



# HANDBOOK FOR INDIGENOUS INSTITUTES PROGRAM REVIEW

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## POST-DIPLOMA CERTIFICATE PROGRAMS

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Issued February 2, 2023



# **Standards and Benchmarks for Post-Diploma Certificate Programs**

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# PREFACE

The Indigenous Advanced Education and Skills Council (IAESC) acknowledges that it operates on the sacred territory of the Chippewas of Rama First Nation and acknowledges the long history of treaty in the area, including the William Treaties of 1923 and their settlement in 2018.<sup>1</sup>

While this document was written with predominantly Anishinaabe teachings as a guide, the IAESC acknowledges that there are diverse and longstanding cultures and traditions among the nations of Turtle Island, many of them quite different from Anishinaabe teachings. The IAESC respects and honours the unique knowledge and teachings of all nations on Turtle Island and encourages Indigenous Institutes to draw upon their own community teachings in the drafting of their application for Program Review.

The IAESC focuses on lifelong learning. In this view, the purpose of education is to add to learners' bundles. In some Anishinaabe traditions, a bundle contains items with personal and spiritual significance to its carrier to help them live their lives in a good way. A bundle may contain items that carry stories, memories, feelings, or teachings, and may have been given as gifts that can help a person along their life journey. Bundles may also contain intangible items and each item in a bundle is valuable in itself.<sup>2</sup>

Learners taking a program at an Indigenous Institute receive knowledge, skills, and other competencies to do well in that program, as well as teachings from their instructors and knowledge keepers. The credentials they receive upon completion of the program are a part of valuable items to be added to their learning bundles.

This metaphor of the bundle is meant to celebrate the teaching and learning, as well as the sharing and gifting of knowledge and skills taking place in the programs offered at the Indigenous Institutes in Ontario. A person's learning bundle can help them make their "way through life with peacefulness, balance, health, and wellness."<sup>3</sup>

## ABOUT THE DEVELOPMENT

The Indigenous Advanced Education and Skills Council's (IAESC's) approach to quality assurance is directed by Indigenous approaches, perspectives, and worldviews. Indigenous education places learner well-being at the forefront, with consideration of the principles of Indigenous ways of knowing, doing, being, relating and Mino-Bimaadiziwin, "living the good life." These principles include the intellectual, emotional, physical, and spiritual dimensions of the learner, and are explained in further sections.

<sup>1</sup> For more on the Williams Treaties and the Chippewas of Rama First Nation, see: Government of Canada, "Williams Treaties First Nations Settlement Agreement," Canada.ca, last modified November 16, 2018, accessed August 30, 2022. <https://www.rcaanc-cirnac.gc.ca/eng/1542370282768/1542370308434>; Chippewas of Rama First Nation, "Community History," Chippewas of Rama First Nation, accessed August 30, 2022. <https://www.ramafirstnation.ca/community-history/>.

<sup>2</sup> "How to create your personal bundle," Seven Generations Education Institute, accessed June 20, 2022. <https://www.7generations.org/create-your-personal-bundle/>

<sup>3</sup> "How to create your personal bundle," Seven Generations Education Institute, accessed June 20, 2022. <https://www.7generations.org/create-your-personal-bundle/>

The IAESC's quality assurance framework is rooted in the principle of Indigenous control of Indigenous education, and recognizes and respects the autonomy and Indigenous worldviews, approaches, and perspectives of Indigenous Institutes in formulating their own programming.

The standards and benchmarks were developed for institutional and program quality in the Indigenous Institutes pillar in Ontario and to prioritize the worldviews, needs, and priorities of Indigenous communities in this region of Turtle Island. The development of the standards and benchmarks is rooted in a process of consensus-building and observes the principles of Free, Prior, and Informed Consent.

In the summer of 2020, the IAESC began inviting Indigenous Institutes and their respective communities to participate in dialogue. These dialogues have focused on the vision of education of Indigenous Institutes and their communities; issues, priorities, and challenges of the Indigenous Institutes pillar; and the role of the IAESC. From June to October 2021, the IAESC held dialogues on Certificates, Diplomas, and Micro-credentials with all nine of the Indigenous Institutes recognized in the *Indigenous Institutes Act, 2017* and the associated Ontario regulation (*O. Reg 239/18*). Those dialogues helped direct the development of the quality assurance framework and standards and benchmarks by informing the IAESC on the needs and interests of the Indigenous Institutes.

The IAESC also completed extensive research into Indigenous education; Indigenous ways of knowing, doing, being, and relating; Indigenous worldviews; and postsecondary education and training. Where possible, Indigenous scholarship and teachings were reviewed, including the teachings of Elder Jim Dumont and Elder Albert Marshall and the scholarship of Drs. Lorna Williams and Shawn Wilson. This research and the dialogues with Indigenous Institutes formed the groundwork for developing this Handbook.

As part of the development process for the standards and benchmarks, the IAESC engaged with a panel of experts. The IAESC thanks Pamela Burton, Sherri Kabatay, and Dr. Stewart Kallio for their contributions.

*Diagram 1: Process of Development* (next page) outlines how the standards and benchmarks were developed.

## Diagram 1: Process of Development



This Program Review Handbook is intended as a living document, tracing the initial work in the development of standards and benchmarks. The IAESC will continue to engage with Indigenous Institutes and other experts to assist with the development of a more comprehensive framework for the quality assurance of programs at Indigenous Institutes.

From time to time, the standards and benchmarks may be reviewed and revised. Where differences exist between the online and printed versions of the Program Review Handbook, the online version at [www.iaesc.ca](http://www.iaesc.ca) is to be considered the final version. Applicants are advised to check the website regularly for updates.

The IAESC thanks all contributors to the development of this document for their wisdom, guidance, and assistance. These contributors include the IAESC's Board of Directors members, Indigenous Institutes Quality Assessment Board members, expert reviewers, and staff. The IAESC thanks the land and Creation, as well as scholars and experts both living and in the spirit world who have shared their knowledge and teachings to support Indigenous control of Indigenous education.

# HANDBOOK FOR INDIGENOUS INSTITUTES PROGRAM REVIEW

## Standards and Benchmarks for Post-Diploma Certificate Programs

This *Handbook* is a guide for Indigenous Institutes seeking a program review at the Post-Diploma Certificate Program level (equivalent to the *Post-Diploma Certificate in the Ontario Qualifications Framework*). It:

1. outlines the standards and benchmarks used by the Indigenous Advanced Education and Skills Council (IAESC) to assess program review applications submitted by Indigenous Institutes in Ontario; and,
2. provides guidelines to assist Indigenous Institutes in preparing their applications.

Inquiries about the standards, benchmarks, guidelines, or procedures presented in this document may be directed by email to: [qa@iaesc.ca](mailto:qa@iaesc.ca).

## THE INDIGENOUS INSTITUTES ACT, 2017

The *Indigenous Institutes Act, 2017* ("the Act") was developed through consensus-building in a co-creation process between the province of Ontario as represented by the Ministry of Advanced Education and Skills Development (now called the Ministry of Colleges and Universities) and Indigenous communities as represented by Indigenous Institutes and their First Nations communities and community members. The Act was supported in many forms, most notably through the establishment of a Policy Co-Creation Table comprised of representatives from both the Province and Indigenous communities. The Policy Co-Creation table identified, developed, and addressed policy discussions between both parties, and took its roots in many initiatives on Indigenous education as well as decades of advocacy by First Nations and education leaders. The resulting Act was developed in the spirit of good faith and cooperation.

On December 14, 2017, the Indigenous Institutes Act received Royal Assent in Ontario. The Act was introduced to Creation, to the land, and to the Indigenous peoples past and present through ceremony on March 28, 2018, at Rainy River First Nations. The ceremony was led by Anishinaabe Elder Fred Kelly and welcomed the Treaty #3 Drum and singers, the Treaty #3 pipe, and other sacred items, as well as representatives from Indigenous Institutes, the provincial government, the Keewatin-Patricia and Northwest Catholic District School Boards, and community members, Elders, and families of the Rainy River First Nations.



The *Indigenous Institutes Act, 2017* acknowledges the *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), 2007*. UNDRIP recognizes the right of Indigenous peoples to establish and control their educational systems and institutes, and to provide education in their own languages in a manner appropriate to their cultural methods of teaching and learning. Indigenous Institutes are recognized in the Act as Indigenous governed and operated community-based education institutes that are mandated by, and accountable to, Indigenous communities. The Act further recognizes Indigenous Institutes as a pillar in Ontario's postsecondary education and training landscape.

# 1. THE INDIGENOUS ADVANCED EDUCATION AND SKILLS COUNCIL

The Indigenous Advanced Education and Skills Council (IAESC) is recognized in *Ontario Regulation 239/18* under the *Indigenous Institutes Act, 2017*, as the Indigenous controlled and governed Council which must:

- establish a quality assurance board and the standards and benchmarks the IAESC must apply in assessing Indigenous Institutes; and,
- establish, and undertake to maintain, standards regarding the interests of learners at Indigenous Institutes.

The Indigenous Advanced Education and Skills Council may:

- provide approval to Indigenous Institutes to grant diplomas, certificates, and degrees;
- provide approval to Indigenous Institutes to use the term “university” and any derivation of it; and,
- provide recommendations to the Ministry regarding which Indigenous Institutes should be prescribed for the purposes of receiving funding.

The Indigenous Advanced Education and Skills Council may approve an Indigenous Institute to grant a diploma, certificate, or degree if the Indigenous Institute has:

- met the standards and benchmarks established by the Council to assess the institutional capacity and the program quality of the Indigenous Institute; and,
- complied with any conditions to adequately protect the interests of students.

