HHS Indigenization of Curriculum

Furthering Implementation and Evaluation

May 2016
HHS Indigenization of Curriculum: Furthering Implementation and Evaluation

INTERIUM REPORT #1

A Summary

May 2016

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Acknowledgement of Traditional Territories

Protocol among the First Nations in our region is to acknowledge and thank them for welcoming students, faculty, and staff to their traditional territories. Therefore, to the Snuneymuxw First Nation, Tla’Amin First Nation (whom we recognize as a different language group), Cowichan Tribes, Snaw-Naw-As First Nation, and Qualicum First Nation we raise our hands and Haychqu’ sii’em siye’y u mukw Mustimuxw. Thank you for welcoming us to your territories, we are privileged to learn from you.

Preface

This Interim Report #1 is an acknowledgement that Indigenizing Curriculum is a process – one that does not have an end point or a final outcome. This report updates the intended outcomes and objectives from the Project Charter (July 2015); summarizes the work that has been done and progress made in the 2015/16 Academic year. It also outlines the goals of the Faculty and Programs for the coming year. It compiles the results from several sources:

- A report completed by two facilitators¹;
- Meetings between Program Chairs, Danielle Alphonse, and the Dean;
- Additional activities and opportunities that have arisen over the year.

Background

Following the initiation of an annual event at the Snuneymuxw Longhouse; Seasons of Health and Healing, the Faculty of Health and Human Services (HHS) received funding through the Aboriginal Service Plan in 2013/14/15/16 to engage an Elder within the Faculty on the Nanaimo Campus. These activities (Seasons & the Elder) are part of an initiative to encourage all programs to “Indigenize” curriculum. Previous work to Indigenize curriculum (prior to 2011) included efforts of programs such as Child and Youth Care (CYC), Early Childhood Education and Care (ECEC), and Health Care Assistant (HCA) that developed and delivered specialized programs with Aboriginal content, primarily at the Cowichan Campus and in First Nations communities on Vancouver Island². Previous work also included the development and delivery of 3 First Nations Health and Wellness courses and a BSN practicum that enabled a small group of students to experience a field school in a remote First Nations community (2008). These courses were developed as a result of one time funding and offered only once. HHS is also home to the Aboriginal Early Childhood Development Innovation Chair, funded through an endowment created in 2009. The current Chair, a member of Cowichan First Nation, teaches in the ECEC program.

Seasons of Health and Healing was conceived of as a 2 day event which brought traditional Aboriginal Healers to the students and faculty and occurred at the Snuneymuxw Longhouse. Each year (2013, 2014, 2015) the event has grown and in Spring 2015 brought traditional Aboriginal healers and Aboriginal health resources onto the Nanaimo and Cowichan Campuses over 3 days. The third event used short survey questionnaires for faculty and guest healers to provide evaluative comments³.

The CYC programs and the HCA program have both incorporated the content of previously separate Aboriginal programming into current programming, with the belief that Aboriginal content is something that all learners should experience and understand. CYC continues to offer HSD263 (formerly CYCL263) Elders Teachings at Cowichan Campus. The HHS Elder (Nanaimo) and the Cowichan Elders and Powell River Elder are invited to

¹ Vivian Hermansen and Danielle Alphonse
² A more detailed history and identification of other activities is contained in the Project Charter.
³ See Evaluative Tools-Appendix A
attend classes in HCA and present relevant content in collaboration with the faculty members (2013/14 and 2014/15). The HHS Elder (Nanaimo) is invited by faculty members in various programs to attend classes and co-teach. Faculty members have received information on protocol for how to “invite” the Elder that identifies the need for a personal approach, and the provision of information on the class and learning objectives. The Elder also participates in Faculty meetings, Program Advisory Committees, and offers advice on program development through individual and team meetings when requested.

Intended Outcomes

The Aboriginal Service Plan has provided funding over the last 2 years for the HHS Faculty Elder and to develop a systematic process that supports the indigenization of VIU’s Faculty of Health and Human Services (HHS) curriculum. Indigenization of the curriculum is an ongoing process which leads to learning outcomes for students that address First Nations and Aboriginal concepts and the use of Aboriginal ways of knowing within the Faculty. The aim of the project is to identify how to incorporate Aboriginal knowledge about health and social issues; cultural safety and cultural competence regarding Aboriginal history and learning; as well as assessment activities that reflect Aboriginal ways of knowing. Through a participatory consultation process, program curriculum teams will be supported by an Elder, Aboriginal community members and service delivery agencies.

Success will entail...

- A more receptive and relevant curriculum for all learners including Aboriginal learners. This will be measured through student feedback including questions around students’ interactions with the Elder and their experiences in the classroom.
- Increased confidence, knowledge and competency of HHS graduates in working with Aboriginal people/communities. This will be measured through student surveys and faculty practice based observations.
- Increased confidence, knowledge and competency of HHS faculty members for working with all students, Elders, and community resource people for addressing Aboriginal issues, creating cultural safety and supporting cultural competence.

Objectives

1. Develop and implement a process for consultation with Aboriginal community members and HHS faculty and students to ensure an authentic approach to incorporating Indigenous content in all programs.
2. Develop a set of evaluation tools and processes related to student, faculty, and Aboriginal experiences.
3. Identify and compile learning objectives and assessment tools within each program which specifically address Indigenous content. Assess and make recommendations for change, in collaboration with faculty, students, and community consultation members.

Focus of this Report

It was noted in the Project Charter that the following work would be contracted to facilitate the above objectives.

1. Development and facilitation of a participatory consultation process with community and faculty to ensure an authentic approach to incorporating Indigenous content and pedagogy in all programs.
2. **Facilitated discussion with faculty members and community members about Indigenous Pedagogy (the process of teaching/learning) and the implications for HHS programs.**
3. Facilitated discussion with faculty members about addressing systemic attitudes and racism toward Aboriginal students during classroom interactions.
4. Development and partial implementation of a set of evaluation tools and processes related to the student, faculty, and Aboriginal experiences.

In the 15/16 Academic Year the facilitators focused on points 2 and 4. Follow-up meetings with Program Chairs in part addressed point 1 above and will be the focus of ongoing work. A summary of those meetings is part of this report. Point 3 is addressed in the work of the Office of Aboriginal Education and Engagement through the professional development series, as well as faculty initiated participation in the Indigenous Cultural Competency course through the Provincial Health Services Authority. Ongoing discussion about the tensions inherent in the work of Indigenization are also present in the Faculty.

Indigenous Pedagogy

This section and the next summarize the work of the facilitators (please see Appendix B for biographies) who included VIU-HHS Elder in Residence, Geraldine Manson, time permitting in her schedule. This work involved facilitated meetings with HHS faculty and support staff to explore their understanding of Indigenizing Curriculum in order to formulate recommendations of processes and structures for furthering the Indigenization of HHS curriculums. Pre and Post session survey instruments were designed to assess where participants viewed themselves in the process of “indigenizing curriculum” and identify future needs. A total of ten sessions were facilitated between October 14, 2015 and January 13, 2016. The sessions included all HHS chairs/Dean’s Office, SOCW/SCSW, CYC, Dental Assistant/Dental Hygiene, ECEC, Practical Nursing, HCA and three sessions for BSN.

Method: Facilitated Sessions

As noted above, there were 10, 3-hour facilitated sessions. The first session was held with the Chairs and Dean’s office representatives and subsequently each Chair joined the program faculty and support staff in a similar session. The Social Work and Dental Hygiene groups joined together and the BSN program held 3 sessions due to the size of the group. All regular faculty and support staff were invited to attend sessions coordinated by the Dean’s Office and Department Chairs. All regular support staff attended a session with a department that they were closely associated with. In total there were eighty-six (86) participants and session sizes ranged from 4 to 12 (plus facilitators). Prior to each session participants were asked to complete two readings:


and view an 8 minute video of Joanne Archibald discussing Indigenizing curriculum and what it means (https://www.youtube.com/watch?v=5Bqe5ka7ICw). A pre and post survey instrument was completed by participants.

