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Embedding indigenous learning outcomes in a tourism curriculum: The case of Confederation College, Canada

Marion Joppe[a,*], Ye (Sandy) Shen[a], Giannina Veltri[b]

[a] School of Hospitality, Food & Tourism Management, University of Guelph, 50 Stone Rd. E., Guelph, N1G 2W1, ON, Canada
[b] School of Business, Hospitality and Media Arts, Confederation College, 1450 Nakina Dr, Thunder Bay, P7C 4W1, ON, Canada

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ABSTRACT

Although hospitality and tourism students in business programs are taught to develop and market product that meets the needs of various demand segments by playing on the "authentic" cultural and heritage elements of destinations, they are rarely exposed to underlying justice and ethics concerns, especially as they pertain to Indigenous populations. In a settler colonial country such as Canada, it is particularly imperative that these topics are addressed and that students learn about Indigenous ways of knowing, being and doing to ensure that they have the necessary cultural competencies to build a respectful relationship with Indigenous populations, wherever their career may take them. The goal of this research is to provide a deeper understanding of the process of developing and embedding Indigenous Learning Outcomes in a tourism business program and to suggest underlying principles for designing a more inclusive community engagement process. The case is that of the Tourism – Travel and Eco-Adventure program at Confederation College in Thunder Bay, Ontario, Canada. The College has been recognized as a leader in Indigenous education and that is in the process of implementing a comprehensive vision for the transformation of the institution informed by Indigenous community engagement and its learning community.

1. Introduction

The authors would like to start by acknowledging the dedication and generosity of the Negahneewin Council members, who gifted the Indigenous Learning Outcomes (ILOs – See Appendix A) that are the subject of this paper to Confederation College in Thunder Bay, Ontario, Canada. The College is situated on the shores of Lake Superior which is in Robinson-Superior Treaty territory and is the traditional home of the Anishnaabeg.

The purpose of this study is to document the process, challenges encountered and overcome as well as perceptions of effectiveness of the ILO implementation within Confederation College in general, and the "Tourism - Travel and Eco-Adventure Diploma program" [hereafter referred to as "Tourism Diploma"] in particular, through interviews and focus groups with Negahneewin Council members, administrators, faculty, students, alumni and industry representatives. This research purpose is aligned with an interpretivist paradigm naturalistic approach to inquiry (Guba & Lincoln, 1982) which purports that there is no one truth to be discovered, but rather, that multiple and equally valid realities are created by participants and exist simultaneously based on their experiences and perceptions. Indeed, research findings need to be interpreted in close relationship with the context since participants' experiences are

* Corresponding author. School of Hospitality, Food & Tourism Management, University of Guelph, 50 Stone Rd. E., Guelph, ON, N1G 2W1, Canada.
E-mail address: mjoppe@uoguelph.ca (M. Joppe).

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shaped by it as well as the power relations and interactions among different stakeholders.

Compared to other countries like New Zealand or Australia, Canada has only faced up to its colonial past and the lasting impact this has had on its Indigenous populations in the recent past. [1]

The release of the report by the Truth and Reconciliation Commission of Canada (TRC) in 2015 raised awareness of the trauma Indigenous people have suffered from colonization, residential schooling and loss of cultural identity. In response to the calls to action of the TRC report, Indigenous culture is slowly gathering momentum as an important study area, not only in its own right, but as an adjunct to many others (Battiste, 2013; Morcom & Freeman, 2019). To date, the main efforts by universities have concentrated on increasing Indigenous representation among faculty, staff and students, at times with the creation of centres that provide support services to Indigenous students and/or a variety of Indigenous studies courses (Pidgeon, 2016), what Gaudry and Lorenz (2018) refer to as *Indigenous inclusion*. While non-Indigenous students are usually able to register in these courses on an elective basis, they are rarely part of their core curricula. Where hospitality and tourism programs exist at the university level, these tend to be concentrated in faculties of business or management due to this industry's phenomenal growth both domestically and internationally, and growing economic importance globally since tourism now generates 10.4% of world GDP (WTTC, 2019).