The Indigenous Advanced Education and Skills Council is committed to the vision of high-quality education and training opportunities for learners, leading to the success and well-being of Indigenous Peoples and Indigenous languages, knowledge, and cultures.

## 2. THE INDIGENOUS INSTITUTES QUALITY ASSESSMENT BOARD

The Indigenous Institutes Quality Assessment Board (IIQAB) is a committee of the Board of Directors of the Indigenous Advanced Education and Skills Council (IAESC). The committee provides objective and independent recommendations to the Board of Directors of IAESC on quality assurance applications from Indigenous Institutes, as well as on the quality assurance process and accompanying standards and benchmarks.

The Indigenous Institutes Quality Assessment Board is an impartial committee composed of three (3) to seven (7) community and sector Indigenous experts and Knowledge Keepers, whose expertise and independence preserves the integrity of the IAESC's quality assurance process. The work of the Indigenous Institutes Quality Assessment Board upholds and protects the interests of learners. The Indigenous Institutes Quality Assessment Board adheres to ethical and procedural standards that respect, promote, and honor the diverse Indigenous worldviews, knowledge, cultures, values, languages, and traditions of Indigenous communities.

The Indigenous Institutes Quality Assessment Board will, among other functions:

- review quality assurance standards and benchmarks for assessing the organizational capacity and program quality of Indigenous Institutes;
- make recommendations to IAESC on quality assurance standards and benchmarks;
- review quality assurance applications submitted by Indigenous Institutes and provide recommendations to IAESC on those applications;
- oversee the quality assurance process; and
- report to and advise IAESC on other matters.

Based on assessment of the submissions, the Indigenous Institutes Quality Assessment Board provides a recommendation to the IAESC's Board of Directors regarding approval.

The Indigenous Institutes Quality Assessment Board's commitments and approach are consistent with the *United Nations Declaration on the Rights of Indigenous Peoples, 2007*. The Indigenous Institutes Quality Assessment Board is also committed to the ideas and aspirations embodied in foundational policy papers and reports, such as *Indian Control of Indian Education, 1972*; *the Royal Commission on Aboriginal Peoples, 1996*; and *the Final Report and Calls to Action of the Truth and Reconciliation Commission of Canada, 2015*.

The Indigenous Institutes Quality Assessment Board members are committed to follow the IAESC's code of ethical conduct and to ensure that recommendations on applications are fair and based on objective criteria.

Throughout the process, the IAESC assists the Indigenous Institute with any questions or concerns and facilitates communication between all parties involved in the quality assurance process.

# 3. DEVELOPMENT AND WORLDVIEW FOR THE STANDARDS AND BENCHMARKS

## 3.1 EDUCATION AND MINO BIMAADIZIWIN (“LIVING THE GOOD LIFE”)

In developing the standards and benchmarks for the Post-Diploma Certificate programs, the Indigenous Advanced Education and Skills Council focused on what would be required for a program to best serve the learners at Indigenous Institutes. In dialogues in August 2020 and June, August, and October 2021, Indigenous Institutes described Indigenous education and programs at the Certificate, Post-Diploma Certificate, and Diploma levels as:

- Learner-centric;
- Holistic;
- Community-based / community-rooted;
- Cultural / Indigenous knowledge;
- Land-based;
- Rooted in the language; and
- Transferable.

The Indigenous Advanced Education and Skills Council developed the standards and benchmarks with this understanding of contemporary needs in Indigenous education and with the assistance of additional community-based research. A high-quality program at an Indigenous Institutes is understood to place the learner at the heart of the program; it is understood to be holistic, community-based, rooted in the land and the Indigenous language, and to include cultural knowledge. Additionally, transferability to other higher education institutions (such as Indigenous Institutes, colleges, and universities) was considered in the development of the standards and benchmarks. The quality assurance of the program must reflect these requirements so that the learner may contribute to their lifelong learning journey and live a good life.

In developing the standards and benchmarks the Indigenous Advanced Education and Skills Council is guided by the Anishinaabe teachings and principles of *Mino Bimaadiziwin* (“living the good life”).<sup>4</sup> Principles of *Mino Bimaadiziwin* include speaking one’s original language (Anishinaabemowin); living according to original values; thinking, knowing, doing, and relating to spirit according to original principles; and maintaining the relationship to land and all of Creation.<sup>5</sup>

<sup>4</sup> Mino Bimaadiziwin is a foundational teaching for many nations on Turtle Island; in Ontario, other Indigenous peoples follow their own comparable teachings to guide their life’s journey and help them discover their purpose. The Indigenous Advanced Education and Skills Council (IAESC) encourages the Indigenous Institutes to share their own Indigenous philosophies, principles, worldviews, and teachings of their communities.

<sup>5</sup> Union Star, “Principles of Mino Bimaadiziwin.” Union Star Consulting: Life Teachings Lodge, accessed May 12, 2022. <https://unionstar.org/principles-of-mino-bimaadiziwin>.

## 3.2 LEARNER WELL-BEING

The learner and the learner’s well-being must be at the heart of a program.

The Indigenous Advanced Education and Skills Council (IAESC) considers learner well-being from a holistic and circle-based approach that includes a balance of the psychological (mind), physical (body), spiritual (spirit), and emotional (heart) needs of an individual. These four aspects are connected to and affect one other, but no one aspect is more important than the other.

As the First Nations Mental Wellness Continuum Framework (FNMWC) explains, when balance of the mind, body, spirit, and heart is achieved individuals will find **purpose** through their academic and cultural pursuits, including in education and work. Learners will gain **hope** for a future for themselves and their families, built upon a strong sense of identity, Indigenous values, and faith in spirit. Individuals will obtain a sense of **belonging** within their families, communities, and culture. Finally, individuals will find **meaning** through a shared understanding of how their lives, families, and communities are part of creation and history.<sup>6</sup>

A visual representation of how these elements are related can be seen in *Diagram 2: Learner Well-Being – A Holistic Approach*. The standards and benchmarks are rooted in this holistic understanding of learner well-being.

### Diagram 2: Learner Well-Being - A Holistic Approach



Each aspect is equal in importance and works with the other aspects to contribute to well-being.

<sup>6</sup> First Nations Mental Wellness Continuum Framework - Summary Report. Health Canada, January 2015, accessed April, 2022. [https://thunderbirdpf.org/wp-content/uploads/2015/01/24-14-1273-FN-Mental-Wellness-Summary-ENO3\\_low.pdf](https://thunderbirdpf.org/wp-content/uploads/2015/01/24-14-1273-FN-Mental-Wellness-Summary-ENO3_low.pdf)

### 3.3 WAYS OF KNOWING, DOING, BEING, AND RELATING

Indigenous ways of knowing, doing, being, and relating support the well-being of an individual and are applied to the standards and benchmarks for Post-Diploma Certificate programs. Indigenous ways of knowing, doing, being, and relating are part of a larger system which includes mind, body, spirit, heart, meaning, purpose, hope, and belonging.<sup>7</sup> The connection to learner well-being can be seen in *Diagram 3: Learner Well-Being - Indigenous Ways of Knowing, Doing, Being, and Relating*.

The Indigenous Advanced Education and Skills Council acknowledges that each community has its own protocols, belief systems, knowledge, spirituality, and customs, and that this understanding of learner well-being is one example of many. Indigenous Institutes are invited to draw upon their own models of well-being when responding to the requirements in the standards and benchmarks.

#### Ways of Knowing

Indigenous ways of knowing include the learning and sharing of knowledge stemming from reciprocal relationships with the land, animals, plants, waterways, skies, and climate.<sup>8</sup> Due to its holistic nature, Indigenous ways of knowing taps into various forms of intelligence, including interpersonal, kinesthetic, and spiritual.<sup>9</sup> Ways of knowing guide individuals in fulfilling their role within their communities and to each other. In this system, no one person knows everything, but everyone has knowledge or sets of knowledges to fulfill their roles and obligations.<sup>10</sup>

Applying Indigenous ways of knowing to standards for quality education will provide the learner with the opportunity to learn Indigenous worldviews and holistic knowledge systems rooted in Indigenous teachings, traditions, histories, and cultures. Indigenous ways of knowing provide instruction on how to live a good life. Learning will occur through the acquisition, sharing, and transmission of knowledge with educators, Elders, and Knowledge Keepers in the classroom, virtually, and/or on the land, and in connection to community. Indigenous ways of knowing embrace the intellectual well-being of the learner.