The three hour facilitated session consisted primarily of a circle discussion led by Danielle Alphonse. Participants were asked three questions and responses were provided with a traditional methodology of circling through the participants.

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4 Appendix A
5 See next section for detail on the traditional Indigenous Circle methods.
The questions were:

1. the value of introduction to family and place, key ideas and questions regarding Indigenization from the Jo Ann Archibald video,
2. connection through story in the class, personally or in community, and
3. the last round was bringing a word to the circle to help move this project to the next step.

The responses in the circle were documented by Vivian Hermansen who sat outside the circle in order to respect the oral tradition. The personal stories of question 2 were not documented, though the concept that went with the story was recorded. Danielle Alphonse analyzed the responses during the Circle using a reflective process to identify themes that emerged in response to the questions and to the emotion and personal reflections held within the room. In addition, following each session, the facilitators noted their observations and own learning from the session and used these to formulate any additional recommendations. Indigenous methods of analysis are not necessarily familiar or well described in academic literature. The analysis completed by Danielle Alphonse uses the researcher as an instrument of the research and incorporates all senses, including emotion and spirit. This would be viewed as a limitation in academic rigor, however is an important component of Indigenous Methodology. A description of the unique aspects of Indigenization within each participating program is summarized in the section on Next Steps for each program, to provide context for the next steps that each program will take. The following sections describe the independent analysis of each facilitator related to the facilitated discussions.

**Talking Circle Analysis**

*Key Words: honesty, vulnerability, heart, compassion, resistance, strength, courage, inspiration, emotions, connection, passion, commitment, struggles, and openness.*

Vivian Hermansen used content analysis of the notes from the sessions to reveal the following:

a) When asked in the circle what thoughts or ideas arose about *Indigenization* after viewing the Jo-Ann Archibald video (first question) the most common responses included questions such as: “How do I, you, we, “do”, “find” (i.e. resources), “support?”

b) The second most common response was in relation to students and questions relating to instructor responsibilities to all students. The third most common response was recognition of *Indigenization as a process*, followed by *Colonization, Extended family, Experiential Learning, Hands back/Hands forward*, and *sharing knowledge through stories*.

c) When asked in the circle for thoughts about moving forward (third question) responses were consistent with questioning the “why” of the project, and overall, there are references to feeling connected, and a strong commitment to moving forward. In the last session on January 13, 2016 co-facilitator Danielle Alphonse described Indigenization as having *brilliance*. She spoke of Indigenization in ways that can carry the work forward in a good way. Danielle made the statement “a transformative piece is happening at Vancouver Island University”. She said “I want to feel like Indigenization has brilliance and is positive”.

Danielle Alphonse describes her methodology for analysis as follows: The talking circle is a relational, circular/equal, spiritual process to fully engage and experience Aboriginal ways of knowing. The circle represents the four directions, to create a sense of family and mentioning our ancestors, parents, and loved ones brings them into the circle at a spiritual level. The eagle feather represents the spiritual pathway and having the courage to speak our truth.

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The talking circle process with each of the HHS programs allowed space to illuminate the power of relationship/kinship, building trust and sharing stories a fine art of oral tradition of Aboriginal people. There is no framework in oral teaching it is a way of being that will remain in our culture that values time, sharing stories for the purpose of building strong relationships to work effectively together. In Smith’s (2012) book, *Hope, Faith, and Empathy*, she shares “Pay attention to everyone who comes along your path. You never know who has a teaching’ or a story for you”(p.64). This process aligns with Aboriginal ways of knowing and each faculty member who participated made time to listen, share, and reflect the personal stories to give the group understanding on everyone’s perspective regarding Indigenization on a personal and professional note.

On a personal note, Danielle Alphonse notes that “as an Indigenous academic the timing of my mind is grateful, my heart feels the inspiration and true intentions and my spirit is nourished. I appreciated the process to walk with the faculty to experience on a spiritual level how connected we are and to not underestimate the healing within a circle through sharing meaningful experiences.”

Through the circle discussion and questions these themes came to mind for Danielle:

**Collaboration**-

Equal voices of the Students, faculty, all programs working together, elders, & community.

**Creative Thinking**-

Action in how do we interweave Indigenous concepts throughout the year? How can this be shown, shared and seen in gathering and implementing knowledge in curriculum, personal development, and community responsibility? How can we evaluate holistically on a personal level and in programs?

**Responsibility**-

Protocol, respect for knowledge keepers in the pre planning process and implementation stages. How can we develop strong mentoring practices?

**Pedagogical and Cultural/Contextual Tensions**

This section presents the results of the survey analysis and the reflections of Vivian Hermansen. As an outside facilitator, Vivian brought a perspective that surfaced the tensions inherent in the work and focused on the written and spoken language and it’s meaning within the context of reconciliation for the injustices experienced by Aboriginal peoples.

**Method: Survey Textual Analysis**

After all 10 sessions were complete, Vivian Hermansen used a program known as *Tropes, Semantic Text Analysis* for each question in the pre and post-sessions surveys and the Circle Discussions as a means of isolating themes or categories of response. All responses to each question were transcribed from the submissions, but are not specifically included here to respect confidentiality. They are available if required for each program.

Each survey question was analyzed with the Tropes tool called *Most Characteristic Parts of Text* in an attempt to arrive at a concise indication of what was most commonly expressed. The *Most Characteristic Parts of Text* tool analyzes patterns in the responses such as asking questions when being asked to answer a question, and the common occurrence of words such as “appreciation”, “understanding”, “process”, “thinking”, “believe”, “feel”, and “support” which are linguistic indicators of underlying meaning within a text.
The questions were also analyzed using the tool *Text Style* to place the text in context and compare with other texts in the Tropes database. Tropes uses Semantic Meta-Categories to group verbs, adjectives, adverbs, personal pronouns and conjunctions to determine textual conversation “styles”, identifying the over-all-style in which participants communicated. Possible text styles are:

- **Argumentative**: the speaker involves him/herself, argues, explains or analyzes in order to try to convince the interlocutor
- **Narrative**: a narrator states a series of events, happening at a given time, and in a given place
- **Enunciative**: the speaker and the interlocutor establish a mutual relation of influence, make their standpoints known
- **Descriptive**: a narrator describes, identifies or classifies something or somebody.

For some questions a second analysis was completed by Vivian Hermansen by manually counting certain responses or clustering responses via the “Navigation Pane” in Microsoft Word, looking for commonly used wording/themes.

The limitations of the analysis methods are acknowledged:

Tropes is a computer program designed to detect contexts, isolate themes and identify principal actors through the application of three levels of semantic classifications. The accuracy in which Tropes can detect and analyze the types of discussions about Indigenization held between October and January at VIU may be limited in that texts involving discussions about Indigenization may be limited in the Tropes database. The analysis may be more literal for these questions than for text relating to more commonly discussed topics.

Facilitator Vivian Hermansen ran the Tropes analysis and acknowledges herself an outsider to the VIU context. There was no pre-knowledge of the work being done in the various departments with HHS at VIU, nor was a summary of the work being done in the various departments provided to the facilitator that framed particular questions. The results from Tropes may have varied if certain other questions had been asked and responded to.