However, the economic, social, cultural, political, and environmental complexity of the phenomenon also attracts researchers from many other disciplines who may offer tourism-related courses as part of their own fields of study, but often with little cross-over of either faculty or students between management, social and environmental sciences. Although tourism would appear to be an obvious study area for embedding an appreciation of traditional knowledge and processes (Young, Pearse, & Butler, 2011), this is rarely the case in business-oriented programs (Joppe, Thomas-Francois, & Hayhoe, 2016). Canadian tourism programs thus lag considerably in this regard compared to Australia, for instance, where 81% of survey responses from 11 Heads of Tourism Schools/Departments of 22 CAUTHE Chapter Member universities indicated that their tourism undergraduate program included content that related to Indigenous Australian culture (Peters, 2010). When units offered were translated into teaching weeks, material relating to Indigenous culture ranged from the equivalent of one week (approximately 8%) to over nine weeks (75%). This was in part due to the increased awareness of the need for cultural competence in all graduates (Maguire & Young, 2015; Universities Australia, 2011b, 2011a). However, Young et al. (2011) point out that at the University of Newcastle, for example, courses "may be inclusive of Indigenous content and references, [but] an Indigenous perspective and Indigenous participation embedded in the curricula is absent" (p. 843) and that compared to the Indigenous content taught in the mid-2000s, there has been a substantial decline (Young, Sibson, & Maguire, 2017, p. 141).

A Canada-wide survey of tourism-related programs undertaken in 2015/16 determined that no hospitality and tourism university program had made a deliberate effort to develop Indigenous cultural competency in its students (Joppe et al., 2016). However, Confederation College in Thunder Bay, Canada was found to be the most progressive in this regard as there had been an institution-wide effort to embed ILOs since at least 2012, with the Tourism Diploma being the most advanced in this regard. The purpose of this study was therefore to document the process, challenges encountered and overcome as well as perceptions of effectiveness of the ILO implementation.

2. Literature review

The promotion of "local colour" as a part of tourism merchandizing and the associated homogenization and standardization of culture has long been critiqued by tourism scholars (cf. Boorstin, 1964; McCannell, 1999; Ruiz-Ballesteros & Hernández-Ramírez, 2010). This commoditization becomes particularly problematic when the Indigenous culture has very different worldviews, traditions and understandings from those of the dominant, largely westernized, tourists targeted by the promotional efforts. This may be equally true for ethnic communities who tend to inhabit an area they have migrated to (Hinch & Butler, 1996) as opposed to Indigenous people who are native to a destination region and are "pre-existing peoples" at a time of colonization (Goehring, 1993, p. 4). However, what "distinguishes Indigenous peoples from ethnic peoples is that the former usually have shared experiences of being colonized, often being removed forcibly from their lands and denied access to natural, historical and cultural resources that can sustain their livelihoods via activities such as tourism" (Carr, Ruhanen, & Whitford, 2016, p. 1069).

Although Indigenous peoples have started to exert greater control of how their cultures are portrayed in the last two decades (see, for instance, TTRA, 2017 and Grimwood, Muldoon, & Stevens, 2019), the intermediaries between hosts (Indigenous people) and guests (tourists from many different source markets) are largely dominated by a global culture of neoliberal entities controlled by western interests, forcing Indigenous experiences and businesses to conform to these external operating environments (Ruiz-Ballesteros & Hernández-Ramírez, 2010; Trask, 1991). In Canada, the interest in Indigenous tourism by both governments at all levels eager to promote a 'novel' product and Indigenous communities themselves looking for economic development opportunities has grown significantly in recent years (Destination Canada, 2018; Fiser & Hermus, 2019; ITAC, 2019) to the point where demand is outpacing the availability of staff and the development of infrastructure, increasing the risk of cultural appropriation and inauthentic experiences (Zeidler, 2019).