<sup>7</sup> The Winnipeg Boldness Project, "Ways of Knowing, Being, Doing, and Feeling: A Wholistic Early Childhood Development Model" (The Winnipeg Boldness Project, 2017), 8, accessed May 5, 2022. <http://www.winnipegboldness.ca/wp-content/uploads/2018/11/Child-Centred-Model-November-2017.pdf>

<sup>8</sup> Karen Martin, and Booran Mirraboopa. "Ways of Knowing, Being and Doing: A Theoretical Framework and Methods for Indigenous and Indigenist Re-Search." *Journal of Australian Studies* 27, no. 76 (2003): 209, accessed May 5, 2022. <https://www.tandfonline.com/doi/abs/10.1080/14443050309387838> See also: Queen's University, "Ways of Knowing," Office of Indigenous Initiatives, 2022. <https://www.queensu.ca/indigenous/ways-knowing/about>

<sup>9</sup> Leah Levac, Lisa McMurtry, Deborah Steinstra, Gail Baikie, Cindy Hanson, and Devi Mucina, "Learning Across Indigenous and Western Knowledge Systems and Intersectionality: Reconciling Social Science Research Approaches", University of Guelph, (2018): [https://www.researchgate.net/publication/325863328\\_LEARNING\\_ACROSS\\_INDIGENOUS\\_AND\\_WESTERN\\_KNOWLEDGE\\_SYSTEMS\\_AND\\_INTERSECTIONALITY\\_RECONCILING\\_SOCIAL\\_SCIENCE\\_RESEARCH\\_APPROACHES](https://www.researchgate.net/publication/325863328_LEARNING_ACROSS_INDIGENOUS_AND_WESTERN_KNOWLEDGE_SYSTEMS_AND_INTERSECTIONALITY_RECONCILING_SOCIAL_SCIENCE_RESEARCH_APPROACHES)

<sup>10</sup> Karen Martin, and Booran Mirraboopa. "Ways of Knowing, Being and Doing: A Theoretical Framework and Methods for Indigenous and Indigenist Re-Search." *Journal of Australian Studies* 27, no. 76 (2003): 209. <https://www.tandfonline.com/doi/abs/10.1080/14443050309387838>

## Ways of Being

Ways of being refers to the reality (ontology) of Indigenous peoples' relations with the world around them, including community and all of Creation.<sup>11</sup> A person's sense of self and personal identity is understood to be tied to others in reciprocal relationships, and includes the fulfillment of responsibilities to all relations. Responsible behaviour is crucial, requiring one to consider potential ramifications for actions before they are taken.<sup>12</sup>

Applying Indigenous ways of being to standards for quality education ways of being will provide the learner with the opportunity to shape, grow, support, and connect to spiritual well-being and self-identity. Indigenous ways of being are about connecting to Indigenous worldviews, principles, culture, teachings, ceremonial practices, language, values, and belief systems. It also means engaging with people, the land, and shared stories and practices.<sup>13</sup> One's connection to community will shape identity and a relationship to the land. This holistic sense of self will help to empower the learner and build his or her self-confidence. Indigenous ways of being are at the heart of spiritual well-being.

## Ways of Doing

Ways of doing is about carrying out Indigenous knowledge and relationships through cultural practices and one's interactions with others. Ways of doing engages Elders and Knowledge Keepers in cultural and land-based learning.<sup>14</sup> The knowledge acquired through ways of knowing and the rights and responsibilities that stem from reciprocal relations (ways of being) shape the systems and actions of Indigenous peoples (ways of doing).

Applying Indigenous ways of doing to the standards for quality education will provide the learner with learning opportunities, experiences, and spaces to apply the strengths, knowledge, skills, and competencies gained from the program in a culturally informed way. The learner will explore, embrace, learn, experience, and practice the Indigenous ways of doing through community-based learning as well as through exploration of pathways, co-op, field/work placements, field trips / excursions, and practicums. Other examples of Indigenous ways of doing may include (but are not limited to) traditional means of living such as food harvesting, trapping, fishing, hunting etc. These traditional ways of living are rooted in Indigenous Science, which includes everything from metaphysics to various technologies practiced by Indigenous peoples past and present.<sup>15</sup> Indigenous ways of doing support the physical well-being of the learner.

<sup>11</sup> Shawn Wilson, "What Is an Indigenous Research Methodology?" *Canadian Journal of Native Education* 25, no. 2 (2001): 175.

<sup>12</sup> Bryan Mckinley Jones Brayboy and Emma Maughan, "Indigenous Knowledges and the Story of the Bean," *Harvard Educational Review* 79, no. 1 (2009): 12. <https://meridian.allenpress.com/her/article-abstract/79/1/1/31951/Indigenous-Knowledges-and-the-Story-of-the-Bean?redirectedFrom=fulltext>

<sup>13</sup> Elementary Teacher's Federation of Ontario (ETFO). *Starting from the Heart: Going Beyond A Land Acknowledgement*. (Toronto, ETFO, 2019), 7, accessed May 10, 2022. <https://etfofmi.ca/wp-content/uploads/2019/10/Going-Beyond-A-Land-Acknowledgement-FINAL-VERSION.pdf>

<sup>14</sup> Hill, Janice C., and Arlene Holland Stairs. "Indigenous education: Ways of knowing, thinking, and doing." *McGill journal of education* 37, no. 3 (2002): 281.

<sup>15</sup> Gloria Snively and Wanósts'a Lorna Williams, *Knowing Home: Braiding Indigenous Science with Western Science*, Vol 1. (Victoria: ePublishing Services, University of Victoria, 2016), 81.

## Ways of Relating

Ways of relating is about emotional well-being influenced by one's sense of belonging and interconnectedness and stemming from complex reciprocal relations. Ways of relating recognizes that the emotional well-being of learners are embedded in relationships with family, clan systems, community, Nation, and all of Creation. It is with interconnectedness, with the belonging as part of community, that one finds a safe space and healing.<sup>16</sup>

Applying Indigenous ways of relating to standards for quality education will provide the learner with a safe, responsive, and inclusive learning environment that will create a sense of belonging. The intent is to offer a safe space for self-reflection, self-discovery, and voice. The learner will have access to culturally based services as well as social, emotional, and financial supports to nurture their health and well-being. Indigenous ways of relating support the learner's emotional well-being.

### Diagram 3: Learner Well-Being - Indigenous Ways of Knowing, Doing, Being, and Relating



As a holistic framework, each element is equal and supports the others. If one element is out of balance, it affects the whole.

<sup>16</sup> Kayanesenh Paul Williams, *Kayanerenkó:wa: the Great Law of Peace* (Winnipeg: University of Manitoba Press, 2018), 126.



## Life-Long Learning

Learning using Indigenous ways of knowing, doing, being and relating is a process of coming to know.<sup>17</sup> Rather than a single discovery of knowledge, coming to know is a journey towards wisdom.<sup>18</sup> Wisdom, knowledge, and experience gained from Indigenous ways of knowing, doing, being, and relating promote the passing of Indigenous Knowledge from generation to generation. Reciprocal relationships and mutual respect are crucial; the teacher and the learner are both responsible to each other, to other people, and to the natural world, and for the continual sharing of knowledge and experience.

<sup>17</sup> Gloria Snively and Wanósts'a Lorna Williams, *Knowing Home: Braiding Indigenous Science with Western Science*, Vol 1. (Victoria: ePublishing Services, University of Victoria, 2016), 81-82.

<sup>18</sup> Gloria Snively and Wanósts'a Lorna Williams, *Knowing Home: Braiding Indigenous Science with Western Science*, Vol 1. (Victoria: ePublishing Services, University of Victoria, 2016), 82.

### 3.4 A “TWO ROW” / “TWO-EYED SEEING” APPROACH IN POSTSECONDARY EDUCATION AND TRAINING

In the dialogues held on Certificates, Diplomas, and Micro-credentials, Indigenous Institutes emphasized the need for education that is both grounded in Indigenous worldviews and practices while also meeting the Province of Ontario’s requirements for higher education as described in the *Ontario Qualifications Framework*. To meet the needs of both Indigenous and Western education, the Indigenous Advanced Education and Skills Council (IAESC) drew on a dual approach, highlighting both Indigenous and Western ways of knowing. This process incorporates a Two Row and a Two-Eyed Seeing approach.

The Two Row Wampum is a treaty belt representing one of the first agreements between the Haudenosaunee Confederacy and the Dutch. The white belt contains two parallel purple lines, one representing the Confederacy and the other the Dutch, each with their own laws and customs.<sup>19</sup> The lines never intersect, indicating that the two groups would not interfere with one another; as long as both groups could retain their language, culture, government and spirituality, they would be able to coexist peacefully.<sup>20</sup> The Two Row treaty provides a suitable metaphor for how postsecondary education and training for Indigenous and Western systems could operate, with both systems operating independently and with both honouring and maintaining distinct practices and customs.

In developing these Handbooks, the IAESC drew upon the Two-Eyed Seeing approach. Coined by Mi’kmaw Elder Albert Marshall, Two-Eyed Seeing teaches learners how to live, learn, work, and function in both Indigenous and Western contexts. The concept would allow individuals to learn and use the strengths and approaches of both Indigenous and Western frameworks to allow learners to succeed in both worlds.<sup>21</sup> Just as the Two Row Wampum recognizes the shared humanity and value of both parties, Two-Eyed seeing provides a way to highlight both Indigenous and Western education principles.<sup>22</sup>

The IAESC recognizes the essential differences of Indigenous knowing (holistic, place-based, relationship-based) and Western knowledge (categorized, disconnected, individualized) and allows for those different concepts and ideas to be applied as they are useful.<sup>23</sup> Two-Eyed Seeing values diversity in thought and provides space for people to use what knowledge system is most suited to a current need or issue.

<sup>19</sup> Penelope Myrtle Kelsey, *Reading the wampum: Essays on Hodinöhsö:ni’ visual code and epistemological recovery* (Syracuse: Syracuse University Press, 2014), 2.

<sup>20</sup> Penelope Myrtle Kelsey, *Reading the wampum: Essays on Hodinöhsö:ni’ visual code and epistemological recovery* (Syracuse: Syracuse University Press, 2014), 2.

<sup>21</sup> Institute for Integrative Science & Health, “Two-Eyed Seeing” accessed May 17, 2022. <http://www.integrativescience.ca/Principles/TwoEyedSeeing/>. See also Cheryl Bartlett, “Two-Eyed Seeing,” accessed April 20, 2022. [https://www.youtube.com/watch?v=\\_CYiGduw5c&t=219s](https://www.youtube.com/watch?v=_CYiGduw5c&t=219s), Youtube.ca November 8, 2012.