**Survey Analysis**

**Participation Rate:**
All regular faculty and support staff were invited to attend sessions coordinated by the Dean’s Office and Department Chairs. The Chairs and the Dean’s office comprised the first session and all Department Chairs attended again, their program session. All regular support staff attended a session with a department that they were closely associated with. In total there were eighty-six (86) participants and session sizes ranged from 4 to 12 (plus facilitators). Within HHS there are

a. The completion rate for the pre-session survey was 37 out of a possible 86 or 43%
b. The completion rate for the post-session survey was 55 out of a possible 86 or 64%
c. Although the Circle Discussion questions were transcribed and included in the raw data for this report, some stories were highly personal and emotional. They were not transcribed and are not included.

**Tropes Analysis: Indicators**
The most consistent indicators over-all throughout the analysis of the surveys were questions/statements by participants relating to the “why” of this initiative, expressions of need, and statements relating to style of teaching. Over-all, participants were interested in knowing:

i. The ongoing commitment to the project
ii. That time would be allocated for the project
iii. That a common understanding of the expectations of the project would be reached.
iv. How they might work through the complexity of the project
These are valid questions and consistent with questions that arise in times of organizational change.

The Tropes analysis identified the style of communication to be “Argumentative” in all survey questions except two with notions of doubt being detected in the responses to some questions. The word trust appeared numerous times. Trust in both the “why” of the project, and the “process” appears to be a recurrent theme. The most commonly reported response to the survey question “What phase of the Indigenization/Reconciliation process do you feel you are in?” was Conversation. (The choices were “Conversation”, “Intention”, and “Action”.)

When asked in the circle what thoughts or ideas arose about Indigenization after viewing the Jo-Ann Archibald video (first question) the most common responses included questions such as: “How do I, you, we, “do”, “find” (I.e. resources), “support?” The second most common response was in relation to students and questions relating to instructor responsibilities to all students. The third most common response was recognition of Indigenization as a process, followed by Colonization, Extended family, Experiential Learning, Hands back/Hands forward, and sharing knowledge through stories. When asked in the circle for thoughts about moving forward (third question) responses were consistent with questioning the “why” of the project, and overall, there are references to feeling connected, and a strong commitment to moving forward.

In the last session on January 13, 2016 co-facilitator Danielle Alphonse described Indigenization as having brilliance. She spoke of Indigenization in ways that can carry the work forward in a good way. Danielle made the statement “a transformative piece is happening at Vancouver Island University”. She said “I want to feel like Indigenization has brilliance and is positive”.

Given the most common indicators were questions about the ongoing commitment to the project, concerns that time would be allocated for the project, and that a common understanding of the expectations of the project would be reached, the following recommendations are made:

**Reflections Regarding TIME and COMMITMENT:**

If finding time for the project is causing workload issues then department members should discuss the existing options within an academic year for individuals to undertake curriculum revision. When time is already allocated within an academic year for curriculum revision or development, then discussion regarding what is reasonable from a faculty perspective in terms of hours during these allocations to accomplish agreed upon revisions/development is essential.

If professional development is needed to assist in working through the complexity of the project discussions should determine what use can be made of professional development time and the resources of the Office of Aboriginal Education and Engagement by individual faculty members.

**Action:** Time be allocated at upcoming department meetings to discuss what ongoing commitment to the project means to individual department members. Does it mean commitment by VIU as institution, and commitment by individual faculty members, or by VIU as an institution only? What answers to this question can be provided by VIU administration, and what answers can be provided by individual faculty members? These discussions may contribute to a common understanding of the expectations of the work of Indigenizing Curriculum and provide a measure of additional outputs that indicate progress toward Indigenization.

Additionally, faculty can identify topics to forward to the Office of Aboriginal Engagement and Engagement to inform the 2016/17 institution wide indigenous specific series, and some suggestions for days of the week and time of day that best suit instructional workloads. Faculty can also request a guest speaker on a specific topic. Guest speakers can range from local knowledge holders, local First Nations health practitioners working in the various HHS fields, Indigenous scholars publishing in the HHS departmental fields or publishing in related fields.
Indigenization is a multi-disciplinary field and a guest speaker from a Faculty of Education is recommended as Education is a discipline where many Indigenous scholars position themselves in relation to bringing Indigenous Knowledge into the Academy. Sharon Hobenshield from VIU’s Office of Aboriginal Education and Engagement can be contacted for potential guest speakers and HHS has a list of resource people used in the past available through Chairs and the Dean’s office.

HHS faculty members could agree upon a type of literature review that supports their questions and conduct said literature review individually, or collectively as a department. Sharing of peer reviewed articles amongst a department will support individuals who asked the question “How Do I” proceed?

In three facilitated sessions time permitted brainstorming in three categories with the heading “How do we Bring Together?” A sample of these brainstorm sessions are noted in individual program reports below.

*The Context:* (VIU, TRC, Strategic Plans, Ministry of Advanced Ed, Licensing requirements etc.). What are the identified tensions?

*Indigenization:* (Theory, practice, local knowledge/global knowledge, decolonization etc.) What are the identified tensions?

*The School or Dept.*: ECEC, CYC, BSN etc. What are the identified tensions?

Other departments may find this exercise helpful in determining a common understanding for the Project moving forward.

**Reflections: Language and Critical Perspectives**

The Project Charter language, and the aims of the Project be amended such that reference to *social issues* and *sensitivity* be removed. The language of Reconciliation is framed in Social Justice/Injustice and rejects the racism embedded in colonial systems of education. The aspiration is to treat Aboriginal and Euro-Canadian knowledge systems with equal respect (p. 290 TRC).

The language of Indigenization asks critical questions such as those posed by Jo-Ann Archibald about the nature of Indigenous Knowledge. Critical perspectives are required for critical questions. What are the ways Euro-Canadians and Indigenous people come to know - not just the ways Indigenous people come to know, and/or pass along knowledge. *Sensitivity* is required for both knowledge forms in this discussion, but sensitivity as it relates to respect. As noted by the Commission, respect is required for the ways in which both Aboriginal and Euro-Canadians come to “know”. As noted above, the types of critical questions and integration of critical perspectives are recommended as a joint venture between a sub-committee comprised of HHS members and the Office of Aboriginal Education and Engagement.

Foregrounding social injustice/justice, embedded racism, and exploring the ways Aboriginal and Euro-Canadians “come to know” may also contribute to a common understanding of the expectations of the project.

**Action:** As Indigenization occurs within a particular context at a given period in time, the language and aims of the project can be collaboratively amended by members of a sub-committee of members from HHS and the Office of Aboriginal Education and Engagement.
Evaluation Instruments

In order to assess the effects of efforts toward Indigenization of curriculum and Reconciliation, an evaluative framework and process is important. This section addresses the nature of the instruments created within the work thus far and makes recommendations for changes. The Appendices include both the instruments already used and revisions.

The pre and post surveys completed by faculty and staff were designed to assess any change as a result of the facilitated session and to determine what additional supports were needed.

The questions for the pre-session surveys explored:

a) Over-all faculty comfort with the Indigenization process through their characterization of understanding of the terms Indigenization and Reconciliation.

b) What participants felt they needed from the Dean’s Office, the Office of Aboriginal Education/Engagement, the facilitators, or others at VIU to engage in the Indigenization process on an ongoing basis

c) What phase of the Indigenization/Reconciliation process individuals viewed themselves as being in with the choices being Conversation, Intention, Action

The post-session survey questions were to find out if participating in the session had any effect on an individual’s relationships with the concepts of Indigenization and Reconciliation; to determine if anything had changed in terms of what might be needed from the Dean’s Office or others at VIU to engage Indigenization in an ongoing way, and identify any next steps participants would like to take as an individual or a department.

(See Appendix A for Evaluation instruments)

Recommendation

The pre/post survey were very similar and should be combined into a single instrument, administered annually or bi-annually as part of a strategic planning 360 evaluation for the faculty. Some changes are required for ease of analysis.