Yet research has shown that tourism curricula, especially in tourism and hospitality programs located in post-secondary business

[1] The terms 'Indigenous' and 'Aboriginal', which are often used interchangeably, refer to the collective name for the original peoples of Canada and their descendants. The country's constitution recognises three groups: First Nations, Inuit and Métis, each with its own histories, languages, cultural practices and spiritual beliefs. For instance, the 634 different First Nation communities represent 50 Nations, each with its own distinct language (Government of Canada, 2017). This paper uses the term 'Indigenous' throughout unless 'Aboriginal' is part of a name proper.

programs as the vast majority are, pay scant attention to familiarizing students with the country's diverse number of Indigenous populations and their different ways of life and worldviews, leading to cultural appropriation and misrepresentation when promoting this "product" (Joppe et al., 2016). There is little understanding, for instance, that each of the traditional owners may have their own specific protocols that need to be observed to build a respectful relationship. In a multicultural settler society such as Canada's this is complicated by the fact that many of the more recent immigrants bring their own understanding, stereotypes and worldviews to the encounters with Indigenous peoples. This in spite of the fact that 'mutuality', i.e. "developing respectful relationships between self and people through sharing and understanding values and attitudes" (Sheldon, Fesenmaier, & Tribe, 2013, p. 130), was defined by tourism scholars as one of "five values-based principles that tourism and hospitality students should embody upon so that they will become responsible leaders and stewards for the destinations where they work or live" (Barber, 2011, p. 41).

In 2011, Universities Australia released the third and final report in its "Indigenous Cultural Competency Project in Australian Universities Project", focused on 'cultural competencies' and defined the term as:

Student and staff knowledge and understanding of Indigenous Australian cultures, histories and contemporary realities and awareness of Indigenous protocols, combined with the proficiency to engage and work effectively in Indigenous contexts congruent to the expectations of Indigenous Australian peoples. (p. 6).

Aside from topics that focus on a greater role for Indigenous voices in research and research ethics, as well as in university governance, the need for a more Indigenous staff and faculty, and of course greater access for students, the report includes a discussion of culturally competent pedagogy. This covers both theoretical models and curriculum design, including practical examples of classroom activities and assessment procedures. It highlights the worth of embedding cultural competency as a formal graduate attribute, and the approach taken by a number of institutions. Kincheloe and Steinberg (2008 as cited in Higgins-Desbiolles, 2017, p. 445) discussed the "multiple and multifold benefits and challenges" of indigenizing curriculum. However, Rebecca Jamieson, President of Six Nations Polytechnic (SNP) in Ontario, Canada, challenges the very notion of doing so "You can't indigenize something that isn't Indigenous … You can make people aware, and develop understanding, but you can't make an apple an orange." (Wells, 2018, p. 7, p. 7).

Canada has only recently taken significant steps to decolonize its post-secondary sector (Morcom & Freeman, 2019). While land acknowledgements are now common at many institutions (though not necessarily understood by students and employees) and Indigenous student access and support has been substantially increased over time, hiring qualified faculty and staff has been difficult (Treleaven, 2018). Despite being the fastest growing segment of Canada's population, only 11% of Indigenous people in the country have a university degree, compared to 29% of non-Aboriginals (Statistics Canada, 2019). While these efforts focus largely on Canada's Indigenous peoples, Canadians, and especially new immigrants, are taught very little about the 12,000 year presence of Indigenous peoples. For example, the spirit of the "two-row wampum" - a belt that symbolizes two separate peoples coexisting through mutual respect and understanding and which dates back to the 1613 Treaty of the same name - cannot be properly understood by Canadians and new immigrants without a foundational understanding. A number of provinces have included courses at the primary and secondary level that address the cultural and historic contexts of First Nations, Métis and Inuit as well as provide some understanding of engagement protocols and cultural appreciation. Unfortunately, the Ontario government has just announced that Indigenous courses will not be a mandatory part of the high school curriculum (CBC News, May 22, 2019), although it has set out an Indigenous Education Strategy aimed at "improving student achievement and well-being, and closing the achievement gap between Indigenous students and all students" (Ontario Ministry of Education, 2019).

