

**Indigenous Institutes and Seamless Transfer: Integrating Access and Admissions  
as Part of Student Mobility**

**FINAL LEARNING REPORT**

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**FIRST NATIONS TECHNICAL INSTITUTE**

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*As educators, we value the transmission of worldview, values, beliefs, teachings, stories, knowledge, and traditions.*

*As educators, we want to ensure the cultural survival of Indigenous Peoples.*

*As educators we honour those who have walked ahead of us, we acknowledge those who walk with us, and we think of those yet to come.*

*“We cannot simply think of our survival: each new generation is responsible to ensure the survival of the seventh generation. The prophecy given to us, tells us that what we do today will affect the seventh generation and because of this we must bear in mind our responsibilities of them today and always.” (Tom Porter, 2008. And Grandma Said...p. 24 -25)*

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## **INTRODUCTION**

First Nations Technical Institute, Kenjgewin Teg Education Institute, and Seven Generations Education Institute agree that the prospective learner engagement and advocacy known as “Admissions” must be responsive, flexible, and dependable. There is general agreement that the Admissions teams contribute to engaging in outreach to communities and potential learners. There is a willingness to work towards a process that demonstrates “no locked doors”; and one that provides consistency across the sector and among the Indigenous Institutes across the Province.

As new accredited members in the Post-Secondary sector we are embarking on a path towards acknowledging history, determining where we are currently and forging completely new ways of responding to Indigenous learners in our own settings and as transfer learners.

The goal of this project was to examine the Admissions processes in three of the Province’s Indigenous Institutes to strengthen access and transfer to Post Secondary education for Indigenous learners. To achieve this goal, policy and procedural changes are required. It is well known that systems change is essential to removing barriers and a conceptual shift needs to occur that is responsive and safe with policies, strategies and frameworks that are relevant, contextual, strengthens identity and ownership and promotes lifelong learning.

To that end, the First Nations Technical Institute, Kenjgewin Teg Education Institute, and Seven Generations Education Institute have worked to develop a learner-centered prospective learner engagement “Admissions” process and program that will address and remove some of the application and admission barriers that are currently encountered, provide opportunities for upgrading, upskilling, continuous professional development, and dual credit options.

The processes and program development concepts discussed in this project afforded consideration of respective community, geographical and First Nation diversity. Attention to this detail allowed for the creation of an admissions process that is innovative, fully transferable and adaptable for individual community and Institutions’ uniqueness.

The initial project activities required a comprehensive review of each Institute’s Admissions processes, policies and procedures. Once this baseline was established, we were able to identify challenges, gaps and barriers that were common across the sector and create an innovative framework for a full entry year program offering.

## **CHANGING THE STORY**

The Western educational system is based on many unspoken assumptions, including a preference for knowledge derived from Western tools of data collection and record-keeping. Knowledge that has been passed down over millennia through oral traditions is often dismissed as inferior. Information that cannot be quantified, such as cultural autonomy or community wisdom, is typically overlooked in conversations about the purpose of education. Many of the processes that have been created in the

Academy often do not align with Indigenous learners or recognize the skills, experiences, and competencies that have prepared Indigenous learners for postsecondary education.

It is within our purview, as Indigenous Institutes, to critically interrogate the colonial and often unspoken assumptions underlying admissions processes, policies, and protocols and create a more aligned and inclusive environment process for Indigenous learners. We are cognizant of how the verbiage used in the “acceptance” of learners into higher education can underscore the inherent divisiveness and deficit positioning of the Admission processes. Even the use of the term “Admission” suggests a power differential that requires some additional conversations and engagement if we are going to shift the current landscape and its lexicon. The overall outcome is to strive for less oppressive language, more inclusive processes. Personnel titles such as Pathways Officers, which is currently used in a number of post-secondary institutions, suggests an authority that is a challenge for some learners and may result in a reluctance to seek out guidance on advancement.

We endeavor to attract/engage with prospective Indigenous learners using a language that reflects a welcoming, open and accessible kinship so that everyone is a “potential” applicant to our Institutes. The activities that are in place and the language we use to describe their learning journey and how one embarks on that journey is critical to relationship building and responsive “admission” processes.

These initial steps identified in this project will provide a starting point to begin the necessary and applicable changes that need to be carried out among the project partners and as a template to scale up to all of the Indigenous Institutes and Western Admissions teams across the sector.

It has been advantageous to share both content and process as each Indigenous Institute designs and implements their own new Admissions policies and processes. While efficiency and standardization are the intention, there is room for variation reflective of each institute’s unique interpretation and implementation.

## **REVIEW OF ADMISSIONS PROCESSES, POLICIES AND PROCEDURES**

Consistent across the three Institutes was a 4-stage Admissions process consisting of:

- Stage 1: Initial inquiry
- Stage 2: Pre-application
- Stage 3: Application processing
- Stage 4: Approval

Many of the activities identified in each stage of the admission process were similar with nuanced variations related to partnerships, personnel, program details and recruitment efforts.

The review also identified strengths, challenges and barriers currently being addressed by the respective Admissions teams and the possible measures that could be employed as solutions.

The three main areas addressed include academic challenges, process and procedural gaps and learner social/emotional stresses. The following table outlines the specific details identified.

Process/Procedure	Challenge/Gap/Barrier
	Missed tuition and living allowance deadlines
	Chronic underfunding/ Funding limitations
	One chance of being sponsored
	No public transportation
	FPAT/CPIC/Medical
	Not enough clarity around mature student admissions
	Timing/release of programs (poor alignment with funders)
	Gap in trauma informed learning and approaches
	Recruitment materials created in concert with partner...changes pace of II schedules
	Lack of childcare
	Location of programs – travel and accommodation challenges
	Personnel gaps
Academic	Digital literacy (online applications)
	Academic readiness/missing secondary school prerequisites (English/Math)
	Literacy and numeracy skill gaps
	CAAT test
Social/Emotional	Work/family commitments (time off)
	Trauma and stress

All three Indigenous Institutes partner with other Secondary and Post Secondary Institutes in Ontario to offer OSSD, college, and university level diplomas and degrees. The Indigenous Institutes therefore generally rely on their partners' policies for admissions and all decision making for students accessing community-based PSE programs. There are some exceptions. For example, the Anishinaabemowin Early Childhood diploma program offered by Kenjgewin Teg is only offered at Kenjgewin Teg and the Indigenous Community Health Approaches program has only been offered at FNTI as an accredited graduate certificate. Both of these programs are administratively co-assigned with mainstream partner institutions. However they are not offered on the mainstream suite of programs. These programs have utilized a "hybrid" Admissions process with the Indigenous Institutes having the primary responsibilities of recruitment, and enrollment.

Decision making regarding program offerings are made primarily by the Indigenous Institute and submitted to the sector partner for approval. FNTI has formalized a process that reflects decision making for new programs in preparation for onboarding new program offerings. (Appendix A) This process includes the institution's Post-secondary education team, program coordinators, Senior leadership team, Board of Directors, as well as inclusion of current labour landscape scans.

All three Indigenous Institutes have an initial online application option with an open and rolling timeline for enrollment just prior to the start of College level programs. University level programs have set application deadlines and both College and University partners sometimes cap enrollment which affects access for certain programs.

While the application documentation required from learners is fairly standard across the Institutes, the process for submitting the various documents varies widely depending on the partner and their policies. Occasionally, a supplementary application form is required.

The continuum of application submissions processes ranges from personal drop off to the partner institution to absolutely no role at all for the Indigenous Institute in the whole Admissions process. Some PSE partners require certain documents be collected by the Indigenous Institute and uploaded to their Admissions office. All transfer credits are currently assessed and granted by the partner institution only with no input from the Indigenous Institute admissions team. This element is currently being addressed through the inclusion of the Pathways Coordinator position that has been added to some of the Admissions offices across the Indigenous Institutes and the post-secondary sector. At this writing, FNTI is the only Indigenous Institute employing a full time Pathways Coordinator.

Offers of Admission are also extended by the partners with collaboration on completion of documentation by the Indigenous Institute. Both College and University partners currently make the final acceptance decisions. All student mobility and transfer potentials are currently all directed to the partners with no direct tracking mechanisms in place at the Indigenous Institutes. Some of the Institutes are currently part of the ONCAT Map project to begin to include this activity going forward.