Visits by the Elder to speak in classes have not been regularly evaluated by the students in individual classes. An end of program evaluation was completed with the HCA program students in July 2015. Inquiring about:

a. What students learned through the Elder’s participation in classes.
b. How their practice had been changed.
c. What additional learning they felt they needed for filling in gaps.
d. How the structure of the sessions could be changed to enhance their learning

Recommendation

The program evaluation on Elder visits should be broadened to include Indigenization, Truth and Reconciliation and used for all programs on a regular basis.
Next Steps: Program Actions

This section compiles information on the content and process of incorporating Indigenous content and Aboriginal Ways of Knowing into the programs in HHS. The source of information for this section includes the pre and post survey responses; the report to the Ministry of Advanced Education about how programs were achieving the recommendations of the truth and reconciliation commission; and follow-up discussions with Program Chairs. This information is current as of Spring Term 2016 and will continue to grow and change. This section summarizes the discussion with each program Chair regarding the next steps for their program area.

Department: Child and Youth Care

Current Curriculum Content

Child and Youth Care faculty are available to share their experiences around social justice and decolonization, which dates back to 1993 when the CYC First Nations Diploma program was developed and introduced.

Within many of the Child and Youth Care courses at Vancouver Island University the impact of colonization, residential schools, the sixties scoop, the current child welfare system and resiliency are interwoven. Students are engaged in relevant readings, class discussions, teachings from Elders and examining research that focuses on complex and intergenerational trauma, macro oppression issues and alternative methods for healing and creating safe communities.

Students are introduced to Aboriginal ways of practice that highlight, Indigenous scholars and traditional ways for working with a child, family and community. Students are expected to critically reflect on past historical policies as well as current policies that are oppressive in nature and contribute to the disproportionate number of Aboriginal children in the foster care system today.

Guests from many Aboriginal organizations including local Aboriginal Agencies with delegated child welfare authority are invited to the classroom to share stories of how family and community healing are occurring and students are expected to integrate a variety of solution focused techniques into their practice. Program graduates demonstrate strong critical thinking skills, an open mind to a variety of world views and solid foundation in historical events. Specific courses with Aboriginal content include:

- CYC 111 & 112 Child Development (Mandatory) (Elders teach components of course 4 weeks total).
- HHS 263 Elder’s Teachings across Disciplines (Elective)
- CYCL 264 Elder’s teachings Part 2 (Elective)
- CYC 260 Rites of Passage (Elective)
- CYC 212 Introductions to Activity-Based Child and Youth Care Practice (Mandatory) (inclusion of Elders)
- CYC 231 Introduction to Family Support (Mandatory) (inclusion of Elders)
- CYC 321 Contact and Colonization and Impact on CYC Practice (Mandatory)
- CYC 322 CYC First Nations Seminar (Elective)
- CYC 466 Therapeutic Assessment Skills with Families (Mandatory) (inclusion of Elders)
- CYC 476 Therapeutic Intervention Work with Families (Mandatory) (inclusion of Elders)

Themes from Survey and Facilitated Discussion

The pre and post facilitation survey and the nature of the facilitated discussion highlighted the actions that the Child and Youth Care Program has taken and continues in relation to Indigenization. Knowledge about Aboriginal Issues and ways of knowing are purposefully woven throughout the curriculum. There is variation in the faculty about what phase of the Indigenization/Reconciliation process they are in. Between pre and post survey many felt compelled to action. Those still in conversation and intention are likely the faculty who are new to VIU and to the program.
The participants resonated with concepts such as *experiential learning/connecting to the land* and *being part of an extended family*. As a group they are seeking *practical resources* and are interested in hearing *student voice* about indigenization. The concept of *heart* was expressed through comments such as “‘Our circle keeps going.—our students feel safe to talk; we all bring something to the environment. We all have gifts.” “Living in a heartful way.”

**Next Steps**

- Evaluate the current efforts and curriculum, enlisting students to describe their experience of the curriculum. A possible outside evaluator could come from UVIC or the Indigenous Care Society-focused on Training and Curriculum Development. Link this to the next program review.
- Bring Kwemut Lelum and Cowichan Tribes representatives on to the Advisory Committee.
- Create and disseminate a definition of Indigenization, particularly as represented by Child and Youth Care Curriculum. (Manjeet)
- Focus on “Ways of Being” and exploring those, in partnership with “Ways of Knowing”.
- Develop a partnership with students and stakeholders to delve more deeply into the work. (As distinguished from consultation.) Incorporate students into the “bubble work” [faculty curriculum groups] that refines and distinguishes the curriculum.
- Honour and celebrate the work of CYC-take the idea of celebration to the Elders and to AEEO. Do feature story on the Indigenous Stream of the CYC Curriculum. Invite Stuart Pegiwan-Artist and originator of the CYC-FN diploma logo and a grad from CYC-FN.

**Department: Dental Assistant**

**Current Curriculum Content**
The program does not have any specific Indigenous Content and is looking for resources and opportunities.

**Themes from Survey and Facilitated Discussion**
The pre and post survey responses from Dental Assistant faculty and staff highlighted some significant shifts in understanding following the facilitated discussion. The initial survey responses implied that faculty were seeking direction, *practical resources*, and some understanding of expectations that were being placed upon the program—a struggle with the balance of *structure* from the University and *personal agency* of the faculty and staff. There was some concern that singling out one group would limit the learning of another, but also intent to demonstrate to “First Nations people that they are valued for their contribution of knowledge in the Academy.”
The facilitated discussion, after watching the video focused on issues and questions related to *colonization* and the importance of honouring student’s experience and incorporating a process of learning that does this. Concepts of *heart, extended family*, and ongoing reflection and dialogue were key. Overall, the program had expected direction and instead has engaged in a process of reflection about how to take what they are doing and support Indigenous learners.

**Next Steps**

- The Chair and other program members will engage in a relationship with the HHS Elder as well as other Elders on campus. Tea and conversation is the initial goal, with the long term objective being to learn about their experiences in dental offices, so as to better inform curriculum in the professional communications course.
- The program faculty have attended and will continue to look for opportunities to attend Health Fairs in First Nations communities. The Chair will meet with Tsu Lelum Health Centre to discuss the Kohi Children’s Oral Health Initiative.
• The program has already initiated a relationship with Brechin School, which has the highest Urban Aboriginal Population in Nanaimo. Children will be coming to the clinic for check-ups and the Faculty Elder will be invited to be present and available to families and children for tea.

**Department: Dental Hygiene**

**Current Curriculum Content**
The Dental Hygiene program does not have specific curriculum focused on Indigenous issues or process. They have in the past engaged students in special projects during their final semester in remote communities as a way of understanding community issues. They have also been working with Tillicum Lelum in Nanaimo to create a children’s oral health intervention that is culturally appropriate and have received seed funding to carry this out as a research project. The current curriculum has 87 credits in 2 years and a revision is on the horizon.

**Themes from Survey and Facilitated Discussion**
The Dental Hygiene program joined the Social Work Department for the facilitated discussion.

**Next Steps**
• Focus on the Way of Being aspects of Indigenization and re-work the program culture to include a sense of community and celebration. Bring the junior and senior classes together more often.
• Learn more about the different techniques for facilitating varied learning approaches and which ones might fit with a learning community type of approach (contact the CIEL) and incorporate into curriculum revision.
• Further develop the relationship with Tillicum Lelum.
• Seek guidance on how to weave curriculum revisions throughout the program.
• Focus on recruitment. The program attended the health fair at Cowichan. Contact FNHA regarding the oral health initiatives. (Monica)
• Focus in curriculum (community and communications courses) on a) helping students to understand the history of First Nations people and its impact on oral health. B) Developing student understanding of community protocols. These aspects should be incorporated prior to students going to Tillicum Lelum to provide service. Bring guests to class.

