). This was not a matter of lack of support for these initiatives but rather, an acknowledgement that to do them correctly will require real time and effort and should not be done “off the side of your desk” as an afterthought.

A theme that was shared by faculty, staff and the Indigenous communities is the need for budget to support bringing in subject matter experts such as Elders, Knowledge-Keepers, speakers, community leaders and more Indigenous staff at Mohawk College. Such efforts not only preserve the integrity of the Indigenous Knowledge but they respect the relational worldview of Indigenous Peoples wherein the College and the Indigenous communities have an ongoing partnership to re-establish Indigenous Knowledge as equal to other ways of knowing.

Faculty and staff wrestled with the need to honour Indigenous pedagogy and epistemology versus the familiar taxonomies that drive the type of assessments required in learning outcomes. Most faculty and staff were open to new ways to assess student comprehension that is predicated on “learning by doing” followed by self-reflection, and that verb-based taxonomies are not the only way to define learning outcomes.

Language and Culture

Students, alumni and all the Indigenous communities that were consulted echoed the same refrain; there can be no IKLOs without Indigenous language and culture. The Indigenous science, technology, social order, values and sustainable world-view are embedded in the culture and in the meaning of every Indigenous word spoken, and Indigenous Knowledge cannot be compartmentalized without losing its true meaning since it inherently predicates its truth on the interconnectedness of all things. Another compelling reason to offer Indigenous languages and cultures is found in the Truth and Reconciliation Calls to Action which identify that education was used in an attempt to destroy Indigenous Peoples. Reconciliation is an act to rectify wrongs, and thus there is a moral imperative for all educational institutes in Canada to fund the reacquisition of Indigenous languages and cultures. The Indigenous consultations made that point exceedingly clear.

Funding language and culture will allow those that hold those teachings to be remunerated and continue that important work, and it will strengthen ongoing relational ties between Mohawk College and Indigenous communities. It will also cause progress on Reconciliation since many non-Indigenous students, faculty and staff have expressed a desire to learn about and from the Original Peoples whose territory is inclusive of the land Mohawk College rests. Therefore, the Mohawk, Cayuga and Anishinaabe languages should be offered at the very least, and annual events such as Pow Wows also be funded, as per the comments at the consultations.

IKLOs Articulation

The biggest variance in advice given during all the consultations was about how the IKLOs should be worded, not their content or intent. Indigenous respondents were almost universal in their direction to articulate the IKLOs with “plain language” that could be understood by students since this initiative is for the students, not professors and instructors. Most College faculty and staff see this initiative as a function of institutional process that should be informed by their traditional pedagogy, however there are many who are quite willing to consider another way of doing things. Joseph Henrich coined the term WEIRD (an acronym of Western, Educated, Industrial, Rich, Democratic) to describe systems that prioritize this mainstream knowledge to the exclusion of other epistemologies and pedagogies.

Wording that included verbs like “analyze” were rejected by the Indigenous respondents over concerns that Indigenous Peoples would be once again dehumanized as the analysis was conducted from a WEIRD perspective. Some other problematic words included evaluate, identity, stewardship, sustainability, marginalization, oppression, utilizing and evaluate. Once again, the concern was who defines these words and what world view do those who define them have? The Mohawk College faculty and staff who understand global citizenship also expressed concerns about the possibility of Indigenous Knowledge being evaluated from a WEIRD lens and the damage that would cause.



The Outcomes

The Questions

What should students who graduate from Mohawk College know about Indigenous Peoples?

There was very little variance between the consultation groups for this question, which is quite encouraging. Indigenous and non-Indigenous respondents alike identified the major areas that need to be addressed in College curriculums. Broadly speaking they are:

- Indigenous Peoples have and continue to make major contributions to the world.
- The decolonized history of North America/Turtle Island.
- The cultures, differences and similarities of Indigenous Nations, especially those of the Haudenosaunee and Anishinaabe, and that we still exist.
- The significantly different worldview of Indigenous Peoples and how that intersects with dominant worldviews.
- That Indigenous Knowledge is equal to mainstream knowledge, and it has applications for world issues today.
- Understanding that we are all Treaty people and of the Treaties that govern the areas we live and work.
- Understanding of significant documents like The United Nations Declaration of the Rights of Indigenous Peoples, the Truth and Reconciliation Commission Calls to Action, the Indian Act.
- That genocide occurred in Canada and the impacts continue to harm Indigenous Peoples.
- That all Canadians have a moral responsibility to reconcile with Indigenous Peoples.
- To identify systemic racism against Indigenous Peoples and ways to combat it.