FNTI is the only Indigenous Institute (of the three) currently offering a formal articulated pathway continuum from Certificate to Masters level credentials. For example, the Social Service Diploma would ladder to a Bachelor Degree in Social Work and seamlessly to a Masters Degree in Social work. This continuum involves collaborative efforts from three additional Post Secondary partnerships. FNTI has similar continuum pathways with both the Mental Health and Public Administration Programs.

Tuition fees are set by the partner institution with the exception of the Aviation program and the Public Administration and Governance program at FNTI. At the Seven Generations Education Institute (SGEI) all tuition fees are collected by the partner and SGEI invoices the partner for tuition and grant. At Kenjgewin Teg, tuition fees are not collected on behalf of the partner except for some of the general interest and Additional Qualifications courses.

The collection of student activity fees also varies with some Institutes collecting fees for technology procurement to no fees collected at all from the Indigenous Institute learners.

The availability of financial aid, guidance, and support processes also differs among the three Institutes from shared responsibility across personnel to a full-time dedicated position. The College level First Nations sponsored learners submit their sponsorship letters directly to the Indigenous Institute registrar who then submits this document to the partner Institution for invoicing purposes. The University



sponsored First Nations learners have to forward their letters directly to the University partner's registrar.

All three Institutes offer an orientation process which varies greatly. This is partly dependent on coordination with the partner to avoid duplication, align timelines, and ensure availability of respective partner information packages.

## **ADMISSIONS TEAMS**

The constellation of Admissions personnel also varies across the Institutes. The variation suggests collaboration across positions and multiple tasks, duties and assignments. For example, some of the Program Coordinators are responsible for recruitment activities and supervision of activities on another campus or site. FNTI, Kenjgewin Teg, SEGI commit to exploring the possibility of sharing staff resources as we continue to align and streamline our Admissions processes.

Institute 1 includes:

1. Registrar
2. Dean of Student Wellness and Supports
3. Admissions Liaison
4. Program Coordinator, Health and Wellness Programs
5. Program Coordinator, Teaching and Learning Programs
6. Trades Manager

Institute 2 includes:

1. Registrar
2. Program Recruitment Coordinator,
3. Associate Director of Post-Secondary (also coordinates Police Foundations),
4. Student Services Coordinator (also coordinates Community Justice Services Program),
5. Associate Director of Health Disciplines (also coordinates our programs in health disciplines for another campus),
6. Nurse Coordinator/Instructor (2),
7. Post-Secondary Program Coordinators (3),
8. Post-Secondary Administrative Assistant

Institute 3 includes:

1. Vice President of Enrolment Management & Student Services
2. Registrar
3. Dean of Aviation
4. Pathways Coordinator
5. Administrative Assistant to Registrar
6. Financial Aid/Records Clerk

There are definite and concrete relationships between the Support Services personnel and learner's success. The program faculty, Student Success Facilitator's, and Cultural Advisors/Elders could provide additional advice and guidance in the first two stages (inquiry and pre-application) of the Admissions process that would greatly assist the existing teams. This could be in the form of recruitment initiatives or being part of an interview team or reviewing learner essays or letters of intent or reviewing letter of support.

Strategic internal communications processes together with consultation and collaboration with partner Registrars are currently in progress.

### **EXISTING PROGRAMMING**

There are a variety of courses, workshops, and learning initiatives across the Indigenous Institutes that could be modified and utilized as content in the creation of the Good rED Admissions Program. Further development on the curriculum content is required to ensure consistency across the three Indigenous Institutes and factor in the flexibility necessary for community and Nation-specific protocols.

Kenjgewin Teg offers the *Mshiigaade Miikan Program* which aims to assist learners to meet their personal, professional, and/or academic goals. One of the unique features of this program is the inclusion of families. Personalized learning plans are created by the learner and their family to achieve their goals through enrollment in the *Enhanced Employability stream or Family stream*.

### **The Enhanced Employability Stream and the Family Stream**

The Enhanced Employability Stream is for individuals interested in improving their employability skills and/or individuals interested in pursuing their High School Diploma, ACE, GED and / or Post-Secondary studies. For example, it could include Pre-trades/Pre-Apprenticeships, Education Anishnaabemowin Language learning program, Hospitality and Tourism or another post-secondary program.

The Family stream is a co-learning stream designed to strengthen families and participants. Participation is voluntary, and learners are self-identified Anishinabek family members of the individuals in the Enhanced Employability stream.

This program is a Self-directed learning opportunity that involves the exploration of Anishinaabe culture, traditions and history. Learners earn an hourly stipend while they are working on their personal, professional and/or academic goals.

### **Mshiigaade Miikan Program**

The Mshiigaade Miikan Program is based on an Indigenous wellness framework in areas known as Anishinaabe Aadiziwin Learning Opportunities (AOLO) and is comprised of 6 Bundles or Learning modules that are 75 hours in length.

The Six Bundles include:

### **Bundle 1: Abundance through Decolonization**

Connecting to relationship, family, community, attitude. Examples may include courses on Decolonizing Education, Anishnaabemowin language classes, Self-Efficacy and Indigenous Development or Seven Grandfather teachings

### **Bundle 2: Service and Gratitude**

Connecting to relationship, family, community, attitude. Examples may include volunteering, conferences, or fire keeping.

### **Bundle 3: Art of Personal Wellness & Vibrancy**

Connecting to belief, identity, values and physical wellness. Examples of activities may include dance classes, health related workshops, or teaching by elders.

### **Bundle 4: Creative Expressions**

Connecting to relationship, family, community, attitude. Examples of cultural activities may include creating moccasins, ribbon shirts, drums, snowshoes or medicine pouches.

### **Bundle 5: Spiritual Connection & Expression**

Connecting to belief, identity and values. Examples of traditions may include sweats, teachings by elders, or fasting.

### **Bundle 6: Academic Readiness**

Connecting to intuition, understanding and rational thoughts/belief in a future career/enhanced employability. Examples may include career exploration, certificates, or academic courses.

Another programming resource, offered by Kenjgewin Teg is the Maawndoo Kinoomaagasiwin Program (Literacy & Basic Skills) which is approved by the by the Ministry of Advanced Education and Skills Development.

The Ontario Native Literacy Coalition and the Ontario Literacy and Basic Skills (LBS) program helps adults in Ontario to develop and apply communication, numeracy, interpersonal and digital skills to achieve their goals. The LBS program serves learners who have goals to successfully transition to employment, post-secondary, apprenticeship, secondary school, and increased independence. The program includes learners who may have a range of barriers to learning. The Ontario Adult Literacy Curriculum Framework (OALCF) is the cornerstone of Employment Ontario's LBS Program, helping adults to achieve their goals of further education, work, and independence. The OALCF is a competency-based framework that supports the development of adult literacy programming delivered through the Literacy and Basic Skills (LBS) Program.

Through the LBS Program, individuals access five services that contribute to the successful completion of

a learner plan. Service providers may focus on preparing learners for different goal paths but each learner, regardless of the focus of the service provider's programming, receives the same five services:

- Information and Referral
- Assessment
- Learner Plan Development
- Training
- Follow-up

### **FNTI Common Core Cultural Curriculum**

The First Nations Technical Institute (FNTI) has created 20 full courses that are currently slated for inclusion as a common core cultural curriculum in new post secondary programming. These courses also allow for the possibility of either modifying to suit the Good rED Program profile or can be offered as a full transferable credit.

The suite of common core courses is meant to provide a foundation of knowledges and skills to strengthen the learners scope within their respective disciplines. Similar to the Mshiigaade Miikan Program, the content was developed by subject experts, Indigenous Knowledge Keepers and Language speakers to encompass Indigenous history, languages and relationships.

1. Introduction to Indigenous Studies 1: World View and Cultural Fluency
2. Indigenous Well Being and Health
3. Indigenous Oral Traditions, Creation Teachings and Original Instructions
4. Introduction to Indigenous Studies 2: Identity and Social Organization
5. Principles of Indigenous Sovereignty and Nation Building
6. Indigenous Agricultural Heritage
7. Indigenous Governance Teachings
8. Indigenous Problem Solving
9. Principles of Indigenous Leadership
10. Effective Indigenous Leadership Skill Sets
11. Recovering Health Sovereignty
12. Indigenous Ecological Knowledge
13. Continuity and Change: Profiles in Indigenous History
14. Indigenous Economies
15. Expressive Indigenous Culture
16. Building Indigenous Community Capacity
17. Indigenous Founding Values
18. Indigenous Sports Traditions
19. Restoring Environmental Sovereignty
20. Cultural Components to Treaty Making

In their 2019/24 Strategic Plan, the Seven Generations Education Institute has identified access to education and learner support as one of their 4 pillars. The two existing program resources will be essential components to include in the development of the Good rED Admissions Program.