**Department: Early Childhood Education**

**Current Curriculum Content**
The majority of the Early Childhood Education courses have culturally appropriate content for Aboriginal families, the knowledge is incorporated throughout the curriculum and the courses are mandatory. VIUs early childhood education program is recognized by the ministry as a program that offers an Aboriginal perspective. [http://www.mcf.gov.bc.ca/childcare/ece/pdfs/training_institutes.pdf](http://www.mcf.gov.bc.ca/childcare/ece/pdfs/training_institutes.pdf)

VIU Elders, community elders and Aboriginal leaders in the ECEC field speak in VIU ECEC classrooms on a regular basis to give additional cultural information and viewpoints. These resource people include Childcare Directors and workers, speakers from related associations such as BC Aboriginal Child Care Society, Aboriginal Head Start and Aboriginal Supported Infant Development Programs. VIU faculty in turn present at Aboriginal early childhood conferences hosted by BCACCS and Headstart. The Aboriginal Early Childhood Development Chair is located at VIU and teaches 2 courses with the ECEC program

Contract programs with a specific focus on Aboriginal perspectives and with Elders as part of the teaching team have been offered in Cowichan and Saanich.

VIU is a partner in the ECE entry to practice project; the purpose of this project is to create a new set of learning outcomes to be used by BC training institutions. One of the tasks of this project is to meet TRC call to Action 12.
It is important to place the content within a historical perspective. If residential school survivors come into the classroom to speak to students it is necessary that the students have prior knowledge of residential schools and everything that went on in them. Knowing about local residential schools in specific is vital to understanding work with families within the local context.

It is not only about content of the curriculum; it is also about accepting and integrating different ways of knowing and being into the classroom. It is easy to add a concrete activity but not as easy to have an Aboriginal teaching and learning method or worldview incorporated. Faculty need to be supported to feel comfortable talking about Aboriginal issues and how they affect practice. While many instructors are content experts in early childhood education they are not experts in Aboriginal culture and may feel uncomfortable presenting related content, that is why it is important to have some faculty with Aboriginal background (VIU has 2 Aboriginal faculty members in ECEC) and to have Elders and other knowledge holders as part of the teaching and learning process.

**Themes from Survey and Facilitated Discussion**

ECEC is a very small group of staff and faculty and the AECD Chair who facilitated this discussion is a member of the program. The themes emerging from the survey and the discussion included concepts such as *experiential learning/connecting to the land* and *being part of an extended family*. The concept of **heart** was expressed through comments such as “First Nations had it right. Wasn’t about greed or possessions. Was about generosity and extended family. Connections to the world….If parts of the learning can be brought in through Indigenization and working together, caring and working from the heart will be part of it.”

The program was able to begin discussion of how to bring together *hierarchy, indigenization, extended family*, and *what is taught*.

**How do we bring together?**

<table>
<thead>
<tr>
<th>Hierarchy</th>
<th>Indigenization</th>
<th>Extended Family</th>
<th>What is taught</th>
</tr>
</thead>
<tbody>
<tr>
<td>Negotiated</td>
<td>Curriculum</td>
<td>Exists within VIU. S. Hobenshield, Elders, FN Studies Dept.</td>
<td>History and rationale for Aboriginal Head start</td>
</tr>
<tr>
<td>% release time</td>
<td>Practice</td>
<td>Negotiated</td>
<td>Colonization</td>
</tr>
<tr>
<td>Seniority</td>
<td>Theory</td>
<td>Acknowledges gifts.</td>
<td></td>
</tr>
<tr>
<td>Efficient</td>
<td>Pedagogy</td>
<td>Strength based. I.e. Multiple intelligence by Gardiner</td>
<td></td>
</tr>
<tr>
<td>Results based</td>
<td>Deconstruction of western dominance of what constitutes knowledge</td>
<td>Scaffolding. I.e. socio-cultural theory</td>
<td></td>
</tr>
<tr>
<td>Institutionalized</td>
<td>What informs a student a program is “indigenized?”</td>
<td>Relational practice</td>
<td></td>
</tr>
<tr>
<td>Marketing</td>
<td>Reconciliation/TRC Report</td>
<td>History. Shared stories contribute to the evolution of family</td>
<td></td>
</tr>
<tr>
<td>Cut backs</td>
<td></td>
<td>Authentically being who we are.</td>
<td></td>
</tr>
<tr>
<td>Racism (“FN Perks”/othering</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regulated</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Licensed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministry of Advanced Ed, Ministry of Children</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Content regulated</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


Next Steps

- Strengthening the Aboriginal content already incorporated and making it more visible in the course outlines and learning outcomes for the program. Obtaining a copy of the ECEC Indigenized Curriculum for Cowichan. Work with the current project that is designing province wide learning outcomes for ECEC; these will include learning outcomes related to Aboriginal communities and early childhood.
- If funding is available we would like to offer more contracts in Aboriginal communities so there are more Aboriginal people with early childhood training to work in the field.
- Create literacy kits to extend stories through activities (a story sac) that can be available in the library for students in ECEC, Education.
- Extend current work with BC Aboriginal Health Start and the BC Aboriginal Child Care Society to consider several possible initiatives: A course through PD and T on Aboriginal Head Start to prepare those wanting to work in that program. Examine the market (survey) for setting up summer intensives for preparation for working in Aboriginal Child Care Centres.
- Create a “Grandkids Camp” experience that focuses on language immersion with families.
- Bring the work of the AECD into the classroom and feature the results/projects/etc.

Department: Health Care Assistant

Current Curriculum Content

Historically, the Health Care Assistant (HCA) program was offered as a base funded program. The program also offered an enhanced HCA First Nation program, when contracted to do so at the Cowichan Campus. In 2013 the base HCA program became fully “indigenized” and the specialized/enhanced program was no longer offered. Using the existing BC HCA curriculum each course was enhanced through Elder visits. Existing learning outcomes were enlivened through the lived experiences and teachings of the Elders and additional learning outcomes were added. Students were able to participate in events such as nature walks and Seasons of Health and Healing events at the longhouse of the local First Nation.

Faculty have been greatly concerned with their identified lack of knowledge re: Aboriginal ways of being and knowing, history and protocol. It has taken time to form relationships with the Elders and to understand what we need from each other to impart wisdom and learning.

Students – it was evident from the very first lesson taught by an Elder that the students were not prepared – from both faculty and the Elder. Many students, despite their age or life experiences, lack basic knowledge of Aboriginal history. The program has identified a need for some sound teaching related to Aboriginal history, prior to teaching their own program content.

The HCA program has a standard curriculum and set hours per course. To enhance Aboriginal learning more time within curriculum is essential. Currently, they are unable to lengthen the program and it is challenging to incorporate learning that takes time. They have identified the need for the process of indigenization and the value of the knowledge and wisdom. Faculty have embraced the teachings and protocols already established within a short period – and know they can offer something better with more time and commitment.

Themes from Survey and Facilitated Discussion

The focus of the survey responses and the facilitated discussion was consistent with the struggles of the program currently to find time within the program. Participants are seeking practical resources. There was also a strong focus on students and the needs of students. Practical barriers to education such as travelling from Penelekut to VIU were mentioned, as well as the student’s preparation to hear about the residential school
experiences and colonization when they have not encountered that information in ANY previous education. Basic facts are required before students can absorb the emotional impact and implications for their practice.