<sup>22</sup> Two-Eyed Seeing embodies the principles of cultural diplomacy – defined by Milton Cummings as “the exchange of ideas, information, art, and other aspects of culture among nations and their peoples in order to foster mutual understanding.” Simon Mark, *A Greater Role for Cultural Diplomacy*, vol. 1 (Clingendael: Netherlands Institute of International Relations, 2009), 6.

<sup>23</sup> For comparison, see Linda Warner, “Native Ways of Knowing: Let Me Count the Ways” *Canadian Journal of Native Education*, 29 (2006):149-150 <https://www.proquest.com/scholarly-journals/native-ways-knowing-let-me-count/docview/230303870/se-2?accountid=205393149-150>.

This dual approach to development allows the IAESC to maintain Indigenous and Western Knowledge as separate systems (Two Row) that complement each other when needed (Two-Eyed Seeing). This approach enables the IAESC to prioritize Indigenous learning while ensuring transferability and credential recognition by aligning with the Ontario Qualifications Framework. This approach gives space for a knowledge base that is supported inside and outside of Indigenous Institutes and when seeking employment.

To see how the standards and benchmarks align with learner well-being, see *Diagram 4: A Holistic Approach to Standards and Benchmarks for Credentials*.

### Diagram 4: A Holistic Approach to Standards and Benchmarks for Credentials.



The standards and benchmarks build on and incorporate learner well-being and embrace Indigenous ways of knowing, doing, being, and relating.

<sup>17</sup> Gloria Snively and Wanósts'a Lorna Williams, *Knowing Home: Braiding Indigenous Science with Western Science*, Vol 1. (Victoria: ePublishing Services, University of Victoria, 2016), 81-82.  
<sup>18</sup> Gloria Snively and Wanósts'a Lorna Williams, *Knowing Home: Braiding Indigenous Science with Western Science*, Vol 1. (Victoria: ePublishing Services, University of Victoria, 2016), 82.

# 4. POST-DIPLOMA CERTIFICATE PROGRAMS

The Indigenous Advanced Education and Skills Council (IAESC) understands Post-Diploma Certificate Programs as the following:

At Indigenous Institutes Post-Diploma Certificate Programs prioritize Indigenous ways of knowing, doing, being, and relating. Indigenous worldviews, perspectives, values, and principles are embedded into all components of the programs.

Post-Diploma Certificate Programs are:

- Industry-specific and expected to prepare the learner for employment in a specialized role or for further postsecondary education and training;
- Expected to teach the learner to:
  - use advanced knowledge;
  - apply evidence-based research, reasoning skills, and judgement;
  - assess and manage multi-faceted and complex systems;
  - demonstrate leadership and guidance to others.
- Intended to provide graduates of Bachelor's or Bachelor's with Honours programs with the knowledge and skills related to an applied occupational area.

Intended to provide graduates of Bachelor's or Bachelor's with Honours programs with the knowledge and skills related to an applied occupational area.

The duration of the program will vary depending on the knowledge and skills embedded in the program, the delivery method being used, and whether the program is considered full-time or part-time studies.<sup>24</sup>

Comparison to the Ontario Qualifications Framework "Post-Diploma Certificate":

The Indigenous Advanced Education and Skills Council (IAESC) plans to develop an Indigenous Qualifications Framework, with learning outcomes distinct from Ontario's Vocational Learning Outcomes, Essential Employability Skills, and General Education Requirements. Currently however, to meet the need for transferability, the IAESC uses some terminology and equivalencies as under the *Ontario Qualifications Framework (2022)*.<sup>25</sup>

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<sup>24</sup> Under the Ontario Qualifications Framework (OQF), the duration of a full-time Post-Diploma Certificate program is 600 to 700 hours. However, the program must meet the needs of the community and of the learners, so if the Indigenous Institute wishes to use a different duration for their program, this should be indicated in their application, with reasoning.

<sup>25</sup> See Appendix B: Ontario Qualifications Framework – Post-Diploma Certificate Level for details.

IAESC-approved Post-Diploma Certificate Programs are equivalent to a Post-Diploma Certificate Program under the Ontario Qualifications Framework (2022). Indigenous Institutes must state the learning outcomes for their Post-Diploma Certificate programs. Indigenous Institutes may recommend their own learning outcomes in their Program Review Application, such as Indigenous Language, Land-Based Education, Indigenous Studies and Worldviews, or other relevant themes. Any new learning outcomes will be reviewed by the IAESC and the Indigenous Institutes Quality Assessment Board as part of the Indigenous Institute's application.

Under the Province's Ontario Qualifications Framework, the theme areas of learning under Vocational Learning Outcomes include Applied Arts, Business, Health Services, Human Services, Technology, and Hospitality and Tourism. The Ministry of College and Universities ("the Ministry") requires Vocational Learning Outcomes for Post-Diploma Certificate programs. The IAESC encourages the Indigenous Institutes to review the Ministry's list of standards: <http://www.tcu.gov.on.ca/pepg/audiences/colleges/progstan/>.

Learner Outcome(s):

After completing an approved Post-Diploma Certificate program, the learner may:

- Begin new or continued employment in a specialized field of study;
- Begin further studies in postsecondary education;
- Pursue additional course(s) for other credentials; or,
- Pursue other specialized training.

Awarded Credential:

Upon completing the Post-Diploma Certificate program, the learner will be awarded a qualification as determined and issued by the Indigenous Institute. An example is a Post-Diploma Certificate in Public Relations.

# 5. PROCEDURE FOR REVIEW AND RECOMMENDATION

## 5.1 INTEGRITY

### *Uses of Information*

The Indigenous Institute (the applicant) may conduct internal consultations with staff, learners, Elders / Knowledge Keepers, and administrators regarding the Program Review materials. The applicant will maintain confidentiality throughout the process.

Any materials shared with the Indigenous Advanced Education and Skills Council (IAESC) will be held confidentially. The IAESC will use and share these materials only for the purposes of carrying out and conducting the review. Any Indigenous Knowledge and intellectual property shared with the IAESC for the purposes of this review will be protected. In completing and submitting an application for quality assurance, it is understood that the Indigenous Institute has attained all necessary permissions for sharing the application materials.

For the purposes of quality assurance of the program, the IAESC shares the following documents with IAESC's Board of Directors and its Board committee, the Indigenous Institutes Quality Assessment Board, as applicable:

- The Indigenous Institute's application;
- IAESC's report of findings (the Report);
- The Indigenous Institute's response to the Report with supplementary documents (if applicable); and,
- The Indigenous Institutes Quality Assessment Board's recommendation to the Board of Directors.

Following the review and consideration of the Board of Directors, a decision is issued, which is communicated to the Indigenous Institute and then posted on the IAESC's website.

## 5.2 COSTS OF REVIEW

The Indigenous Advanced Education and Skills Council (IAESC) operates on a cost recovery basis and applicants are responsible for the cost of carrying out the review. Typical costs may include application processing and associated costs, such as for booking meeting rooms, printing, etc. and costs associated with contracting external consultants to assist with the review process. If applicable, any incurred site visit costs will also be invoiced to the applicant.

The applicant is provided with an estimate of costs prior to receiving the report on the application. A seventy percent (70%) deposit is requested at that time. Additional costs above the estimate are the responsibility of the applicant and all costs must be paid in full before the IAESC Board of Directors communicates its decision to the applicant.

## 5.3 REPORTING

The Indigenous Advanced Education and Skills Council (IAESC) requires an annual written report on the program's progress. This report will further inform the IAESC's quality assurance process and support internal quality assurance at the Indigenous Institute. The report will be shared with the Indigenous Institutes Quality Assessment Board and the IAESC's Board of Directors.

The annual report must include discussion of:

- The number of learners enrolled in the program;
- The number of graduates in the program, if applicable;
- Any updates to the financial information provided for Standard 3: Financial, Operations, and Administrative Capacity;
- Any modifications to the program, including to curriculum, delivery, policies, etc;
- The continued demand for the program and/or whether the program will be offered again;
- Any updated policies, procedures, or other relevant information from the required standards;
- Any updates on requirements or commitments stemming from a provisional approval, if applicable; and
- Any other relevant updates regarding the program.

IAESC's Board of Directors may at their discretion request further update(s) to the program's quality assurance report. The applicant will be notified with a reasonable amount of time to prepare should any further materials be required.

## 5.4 WITHDRAWAL OF AN APPLICATION

To withdraw an application currently under review, the applicant will provide written notice to the Indigenous Advanced Education and Skills Council (IAESC). Once the withdrawal notice has been received and processed, the IAESC will return any unused funds to the Indigenous Institute. Any costs already allocated for the review must be paid by the applicant even if the application is withdrawn. Indigenous Institutes may withdraw their application any time prior to the Board of Directors issuing a decision.

## 5.5 MAJOR MODIFICATIONS TO PROGRAMS

If a program approved by the Indigenous Advanced Education and Skills Council (IAESC) undergoes substantial program modifications, the Indigenous Institute will notify the IAESC. Program modifications include (but are not limited to) course content, delivery methods, learning outcomes, program mandate/pre-requisites requirements, or fulfillment of community or labour market needs. Substantial modifications can include (but are not limited to):

- 25% changes to the program's content or learning outcomes;
- 25% changes to the Vocational Learning Outcomes;
- Fulfilment of community and/or labour market needs, therefore requiring a shift in program focus, learning outcomes, or intent; or,
- Other substantial changes to the program.