Do you have any ideas for future courses/projects at Mohawk College that contain Indigenous Knowledge?

The students, alumni and Indigenous communities were all asked this question. While a few responses were best suited for the Indigenous Student Services department at Mohawk College, there were some fantastic ideas for the Centre for Indigenous Relations, Knowledge, and Learning (CIRKL) Team to explore.

- Language, language, language!
- Culture, ceremony, rites of passage, spirituality. Because much of this was lost, Indigenous communities want CIRKL to help students to reacquire it and a deeper level than just smudging, etc.
- Learning by doing; Pow wows, drum making, regalia making, and traditional medicines.
- Traditional roles, responsibilities and leadership teachings.
- Immersive field trips, land-based courses that are more than “just going outside”, and placements on traditional territories/First Nations.
- A full 14-week Allyship course.

- Indigenous leadership/governance diploma so graduates could return to their home territories with all the skills they need to serve and lead.

In order to make room for Indigenous Knowledge, it is a good practice to decolonize the current curriculum. What types of supports or resources would assist your program area with this work?

This question was specific to the Indigenous Education Council and the Mohawk College Faculty and Staff consultations. As mentioned above, there is a lot of goodwill but also apprehension in regards to this activity. Requests include:

- Putting decolonization of current courses on staff SWFs.
- Compiled, reviewed and CIRKL approved resources.
- CTLI support.
- Communities of Practice, think tanks.
- Departmental leads like International has.
- Professional Development/Training to start to understand the differences in world views, experiences, values.
- Indigenous staff/faculty in all departments.

How best do you think we could incorporate IKLOs into programs?

Once again, this was a question specific to the IEC and College faculty and staff. The answers are very similar to those of the decolonizing exercise, which is a bit concerning since those are two very different activities. What is encouraging is the agreement that IKLOs are best suited at the Program level like Vocational Learning Outcomes, and that the ability for each program to decide how many and which IKLOs are relevant will create respect and goodwill with this initiative. Some other common comments include:

- CTLI will be a crucial support.
- This work needs to be on SWFs.
- College-wide professional development is needed.
- Incorporating IKLOs during new program/program review will not be enough. It will take forever if that is the only cycle used to implement.

- Incentives and celebrations for “first movers”
- Compiled resources and community resources like Elders, Knowledge-Keepers will be needed and budget required.

What suggestions do you have for our draft IKLOs?

This question was asked of all participants. As has been established by the responses, was unmistakable feedback that the IKLOs should be in plain language, understood by the student, and that Indigenous pedagogy does not necessarily require a verb-based taxonomy. Most respondents supported the content and intent of the draft IKLOs. **Based on all the feedback, the revised IKLOs are:**

Revised IKLOs

1. Explore and reflect on the contributions of Indigenous Peoples to the world.
2. Demonstrate the importance of Indigenous relationships with the Land, Creation, agreements and treaties between Indigenous and non-Indigenous communities.
3. Apply principles and practices of Indigenous Knowledge to career field.
4. Explore, appreciate and understand Indigenous Peoples’ histories, worldviews, cultures, creativity and ways of knowing and being.
5. Analyze and reflect on structures of privilege and the impact on Indigenous Communities.
6. Create personal and systemic commitments for Reconciliation with Indigenous Peoples.
7. Design and demonstrate solutions for present-day realities informed by Indigenous concepts of relationships, and sustainability.

Recommendations



The development and implementation of Indigenous Learning Outcomes (IKLOs) is an effective and meaningful method for Mohawk College to achieve all of its commitments to Indigenous Education and the Strategic Plan 2022-2025 directions to “Meaningfully advance Truth and Reconciliation.” This method has precedent, and the Mohawk College model will be based on almost two years of consultation both inside and outside the institution. There is broad support for this initiative from faculty, staff, management and our Indigenous students, alumni, urban and on-Territory communities. There is also support from students from all backgrounds who want to be part of Reconciliation at Mohawk College, in the City of Hamilton and across Canada.

The consultation process gave the Centre for Indigenous Relations, Knowledge and Learning (CIRKL) team a lot of information to support evidence-based decisions and strategic directions. Some of that information will inform the requirements for the successful implementation of IKLOs College-wide. Therefore, this report will conclude with a few recommendations from the CIRKL staff in anticipation of the successful application of this initiative as it meets the directions of [Mohawk College’s Strategic Plan 2022-2025](#).