Next Steps

- The program operates on 3 campuses and group collaboration across campuses is essential as is the involvement of local First Nations community members.
- Future plans include more Aboriginal content as well as broadening the scope of Elder visits. Much work needs to be done to enhance the foundation of the program in general – by identifying and rectifying learning gaps related to Aboriginal ways of knowing and being both with faculty and students. This is just the beginning and they have a great need for further collaboration and understanding.
- Bring together a group retreat which includes Elders from all three campuses as well as faculty members to focus on next steps and how to consider CARING-a program theme- from an Indigenous perspective.
- Use strategies such as Nature walks, attending the lunch and learns in Shq’apthut with students and incorporating an introduction to the residential school and Indian Hospital experience.
- Set up reserved seats for Aboriginal Students.
- Incorporate an Indigenous Perspective into Orientation to help students understand why this is necessary.
- Regularly use the student survey to collect data on their experience of having an Elder in the classroom. (Appendix A)

Department: Nursing

Three facilitated discussions were completed for Nursing due to the size of the department.

Current Curriculum Content

Integration of cultural competence/safety occurs throughout all courses across 4 years of the BSN curriculum as articulated in ‘Cultural Competence and Cultural Safety in First Nations, Inuit and Metis Nursing Education’; published by Aboriginal Nurses Association of Canada, Canadian Association of Schools of Nursing, & Canadian Nurses’ Association (2009) and in ‘Aboriginal Content in Nursing Curriculums Across BC – ARNBC Position Statement’; published by Association of Registered Nurses of BC (2013). Elders are often integrated into the classroom setting (as guest speakers/presenters)

BSN Program Outcome Statements:

1. Practice nursing within a framework of promoting health and healing through the integration of the art and science of nursing within a variety of contexts and with diverse client populations (this includes aboriginal health issues).
2. Be accountable practitioners providing culturally safe care and making decisions based on relationships with other, nursing knowledge, and different ways of knowing (this includes aboriginal ways of knowing).
3. Create safe learning environments and foster success for all nursing students’ need for cultural competence.
Specific Courses: (all of these courses are mandatory)

Year 1
NURS 100: Health & Healing I:
- creating culturally safe learning environments
- models of culturally competent nursing care
- worldviews: including indigenous worldviews
- Considerations of diversity in health assessments (e.g. ethnicity, spirituality, marginalized groups, physically disabled)
NURS 103: Professional Practice I:
- Promoting social justice
- Advocacy
NURS 102: Relational Practice:
- Worldviews, including indigenous worldviews
- Moral agency
- Cultural Safety
- Multiple perspectives
- Creating ‘space’
NURS 110: Health & Healing II
- Contextual influences on health assessment
- Strengths and capacities
- History that influence individual health
- Worldviews, including indigenous
NURS 114: Nursing Practice II: Introduction to the Discipline of Nursing:
- several student groups are in First Nations health & school settings (e.g. Khowhemum Elementary School, Duncan, Ts’l’ts’uwal’ Lelum, Duncan)

Year 2
NURS 200: Health & Healing III
- Colonization, cultural safety
- Truth & reconciliation
- Residential schools and impact on health & healing
- Indigenous ways of knowing
NURS 210: Health & Healing IV
- Personal meaning
- Experience of guilt, shame, stigma, loss & grief, spirituality and hope
- Resilience, vulnerability
- Previous experiences and personal meaning

Year 3:
NURS 302: Relational Practice III: Connecting Across Difference
- Constitutedness: experiences, teachings and learning from other generations, environment etc. that lead to people being constituted uniquely
- Situatedness: experiences of family, culture, school, work that lead to people being situated uniquely in the world
- Social equity and social justice
- Diversity
- Ethics
• Colonization
• Cultural safety, sensitivity & competence
• Racism
• Oppression, marginalization
• Narrative inquiry, co-creating meaning

NURS 318: Global Health Issues
• Diversity: worldviews & ways of knowing

NURS 314 (Nursing Practice VI: Promoting Health of Communities and Society) & NURS 404 (Nursing Practice VII: Engaging in Leadership):
• several practice groups are in a First Nations health or school setting (e.g. Tillicum Lelum Health Centre, Khowhemun School, Duncan, Stz’uminus First Nations School, Duncan

Themes from Survey and Facilitated Discussion
The themes that emerged from the pre/post survey and the facilitated discussion were relatively consistent across all three groups. A total of 25 faculty and staff participated. The concepts of extended family and experiential learning were present throughout. The groups also resonated with the concept of hands forward/hands backward bringing forward together and in relationship to each other the knowledge of history—both the history of colonization and the traditional knowledge of the Elders. Participants also discussed colonization and the importance of cultural safety. Several faculty members have been engaged in the PHSA online program in Indigenous Cultural Competency because this program is now identified when Nurses renew their license and describe their professional development. One group did some brainstorming around how to bring together various concepts, outlined in the following chart.

How we bring together?

<table>
<thead>
<tr>
<th>VIU (The Context)</th>
<th>Indigenization</th>
<th>BSN</th>
</tr>
</thead>
</table>
| Strategic Plans, Elders, FN Health Practitioners in region, Indigenous Scholars, TRC | Theory, Practice, local knowledge – global discussion, decolonization, asks for clarity on ‘othering’, women’s issues, oppression etc. relating to FN people, Healing, Asks critical questions - Who is Indigenous, What is Indigenous? | Theory  
Practice  
Curriculum |
| Tensions: political correctness             | Tensions: Frustration, privilege, “Words” – their power and what they mean, Identity | Tensions: use of space in building is subject to privilege |

Next Steps
• The BSN program is engaged in a curriculum mapping exercise and will be addressing and explicitly incorporating learning outcomes relevant to Indigenous Ways of Knowing throughout the curriculum. These are based on previous work by the BC Academic Health Council.
• The program has statements on the underlying conceptual foundations of the curriculum and will develop a statement on Indigenous Ways of Knowing.
• BSN program: Integration of Workshop “Building Bridges Through Understanding the Village” as core curriculum in year 1 of the BSN program.
• **Re-instate NURS 410: Health & Wellness in Aboriginal Communities:** a 3 credit advanced nursing elective that includes a practicum component in an aboriginal community (typically northern Vancouver Island)

**Department: Licensed Practical Nursing**

**Current Curriculum Content**

PRNU 104, 114, 204, 214 are mandatory communication classes that all Practical Nurses complete. The content includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties, and Aboriginal rights, and Indigenous teachings and practices. The content is introduced in PRNU 104, and spiraled to greater depth as the four semesters unfold.

PRNU 105, 115, 205, 215 address intercultural competencies, conflict resolution, human rights and anti-racism. The content is introduced within the first semester, then spiraled to greater depth as the students move into their final practicums. The intent is that the information is internalized and the students present a compassionate understanding in their actual nursing practice.

**Themes from Survey and Facilitated Discussion**

The pre-post survey and the facilitated discussion raised several consistent themes for this program. **Extended family** and **experiential learning** were important concepts in the Indigenization process. Faculty seemed to feel safe, open, and connected as well as optimistic that they could move forward with supports from the Dean’s office and from the Office of Aboriginal Education and Engagement. The program group was also able to engage in some brainstorming around:

**How do we bring together?**

<table>
<thead>
<tr>
<th>VIU (The context)</th>
<th>Indigenization</th>
<th>Provincial Curric.</th>
<th>Tensions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indigenization linked to the TRC Report &amp; Reconciliation</td>
<td>Practice</td>
<td>Theoretical Foundations.</td>
<td>Provincial content &amp; Nursing Theoretical Foundations, practice &amp; Andragogy compatible?</td>
</tr>
<tr>
<td>Elders, Aboriginal nurses, First Nations Health Authorities</td>
<td>Theory</td>
<td>Practice (Technical Skills and Soft Skills)</td>
<td>Delivery without cultural context – i.e. understanding of Indigenous knowledge &amp; experience</td>
</tr>
<tr>
<td>Curric content changes are recent</td>
<td>Pedagogy/Andragogy</td>
<td>Pedagogy/Andragogy?</td>
<td>Curric. Regimented; western, prescriptive. Time not granted to go into depth. No flexibility.</td>
</tr>
<tr>
<td>Community cohorts?</td>
<td>Decolonization</td>
<td>Objectives are prescribed provincially. Cultural Safety &amp; Competence integrated throughout &amp; explicit in some areas. Aboriginal content in relation to a topic such as post-partum mother, communication, disease processes, alternative healing modalities, Residential Schools, Impact of Indian Act, Health Determinants</td>
<td>FN student success. No ability for FN students to step in and out.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Colonization: FN people are less than, FN people are othered. Decolonization?</td>
</tr>
</tbody>
</table>
Next Steps

- The program requests someone to help with Indigenous content. The content currently being presented lacks depth because faculty feel pressured for time and lack expertise. For the Elders to teach, there is a need to give up time and some of the pre-defined content.
- Elders knowledge is included in as much of the Practical Nursing content as possible. An example would be Pharmacology and the inclusion of Aboriginal ways of healing, death & dying and Aboriginal tradition.
- Interest in piloting PRNU 217 (instructor led) in Cowichan with faculty who have completed the PHSA cultural competency training already. Danielle will connect with Cowichan Health to make a connection for these instructors. Eg. Can an Elder join them at CDH and can they visit the family brushing room? Something similar in NRGH?