In Ontario, students can gain some exposure to tourism (which can include hospitality and food service) in high school, but it is largely a subject matter taught at the 2, 3 and 4-year level in college and at the undergraduate and graduate level in universities. While courses can be found in the social sciences, the vast majority are taught with a focus on the profitability of the supply side as well as tourist demand, destination marketing and product development. It is here that the apparent lack of appreciation of Indigenous worldviews is exacerbated for tourism students. While concepts such as cultural commodification (seen to be a negative) are part of the teaching of the subject matter, students are not taught about Indigenous rights in tourism nor are they prepared with any strategies as to how to avoid the appropriation of cultures or how to approach Indigenous peoples respectfully. Although commodification is viewed as an all-pervasive characteristic of modern capitalism, and tourism is subject to the same general principles of capitalist consumer culture (Watson & Kopachevsky, 1994), this approach is particularly problematic when it comes to Indigenous cultures. Since colonialism entails unequal power relations and often results in Indigenous peoples' forced disconnection from land, culture and community, the resultant trauma and loss of identity can lead to a sense of powerlessness and low self-esteem. According to Jamal (2019, p. 90): "… power relations play out through touristic and other practices in everyday life that can contribute to oppression, domination, misrecognition as well as stereotyping and stigmatization of diverse cultural groups."

Research into the positive (capacity building, social and economic empowerment) and negative (commodification, acculturation) realities of Indigenous tourism development over the past 50 years has largely been conducted by anthropologists, sociologists and geographers (Carr et al., 2016). These researchers have found that regardless of the industry being developed and where the community is located (remote or in urbanized environments), the obstacles faced to "nurture healthy families or other groupings, facilitate employment, improve health and provide recreation and education opportunities for community members" (p. 1068) are very similar. The research has not carried over well into the teaching of the subject matter, at least not in business programs. Already in 2010, Ma Rhea had stressed the importance for educators and students in international business to have the requisite knowledge and skills "to negotiate the complex world of international human rights and the rights of Indigenous and traditionally orientated peoples" (p. 17) because without a deeper understanding of their own worldviews and those of others around them, they can inadvertently perpetuate neo-colonial approaches to business.

Tourism courses that address these issues and perspectives tend to be located in social science disciplines. An excellent example of

such a course is described by Higgins-Desbiolles (2007) who discusses the challenges and efforts of the non-Indigenous educator and researcher in education on Indigenous issues. Belhassen and Caton (2011) as well as Young and Maguire (2017) argued that an understanding of Indigenous perspectives is critical in tourism to provide students with an appreciation of the social force and cultural phenomenon it represents. No such understanding exists when it comes to the business of tourism and hospitality, even though sustainable development is increasingly a theme in these programs. The large number of international students that can be found in these programs[2] makes it even more imperative to educate them more broadly about Indigenous ways of knowing, being and doing since it also plays a critical role in the competencies they carry with them upon their return home.

3. Methodology

The philosophical positioning of this inquiry is that of the interpretivist paradigm (Guba & Lincoln, 1982; Tribe, 2008) as realities are socially constructed and emerge as a result of participants' experiences and the meanings they build around these experiences (Crotty, 1998). Interpretivism is rooted in the thoughts of Max Weber, who argued that social sciences are focused on *Verstehen* (understanding) whereas hard or natural sciences are focused on *Erklären* (explaining) (Crotty, 1998, p. 67). Therefore, the researchers' role is to try to 'understand and describe meaning' through the eyes of 'social actors'" (Gephart, 2004, p. 457, p. 457).

The research is conducted in the form of an inductive single case study to fully capture participants' diverse perceptions and not to limit findings by collecting and analysing data through the lens of existing theories and concepts (Warren & Karner, 2010; Yin, 2011). The inductive approach is reflected in the data gathering methods.

3.1. The case: Confederation College

Established in 1967, Confederation College has a main campus in Thunder Bay, Ontario, Canada and eight regional campuses. It is the only publicly funded college in Northwestern Ontario, an area covering 550,000 square kilometres (almost as large as Spain and Portugal combined). The city's population of about 100,000 includes approximately 13.5% self-identified Indigenous people (Statistics Canada, 2019). The main campus has a student population of approximately 3200 students with about 800 self-identified Indigenous and 1000 international students. There are 54 First Nations communities and key advisors in the territory covered by Confederation College. While on the one hand this is a strength as the College can draw on a wide range of resources, it also represents a challenge as a true consultative process requires much time.