The Seven Generations Education Institute (SGEI) provides individuals in Treaty #3 territory with self-paced high school programming. Students can complete course upgrading or their Ontario Secondary School Diploma (OSSD) using a blend of independent study and in-class instruction.

Another significant resource offered by SGEI is the Workforce Literacy *and* Essential Skills (WLES) program. The 40-day WLES program develops learners' communications, math, document use and employability skills for the demands of the workplace. The program uses a blended delivery model in which learners participate in group-based activities, independent work and online learning. Another component of their existing programming includes a Funded Training Program. The SGEI Training for Employment team works with Employment and Social Development Canada to help individuals prepare for employment while receiving a training allowance. A critical element in this program is assistance with obtaining employment upon program completion.

## **WHOLISTIC ADMISSIONS**

Understanding Indigenous knowledges and worldviews often begins with some teachings related to vision or seeing something, time or relationship, reason, movement or creating change by doing something.... cognitively, spiritually, emotionally, physically or socially.

As a foundational understanding on how a wholistic admissions process can be created we considered the integration of interrelationships, interconnections, balance and respect in addition to the concepts identified in the previous paragraph.

Wholism suggests that we consider an entirety and the whole is greater than the sum of its parts...even when some of the parts cannot be fully seen or measured until the fullness of the whole is seen. A wholistic admissions process will employ a multi-level approach that provides an enriched landscape of the essence of the learner, not as a number on a score sheet or a series of letters on a transcript. It will serve the Institute as a guiding philosophy.

One element of a wholistic admissions process is to establish an interrelationship with the whole. This means that there is a requirement to develop a relationship with the learner as a whole being and with all that surrounds them. This includes one's spiritual, physical, mental, and emotional aspects. The specific operational admissions activities and human resources would vary among the Institutes to address their specific territorial requirements and to ensure transparency and comprehension across the PSE sector.

It is the intent of this new admissions process to reflect the whole person and not just the academic rank or standing. Indigenous worldviews consider the whole of a human being in its definition of

wholism. An individual is comprised of a body, mind and spirit. In order to provide a successful alignment between the learner and the institution it is critical to attend to each component. As Indigenous Institutes we are not just interested in quantitative data like one's GPA. We want to support learners who will contribute to the community in meaningful ways while maintaining high standards of academic rigour. This process strives to welcome and support learners who will succeed academically utilizing many different quantitative and qualitative metrics to sustain the decision.

In general, our wholistic admissions process will take into account the learners' academic records, along with their experiences, interests, passions, community service activities, and artistic and creative talents. Examples of literacy can be provided through letters of intent or targeted discipline-specific application essays. For example, learners could be asked to respond to prompts such as "Why are you choosing Community Justice as your chosen career?" or "Why is Indigenous Midwifery critical to the health and wellbeing of your community?"

The wholistic admissions program will offer multiple access and support avenues. The program will include options for opportunities for recruitment and conversion, transfer credits, dual credits for Secondary learners, portfolio development for possible future Prior Learning and Recognition (PLAR) options and micro credentials.

FNTI, Kenjgewin Teg and SEGI are committed to opening all doors for Indigenous learners to ensure educational success. Close networking among our Admissions offices will support shared enrollment. Learners will be encouraged and supported to enroll in a partner Institute depending on learner's needs and programs offered.

Adoption of changes to admissions and pathway engagement will require recruitment of staff, various training initiatives, and a communications strategy to introduce new collaborative admissions recruitment, processes and programming efforts internally and to audiences across the educational spectrum. It is essential to include other Admissions offices, and regulating bodies and audiences not normally closely linked with the specific activities of the Admissions processes. These could include funders and other agencies who work with potential learners, such as the Ontario Native Education Counsellors Association (ONECA), First Nation Education Authorities, and Provincial regulating bodies.

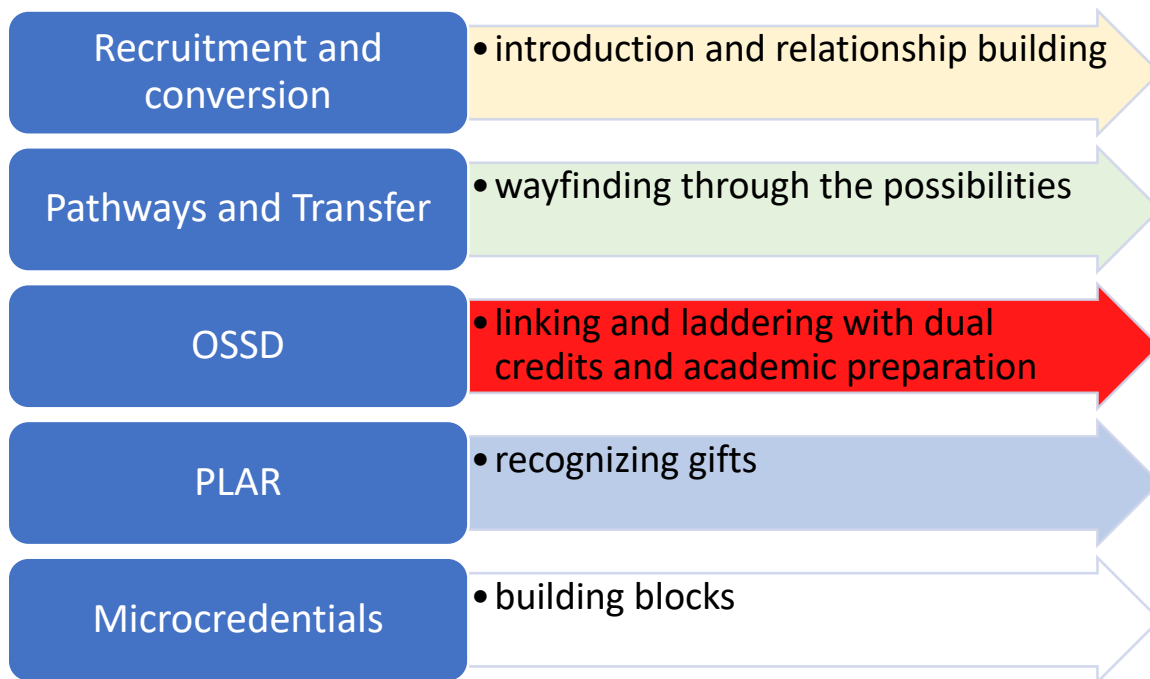
## **NEW PROPOSED ADMISSIONS PROCESSES**

Within the 4 stages (inquiry, pre-application, application, and approval) of the Admissions process, specific activities, decisions, and personnel are required to serve individual learners' needs. Potential learners may be identified at recruitment initiatives, through high school guidance counsellors, community education counsellors, or direct application. The streamlining of the application processes will enable more efficient admissions operations while broadening the scope of support for prospective learners.

The wholistic admissions process will include 5 streams. While individual learners may find one of the streams a better fit depending on its requirements, learners will be able to access multiple streams. Essentially, all "doors are open". The admissions processes would align with the specific needs of the

learner and would assist in guiding the admissions process whether it is a standard application for admission or a self-directed process creating the best educational path forward for success. Each stream will have a critical pathway with roles, tasks, and intended outcomes identified and assigned and will require dedicated personnel to oversee, develop, and implement.

The following graphic identifies the 5 admission streams that would be available. All streams are interconnected in various ways and it is anticipated that learners could be identified as potential participants in the entry year Good rED Admissions Program for various reasons at various junctures in the program.



#### **RECRUITMENT AND TRANSLATION (known in PSE Admissions as Conversion)**

The first encounter with a potential learner contributes a great deal to the success of the experience. Many Indigenous recruitment activities include ceremony through food and gifting as a way to build relationships. One component of the first stage of Admissions also includes the follow-up activities to continue to support the prospective learners. This is referred to as conversion which in our context means helping the learner to imagine and decide on a pathway of higher learning. Many different efforts take place to scaffold this process and it is carried out by a variety of individuals in both the Admissions and Student Support offices. Defining the collaboration on a broader scale to define and develop consistent methods of recruitment and change will be important to increase Indigenous learners in the Institutes.