If further assessments are required, the IAESC will notify the Indigenous Institute of the requirements and the process to complete them.



# 6. PROCESS FOR PROGRAM REVIEW

## 6.1 PROCESS FOR PROGRAM REVIEW

### **Eligibility**

All Indigenous Institutes that have an approved application for Organization Review<sup>26</sup> by the Indigenous Advanced Education and Skills Council (IAESC) are eligible to submit a Program Review application.

The Program Review application is available on the Indigenous Institutes Application Portal: <https://submit.iaesc.ca/>. Indigenous Institutes must apply online for all quality assurance reviews with the IAESC.

<b>Post-Diploma Certificate Program Process for Program Review</b>	
<b>Steps</b>	<b>Program Duration: ~ 600 – 700 hours</b>
1	The Indigenous Institute completes and submits an application for each program on the Indigenous Institutes Application Portal (available on the IAESC’s website). Please see <i>Section 7: Completing the Application</i> .
2	2.1 The IAESC reviews the application and prepares a report of findings. This report (“the Report”) is shared with the Indigenous Institute. 2.2 If deemed necessary, a site visit will also be completed, and the findings included in the Report.
3	The Indigenous Institute is invited to provide a response to the Report, including any additional documentation ( <b>if applicable</b> ).
4	The Indigenous Institutes Quality Assessment Board (IIQAB) reviews all documents and records associated with the application. The IIQAB submits a recommendation to the IAESC Board of Directors.
5	The IAESC’s Board of Directors considers the application materials and the recommendation of the IIQAB and issues a decision.
6	The Indigenous Institute is notified of the decision and the decision is posted on the IAESC website.

<sup>26</sup> Approved Organization Reviews are effective for ten (10) years from the approval date.

**Diagram 5: Process for Program Review**



Please refer to the guidelines in *Appendix A: Submission Guidelines* for more specific instructions of how to prepare an application.

## 6.2 REVIEW OF THE APPLICATION

The review of the application is carried out by the Indigenous Advanced Education and Skills Council (IAESC) and, where applicable, assisted by an external consultant specializing in the program's field(s) of study. The IAESC is also responsible for developing the written report.

The report includes the following information:

- an assessment of the application against each of the IAESC's standards as described in Section 7 of this *Handbook*;
- an assessment of the sufficiency of the evidence provided by the applicant;
- **if applicable**, an assessment of evidence found during site visit(s); and,
- an evaluation of whether the program meets the IAESC's criteria.

The IAESC abides by a strict code of ethical conduct and confidentiality agreement, as well as a declaration that confirms no conflict of interest exists. If program-specific expertise is required, the IAESC may consult with external specialists in the field to assist with the application assessment. Any external specialists will also be asked to abide by the IAESC's code of ethical conduct and confidentiality agreement, as well as confirm that no conflict of interest exists.

The IAESC's Program Review process is independent of other quality assurance bodies. All information submitted will be shared and reviewed according to the process outlined in this Handbook. Decisions regarding the approval of an application rest with the Indigenous Advanced Education and Skills Council's Board of Directors.

## 6.3 OUTCOMES OF REVIEW

The Indigenous Institutes Quality Assessment Board's recommendation on the Program Review application is sent to the Indigenous Advanced Education and Skills Council's Board of Directors, which will issue a decision for:

- i. Approval; **or**,
- ii. Provisional approval (i.e., approval with conditions); **or**,
- iii. Recommendation for re-submission with rationale and identification of improvements to be addressed for future reapplication.

# 7. COMPLETING THE APPLICATION

The purpose of the Program Review is to assess an Indigenous Institute's proposed program using the standards and benchmarks listed below. Program Reviews are evidence-based reviews; applicants will include a response and supporting materials that provides evidence that the applicant has met the required standards and benchmarks.

## Program Review Standards

1. Learner Well-Being
2. Program Design, Development, and Delivery
3. Financial, Operational, and Administrative Capacity
4. Learning Outcomes and Pathway Compatibility

For each application, the Indigenous Institute will provide a description or narrative<sup>27</sup> for each benchmark to illustrate how the program meets the criteria. The narrative should also demonstrate how the Institute's Indigenous worldview(s) is reflected in the program. For each benchmark, please include supporting materials directly relevant to that section and explain in the Institute's narrative why the material(s) support that benchmark. For more details see *Appendix A – Submission Guidelines*.

Supporting materials can be presented in various formats:

- textual (e.g., original documents, write-ups, website links);
- visual (e.g., photographs, videos, infographics); and
- auditory (e.g., recorded material, testimonials, commentary).

Complete applications include:

- ◆ A program summary, including:
  - a description of the program and how it meets the definition of a Post-Diploma Certificate program;
  - the program's purpose or goal(s);
  - the need for program;
  - the program's expected duration;<sup>28</sup>
  - how the program will be delivered; and
  - the name of the credential awarded upon completion of the program.
- ◆ A narrative / description for each benchmark, with supporting materials; and
- ◆ **If applicable** to the program, a description with supporting materials to explain how the program meets the requirements of the Ontario Qualifications Framework (see *Appendix B – Ontario Qualifications Framework – Post-Diploma Certificate Level*).

<sup>27</sup> Indigenous Institutes are encouraged to draw upon their Indigenous philosophies and worldviews to respond to each of the standards and benchmarks; while the Indigenous Advanced Education and Skills Council (IAESC) uses Mino Bimaadiziwin to outline a model of learner well-being, for example, the Institutes are encouraged to draw upon their own teachings to describe their own models

<sup>28</sup> The duration of the program is expected to be between 600 and 700 hours. However, the program must meet the needs of community and of the learners, so if the Indigenous Institute wishes to use a different duration for their program, this should be indicated with reasoning.

# 1. LEARNER WELL-BEING

*The learner's well-being is at the centre of the program. The program incorporates the Indigenous ways of knowing, doing, being, and relating to support the learner.*

1. Describe the wellness indicators<sup>29</sup> the program uses to support learner well-being.
2. Describe how the program incorporates the Indigenous ways of knowing, doing, being, and relating in the following aspects:
  - a. The learner is connected to Indigenous worldviews, knowledge, values, beliefs, and culture.
    - i. Describe how the program's Indigenous approaches to teaching and learning builds and support the learner's well-being.
    - ii. Describe how information and knowledge is shared and transmitted in the program, including how Indigenous knowledges, worldviews, values, skills, and experiences are communicated and celebrated in the program.
  - b. The learner will apply the Indigenous ways of knowing through the demonstration of skills and knowledge.
    - i. Describe how the program uses a strengths-based<sup>30</sup> approach to learning.
    - ii. Describe how the learner will apply, carry out, and demonstrate their gifts, strengths, and knowledge learned in the program. As applicable, include discussion of how this is demonstrated in:
      - i. Co-operatives and field placements;
      - ii. Community, experiential, and land-based learning opportunities; and
      - iii. Traditional skills and lifeways.
  - c. The learner will be provided with the opportunity to shape, grow, support, and connect to spiritual well-being and self-identity.
    - i. Describe how the program connects learners to the land, community, language, and Indigenous worldviews.
  - d. The learner will be supported by relationships and a sense of belonging.
    - i. Describe how the Institute's supports and services assist the learner and provide belonging, self-worth, and confidence.
    - ii. Describe how the program provides the learner with a safe, responsive, inclusive, and accessible learning environment.
    - iii. Describe the program promotes reciprocity and provides space for the learner to build respectful relationships and contribute to the well-being of others.

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<sup>29</sup> For a definition of wellness indicators, see Glossary.

<sup>30</sup> For a definition of strength-based learning, see Glossary.

### **Supporting Materials:**

Please include any documentation that directly supports this standard. In your narrative, explain why each document is being included and how each one aligns with Indigenous ways of knowing, doing, being and relating. Some examples of supporting materials for this standard include:

- Policies and procedures for recruitment, outreach, and admission practices;
- Materials that outline or explain how the program aligns with the Institute's ways of knowing, doing, being, and relating; Indigenous worldviews, principles, practices, and teachings; protocols; and practices of knowledge keeping and sharing;
- Syllabi, course calendars, assessment tools;
- Graduation policies and procedures;
- Field / co-op manuals or other materials;
- Advertisements for community / experiential / land-based learning opportunities;
- Materials that outline or explain how the program aligns with the Indigenous Institute's wellness model and / or wellness indicators;
- List(s) of available services for learners;
- Accessibility policies and procedures;
- Learner experience / satisfaction / outcomes survey or report;
- Testimonials and alumni interviews or surveys; and
- Any other materials to support the narrative for Standard 1. Learner Well-Being.

## **2. PROGRAM DESIGN, DEVELOPMENT, AND DELIVERY**

*The program is centred around the learner, responds to, and meets the needs and priorities of the Indigenous Institute's community and / or region, and the relevant industry.*

1. Describe the purpose of the program and how the program meets learner, community, and labour market needs. Include discussion of anticipated enrolment numbers for the program.
2. Describe the program content and the methods of teaching and learning used in the program, particularly the Indigenous methods of teaching and learning. Include a description of the program delivery format and duration, with reasoning.
3. Describe the qualifications or expertise of the faculty / instructors for this program, including how they are qualified to provide instruction in line with the Indigenous Institute's Indigenous worldview(s).
4. Describe how the Indigenous Institute ensures the principles of equity, diversity, and inclusion are met in the hiring and/or training process for all faculty / instructors.<sup>31</sup>
5. Describe the Indigenous Institute's processes to design the program and to carry out periodic program reviews.
6. Describe any anticipated challenges or ongoing needs to successfully run the program

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<sup>31</sup> For a definition of Equity, Diversity, and Inclusion (EDI), see Glossary.