The College is recognized as a leader in Indigenous education and helps set policy for Indigenous learning across the post-secondary education sector. Negahneewin (Ojibwe for "Leading the way") Council, a group of indigenous knowledge-keepers, advocates, and engaged community players and a partner with Confederation College in providing programs and services to Indigenous students, gifted the College with seven ILOs in 2007 (see Appendix A) (Confederation College, 2019). Their development was an arduous process of reducing a long list of 120 statements down to just seven. It is clear that this gift of the ILOs must be treated with humbleness and sensitivity. Each of the ILOs also have defined associated knowledge, skills and attitude. Formally adopted by the College in 2012 as part of the "Negahneewin Vision" – strategic directions to the year 2022 –, work has been ongoing to embed the ILOs across all programs.

Between 2007, when the ILOs were created, and 2012, there was significant change at the College in terms of both senior administration and structure. In the early days, the objective was to create a safe space for Indigenous students and provide programs and a support structure that would meet their needs. This was accomplished through the elevation of the Aboriginal Studies Division under the School of Business to the College of Aboriginal Studies in 1999, before renaming it Negahneewin College - a college within a college. However, in 2011 the newly appointed President of Confederation College decentralized Negahneewin College, turning it into the Centre for Policy and Research in Indigenous Learning (CPRIL), headed by a Vice-President.

Negative and racist attitudes towards Indigenous peoples are long-standing and run deep in Canada, as documented by the Truth and Reconciliation Commission of Canada (2015). Systemic discrimination and racism have left deep scars and a mistrust of non-Indigenous people among those living on and off reservations.[3] However, the Negahneewin Vision also addressed the need for all students to leave the College "as global citizens with an understanding of Indigenous worldviews" and the need to "respect and celebrate diversity towards social justice" (Negahneewin College, 2012). While the ILOs were an indispensable part of the Vision, there was much confusion about how many of the ILOs should be embedded and in how many courses. Most programs chose to embed at least one in a required communications course. This was seen as sufficient to meet "The principle […] of respect and inclusion whereby Indigenous Knowledges are foundational to all learning."

The two-year, four semester (level) Tourism Diploma in the School of Business, Hospitality and Media Arts is considered one of the most successful with respect to embedding the ILOs in its courses, and today is the only program to have embedded all seven (Table 1). Its courses cover topics including adventure expeditions, tour, cruise and airline operations, business fundamentals,

[2] Although no official statistics exist by discipline, tourism and hospitality business programs tend to far exceed the official statistic which suggests that 29% of students enrolled in universities in Canada in 2017 (Charmaz, 2006; Universities Australia, 2011b) were international.

[3] The dissonance in relations between the Indigenous and non-Indigenous populations was brought to the forefront on December 14, 2018 when the investigation of the Thunder Bay Police Services Board, launched in response to concerns raised by First Nations leaders, revealed long-standing overt and systemic discrimination and differential treatment that has directly impacted First Nation peoples in Thunder Bay and that led to the immediate disbandment of the Board (Sinclair, 2018).

Table 1
Indigenous learning outcome tourism – travel and ecotourism program summary.

	# of courses with Indigenous Learning Outcomes taught				
	Level 1	Level 2	Level 3	Level 4	Total
1. Relate principles of Indigenous knowledge to career field	2	2	0	3	7
2. Analyze the impact of colonialism on Indigenous communities	2	0	0	1	3
3. Explain the relationship between land and identity within Indigenous societies	1	1	2	3	7
4. Compare Indigenous and Canadian perceptions of inclusion and diversity	2	0	0	1	3
5. Analyze racism in relation to Indigenous peoples	1	0	1	1	3
6. Generate strategies for reconciling Indigenous and Canadian relations	1	0	0	1	2
7. Formulate approaches for engaging Indigenous community partners	2	0	2	2	6

marketing and selling, sustainability and ecotourism (see the full list of course descriptions with the relevant ILOs in Appendix B). Of special note is a new course in the final semester (Level 4) that embeds all seven ILOs and covers geography, history and events entitled “Peoples of the World”. For a fuller course description, see Appendix B.