#### **PATHWAYS AND TRANSFER**

The term “pathway” is defined as a route that a learner takes to achieve academic and career success. There are a variety of pathways within the Indigenous Institutes that are available to learners:

These include:

- within the institution itself to another program;
- transferring from the Institute to another post-secondary institution;
- from diploma to degree or degree to diploma;
- gaining recognition for prior learning by a variety of means and assessment procedures;
- finishing a credential by transferring to another partnering institution; and
- from post-secondary to post-graduate programs

Pathways can also include academic upgrading, completing a graduate certificate, in-service professional development through participation in programs offered as micro-credentials.

Many learners apply to our Institutes with clear qualifications and requisites to successful entry. Critical to this stage of admissions is the inclusion of a Pathways Coordinator who would assist with validating the learner’s credentials and reviewing their transcripts to determine whether there are any possible transfer credits or possibilities for challenging a particular course(s) through the PLAR process.

Including this position (Appendix 1) in the admissions teams is critical to, a) providing an advocate for the learner; b) enabling a broad review of learner’s records; c) proactively offering advanced standing; d) increasing enrollment by removing real barriers to advancement; e) improving financial strain on First Nations and other funding agencies due to learners being in the system for shorter periods of time.

### **Ontario Secondary School Diploma (OSSD): Engaging Secondary Learners for Recruitment to Post-Secondary**

The learner profile of many of the Indigenous Institutes are primarily comprised of adult learners. As Institutes continue to create new diploma and degree level programs it is expected that the profile will shift to younger learners. Currently, there are a variety of continuous efforts by the Institutes to provide seamless laddering and linkages across the post secondary spectrum. Programs such as the Dual Credit program, Aviation Summer Camp, Science camps, and culture camps are a few examples that have proved to raise awareness of higher education and provide the learners with an opportunity to explore the post secondary environment. Mentoring, social gatherings, collaborating on projects and ongoing relationship building and innovative activities within this sector will provide a pool of Indigenous learners with other options to explore.

### **PLAR**

PLAR originated and was initially implemented at FNTI in 1987. The Canadian Association for Prior Learning as Assessment (CAPLA) has traced PLAR’s origin to the leadership provided by the First Nations Technical Institute (FNTI) and CAPLA was formalized in 1994 through support from the FNTI. The genesis of PLAR and the historic continuation across the post-secondary sector provides a well-grounded understanding of the initial intentions or initial learner support and engagement.



With this foundation as a baseline the Institutes are well positioned to review, re-align our services and processes to meet the current learning landscape.

Collectively, the project team understands and endorses the notion that learning happens in many ways. During the course of this project the team discussed the broadening of this recognition to include more than a summary of work-related experiences to a more holistic assessment of the learner's skills, abilities, and knowledges. While this was a preliminary discussion there was consensus that a more in-depth review, development and implementation plan needs to occur to fulfil our responsibility to the learner, the community and the Institutions.

At the secondary level in Ontario, Policy/Program Memoranda No. 132 (Ontario Ministry of Education, 2003), outlines PLAR guidelines for mature students taking high school level courses.

At the post-secondary level Ontario's college admission portal, identifies that credit transfer and educational pathways are outlined in the following program and policy documents:

1. Postsecondary Education in Ontario,
2. Postsecondary Credentials in Ontario,
3. Credit Transfer in Ontario and the Ontario Government's Policy Statement for Credit Transfer.  
Retrieved from: <https://www.ontario.ca/>

Ontariocolleges.ca states that there is "no set PLAR standard in Ontario." And that individual institutions have been charged with establishing their own standards and protocols for PLAR.

With this information the Indigenous Institutes are well positioned to create a culturally responsive process that attempts to align with our holistic admissions philosophy and recognize Indigenous ways of knowing, being, doing and seeing.

It is our intention to create a process where the assessment and recognition include knowledge and skills gained through experiential, formal and non-formal learnings often obtained through participation in Indigenous customary practices. This framework will also include categories of training, volunteer activities, military service, travel, work experiences and hobbies...potentially more categories will be explored in our ongoing efforts to create a more responsive Admissions engagement process with our respective learners.

One important recommendation is to ensure that as the Indigenous Institutes create new post secondary programming that a PLAR process be included and developed concurrently with each eligible course. This would ensure efficiency in the transfer credit process and would contribute to rigour in the ongoing quality assurance measures and program evaluations.

The specific details of policy development, registration, application and assessment will require further dedication and funding.

## **Teaching and Learning Lodges as prior learning, recognition and renewal (PLRR) (formally known as PLAR)**

Our current admission enrollment experiences involve static metrics that are fairly regimented and formulaic and often do not include opportunities to learn about the whole person. This prescriptive process is time consuming, expensive, and often frustrating for the learners, faculty, and other admissions team members. Applying for transfer credits or advanced standing involves lengthy portfolio development which sometimes spans a complete semester. The result often results in the learner “just repeating the course”. Anecdotal evidence from learners suggests that taking the course is less stressful, less expensive and seems like a less complicated decision than taking on more work with a full course load.

As Indigenous Institutes, creating wholistic prospective learner engagement processes, we are enthusiastic about creating a responsive, wholistic experience for all learners with all (dis)abilities. A new and more culturally responsive access and transfer engagement is necessary to truly align individuals with their choices. The process must include opportunities to explore goals, choices, responsibilities, ownership and voice. In the mainstream sector, this process is known as Prior Learning Assessment and Recognition (PLAR). As part of this project the three Institutes drafted a preliminary framework for this element based on our philosophies of wholism, self-actualization and inclusion.

The metaphor for the Indigenous Institutes PLRR framework is based on Teaching Lodges. Teaching Lodges (sometimes known as Houses) come in many forms across the Indigenous territories. For example, the Haudenosaunee Peoples’ belong to Longhouses and Anishinaabe Peoples’ create Sweat Lodges, Healing Lodges, and other ceremonial Lodges to honour and show gratitude and respect for culture and beliefs. The overarching intention in Teaching Lodges is to ultimately support and strengthen the individual, family, community, and nation. Each Lodge responds to the needs of their own citizens.

This framework respects all cultures and recognizes the cultural diversity inherent in our communities. This metaphor allows for open-minded approaches and teachings (both Indigenous and mainstream) from different communities.

Generally, the Lodge (House) represents all of Creation and by extension the Lodge/House represents all of life. The Haudenosaunee use the term “extending the rafters” which refers to adding strength and personal responsibility to the Lodge/House when new People come into the Lodge. The new member brings their whole self to learn, grow and self-actualize. The addition of a rafter to expand the Lodge concretely demonstrates the expansion of the members.

Underpinning all construction or change is much preparation, thinking, commitment, and respect. In the case of building Lodges, a space and place need to be located, land has to be cleared, building materials need to be selected, builders need to be identified and so on. As with this example much re-alignment needs to take place in the prior learning component of our Admissions processes.