### **Supporting Materials:**

Please include any documentation that directly supports this standard. In your narrative, explain why each document is being included. Some examples of supporting materials for this standard include:

- Student handbooks;
- Program descriptions, course calendars, and / or course syllabi;
- CVs / resumes for faculty / instructors
- Job ads;
- Hiring and training policies and procedures;
- Equity, Diversity, and Inclusion policies;
- Promotional material, such as viewbooks, newsletters, brochures, course / program advertisements, links to relevant sections of the Institute's website, etc.;
- Materials and policies outlining process for design and development of new programs;
- Materials and policies for internal review processes for new programs and the monitoring of existing programs;
- Samples of pre / during / post academic assessments, goals, and action plans, such as assignment rubrics, or grading tools, required exams;
- Materials discussing life-long learning and education and employment pathways for learners;
- Learner experience / satisfaction / outcomes survey or report;
- Testimonials and interviews or surveys;
- Labour market evidence such as statistical / census employment data relevant to the program, labour force projections, labour market surveys, community needs assessments, and community and employer surveys;
- Materials such as a list of involved community partnerships, memorandums of understanding / informal agreements, credit transfer policies/agreements and articulation agreements with postsecondary institutions, regulatory bodies, quality assurance bodies, and education authorities e.g., Advisory Committee, Program Advisory Committee etc;
- Periodic Program Review schedule; and
- Any other materials to support the narrative for Standard 2. Program Design, Development, and Delivery.

### 3. FINANCIAL, OPERATIONAL, AND ADMINISTRATIVE CAPACITY

*The Indigenous Institute has the financial resources, the adequacy and quality of resources, the infrastructure, the supporting systems, and the policies and procedures to deliver the program. The Institute's operations and administrative capacity meets the needs of the program. The financial, operational, and administrative planning and procedures are consistent with the Indigenous worldviews and priorities of the Institute.*

1. Describe the processes, and policies, and costs associated with the respectful use of, maintenance of, and learning from the land and related natural resources.
2. Describe how the Institute ensures that cultural spaces and/or resources are made accessible to learners, staff, and administrators.
3. Describe the financial costs and the adequacy and quality of resources required to run the program. This may include:
  - a. Start-up and developmental costs;
  - b. Quality assurance costs;
  - c. Human resources / staff requirements (e.g., academic, professional, administrative, specialist, support);
  - d. Equipment, operations, facilities, information technology, and maintenance costs;
  - e. Library, learning resource, and other program level costs, as applicable; and
  - f. Program fees and other fees identified by the Institute (e.g., tuition, wraparound learner support services, Elder / Cultural / Community supports, etc); and
  - g. Other costs related to running the program.
4. Describe the program's funding structure and sources of funding (e.g., provincial, federal, private, other). Include the program budget and cash-flow projections for best-case and worst-case scenarios.
5. Describe the program's administrative and operational needs and how those needs will be met, including the Institute's emergency preparedness plans and program operation strategies when handling unforeseen circumstances.
6. Describe policies, procedures, and services that affect the administration of the program and the learners enrolled, as well as how the learners are informed of these policies, procedures, and services (e.g. student handbooks, etc). The Institute should include discussion of:
  - a. Complaints, appeals, and conflict resolution policies and processes;
  - b. Learner accommodations and accessibility;
  - c. Financial aid / support;
  - d. Health and wellness services;
  - e. Academic and career counselling, and similar services;
  - f. Admissions, grading, dismissal, and graduation;
  - g. Eligibility criteria, including Prior Learning Assessment and Recognition (PLAR);
  - h. Academic integrity and protection of intellectual property and Indigenous intellectual property;
  - i. Collection and maintenance of data, records, and other information; and
  - j. Other policies, procedures, and services to support learner interests.



### **Supporting Materials:**

Please include any documentation that directly supports this standard. In your narrative, explain why each document is being included. Some examples of supporting materials for this standard include:

- Budgetary and cash flow projections of best- and worst-case scenarios for the program;
- Audit reports;
- Relevant sections of Transfer Payment Agreements;
- Floor plans
- Business plans, strategic plans, and program work plans;
- Organizational charts and / or resumes / CVs;
- Operational and administrative policies and procedures;
- Contingency and emergency preparedness plan for program interruptions;
- Student handbooks and course guidebooks;
- Learner-focused materials, policies, and procedures such as for:
  - Complaints, grievances, appeals, and accountability;
  - Mentorship, peer-support, and tutoring;
  - Academic and career advising;
  - Assessments and transcripts;
  - Financial aid or scholarships;
  - Accommodations and accessibility policies;
  - Statements and / or protocols for the protection of intellectual property and Indigenous knowledge;
  - Learner supports and academic readiness assessments;
  - Daycares, food services, physical exercise spaces, study halls, smudging places, or other learner-focused spaces;
  - Language training; and
  - Protocols for participation in Ceremony or cultural events and practices.
- Organizational policies regarding conflict resolution and equity;
- Policies and materials regarding learner enrolment, requirements, and competencies; and
- Any other materials to support the narrative for Standard 3. Financial, Operations, and Administrative Capacity.

## 4. LEARNING OUTCOMES AND PATHWAY COMPATIBILITY

*The program provides learners with a strong understanding of the knowledge, skills, and other competencies needed to meet expectations for life-long learning in postsecondary education, training, and employment.*

1. Describe the skills, knowledge, and other competencies appropriate to the credential level of learning that the learner will develop and/or acquire in the program. See *Appendix B: Ontario Qualifications Framework* for provincial requirements for the credential level and apply **if applicable to the program**.<sup>32</sup>
2. Describe the program's learning objectives and outcomes, any requirements for participation in the program (e.g., prerequisites, learner skills, etc), and the learning activities the learner must complete to finish the program.
3. Describe the evaluation and assessment methods to demonstrate how performance is measured.
4. Describe the Vocational Learning Outcomes<sup>33</sup> applicable to the program and how the program ensures learners have the skills and knowledge to demonstrate and apply what they have learned.
5. **If applicable**, describe how the program ladders into other programs at the Indigenous Institute and / or how the program learnings may transfer to other postsecondary schools.
6. **If applicable**, please describe plans or steps taken to consult with relevant regulatory and/or accrediting bodies, regarding the preparation of the learner for employment in occupations that are subject to regulatory and legal requirements.

### **Supporting Materials:**

Please include any documentation that directly supports this standard. In your narrative, explain why each document is being included. Some examples of supporting materials for this standard include:

- Program descriptions, course calendars, and syllabi;
- Vocational Learning Outcomes lists and explanatory material;
- Assessment tools;
- Documentation of credit or credential consistency with requirements of partnered institutions, to demonstrate potential for laddering or transfer;
- Documentation of regulatory and/or licensing requirements; and
- Any other materials to support the narrative for Standard 4. Learning Outcomes and Pathway Compatibility.

**Please include any other information that you consider necessary for your application.**

<sup>32</sup> Some programs focus exclusively on Indigenous knowledge or other elements that are not recognized by the Ontario Qualifications Framework or by the regulatory bodies in Ontario. Programs without a direct Ontario equivalent therefore may not need to follow all requirements listed in the Ontario Qualifications Framework.

<sup>33</sup> For a definition of Vocational Learning Outcomes, see Glossary.

# APPENDIX A: SUBMISSION GUIDELINES

Please consult the following guidelines when completing the online Program Review application.

## ***Applying on the Indigenous Institutes Application Portal***

\*For first-time users of the Indigenous Institutes Application Portal, send a request by email to [qa@iaesc.ca](mailto:qa@iaesc.ca) to inform the Indigenous Advanced Education and Skills Council (IAESC) of the intent to submit an application. The IAESC will respond by email and provide instructions for accessing the Indigenous Institutes Application Portal.

- i. Enter the Indigenous Institutes Application Portal site, <https://submit.iaesc.ca/>.
- ii. Verify login credentials by entering your email address and password.
- iii. Select “View Programs”.
- iv. Select “More” under the desired credential.
- v. Select “Apply” to begin.
- vi. Name your application file. For example, “Indigenous Institute Name – Program Name (Year)”.
- vii. Complete the organization contact information with the full name of the Indigenous Institute, the mailing and email addresses, and identify the primary contact and email address for the application. Please note that it will be possible to add additional individuals (collaborators) to assist with completing the application. However, the IAESC will communicate with the identified primary contact only.

## ***Developing the Application***

- i. Complete the program summary by filling in the required sections.
- ii. Complete the Program Review Standards section, which requires responses to each benchmark.
- iii. For each benchmark, include the narrative in the text box or upload the text as a separate document (.pdf format is preferred). Each narrative should explain how the program meets the specific standard using the benchmark questions as a guide.
  - There are no maximum word limits for any text box sections;
  - Each narrative should reference supporting materials added for that standard; and
  - Each narrative should explain how the supporting materials reflect Indigenous worldviews and connect overall to the program
- iv. Indicate clearly where information requested for a particular section is not applicable to the Institute or not available.
- v. Prepare separate applications for each program submitted.

### **Supporting Materials**

- i. Applicants may include additional files including textual, audiovisual, and image files. There is no maximum limit to the number of files that can be uploaded; however, if a file exceeds one gigabyte (1GB) in size please provide an active link in the “Supporting Documents” section of the application.
- ii. Attach each supporting document as a separate file. If necessary, scan hard copies of documents to include them in the electronic file. Label and number attachments and note that the same document/ appendix may be referred to in more than one standard narrative.
- iii. Ensure that all formal policies submitted are those approved by the Institute’s governing body and identify the date at which each policy was approved.