Department: Social Work

Current Curriculum Content
Curriculum that rejects the racism embedded in colonial systems of education and treats Aboriginal and Euro-Canadian knowledge systems with equal respect is incorporated into all courses, where respectful and safe learning opportunities are created in both face-to-face and online learning environments in a number of courses. During SOCW 200B (Social Welfare in Canada) and SOCW 421 (Social Work with Indigenous Communities) community elders share their experiences directly with students in class (Face-to-face in classroom settings and videos embedded into online courses such as SOCW 301 and 421). Faculty also invite Aboriginal social workers into the class to conduct dialogue with students about differential methods of service delivery that showcases Aboriginal approaches to working with individuals, families, groups and communities. All courses are delivered with the knowledge students have acquired in the program about the effects of colonization and resulting negative health and socio-economic effects of this form of oppression incurred by Canada’s Aboriginal peoples and those of other jurisdictions. Continued construction of a learning environment predicated on mutual respect, transparency and cultural safety are paramount to the unimpeded ability to teach and learn.

Themes from Survey and Facilitated Discussion
The pre-post survey and the facilitated discussion raised several consistent themes for the Social Work programs. Extended family and experiential learning were identified as important concepts in the Indigenization process. Faculty were actively questioning the structures of the University and their fit within the process of Indigenization. The questions reflected a challenge negotiating the balance between structure and agency and the strength of the “Western ideology” and how it frames the steps that they take and their relationship to each other. Questions raised included:

- How does one go about incorporating Indigenous ways of being in our time structures (semester, lectures, and practicums)?
- How do we deal with the criteria set down by the western academic culture here at VIU?
- How does the institution, at it’s largest policy level, view the willingness to be more inclusive, not just of local Indigenous people but all Indigenous peoples, and peoples in general? What does it mean to create safe places for all of us?
- Can you fully Indigenize if you have a time based model vs. a competency model? Why not have generative curriculum development? Can we allow students to take the time they need to finish rather than be so bound by semesters?

Moving forward faculty felt connected and able to reflect and expand their understanding. They also identified the need to hear from members of the Aboriginal community about the way forward and to have the university
articulate how process and structure will change—with concrete examples of how to accommodate Indigenization at the program level.

Next Steps

- Following the CASWE—accreditation body’s media release on June 8, 2015 courses and/or course content have been embedded in the social work programs (Diploma and BSW) that describes Aboriginal ways of knowing and being in the courses and the corresponding differential methods of service delivery. [http://caswe-acfts.ca/wp-content/uploads/2013/03/Media-Release.June8_.2015.Student-Committee.pdf](http://caswe-acfts.ca/wp-content/uploads/2013/03/Media-Release.June8_.2015.Student-Committee.pdf)

- The Indigenization of curriculum is an ongoing process for the social work program with continuing involvement of Elders-in-Residence providing oversight. Elders attend the Program Advisory Group and are regularly invited to faculty meetings.

- SOCW 421 (Social Work with Indigenous Communities) is being revised by one of the temporary faculty members, Gord Bruyere, an Anishinabek from Lake Couchiching in Ontario. The revision will incorporate the calls to action arising from the Truth and Reconciliation Commission.

- Faculty will explore with the Office of Aboriginal Education and Engagement how to connect to the larger process of Indigenizing the University and additional supports available to the University.

Department: Professional Development and Training

Current Curriculum Content

The HHS Professional Development and Training area delivers short certificate programs, the majority of which are vocational certificates and are offered on a cost recovery basis. These programs include non-credit workshops, non-credit certificates, and (longer) credit offerings such Community Mental Health Worker (CMHW) and Community Health Promotion for Aboriginal Communities. These programs are taught by temporary instructors, most commonly in the evening and/or on weekends using alternate delivery models. The area, in particular the CMHW certificate, was interested in participating with the facilitators but unable to arrange a mutually agreeable date.

The 21 credit certificate in Community Health Promotion for Aboriginal Communities was designed in collaboration with Inter-Tribal Health Authority and is taught by Aboriginal instructors with a focus throughout on Aboriginal and First Nations perspectives on health and wellness.

The CMHW instructors have completed the Cultural Competency training provided through PHSA, enrolling in the course with the mental health focus. The program assistant and program coordinator have completed the general Health focus Cultural Competency training. Student placements have occurred at both ITHA and FNHA for the CMHW program. The next CMHW delivery will occur in Cowichan and the instructors are planning to meet with Elders and invite them to speak with the class about Aboriginal mental health and wellness.

Next Steps

- Identification of specific programs which require that cultural safety as a concept be embedded in the curriculum in order to prepare entry level practitioners.

- A training/workshop event for all temporary faculty be commissioned to address cultural safety in the classroom. For example: Aboriginal perspectives in a Canadian context (6 hours) is offered by the Office of Aboriginal Education and Engagement and could be adapted.

- Identification of opportunities for guest speakers (Aboriginal guests) to be integrated into courses offered through the area. Guests and resources can be identified in collaboration with the Dean’s office and Aboriginal Education and Engagement.
Appendix A: Evaluation Tools

Pre-session Survey
Thank you in advance for completing this survey in preparation for the session for Phase I of the HHS Indigenization of Curriculum project.

Your facilitators will be Danielle Alphonse, BC Regional Innovation Chair in Aboriginal Early Childhood Development/VIU ECEC faculty member, and Vivian Hermansen, (B.Ed. M.Ed.), and member of the Snuneymuxw First Nation. Vivian brings twenty-three years’ experience in Aboriginal education in publicly funded education (K-12 and post-secondary), and recently retired from the position of Director of Aboriginal Education for North Island College.

In addition to the readings and the short video by Jo-Ann Archibald, the survey is intended to help you reflect on where you are at personally as you prepare to enter the conversations on October 21st. There are no right or wrong answers. Please write down what is true for you right now.

1. Did any of the elements of Indigenization as described by Jo-Ann Archibald resonate for you in terms of current practice? If so, please identify. If there were elements you’d like to learn more about, please identify those as well.

2. What do you feel you need from self, the facilitators, the Dean of Health and Human Services, the Office of Aboriginal Education and Engagement, or others at VIU to engage on an ongoing basis in the area of Indigenization and Reconciliation?

3. What phase of the Indigenization/Reconciliation process do you feel you are in?
   a) Conversation
   b) Intention
   c) Action

4. Have you as an individual, or as a department identified the next steps you plan to take in this process? (It’s not expected that individuals or departments have necessarily done so, but it’s recognized that some departments have been working with these concepts for a considerable amount of time. We want to respect and honor where each individual and department is at in the process.)
Post Session Survey

Thank you for participating in the Date session for Phase I of the HHS Indigenization of Curriculum project. An initial goal of the project is to identify consistent and agreed upon indicators in the various departments of the faculty of Health and Human Services (HHS) in the process known as Indigenization and Reconciliation. Your participation in the following post-session survey will assist in refining future directions.