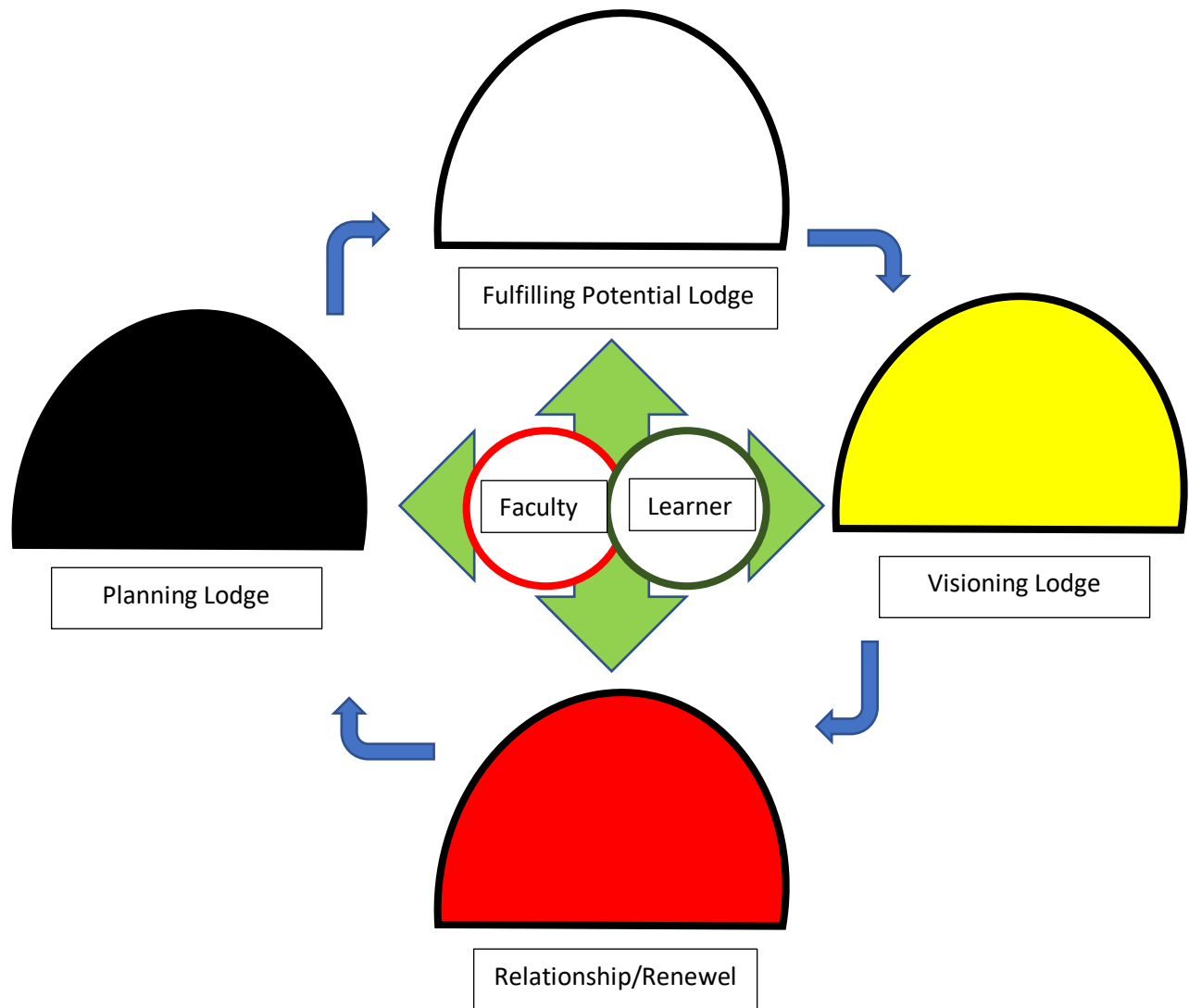
The Indigenous Institutes PLRR framework illustrates a guided engagement process which includes a variety of approaches that ultimately reflect the learner's distinct identity to scaffold their goals for self-actualization. These approaches reflect some universal core principles, values, philosophies/beliefs, and teachings. As a guided map of broad protocols interviews can be conducted by many different individuals as identified within the respective Institutes. Multiple individuals can be brought into the process to work with the potential learner to help determine the best pathway forward. The framework is meant to be flexible and context specific.

The Learning Lodge framework demonstrates the possibility that wholistic approaches are 'wise practices' and that first and foremost show respect and honour for all Aboriginal Peoples cultures, protocols and beliefs. An example, from the Anishinaabe traditions, the Seven Grandfathers Teachings (Honesty, Humility, Truth, Respect, Bravery, Love and Wisdom) would ensure that Indigenous values and inclusionary practices are at the centre.

The PLRR learner engagement process has a dual focus; Teaching and Learning. This means that our Admissions Teams and faculty members become the learners and the learners become the teachers. The relationship becomes one of reciprocity and not one of punitive, judgemental assessment based on a formula identified for a mean sample of the population. The Admissions personnel and faculty provide (teaching) possibilities, options, choices and the learners are providing information concerning, goals, needs, wants, dreams. This reciprocity takes on a different rhythm for everyone.... a rhythm that has shared decision making as one of the core tenants...a more equal rhythm of sharing and learning.

It then becomes our responsibility as Admission administrators and educational personnel to carry out individual relationship building activities to hear and collate what is being shared by the prospective learner. The learner has the responsibility to identify their needs and respond with truth, honesty and bravery.

The following graphic illustrates a preliminary draft overview framework for an Indigenous prior learning, recognition and renewal process ...(PLRR) (formally known as PLAR).



### **The Visioning Lodge**

All potential learners would enter this Learning Lodge and spend some time meeting with Elder Advisors, Student Success Facilitators, Pathways Coordinators and so forth to begin to gather information about the learner’s credentials and goals. A wholistic inventory of potential attributes are gathered to provide a fulsome representation of the learner.

### **The Relationship and Renewal Lodge**

Information could then be shared with the Pathways personnel to seek out areas of transferability, Transcript review and academic investigations are pursued.

## **The Planning Lodge**

Pathways are identified. Learners work with the Pathways personnel to create a learning journey plan to include course that are available for transfer and other options for program completion that is most efficient and effective for the learner.

## **Fulfilling Potential Lodge**

Learners are supported through the admissions application process supported by the Pathways personnel.

## **MICRO-CREDENTIALS**

The micro-credentialing stream affords many different and unique learning opportunities for prospective learners and current learners. A Micro-credential, as stated by eCampus Ontario, is a certification of assessed learning associated with a specific and relevant skill or competency. Micro-credentials enable rapid retraining and augment traditional education through pathways into regular postsecondary programming. (<https://micro.ecampusontario.ca/>)

This stream would be most useful for post-graduate or additional qualification requirements or specific upskilling or training initiatives that may be required by various employers. This stream would allow for broader community engagement and collaboration to meet the focused needs of employees, employers and industry standards. With the increased mobility of younger learners, micro-credentials allow them to move into new areas of employment and prepare and build the skills that enables them to do that.

Another possible configuration of micro-credentialing is the larger opportunity to design certificates, diplomas and degrees to ladder in the learning within the program...essentially to “chunk it up” into doable phases to allow adult learners to work on a different timing of scheduled learning and also to provide for “stopping out” that is prevalent with adult learners. Micro-credentials afford many different options to custom build flexible programs to support successful completion which ultimately affects student retention and perhaps increase enrollment.

This stream will dovetail with the PLRR stream, as activities can be co-created to include portfolio development.

On a larger scale, micro-credentialing can provide the Indigenous Institute with many opportunities to partner with businesses and organizations for development training and collaboration to support Indigenous learners. For example, Agency X wants to engage with FNTI to enrol some of their employees in the Food Systems program. As part of the collaboration Agency X agrees to provide a scholarship to financially support a prospective Indigenous learner. In a reciprocal relationship agreement tuition costs are deferred and Agency X trains their employees and participates in a tangible example of reconciliation.... which they could advertise as part of their mission, vision and values.

While this example is far from the scope of this project it is an example of the limitless possibilities that can be generated through the adoption of a micro-credential stream as part of our complement of Admissions programming.

### **THE GOOD rED ROAD PROGRAM (A CONTINUUM MODEL)**

The Good rEd Road Program is a core admissions resource that allows applicants to work with their respective admissions personnel to create a pathway to successful access, enrollment, and mobility within and throughout the sector as well as avenues for continuous professional development opportunities.

The Good rED Road Program begins with personal enlightenment, acknowledging strengths and self-discovery. It is based on natural laws and original teachings or individual place and space within the Circle of Creation.