- There should be College-wide training for all faculty and staff regarding Indigenous cultural safety. It is difficult for staff, no matter how well-meaning, to understand what Indigenous communities face and therefore they have natural “blind spots.” There are also some staff who need to have some orientation towards the moral imperative of Reconciliation. Perhaps training sessions can be held several times a year and over two years, all staff would be directed to participate. Mandated training would be preferable however there are collective bargaining considerations to be had.
 - This recommendation aligns with the Strategic Direction 3: *“Develop an Indigenous Knowledge program for Faculty and staff, including an on-boarding process for new employees, and develop a training model for both public and private sectors.”*

- Centre for Teaching and Learning Innovation (CTLI), the library and CIRKL can work together on decolonization resources and strategies. Since most staff have been educated via a mainstream lens, it will require learning and unlearning to effectively decolonize all College curriculum. There needs to be a commitment to funding this activity via Standard Workplan/Workload Formulas (SWFs) or other incentivised methods.
 - This recommendation aligns with the Strategic Direction 2: *“In partnership with Indigenous communities, create a Centre of Indigenous Knowledge to support increased Truth and Reconciliation. This Centre will increase our leadership and support of learning, research, Indigenization, decolonization and reconciliation in education.”*
-

- The Senior Leadership Team can direct the Academic Leadership Team to develop a 12-month strategy for decolonizing their schools/departments so that clear measurement outcomes can be assessed regarding progress.
 - This recommendation aligns with the Strategic Direction 4: *“Working alongside Indigenous communities, evaluate our effectiveness on meeting our commitments to the Colleges and Institutions Canada’s Indigenous Education Protocol and the Truth and Reconciliation Commission Calls to Action.”*
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- CTLI, the library and CIRKL can work together on a framework for implementation of the IKLOs. Process changes may need to be expedited as there are commitments to begin implementation by the end of 2024. It is suggested that the Senior Leadership Team be requested to develop a critical path that will be given to the Academic Leadership Team.
-

- Indigenous Education requires action. Knowledge is a verb in several Indigenous languages. That action can be in the form of a College-funded Pow Wow, funded Indigenous language classes and cultural workshops. The inclusion of the entire student body, faculty, and staff at events such as these will assist in the support of and understanding of Indigenous Knowledge.
 - This recommendation aligns with the Strategic Direction 1: *“Commit to including Indigenous Knowledge, culture and history in all areas of the college experience, both in and out of the classroom, including the integration of Indigenous Learning Outcomes into programs of study throughout the college.”*
-

- The implementation of the IKLOs cannot be successful without meaningful, reciprocal, ongoing relationships with Indigenous communities, Elders and Knowledge-Keepers. This will require time and budget.
 - This recommendation aligns with the Strategic Direction 1: *“Commit to including Indigenous Knowledge, culture and history in all areas of the college experience, both in and out of the classroom, including the integration of Indigenous Learning Outcomes into programs of study throughout the college.”*
-



Appendices

- A. IKLOs invitation
- B. IKLOs framing document
- C. IKLOs PowerPoint presentation



Dear Students and Alumni,

As part of Mohawk College's commitment to meaningfully advance Truth and Reconciliation, we are seeking your guidance about our drafted Indigenous Knowledge and Learning Outcomes (IKLOs).

We want to ensure that every student who graduates Mohawk College leaves with some knowledge of Indigenous Peoples and their experiences. We intend to have IKLOs into every program offered, and your support is essential to ensuring we get it right.

We hope that you can drop in and enjoy the lunch and prizes we are providing on:

Thursday, February 9, 2023 | 12:00pm-2:00pm

Everyone is welcome!

**RSVP to cirkl@mohawkcollege.ca by February 1, 2023
with the number of people who will be attending**

We know people are busy, so we have also created an [online method for you to share your thoughts](#) if you cannot attend the dinner.

Either way, please refer to the appended document that explains exactly what we hope to do and the questions we hope that you will guide us on.

Nya'Weh, Miigwetch, Tansi, Kwe Kwe,

Thank you from

the Indigenous Education Team at Mohawk College



IKLOs

What are Indigenous Knowledge Learning Outcomes (IKLOs)?

IKLOs are Indigenous-focused learning outcomes that will help all learners, regardless of their chosen field of study, better understand Indigenous Peoples, histories, cultures and realities by the time they graduate. IKLOs are an opportunity to decolonize curriculum and to make education safe for those underrepresented, such as Indigenous learners.

What is the purpose of IKLOs?

The goal is to embed IKLOs within programs of study throughout Mohawk College, so by the time a student graduates any program they will learn about First Nations, Inuit and Métis communities.

