



**RESPECT** Acknowledging and respecting self as well as a diversity of peoples, communities, experiences and ways of knowing and communicating

**RELATIONSHIP** Recognizing our local and global relationships to each other and the land, both historically and in the present

**RECIPROCITY** Fostering relationships to each other and the land that are mutual and benefit from shared knowledge

**RESPONSIBILITY** Ensuring we use our knowledge individually and collectively with respect, gratitude and accountability as our learning journey continues beyond the university

Elder, residential school survivor and recipient of the Order of Canada, Garnet Angeconeb reminds us that the meaning of the word respect, when broken down into its two parts, “re-” and “-spect” means “to look again” – as in, to look at something or someone again while also being aware of the lenses through which we view, understand and experience the world.

OCAD University’s Indigenous Learning Outcomes require us to do just that as we come to know Turtle Island’s diverse First Nations, Métis and Inuit knowledges, compelling each of us to build a relationship with that knowledge by also knowing our selves, our positions and our ways of being.

The Indigenous Learning Outcomes will guide the learning of our students and help us develop meaningful and respectful teaching approaches, curriculum and student supports and services. As well as guide the learning journey for students, the Indigenous Learning Outcomes will also guide the learning that we all, as a community of students, staff and faculty, will undertake to make space for First Nations, Métis and Inuit ways of knowing, histories, cultures and art and design practices. Recognizing the importance of art and design to all aspects of Indigenous life, and the historical role of legislation and educational institutions in particular in systematically suppressing the languages, traditions, practices and cultures of Indigenous peoples, the Indigenous Learning Outcomes will help the university to meet its responsibilities to reconciliation and engage through art and design in the healing process. They will also enable access to education for Indigenous learners as they see themselves reflected within curriculum, teaching approaches and student supports and services – and as a vibrant and integral part of the university community.

The Indigenous Learning Outcomes were developed through a process that began in a circle with Elder and Medicine Man, James Carpenter. Participants from across the University community were asked to share in this visioning session which ultimately set the spirit of the Learning Outcomes into motion. The work of the visioning session then was put into the hearts, spirits and hands of an Indigenous faculty working group who in turn put the learning journey into words. The learning in each direction is thus guided by one of four organizing principles—respect, relationship, reciprocity, responsibility. These principles emerged from the knowledge of OCAD U Indigenous faculty, knowledge they bring that is



## OCAD UNIVERSITY'S INDIGENOUS LEARNING OUTCOMES

grounded in culture, tradition and communities. The value of these principles is also widely recognized in Indigenous education and Indigenous research methodologies (see, for example, Kirkness & Barnhardt, 1991; Harris and Wasilewski, 2004; Wilson, 2009). Elder Shirley Williams and other Indigenous community leaders also provided guidance in the development of these learning outcomes. The Indigenous Learning Outcomes are organized as a journey guided by the four directions of an Anishnaabe medicine wheel to facilitate a process of movement and an understanding that speaks about relationships to and with everything. This wholistic approach allows us to reconsider learning outcomes in terms of the importance of process and relationship rather than just a prescribed end result or outcome—that is, the medicine wheel allows us to locate learning as a journey that doesn't end as it comes full circle and begins again. As we move through our journey with the Indigenous Learning Outcomes, each of us is encouraged to come to know them through our varying roles and the different lenses through which we understand and experience the world.

### Indigenous Learning Outcomes

*As we move through our learning journey, we will:*

<p><b>RESPECT</b></p> <p>Acknowledging and respecting self as well as a diversity of peoples, communities, experiences and ways of knowing and communicating</p>	<ol style="list-style-type: none"> <li>1. Show an awareness of self in relation to place, people and story</li> <li>2. Acknowledge our own place of learning on the land of Tkoronto and come to learn about its story</li> <li>3. Appreciate the social and historical location of our own knowledge and demonstrate with humility an awareness of the limits of our own knowledge while acknowledging our privileges</li> <li>4. Show a recognition of gratitude and respect for the many and diverse knowledges that inform our own knowledge, lived experiences, creative and critical practices, and well-being</li> <li>5. Commit to learn about First Nations, Métis and Inuit knowledges, histories, cosmologies, protocols and methodologies and the ways they are embedded in land and language</li> </ol>
<p><b>RELATIONSHIP</b></p> <p>Recognizing our local and global relationships to each other and the land, both historically and in the present</p>	<ol style="list-style-type: none"> <li>6. Show an awareness of self in relation to a whole</li> <li>7. Recognize and hold in equal regard diverse ways of expressing and communicating knowledge, including a diversity of literacies</li> <li>8. Analyze structures of power and racism, including the impacts of colonialism on First Nations, Métis and Inuit peoples, communities, nations and ways of knowing and being</li> <li>9. Articulate how colonialism continues to shape the relationships between Indigenous peoples and settlers</li> <li>10. Respect the assertions of First Nations, Métis and Inuit peoples to sovereignty and self-determination</li> </ol>



## OCAD UNIVERSITY'S INDIGENOUS LEARNING OUTCOMES

	<p>11. Engage meaningfully and respectfully with stories and expressions of continuing Indigenous strength and resilience</p> <p>12. Build relationship to land, in a non-exploitive manner, by seeking respectful engagements with Indigenous, Métis and Inuit peoples and the stories and knowledge of their lands</p>
<p><b>RECIPROCITY</b></p> <p>Fostering relationships to each other and the land that are mutual and benefit from shared knowledge</p>	<p>13. Show an awareness of self as contributing to the whole</p> <p>14. Know when knowledges are gifted and when they are not</p> <p>15. Engage respectfully, by way of consensual agreements, in the reciprocal exchange of knowledge with awareness of varying protocols rooted in land and community</p> <p>16. Communicate reflectively and show reciprocity with individuals, groups and communities</p> <p>17. Engage in methods of inquiry and research respectful of Indigenous peoples' rights to ownership of and control over their own symbols, knowledges, literacies, languages and cultures</p>
<p><b>RESPONSIBILITY</b></p> <p>Ensuring we use our knowledge individually and collectively with respect, gratitude and accountability as our learning journey continues beyond the university</p>	<p>18. Share our knowledge with wisdom, gratitude and an awareness of our accountability to the whole, including self, community, nation and planet</p> <p>19. Communicate and put into practice an understanding of cultural appropriation specific to Indigenous knowledges, languages and creative practices</p> <p>20. Articulate our relationships and accountabilities to the knowledges that have been gifted</p> <p>21. Facilitate and make space for Indigenous approaches to well-being and the wellness of Indigenous communities</p> <p>22. Appreciate the balance between the known and the unknown</p>