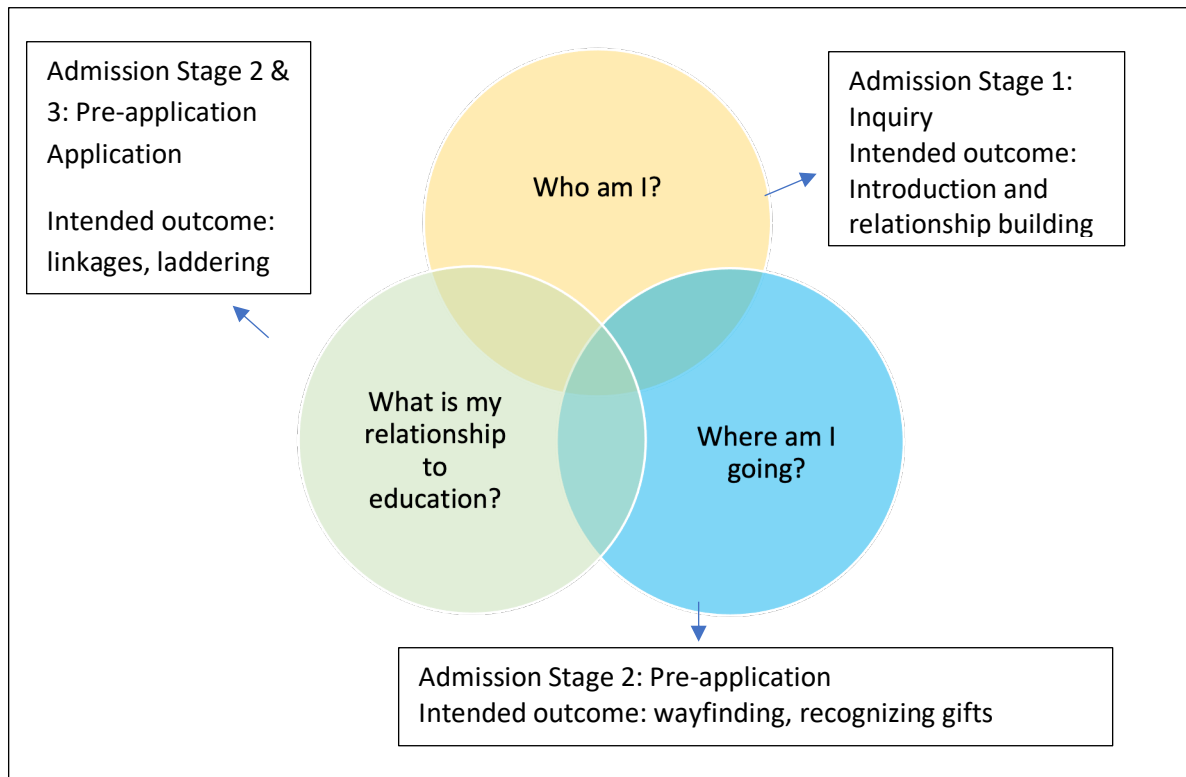
As Indigenous Institutes, we have demonstrated that early and ongoing engagement with prospective learners provides a deeper and stronger trust relationship between the school and the learner. Assisting learners with their educational journey means more than assessing an academic credential; it requires time, effective communication and patience. The one-year Admissions entry program (the Good rED Road Program) is designed to create and support trusting relationships and career counselling while assisting Admissions and Student support teams to get a deeper understanding of what the learner wants to do and what the learners potential is. The program combines a variety of opportunities for learners to engage with a variety of school personnel (faculty, Elder Advisors, other learners, Leaders) to locate themselves within this environment firmly prior to choosing a discipline.

The Program is framed by three guiding questions which assists with the identification, guidance, planning, coordinating and implementation of a full range of educational explorations that are not only consistent with quality educational standards by including community resources.

This framework also allows each institution to adapt, optimize, and realign their admissions services to achieve a comprehensive continuum of quality and service to the learners and their families.

The Good rEd Road Program based their course development on three questions: Who am I? What is my relationship to Education; and Where and I going? This continuum aligns with the basic 4 stages of the Admission process and also with the Intended outcomes from the Good Ed Admissions Program.

The following graphic outlines the relationships.



**GOOD rED ROAD PROGRAM COMPONENTS**

<b>DRAFT GOOD ED PROGRAM PROPOSED COURSES</b>	
<b>AREA OF FOCUS</b>	<b>POSSIBLE CONTENT, CONCEPTS AND CURRENTLY COMPLETED ARCHIVED CURRICULUM</b>
<b>Personal wellness</b>	<p><b>FNTI Common Core Cultural Curriculum (FNTI 4C)</b></p> <ol style="list-style-type: none"> <li>1. Indigenous Well Being and Health</li> </ol> <p><b>Kenjgewin Teg Mshiigaade Miikan Program (KETI MM)</b></p> <ol style="list-style-type: none"> <li>1. Bundle 2: Service and Gratitude</li> <li>2. Bundle 3: The art of Personal Wellness and Vibrancy</li> </ol> <p>Self assessment inventory</p> <p>Creation of a self-study plan</p> <p>Creation of a support plan</p>

<p><b>Relationship Building</b></p>	<p><b>FNTI Common Core Cultural Curriculum (FNTI 4C)</b></p> <ol style="list-style-type: none"> <li>1. Indigenous Problem Solving</li> <li>2. Principles of Indigenous Leadership</li> <li>3. Expressive Indigenous Culture</li> <li>4. Building Indigenous Community Capacity</li> <li>5. Cultural Components to Treaty Making</li> <li>6. Recovering Health Sovereignty</li> <li>7. Indigenous Ecological Knowledge</li> <li>8. Indigenous Sports Traditions</li> </ol> <p><b>Kenjegin Teg Mshiigaade Miikan Program KETI MM)</b></p> <p>Bundle 4: Creative Expressions</p> <p>Bundle 5: Spiritual and connection expression</p>
<p><b>Indigenous worldview and history</b></p>	<p><b>FNTI Common Core Cultural Curriculum (FNTI 4C)</b></p> <p>Introduction to Indigenous Studies 1: World View and Cultural Fluency</p> <ol style="list-style-type: none"> <li>1. Introduction to Indigenous Studies 1: Indigenous Worldview and cultural fluency</li> <li>2. Introduction to Indigenous Studies 2: Identity and Social Organization</li> <li>3. Principles of Indigenous Sovereignty and Nation Building</li> <li>4. Continuity and Change: Profiles in Indigenous History</li> <li>5. Indigenous Founding Values</li> <li>6. Restoring Environmental Sovereignty</li> <li>7. Indigenous Economies</li> </ol> <p><b>Kenjegin Teg Mshiigaade Miikan Program KETI MM)</b></p> <p>8. Bundle 1: Abundance through Decolonization</p>
<p><b>Academic readiness, writing and research</b></p>	<p><b>Kenjegin Teg Mshiigaade Miikan Program KETI MM)</b></p> <ol style="list-style-type: none"> <li>1. Bundle 6: Academic Readiness</li> </ol> <p><b>Seven Generations Education Institute</b></p>



	<p>1. Literacy and Essential skills Program</p> <p>Digital literacy</p> <p>Literacy/numeracy proficiency inventories</p>
<b>Career exploration</b>	<p>Develop a personal individual career plan that provides numerous opportunities to attend in class sessions, hear from speakers and peers already in the professions, research and readings to experience a deep understanding of the parameters of each of the careers of interest</p> <p>Virtual tours from ONECA website Transitions Program (<a href="http://www.oneca.com">www.oneca.com</a>)</p> <p>Aptitude inventories</p>
<b>Portfolio development (Creating your learning story presentation)</b>	<p>Learning how to create the larger portfolio (text and virtual) and learning how to create each of the components.</p> <p>Writing resumes</p> <p>Storing and organizing samples of work</p> <p>Tracking academic achievement</p> <p>How to write a Letter of intent</p> <p>Identifying skills and abilities</p> <p>Distillation of appropriate networks and relationships</p>

**Perspective Learner Engagement and Integrating Access and Admissions**

The progression of choices that a learner has available has been amplified with a number of integrated options. Learners, whether they are high school learners seeking dual credit options or an experienced welder seeking additional qualifications; they will be offered multiple options to plan their educational continuum. Each stream will have articulated processes and work collaboratively with other streams to provide the learner with a full review and recommendations to support their goals. The wholistic review will examine the standard admission requests and routinely review the supplied information for possible options, i.e., PLAR or transfer credits. Once a learner has made an inquiry, processes will be initiated by the Admissions personnel who will serve as advocates and negotiators for the learners.

## **ASSESSMENT AND TRANSCRIPTS**

### **Badges**

One of the primary principles of Indigenous education is to create and reinforce success. All learners and all activities are acknowledged and supported in their efforts. In order to achieve that assessment strategies must be reviewed. One of the main goals of an entry level program is to open doors, minds and hearts and consideration for how this is accomplished needs mindful consideration.

It is expected that the assessment of the Good rED Road Program will be varied and diverse. The inclusion of badges was seen as a possible avenue to include as a way to motivate, acknowledge, recognize achievements and reward participants. Given that badges can be linked to gaining skills or knowledge, and completing tasks, there is an opportunity to offer variety in how badges are awarded and used within the program. The use of badges may also provide an element of fun and enjoyment to the learning process.

While normally used in a digital environment it is entirely possible to combine digital and manual distribution when learners have met the required criteria.

In order to implement this system of badge acquisition, the Institutes need to have a common Learning Management system with one school holding the master files. These are then shared with the other 2 institutes who can then administer to their learners. Badges are linked to the learner and managed by the respective Institute. This affords a common and consistent process across the Institutes that will provide consistency and flexibility in any transfer credit application among the Indigenous schools.