1. What have you learned about VIU’s context for Indigenization and Reconciliation?

2. Would you characterize your relationship with the concepts of Indigenization and Reconciliation any differently than before the session began? If so, how?
   a) If not, why? (Some programs may be engaging in very specific discipline based forms of Indigenization. If this is the case, where do you see the intersections of commonality between the broader framework of Indigenization and program specific directions?
   b) Would you be willing to share your knowledge and practice in future sessions with other HHS faculty?
   c) What steps would you like to take next as an individual or as a department in this process?
   d) What kinds of supports do you need from the Dean of Health and Human Services and/or the Office of Aboriginal Education and Engagement to further develop your learning in the area of Indigenization and Reconciliation?

3. What phase of the Indigenization process do you feel you are in?
   a) Conversation
   b) Intention
   c) Action

4. Do you have any suggestions for how the session might be improved for participants of future sessions within individual departments or programs?

5. Any other comments/questions?
Revised Faculty and Staff Survey

Thank you in advance for completing this survey to assess the ongoing work of HHS toward Reconciliation and Indigenization of Curriculum.

If you did not participate in facilitated sessions in Fall 2015, you may want to review the following readings and the short video by Jo-Ann Archibald, as well as considering the work of your program currently. The survey is intended to help you reflect on where you are at personally. There are no right or wrong answers. Please write down what is true for you right now.


An 8 minute video of Joanne Archibald discussing Indigenizing curriculum and what it means (https://www.youtube.com/watch?v=5Bqe5ka7ICw).

1. Do any of the elements of Indigenization as described by Jo-Ann Archibald resonate for you in terms of current practice? If so, please identify. If there were elements you’d like to learn more about, please identify those as well.

2. What do you feel you need from self, the facilitators, the Dean of Health and Human Services, the Office of Aboriginal Education and Engagement, or others at VIU to engage on an ongoing basis in the area of Indigenization and Reconciliation?

3. What phase of the Indigenization/Reconciliation process do you feel you are in?
   a) Conversation
   b) Intention
   c) Action

4. What steps have you as an individual, or as a department identified as the next steps you plan to take in the process of Indigenization/Reconciliation? (It’s not expected that individuals or departments have necessarily done so, but it’s recognized that some departments have been working with these concepts for a considerable amount of time. We want to respect and honor where each individual and department is at in the process.)

5. What kinds of supports do you need from the Dean of Health and Human Services and/or the Office of Aboriginal Education and Engagement to further develop your learning in the area of Indigenization and Reconciliation?
Student Survey

Learning Outcomes: Reconciliation and Cultural Safety Survey

Instructions for faculty

This student survey is designed to collect evaluative and satisfaction data from students about sessions that specifically include content on Aboriginal issues and/or have an Elder or guest speaker attend and participate. It is an essential part of the assessment of the outcomes of the Aboriginal Service Plan, as well as helping faculty members to understand the impact on students of the activities.

Please allow sufficient time at the end of class for students to complete the survey and return it to you as the instructor. Have the students deposit the survey into an envelope.

Explain to students (as noted on the survey) that you are interested in their experience and the learning that has occurred in this class. Ask them to complete the survey. Explain that the results will be compiled (typed) by a program assistant-by question in order to preserve some anonymity. Explain (if appropriate) that after you review the typed results, they will be shared with the guest/Elder who was in class. Results will also be reviewed by the Dean.

After collecting the survey please bring the envelope to Kathryn Oldham (Dean’s Administrative Assistant) who will arrange for the surveys to be typed and a copy provided to yourself and the Dean. Once you have reviewed, please arrange a time to sit with the Elder or guest and review the results.
Learning Outcomes:

Reconciliation and Cultural Safety Survey

This tool is intended to help you reflect on the learning you acquired by participating in session(s) about Aboriginal people’s experiences and knowledge. Please take the time to reflect on where you started and where you are now in each of the questions below. Feel free to be honest about what you have gained and what you feel you are still missing. Your responses will guide the development of future sessions and your input is valued.

Session: Course __________________________
Guest name or topic __________________________

1. What have you learned through this experience?

2. What changes do you see in yourself (internally or externally) and/or in your practice that represents learning that occurred as a result of participating in this session?

3. What are you still missing? What would help you to fill in these gaps?

4. What about the session(s) influenced your engagement, learning and ability to develop new understandings?

5. Anything else to add?
Learning Outcomes:

Reconciliation and Cultural Safety Survey

Student Survey Revised May 2016

This tool is intended to help you reflect on the learning you acquired by participating in a class, a course, or a program that included content about Aboriginal people’s experiences and knowledge. Please take the time to reflect on where you started and where you are now in each of the questions below. Feel free to be honest about what you have gained and what you feel you are still missing. Your responses will guide the development of future sessions and your input is valued.

Session: Course ____________________________
Guest name or topic__________________________

1. What have you learned through the experience of engaging with Aboriginal speaker(s) and/or curriculum?

2. What changes do you see in yourself and/or in your practice that represent the learning that occurred?

3. What questions do you still have? What would help you to answer those questions?

4. What has influenced your learning and your ability to develop new understandings about reconciliation, cultural safety, and Indigenous peoples experiences?

5. Anything else to add?
Appendix B: Facilitator Biographies

Lead facilitator (contractor), **Vivian Hermansen**, Snuneymuxw First Nation, (B.Ed. (Malaspina College/UVic collaborative program), post-degree diploma Special Education, (Malaspina University College), M.Ed. (UBC) Adult Education and Global Change), retired Director of Aboriginal Education at North Island College in June 2015. Vivian worked exclusively in Aboriginal Education in the K-12 and post-secondary systems from 1993 to 2015, in addition to moving from a faculty to an administrative position at North Island College, Vivian participated in, and later chaired provincial and national committees for Aboriginal post-secondary education for many years.

Co-facilitator, **Danielle Alphonse**, of the Cowichan Tribes, (Early Childhood Education & Care Diploma - VIU, BA in Child and Youth Care - UVIC and Master's in Educational Leadership -VIU) and BC Regional Chair in Aboriginal Early Childhood Development. Danielle has worked for over ten years in Aboriginal Education in Early Childhood/child care settings, First Nations Education (FNED) in Victoria working with children in kindergarten as well as high school level students regarding cultural awareness, and as an Aboriginal Supported Child Development Consultant (ASCD) at a Victoria agency providing services to urban Aboriginal families. Danielle is in her third year working as the BC Regional Innovation Chair (BCRIC) for Aboriginal Early Childhood Development on a number of community-based innovation initiatives and teaches 2 courses for the Early Childhood Education and Care program in the Faculty of Health and Human Services (HHS).

**Elder Geraldine Manson.** Geraldine Manson is a member of the Snuneymuxw First Nation (SFN), married 42 years to Earl Manson, 3 children, six grandchildren and one great-grandchild. Prior to her full-time role as an Elder at VIU and with HHS, Geraldine worked for her community for well over 15 years. She gives credit for her cultural wisdom and education to her Elders, present, and Elders who have passed on. Geraldine has been a field assistant for Archeological projects/re-burials; is knowledgeable in giving guidance and assistance in archeological projects within core-territory of the Snuneymuxw First Nation and has repatriated ancestral remains successfully. She is the SFN liaison for cultural events – schools, organizations, political events, coordinated cultural events held in community and outside of community Geraldine has fundraised for SFN Elders trips and written proposals for funding and is a successful Spiritualist assistant and in-training for this role. She is semi-fluent in speaking SFN dialect.