### **Processing Applications**

- i. Only complete applications will be reviewed.
- ii. Once an application has been completed and submitted on the Indigenous Institutes Application Portal, the applicant will receive electronic confirmation that the process for reviewing the submission has begun.
  - The Indigenous Institute will be notified when the Indigenous Advanced Education and Skills Council’s Board of Directors has issued their decision on the approval, provisional approval, or recommendation for resubmission of the application; and
  - The Board of Directors’ decision will be posted on the IAESC’s website.

# APPENDIX B: ONTARIO QUALIFICATIONS FRAMEWORK – POST-DIPLOMA CERTIFICATE LEVEL

## ***Overall program design and outcome emphasis:***

Programs either deepen knowledge and skills already gained through a diploma or advanced diploma program or provide graduates of baccalaureate programs with specific knowledge and skills related to an applied occupational area.

## ***Preparation for employment and further study:***

For employment in a more specialized role and for further postsecondary studies.

## ***Typical duration:***

Two semesters or 600 to 700 equivalent instructional hours.

## ***Admission requirements:***

Ontario College Diploma, Ontario College Advanced Diploma, private career college diploma, degree, or equivalent and additional program-specific requirements.

## ***Qualification awarded:<sup>34</sup>***

Private Career Colleges (PCC): to be determined

College of Applied Arts and Technology (CAAT): Ontario College Graduate Certificate

Indigenous Institute: to be determined.

## **QUALIFICATION STANDARDS**

### ***Depth and breadth of knowledge:***

- specialized knowledge in a specific field;
- a level of knowledge and skill that enhances one's ability to perform a more specialized range of complex and non-routine activities within the field;
- locally determined exposure to disciplines outside the main field of study

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<sup>34</sup> The name of the qualification awarded depends on the type of postsecondary institution that offers the credential. The name of the credential or qualification offered by an Indigenous Institute (whether Diploma I, II, or Advanced) has not yet been determined and is not yet listed in the Ontario Qualifications Framework.

### ***Conceptual and methodological awareness/research and scholarship:***

A prescribed range of skilled operations that includes the requirement to evaluate and analyze current practices, develop new criteria, and may include the provision of some leadership and guidance to others in the application and planning of skills.

### ***Communication skills:***

The ability to:

- communicate clearly, concisely, and correctly within the requirements of the job responsibilities, in the written, spoken, and visual form that fulfils the purpose and meets the needs of the audience;
- respond to written, spoken or visual messages in a manner that ensures effective communication.

### ***Application of knowledge:***

- a more specialized range of activities, most of which would be complex or non-routine;
- application of knowledge and skills to evaluate and analyze current practices and develop new criteria;
- leadership and guidance may be involved when organizing self or others, as well as when contributing to technical solutions of a non-routine or contingency nature.

### ***Professional capacity/autonomy:***

- individual responsibility or autonomy and/or leadership and guidance for others as part of a team or group;
- ability to manage their own professional development.

### ***Awareness of limits of knowledge:***

An understanding of the limits of their own knowledge and skill level and an appreciation of the methods and techniques that they are not qualified to employ.

### ***Vocational Learning Outcomes:***

Vocational Learning Outcomes apply under the Ontario Qualifications Framework to Post-Diploma Certificate programs.

The theme areas of learning under Vocational Learning Outcomes include Applied Arts, Business, Health Services, Human Services, Technology, and Hospitality and Tourism.

The Indigenous Institute may propose or suggest other Vocational Learning Outcomes in their Program Review Application such as Indigenous Language, Land-Based Education, Indigenous Studies and Worldviews, or other relevant themes as deemed by the Institute.

Please see the Ministry's list of standards here: <http://www.tcu.gov.on.ca/pepg/audiences/colleges/progstan/>

# APPENDIX C: STANDARDS AND BENCHMARKS CHECKLIST

Appendix C may be used as a print-out chart to help Institutes track their progress within the Indigenous Institutes Application Portal. *Benchmarks have been condensed for simplicity and do not represent the entire requirement.*

	Narrative	Supporting Materials	Initials	Date
<b>Learner Well-Being</b>				
1. Wellness indicators				
2. Incorporation of Indigenous Ways of Knowing, Doing, Being, and Relating				
<b>Program Design, Development, and Delivery</b>				
1. Program meets learner, community, and labour market needs				
2. Indigenous methods of teaching and learning				
3. Qualifications of faculty/instructors for the program				
4. Equity, Diversity, and Inclusion in hiring/training				
5. Process to design and review the program				
6. Anticipated challenges and ongoing needs				
<b>Financial, Operations, and Administrative Capacity</b>				
1. Policies for land and natural resources				
2. Cultural spaces/resources are made accessible				
3. Financial costs to run program				
4. Program funding structure				
5. Administrative and operational needs				
6. Administrative policies, procedures, and services				
<b>Learning Outcomes and Pathway Compatibility</b>				
1. Skills, knowledge, and other competencies				
2. Learning objectives and participation requirements				
3. Levels of program evaluation, and assessment methods				
4. Vocational Learning Outcomes, General Education Requirements, Essential Employability Skills (if applicable)				
5. Program laddering and transferability				
6. Regulatory and/or accrediting bodies (if applicable)				

# GLOSSARY

## ***Anishinaabe***

In this document, Anishinaabe is used in its adjective form, as a descriptor for the culture, language, and teachings of Anishinaabek peoples.

## ***Assessment (Program Review Application)***

In the Indigenous Advanced Education and Skills Council's quality assurance process, assessment is rooted in reflection on the Indigenous education provided by Indigenous Institutes. Assessments are evidence-based and involve careful review and feedback for the Indigenous Institute as part of the quality assurance process.

## ***Asynchronous Learning***

Refers to the learner being able to participate in learning by accessing instructional materials and "recorded" sessions at any given point in time without a "live" video component. The instructor provides a sequence of units that the learner completes at their own pace and feedback and assessments are provided from the instructor throughout the process.

## ***College of Applied Arts and Technology (CAAT)***

Colleges of Applied Arts and Technology (CAATs) are established and governed by the Ontario Colleges of Applied Arts and Technology Act, 2002 and associated Regulation 34/03 (O. Reg 34/03). CAATs in Ontario deliver a wide range of postsecondary programs that focus on applied theory and practical experience.

## ***Community***

First Nation, region, or territory where original peoples have historically and continuously occupied and used the land.

## ***Competence / Competency***

Refers to the "quality of being competent; adequacy; possession of required skills, knowledge, or capacity."<sup>35</sup>

## ***Compressed Learning***

Refers to a program or credential that is accelerated, condensed, or shortened in duration (days) without losing the required instructional hours and without losing the required knowledge, skills, or competencies for that program or credential.

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<sup>35</sup> Dictionary.com, "Competence," <https://www.dictionary.com/browse/competence> (last accessed July 7, 2022).



### **Correspondence Learning**

Refers to independent study and delivering a program or credential via distance learning where the learner submits assignments, lessons etc., through mail, email, or fax to the instructor.

### **Credential**

Certified documents showing that a person has completed a program. At the postsecondary education level, a credential is usually a degree, certificate, or diploma.

### **Elders**

Indigenous individuals recognized by their communities for their cultural knowledge and expertise. See also “Knowledge Keeper” on the next page.

### **Equity, Diversity, and Inclusion (EDI)<sup>36</sup>**

A system of practice to acknowledge, embrace, support, and accept those of different qualities or backgrounds, including (but not limited to) ethnic, gender, and socioeconomic background. Equity: acknowledges that systems have kept marginalized groups from political, social, cultural, and economic spheres of influence and ensures that everyone’s “starting point” is considered and so that all resources are allocated fairly. Diversity: providing space for all, including those from historically underrepresented groups, to participate and give voice to their needs, priorities, concerns, and solutions. Inclusion: creates a welcoming and respectful space so that all may actively participate regardless of their differences and so that all are supported in offering their contributions.<sup>37</sup>

### **Essential Employability Skills (EES)**

Refers to the critical skills that a learner must obtain from the credential. These skills are required for employment in the field, for day-to-day living, and life-long learning. Essential Employability Skills must be incorporated into all Certificate 3, Diploma 1, Diploma 2, and Advanced Diploma programs. These skills cover the areas of Communication, Numeracy, Critical Thinking and Problem Solving, Information Management, Interpersonal Skills, and Personal Skills.

### **General Education Requirements (GER)**

Refers to the number of discrete themes that a learner must learn to expand learning outside of the field of study and to increase awareness and broaden the understanding of the society and culture in which the learner lives and works. Designated themes from the Ministry of Colleges and Universities include Arts in Society, Civic Life, Social and Cultural Understanding, Personal Understanding, and Science and Technology. General Education Requirements are required for Certificate 3, Diploma 1, Diploma 2, and Advanced Diploma programs. Consistent with the Ministry of Colleges and Universities’ requirements, all Diploma and Advanced Diploma programs must include a minimum of three (3) General Education Requirements.

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<sup>36</sup> EDI is sometimes represented also as DEI, meaning Diversity, Equity, and Inclusion. The concept is the same.

<sup>37</sup> Holly Martinez. “What is Diversity, Equity, and Inclusion? Definition & Examples.” United Way, June 22, 2022, accessed August 25, 2022, <https://unitedwaync.org/blog/what-is-diversity-equity-and-inclusion/>. See also SSHRC, “Best Practices in Equity, Diversity and Inclusion in Research.” Government of Canada, accessed August 25, 2022, <https://www.sshrc-crsh.gc.ca/funding-financement/ntrf-fntr/edi-eng.aspx#2>.