A system of interpretation of the badging could serve a number of purposes. First and foremost, as an expression of gratitude and praise; as a means of tracking progress based on goals, and as a means of accumulating course hours/time spent which would translate into possible course credits. The badges could be tracked similar to traditional course grade sheets. For example, learners participating in a discussion forum/reflective practice activity for 15 hours or a certain number of relevant and substantive posts could receive 1 credit. Individuals enrolled in the Micro-credential stream could be awarded badges along with their certificate of completion with information tracked for future transfer or PLAR opportunities.

Badges could be used in the creation of a portfolio as part of their Good rED Road Program activities. Those activities designed to be offered virtually, self-paced, self-directed and for interest would include the use of badge acquisition. There could be community involvement from the artists to assist with the design that would need to be reflected across the various activities.

### **Success**

While success is subjective as is much of the tried-and-true assessment strategies utilized in higher education the Good rED Road program must braid into the instructional design components a plethora of opportunities for faculty to engage with the learners in multiple ways. History tells us that formal testing and examinations are not the full picture of knowledge, skill or aptitude. Engagement socially, emotionally, spiritually and cognitively will provide a more fulsome understanding for both the learner and the faculty to gain a better understanding of success and direction, aptitude, desire, need and wants. History is important and we have an opportunity to create different “measurements” to be confident that learners who complete the Good rED Road Program would be successful in their chosen post-secondary program. They would be prepared and ready with the knowledge of how to learn and navigate the environment of higher education.

Care and collaboration must be taken to design what is necessary to obtain multiple perspectives from which to view the whole learner. This in-depth approach to “valuation” will lead to greater insights into the learner’s readiness.

### **Transcripts**

Essentially, a transcript tells the story of a learner’s academic endeavours; it is proof and a detailed record of academic activities. It is a permanent and official record that contains some common categories that make transferability more easily accessible to reviewers and provides evidence of possible pathways. There is no limit to the information that could be provided on a transcript and can be customized with seals and signatures to meet the needs of the respective Institute while maintaining consistency with the standards.

Currently all but a few of the transcripts provided to Indigenous Institute learners are from our partners. This project identified the need to review and create a transcript that provides documentation of academic performance that includes essential standardized components along with Institute specific major honours, such as awards and so forth. Creating a process for linking badges into the assessment strategies and methods and how this program is identified (coded) and reflected on the official transcripts requires further work and resources.

### **Implementation and Delivery**

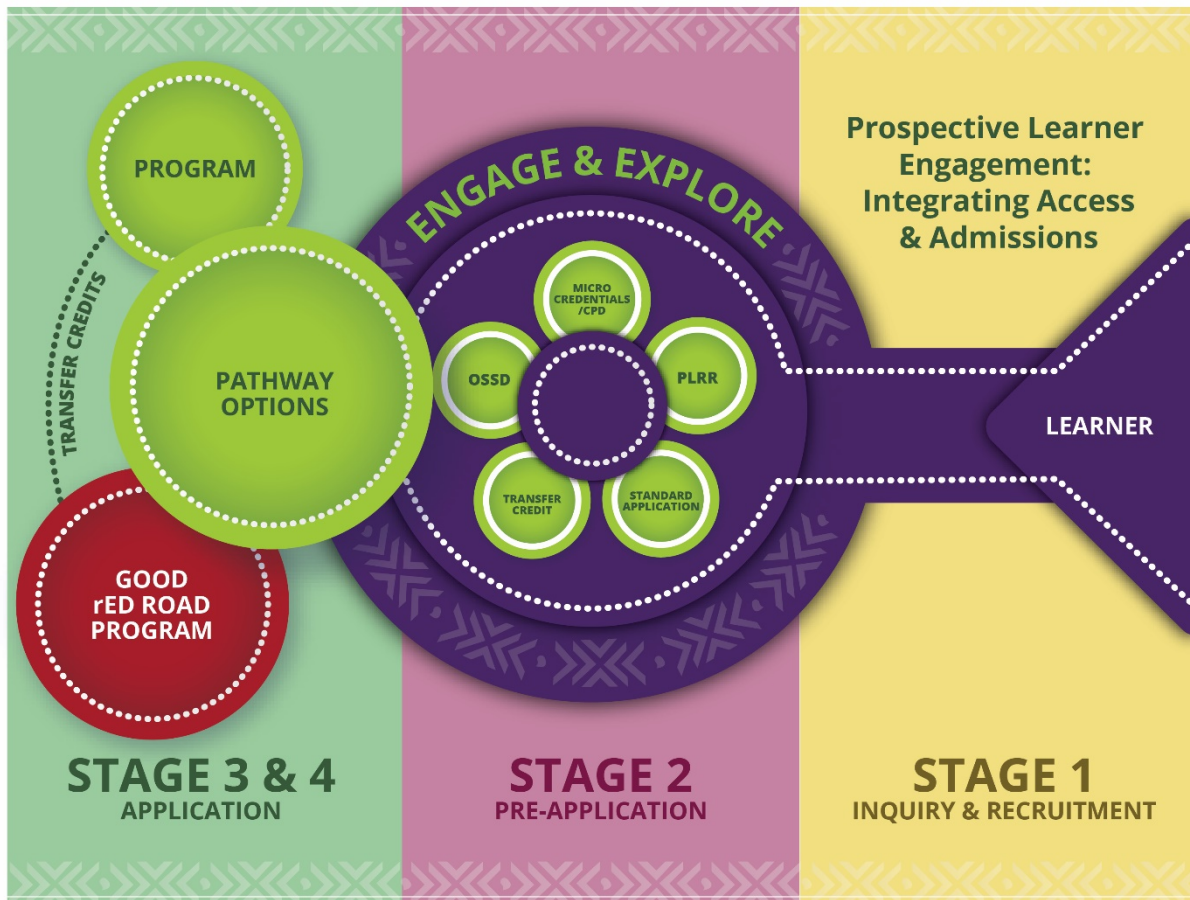
A number of options are available that include a hybrid delivery that could be shared across Institutes. Virtual course options, face-to-face and summer institutes are also future delivery potentials. Rotation of delivery could be carried out by rotating primary responsibility on a multi-year schedule. This would allow each school to share the administrative load and highlight the uniqueness of each Institute. Summer institutes would be less resource intensive. Cohorts of learners could be comprised of participants from each Indigenous Institute with faculty and support personnel recommended from the host Institution.

There are opportunities for each Indigenous Institute to lead specific streams, for example Seven Generations Education Institute may want to lead the OSSD stream as a great deal of their existing

programming and collaborations include the Secondary Sector. Other Institutes may lead the PLAR or Micro-credentialling streams depending on their scope of current or future practices.

All three Institutes offer a variety of programming and some of the courses, modules, content may be included in their offerings. Participants in the program could be schedule and integrated into ongoing scheduled classes. This possibility may include credit transfer possibilities as well.

The infographic below provides a process outline that begins with the learner and continues throughout the Admissions process.



### Accreditation

There are a number of steps that are outstanding to be completed prior to submitting the program for accreditation. Ideally the program would be accredited through IAESC as a stand-alone program with oversight from the Admissions Offices or perhaps coordinated by the Pathways personnel. It has yet to

be decided whether the submission would be a joint submission or a single Institute submission with shared roles and responsibilities.

## **SUMMARY AND GOING FORWARD**

This goal of this project was to work collaboratively among Indigenous Institutes to develop an indigenous learner centered entry year of programming that was fully transferable among the Institutes that could serve as a possible substitute for current supplement transitional or upgrading programming. The rationale for creating this program was to address and create solutions for the challenges and barriers that are faced in the Admissions application processes. Linked to that rationale was the identification of an Indigenous PLAR framework that would reflect and be responsive to Indigenous ways of doing. Much was accomplished and many questions, tasks and activities have been identified to carry on with the revision of Indigenous Admissions services.

In August 2020, Kenjgewin Teg formally approved their 'trauma informed and trauma sensitive' organizational philosophy. As the organization moves closer to meeting quality assurance standards and requirements of IAESC in 2021, this philosophy will become a strong foundation on how learner engagement, enrollment/admissions and retention will occur as Kenjgewin Teg continues to grow as one of Ontario's Indigenous Institute's in the post-secondary sector. A key strength of Kenjgewin Teg's admissions process is the availability, variety and access points throughout the academic year to a variety of independent pathways to PSE opportunities, where learners are supported and guided to choose the best learning journey that will support their post-secondary course or program success. Kenjgewin Teg wholly believes that all learners can be engaged in finding their personal learning journeys to participate in post-secondary learning, and creating common and shared admissions processes for Indigenous learners in Ontario using a larger system-oriented approach is expected to benefit many Indigenous learners.