What are IKLOs supported by?

1. Mohawk College's Strategic Plan (2022-2025)
 - "Commit to including Indigenous knowledge, culture and history in all areas of the college experience, both inside and outside the classroom, including the integration of Indigenous Learning Outcomes into programs of studies throughout the college" (Mohawk College, 2021)
2. The Indigenous Education Protocol (2014)
 - Launched by Colleges and Institutes of Canada in 2014, the Indigenous Education Protocol was signed by 67 institutions across Canada, including Mohawk College, all committing to "...make Indigenous education a priority" and "... implement intellectual and cultural traditions of Indigenous Peoples through curriculum..." (Colleges & Institutes Canada, 2014)



3. The Truth and Reconciliation Commission of Canada: Calls to Action

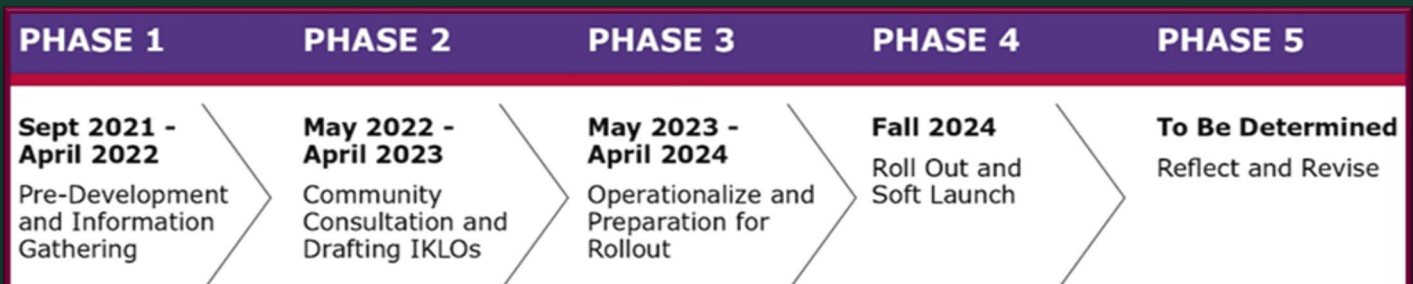
- 62 - ii: "...Educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms" (The Truth and Reconciliation Commission of Canada, 2015, p. 7)
- 63 - iii: "Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history" (2015, p. 7)

How will it work?

IKLOs will be embedded into curriculum systemically through the Academic Planning Cycle: New Program Development and Program Review. Indigenous Education, with support from the Centre for Teaching & Learning Innovation (CTLI), will guide faculty through the implementation process.

Timelines

The goal is to develop and implement IKLOs at Mohawk College in 2025. The following graphic offers a visual representation of the five IKLO implementation phases.



**Let me see the draft
Indigenous Knowledge Learning Outcomes!**

1. Examine and evaluate the contributions of Indigenous Peoples to the world from pre-contact to the past to the present **OR** Examine and evaluate the contributions of Indigenous Peoples to the world throughout history and today.
2. Demonstrate the importance of Indigenous relationships with Land, creation, and the treaties and agreements between Indigenous and non-Indigenous communities.
3. Relate principles of Indigenous Knowledge to career field.
4. Discuss and develop an understanding of Indigenous Peoples' histories, worldviews, cultures, identities, and ways of knowing and doing things.
5. Analyze the marginalization/oppression and discrimination of Indigenous Peoples as it relates to the impacts of colonization on Indigenous communities.
6. Create personal and systemic strategies for Reconciliation with Indigenous Peoples. (*Informed by the United Nations Declaration on the Rights of Indigenous Peoples and the Truth and Reconciliation Commission*)
7. Design solutions for present-day challenges utilizing Indigenous concepts of stewardship and sustainability.

I have feedback for you. How do I share my thoughts?

[Complete the online feedback form.](#)

Link closes on Friday, February 17, 2023

Nya'Weh, Miigwetch, Tansi, Kwe Kwe,

thank you from

the Indigenous Education Team at Mohawk College

Indigenous Knowledge Learning Outcomes



Where we started



Bundled Arrows was an unprecedented partnership to accelerate Indigenous education in Ontario

Led by Mohawk, the Bundled Arrows Initiative was a regional collaboration between Aboriginal communities and the post-secondary education system. It was the first initiative of this scale, and was grounded in collaborative research, traditional Indigenous Knowledge, development and implementation planning.