While the Negahneewin Council is a community group external to the College, the Negahneewin Education Circle is an internal resource group made up of faculty, managers, and staff members who provide policy and program input to the College regarding Indigenous relations, a five-course Aboriginal Canadian Relations Certificate and the Bawaajigan Certificate which offers a series of workshops that aim to increase awareness with respect to the historical, political and social context of Aboriginal Education. The College also had a resource person that faculty could approach to get help with incorporating ILO elements into their courses, but this position was abolished in January 2019.

3.2. Data gathering

Individual semi-structured interviews were used as the primary data gathering method with Negahneewin Council members, administrators, faculty and staff, supplemented by focus groups with students and Program Advisory Board members. Ethics approval, with advice from Indigenous faculty, was obtained from both the researchers’ institution and Confederation College.

Research participants were recruited through purposeful and snowball sampling. The data gathering process started with interviewing the Vice-President and her team at the Centre for Policy and Research in Indigenous Learning (CPRIL) to gain a better understanding of the historical context of Negahneewin, the Negahneewin Council, the Negahneewin Education Circle, and the development of the ILOs. Since none of the authors are Indigenous themselves, it was also important to receive guidance from the Vice-President, who is a member of both the Negahneewin Council and Education Circle, on who to approach and how to engage with them respectfully. It was decided that the Co-ordinator of the College's Tourism Diploma would be best placed to contact and set up all interviews and focus groups, although she remained arm's-length from actually engaging with the interviewees.

Participants were contacted primarily via email with phone follow-ups, if necessary. The recruitment email introduced the researchers (a full professor and a PhD candidate) from the southern Ontario university, explained the purpose of the project and the procedures that would be followed during the interview or focus group. Only students and alumni were offered a modest cash incentive for their time.

Interviews were conducted with six administrators, five faculty/staff, and four Negahneewin Council members. Five focus groups were conducted with five Tourism Diploma alumni (one of whom had also completed the Aboriginal Canadian Relations Certificate); six students currently enrolled in the Tourism Diploma and 10 in a Media Relations course specifically geared to addressing the ILOs but not part of the Tourism Diploma; six of its Industry Advisory Board members; and three staff members at Fort William Historical Park, a reconstruction of an 1816 fur trade post. Among the alumni and students, four self-identified as (part) Indigenous. Some research participants also had dual roles: for instance, three members of the Negahneewin Council are also administrators in the College, and one student is a member of the Industry Advisory Board. Data collection was carried out between June to early December 2018.

All sessions started with a review of the consent form. Interviews took 45 min to 1 h and were voice recorded. Most interviews were conducted face-to-face at the College, two were conducted over the phone, and the three staff members at Fort William Historical Park were interviewed at the site. Questions were kept relatively broad to allow interviewees to speak about their personal knowledge and experience with the ILOs or more generally about the relevance and importance of learning about Indigenous worldviews, traditions, experiences and perceptions. All participants were asked a general question about their background (e.g. professional and educational background; knowledge of Indigenous worldviews, history of colonialism and Canadian relations with Indigenous populations, and current issues faced by Indigenous communities; the extent to which they have taken advantage of any of the many resources made available by the College to strengthen their understanding of topics related to Canada's Indigenous population; and their familiarity with the knowledges, skills and attitudes of each of the ILOs, etc.). Small adjustments were made before and during interviews based on participants' backgrounds and responses. For instance, administrators were questioned about the assessment of faculty competencies with respect to implementing ILOs, while faculty were asked about their assessment methods to determine whether students had achieved the embedded ILO(s) in a course. As encouraged by the semi-structured approach, additional “unscheduled probes” were used during interviews in order to achieve a better understanding of participants' points of

Table 2
Interview and focus group coding.

Negahneewin Council	0, 11, 14, 16
Students/Alumni	1, 10, 15
Administration	0, 7, 8, 9, 11, 14
Faculty/staff	2, 3, 4, 5, 6
Industry	12, 13

view. This flexible structure allowed for comparing data across interviews and also for approaching each interview as a specific case with unique aspects (Berg & Lune, 2012, p. 113).