SGEI is focused on enhancing and enriching student experiences from recruitment to convocation through Anishinaabemowin and Anishinaabe gikendaasowin for all learners. Learners are guided, supported and encouraged by a team of professionals working to help navigate a pathway to the goals set and imagined by the learner. Our admission philosophy is inclusive and our practice is determined by each learner's unique set of skills, experience, and achievements.

FNTI has strategically identified priorities in recruitment, admissions services and wrap around support mechanisms. Learners have the opportunity to request transferability options directly from their initial application enquiry. Advocacy is provided by the Pathways Coordinator and financial aid follow up is support by a staff member dedicated to that provision.

As evidenced, FNTI, KETI and SGEI are aligned in their commitment to the success of learners. This project has provided an opportunity to create a collaborative, innovative, and consistent foundational approach to Indigenous perspective learner engagement. Building on our individual strengths and creating collaborative resource sharing will provide a wholistic, comprehensive, effective, and efficient process for everyone in the sector.

## ACHIEVEMENTS AND FUTURE ACTIVITIES

Our achievements include:

Conducting a comprehensive environmental scan of all Admissions constellations, practices, processes and policies.

Co-creating a new common Admissions framework to enable respective Institutes to reflect sharable consistencies where applicable in the Admissions offices.

Co-creating the first draft of the Good rED Road Program which outlines flexible pathways preparation for all learners interested in applying to Indigenous Institutes.

Future activities, priorities and questions outstanding include:

1. Identifying and creating specific eligibility and screening requirements;
2. Confirming and identifying human (faculty and wrap around support) and financial resources;
3. Confirming delivery methods including rotation schedule, start date, virtual and face-to-face components;
4. Determining a program name(s);
5. Identify transfer credits (block), equivalencies and pathways accompanied by a clear transfer guide
6. Identifying program credential, dual credits options;
7. Creating a program Advisory Committee;
8. Preparing the accreditation submission;
9. Drafting a “no wrong door” philosophy statement;
10. Developing a framework for the creation and assessment criteria for the badging system...how they are to be designed, used/earned, displayed and shared;
11. Engaging in ongoing communication to inform and raise awareness of NEW Indigenous Admissions processes, practices and policies, with The Association of the Registrars of the Universities and Colleges of Canada (ARUCC) and Ontario University Registrar’s Association (OURA);
12. Determining enrollment management strategies; cohort vs continuous intake, academic upgrading;
13. Developing a comprehensive, wholistic Indigenous PLAR approach;
14. Creating a collaborative philosophical approach to creating Indigenous education standards and admissions policy development to ensure consistency across the Institutes; each Institute develops their own respective policy based on the overarching philosophy;
15. Defining and develop a Micro-credentialling process;
16. Identifying and match potential programs between the institutions for shared intake

## **HISTORY MATTERS**

It is time to re-examine, re-new and re-write Admissions services as they currently exist. History has provided guidance for philosophies, standards and behaviours that will allow us to forge different ways and directions in learner engagement.

One of the primary goals of this project was to examine current Admissions processes in three Indigenous Institutes to remove barriers for learners. By acknowledging and redefining the relationship between the learner and the institution we are further strengthening our resolve to engage collaboratively in shared decision making between the needs and desires of the learners and the pathways that open up to them. Creating a culturally responsive, learner focused admissions system will result in higher enrollment and support success for Indigenous learners.

### Appendix 1: Pathways Coordinator Draft Position Description

## **Pathways Coordinator Position Description**

### **POSITION SUMMARY**

The Pathways Coordinator supports the establishment of opportunities for creating new pathways for Indigenous Institute graduates as well as seeking transfer clarity with existing partner institutions. The Pathways Coordinator establishes contact with external postsecondary educational partners and Academic program areas to identify and discuss the potential development of new transfer agreements, match potential programs between the institutions as well as facilitating the collection and sharing of curriculum outcomes, in order to develop viable pathways and credit transfer opportunities.

The Pathway Coordinator is also responsible for the accuracy of the transfer guide information both on the Web and in the Program Guide.

A key responsibility of the Pathway Coordinator is the learner advocacy, coordination of transfer, articulation and advanced standing processes between the Student Services and the Academic teams.

The Pathways Coordinator is responsible for reporting on relationship development, statistics, and trends in student activity in Credit Transfer provincially, nationally, and internationally.

Other duties include assisting with the transfer credit and Prior Learning Recognition and Renewal (PLRR) protocols and processes; supporting faculty with guidance and facilitation and procedure as well as, educating and interpretation support for specific procedures.

### **DUTIES AND RESPONSIBILITIES**

## **Pathways, Articulation, and Partnerships**

- ® establish positive relationships with postsecondary institutions within Ontario, nationally and internationally in order to promote the development of new agreements for all academic programs
- ® promote the Indigenous Institute as a partner to universities and other postsecondary institutions willing to develop and enter into transfer agreements.
- ® provide regular communication with current and potential university partners to clarify details of a agreements and look for ways to enhance pathways for graduates.
- ® promote transfer services to students and the community through the use Institutes websites, and the publication and distribution of the Transfer Guide.
- ® train and support faculty and Student Support Facilitators and other Admissions office personnel in the advisement of students in transfer information and the provision of information on pathways to further education.
- ® plan and organize Pathway and Credit Transfer events such as fairs, information sessions, visits, and ensuring there are sufficient venues for students and staff to acquire pathway information.
- ® develop and ensure the accuracy of articulation, equivalency, transfer credit and pathway databases, tables and resources.
- ® assist in the development of end-of-term reporting to facilitate the identification of missing curriculum requirements.
- ® develop and implement a communication protocol and reporting tool to identify student's that are missing requirement to achieve the credential for their program of study.

## **Information Management and Access**

- ® track activity within the Registrar's Office to provide the Institute with data to make decisions regarding pathways and credit transfer and future partnership development.
- ® design, write, edit and distribute a complete guide of all current agreements and confirmed transfer opportunities the Institutes have entered into with colleges, universities and other post secondary institutions.
- ® develop and ensure the accuracy a Transfer intranet site and a complete resource of all Institutional transfer agreements – current, in-progress, and expired.
- ® Maintenance and update of the ONCAT course to course equivalency database.
- ® Maintenance of the Institutional information contained on the ONCAT pathway portal site.

## **Administration and Academic Services**

- ® develop ongoing relationships with academic areas and their faculty in order to serve as a resource for them when they are pursuing new transfer agreements.
- ® develop data capture mechanisms to track Pathway services are accessible, relevant and responsive to the needs of their students.

## **Education and Experience**

Three-year diploma/degree with a minimum of 3 years working in an Indigenous academic post-secondary setting with experience using the Student Information System.



## **Planning/Coordinating**

® guides and provides Pathway services and agreements internally to the Institutional community and externally to universities, secondary schools and the general public, which includes the development of a large comprehensive transfer guide, the update of web site content, conducting presentations and organizing events.

® works collaboratively with the Registrar, Academic Dean's, Communications and Marketing on how Pathways will be marketed. The Pathways Coordinator can recommend what events/activities to arrange or participate in, what materials to produce based on knowledge of competitor activities.

## **Guiding/Advising Others**

® Advises students, coordinators and academic areas on pathways

® Advises on resources available for students who may walk in or phone for more details on Degree Transfer services/agreements

® Demonstrates the effective use of the Transfer Guide (print and electronic) to students, academic areas, other college staff, university and secondary school personnel and other influencers

® consults with academic areas (deans, coordinators, faculty) to develop and promote transfer agreements with institutions.

® consults with the Registrar regarding questions/problems not covered by established practices; when follow-up fails to produce desired results; for interpretations of policies and procedures; and for interpretations of transfer guide, university application procedures, academic advisement and degree information.

## **Service Delivery**

® advises and refers with respect to transfer options; advises to develop educational plans; assists with applications; implements degree transfer workshops.

® informs and obtains transfer initiatives; verifies student information; ongoing dialogues re: transfer agreements and new initiatives; participates on committees.

® coordinates the development of new pathways; verifies transfer policies; confirms details of existing agreements; seeks clarification in unusual circumstances; advocates for students

® Guiding students to the transfer information on the website

® Interprets and communicates degree transfer agreements and procedures, requirements, use of resources (e.g., Degree Transfer