Working from a foundation of Indigenous Knowledge that many arrows bundled together are stronger than a single arrow, the Bundled Arrows Initiative partnership continues to build on promising practices and create many pathways from secondary to post-secondary education.

The partnership program recognizes the individual strengths of each arrow, but acknowledges that bundled, they have greater transformative power to increase post-secondary access and attainment for Aboriginal learners.



Our Progress

2016

Our commitments

- Broaden understanding about the Indigenous community and experience
- Be the placement school of choice for the college's Indigenous partners

Did you know?

Mohawk College built an outdoor gathering space and traditional Indigenous classroom called 'Hoop Dance' to promote First Nation, Métis, and Inuit culture and cross-cultural learning for the entire campus and broader community.

2021

Outcomes

- Increased the visibility of Indigenous culture
- Adoption and implementation of the Colleges and Institutes Canada Protocol
- Graduate certificate for Indigenous Education developed and offered
- Increased share of placements from Aboriginal Education funding agencies
- 10%-15% increase in funding
- Measurable growth in Aboriginal enrolment and grad rates



Relations and Sharing



Confederation College has been embedding Indigenous Knowledge into curriculum since 2011.



One of their primary goals was to create communities of practice around the adoption and use of Indigenous Knowledge.



We started a mentoring partnership to learn about the experience, challenges and opportunities.



Where we are now

The Strategic Plan (2022-2025)

- “Commit to including Indigenous knowledge, culture and history in all areas of the college experience, both inside and outside the classroom, including the integration of Indigenous Learning Outcomes into programs of studies throughout the college” (Mohawk College, 2021).

The Indigenous Education Protocol

- #1: “[Make] Indigenous education a priority” (Colleges & Institutes Canada, 2014).
- #3: “Implement intellectual and cultural traditions of Indigenous Peoples through curriculum...” (2014).

The Truth and Reconciliation Commission of Canada: Calls to Actions

- #62, ii: “...Educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms” (The Truth and Reconciliation Commission of Canada, 2015, p. 7).
- #63, iii: “Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history” (2015, p. 7).

Good Pedagogical Practice

- Experiential Learning: “Indigenous pedagogy values a person’s ability to learn independently by observing, listening, and participating...” (Battiste, 2002)
- We can better reach Indigenous learners



What are learning outcomes?

Course Learning Outcomes (CLOs)

- What students will achieve in a course and how their learning will be measured.

“Examine how Indigenous Peoples use culture to rebuild impacts of colonization.”

Vocational Learning Outcomes (VLOs)

- Captures the learning done at the *program* level.
- What students will achieve by the end of their program.

“Examine and evaluate various aspects of our changing society to assist in developing a sense of personal and social responsibility as a citizen in society.”



Integrating IKLOs in Curriculum

- IKLO(s) could be added to each program, modeled as VLOs. Then, that outcome must be taught within the program
- Examples:
 - New Program Development
 - Program Review



Where are we now?

- IKLO acronym confirmed
- Propose 7 IKLOs in draft form
- Much more consultation to do - want to hear many voices
- Mohawk Indigenous Education Council (IEC) and Indigenous staff at Mohawk College are our first consultation
- A report containing the findings and recommendations from the consultation process will be tabled in the Spring 2023

Draft IKLOs

1. Examine and evaluate the contributions of Indigenous Peoples to the world from pre-contact to the past to the present OR “Examine and evaluate the contributions of Indigenous Peoples to the world throughout history and today”
2. Demonstrate the importance of Indigenous relationships with Land, creation, and the treaties and agreements between Indigenous & non-Indigenous communities.
3. Relate principles of Indigenous Knowledge to career field.
4. Discuss and develop an understanding of Indigenous Peoples’ histories, worldviews, cultures, identities, and ways of knowing and doing things.
5. Analyze the marginalization/oppresion and discrimination of Indigenous Peoples as it relates to the impacts of colonization on Indigenous communities.
6. Create personal and systemic strategies for Reconciliation with Indigenous Peoples. (informed by the United Nations Declaration on the Rights of Indigenous Peoples and the Truth and Reconciliation Commission?)
7. Design solutions for present day challenges utilizing Indigenous concepts of stewardship and sustainability.



Questions?

Our Online IKLO Feedback Questions:

1. What should students who graduate from Mohawk College know about Indigenous Peoples and your community?
 2. What suggestions do you have for our draft IKLOs?
 3. Do you have any ideas for future courses/projects at Mohawk College that contain Indigenous Knowledge?
- <https://forms.office.com/r/NP0kz7wuAt>