### ***Haudenosaunee***

In this document, Haudenosaunee is used in its adjective form to refer to the culture, language, and teachings of the Six Nations Ogwehoweh peoples. Haudenosaunee is often used to refer to the “People of the Longhouse”, or the members of the Six Nations that make up the Haudenosaunee Confederacy. Ogwehoweh means “the original people.”

### ***Hybrid /Blended Learning***

Refers to the combination of “in-person” and “virtual” learning in the delivery of a program or credential.

### ***Indigenous Institutes Act, 2017***

The *Indigenous Institutes Act, 2017* is Ontario legislation which recognizes the Indigenous Institutes as a new pillar in postsecondary education and training. Under the Act and its associated *Ontario Regulation 239/18 (O. Reg 239/18)*, the Indigenous Advanced Education and Skills Council (IAESC) is recognized as the Council that may provide recommendations to the Minister regarding which Institutes may receive funding under section 6; provide approval to Indigenous Institutes to grant diplomas, certificates, and degrees; and provide approval to Indigenous Institutes to use the term “university” and any derivation of it. The Act requires that the IAESC establish a quality assurance board and the standards and benchmarks by which to assess Indigenous Institutes, and that the IAESC establish and undertake to maintain standards regarding the interests of students.

### ***Indigenous Ways of Knowing, Doing, Being, and Relating***

A learner is provided with experiences that transmit Indigenous knowledge traditions. These experiences and the transmission of knowledge are holistic and help form pathways to lifelong learning of an individual.

### ***Knowledge Keeper***

A Knowledge Keeper, also known as an Elder, Metis Senator, Cultural Advisor, or Knowledge Holder, are selected by the community and carry the Indigenous spiritual and cultural knowledge, wisdom, history, teachings, life experiences, and stories of that community. One of their roles is to hold, share, and pass on those teachings for the betterment of the people, community, and Nations.

### ***Land-Based Learning***

Land-based learning encompasses the sharing and transmission of traditional worldviews, knowledge, and teachings on the land. Land-based learning provides a connection to all living things and helps create a sense of connection and responsibility to the natural world.

### ***Mature Learner***

Usually defined as a learner who is at least 18 years old; however, definitions of mature learners may vary across Institutes’ admissions policies and may include applicants that do not have the Ontario Secondary School Diploma or whose formal education may have been interrupted.

### **Memorandum of Understanding (MOU)**

A memorandum of understanding is an agreement between two or more parties outlined in a formal written document. It is not legally binding.

### **Micro-credentials**

Micro-credentials, also known as micro-certifications, are typically short-term and skills-oriented courses designed to address labour market gaps. Some micro-credentials are designed to count for credits and “stack” towards more conventional degree programs.

### **Mino Bimaadiziwin**

“Living the good life.” An Anishinaabe teaching that provides guidance on how to live well.

### **Ontario Qualifications Framework (OQF)**

The Ontario Qualifications Framework is used in the Ontario postsecondary education and training system to describe the differences between the recognized credentials in the province. These credentials include Certificates I, II, and III, Diplomas I and II, Certificate of Qualifications, Certificate of Apprenticeship, Post-Diploma Certificate, Bachelor’s Degree, Bachelor’s with Honours Degree, Master’s Degree, and Doctoral (PhD) Degree. Under the Indigenous Institutes Act, 2017, Indigenous Institutes may offer any credential on the OQF as a standalone program except for Certificate of Qualifications and Certificate of Apprenticeship, provided that those programs have been quality assured by the IAESC.

### **Ontario Regulation 239/18 (O. Reg 239/18)**

The Ontario Regulation 239/18 (O. Reg 239/18) is a regulation under the Indigenous Institutes Act, 2017. The Regulation names the Indigenous Advanced Education and Skills Council as the Council for the purposes of the Indigenous Institutes Act. The Regulation also lists nine Indigenous Institutes as those recognized for the purposes of the Act. The nine Indigenous Institutes are listed as: Anishinabek Educational Institute; the First Nations Technical Institute; Iohahi:io Akwesasne Education & Training Institute; Kenjgewin Teg; Ogwehoweh Skills and Trades Training Centre; Oshki-Pimache-O-Win: the Wenjack Education Institute; Seven Generations Education Institute; Shingwauk Teaching Lodge (Shingwauk Kinoomaage Gamig); and Six Nations Polytechnic Inc.

### **Ontology**

Refers to a branch of philosophy that studies the nature of being, including organizing concepts and categories and their relationships to one another.

### **Pathways**

Pathways refer to different activities’ learners pursue following their completion of a program. These activities can involve participation in the community, employment, or further study.

### **Prior Learning Assessment and Recognition (PLAR)**

Refers to the assessment process of past learning gained in settings - such as work experience, volunteering, outside study, apprenticeship with Elders or Knowledge Keepers, other educational opportunities, or from life experiences – that can be recognized as a formal transfer of credit(s).

### **Private Career College (PCC)**

Under the Private Career Colleges Act, 2005, Private Career Colleges (PCCs) in Ontario deliver a wide range of postsecondary programs designed to provide graduates with the entry-level skills and knowledge they need to become successfully employed in various vocations.

### **Program**

A set of learning outcomes with a specific long-term aim. At the postsecondary level, a program provides the skills and knowledge necessary for continued education or for employment.

### **Program Fees**

Program fees may include any fees associated with taking a course or courses for a program. Examples of this may include fees associated with purchase of textbooks, equipment, records checks, first aid training, field trip costs, etc, as applicable to the individual program.

### **Skill**

Refers to “ability that comes from training or practice.”<sup>38</sup>

### **Strength-based Learning**

Strengths-based education embodies a student-centred form of education with the primary goal of transforming students into confident lifelong learners whose work is infused with a sense of purpose.<sup>39</sup> Strength-based education begins with educators identifying what learners do best and building on those strengths in the learning process.<sup>40</sup> This may involve focusing on different kinds of modes of learning (e.g., emphasizing tactile learning) based on how individual students’ learn or other methods of building upon a learners’ strengths. A foundational assumption of strengths-based education is that potential exists in all students and that educators aim to find and implement the kinds of learning experiences that can help their students realize this potential.<sup>41</sup>

### **Synchronous Learning**

Refers to the “live” class engagement in which the instruction / lessons take place at set dates and times.

### **Turtle Island**

North America.

<sup>38</sup> Merriam-Webster. “More Definitions for skill.” Merriam-Webster Dictionary, <https://www.merriam-webster.com/dictionary/skill> (last accessed May 10, 2022).

<sup>39</sup> Shane J. Lopez and Michelle C. Louis, “The principles of strengths-based education.” *Journal of College and Character* 10, no. 4 (2009).

<sup>40</sup> Shane J. Lopez and Michelle C. Louis, “The principles of strengths-based education.” *Journal of College and Character* 10, no. 4 (2009).

<sup>41</sup> Shane J. Lopez and Michelle C. Louis, “The principles of strengths-based education.” *Journal of College and Character* 10, no. 4 (2009).

### **Two-Eyed Seeing**

Two-Eyed Seeing is a philosophy that teaches learners how to live, learn, work, and function in both Indigenous and Western contexts. Two-Eyed Seeing embodies the principles of cultural diplomacy – defined by Milton Cummings as “the exchange of ideas, information, art, and other aspects of culture among nations and their peoples in order to foster mutual understanding”<sup>42</sup> – by bringing elements of Indigenous and Western philosophies together in a way that respects and values both points of view.

### **Two Row Wampum**

A treaty agreement between the Haudenosaunee Confederacy and the Dutch established in the 17th century.

### **Vocational Learning Outcomes (VLOs)**

The knowledge, skills, and attitudes that the learner must acquire and demonstrate for successful completion of the program. The number of Vocational Learning Outcomes varies amongst the type of program or credential being offered. Refer to the Ministry’s website at <http://www.tcu.gov.on.ca/pepg/audiences/colleges/progstan/> for further information.

### **Wellness Indicators**

Indicators can help identify successes or additional needs within a program and can be measured using quantitative data (discrete, continuous) or qualitative data (descriptive).<sup>43</sup> Due to the diversity of Indigenous cultures there is no universal definition of Indigenous wellness indicators.<sup>44</sup> Therefore, each Institute’s program indicators will align with its definition of wellness.

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<sup>42</sup> Simon Mark, A Greater Role for Cultural Diplomacy, vol. 1 (Clingendael: Netherlands Institute of International Relations, 2009), 6.

<sup>43</sup> K. Heggie, “Indigenous wellness indicators: Including urban Indigenous wellness indicators in the Healthy City Strategy,” City of Vancouver, [https://sustain.ubc.ca/sites/default/files/2018-62%20Indigenous%20Wellness%20Indicators\\_Heggie.pdf](https://sustain.ubc.ca/sites/default/files/2018-62%20Indigenous%20Wellness%20Indicators_Heggie.pdf) (2018).

<sup>44</sup> K. Heggie, “Indigenous wellness indicators: Including urban Indigenous wellness indicators in the Healthy City Strategy,” City of Vancouver, [https://sustain.ubc.ca/sites/default/files/2018-62%20Indigenous%20Wellness%20Indicators\\_Heggie.pdf](https://sustain.ubc.ca/sites/default/files/2018-62%20Indigenous%20Wellness%20Indicators_Heggie.pdf) (2018).

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