Considering the relatively small number of interviewees, coding was conducted manually and without adopting any predefined labels or codes following Charmaz (2006) advice to "remain open to exploring whatever possibilities we can discern in the data" (p. 47). Numbers were assigned to participants (focus groups were treated as a cohort) based on the order in which they took place (Table 2). Given the frank discussions, interviewees were also assured that no individual would be identified based on comments provided.

4. Findings and interpretations

4.1. The importance of embedding ILOs

No one questioned the importance of the ILOs, although people gave a wide range of reasons ranging from Thunder Bay's location in a region rich in Indigenous history and with a large and growing Indigenous population, to the need for common understanding and learning across the different schools' practice (#16), the enhanced sensitivity of front-line workers (#12), and better protection of the environment (#6) because this is so deeply ingrained in Indigenous worldviews and their deep connection to place. However, most poignant were comments by students and alumni about how it restored pride in their culture for those who identified as Indigenous, especially those that had grown up with a sense of shame or in complete ignorance of their heritage (#1, #10, #15). It also proved eye-opening for many non-Indigenous interviewees who felt that it should enrich every Canadian, even if this aspect of the country's history is rather painful.

The real importance of the ILOs by those who were directly involved in their development was the process of their development: not only did it involve many different community members that were part of the Negahneewin Council, but also staff and faculty (#14). The process was one of co-instructing and honouring the community, finally deconstructing the ILOs (#12). The process culminated with the formal adoption of the ILOs and their integration as driving principles of the College's longer term strategic Vision.

4.2. Students' prior knowledge and learning at the college

Many students and alumni agree that they were not taught anything meaningful about Canada's history with its Indigenous peoples during their public and high school years, although students from Manitoba and west had a significantly greater awareness than their Ontario and east counterparts (#1, #10, #15). It should be noted, however, that individual teachers can at times make a difference in what the curriculum addresses. Even students that had grown up in Thunder Bay and area with its large Indigenous population admitted knowing very little prior to attending the College, and had found it eye-opening and powerful to learn about this aspect of history and cultural traditions (#1). There was also a sense that Indigenous students were being "awoken" (#8) to the suffering of Indigenous people and a broad understanding of the legitimate anger (#15) expressed by so many. Students felt that they gained a better understanding and respect for Indigenous culture, that it reduced stereotyping and made them more critical of the media and government actions (#1, #15). Both Indigenous and non-Indigenous students were passing their learning on to others (#1, #10, #15), and international students felt that it had made them more aware of the challenges faced by Indigenous populations in their own country (#15).

4.3. Differences in learning approaches between indigenous and non-indigenous students

Although ultimately everyone agreed that all students want to achieve the same goals from education – namely to learn, be rewarded and have access to good jobs and a successful career –, both students and faculty identified some stark differences to how learning is approached. Since Indigenous people have great respect for their Elders, it is natural for them to learn from them by listening to the stories and accompanying them on the land to learn hard skills like harvesting food and medicine (#1, #2, #8). Seeing that the interdependence of all existence is a foundational belief and life itself is considered to be circular (#1), Indigenous peoples will constantly acknowledge their ancestors, the water, land, and animals with whom they share their living space as well as future generations (#8). This relationship with a creator and the land as well as the respect shown to others influences all aspects of their daily life, their approach to learning and their understanding of the world (#1, #8). Non-Indigenous students on the other hand expect to sit in a classroom and be taught by an expert (#8), strive to be the best (#10), and want power (#6), wealth and material

goods (#2). They tend to be individualistic, hierarchical, rational and believe in the objectivity of Western science (#7).

These different approaches to learning as well as the mix of domestic, international and Indigenous students, creates a certain tension. Some students have no interest or push back on learning about Indigenous history, culture and traditions (#0, #4, #5, #7), and unless required, cannot be forced to take courses that embed ILOs (#4). The range of knowledge students bring into the classroom, from none to very deep, also creates problems for instructors (#5). Even among Indigenous students there is a great range in depth of knowledge, aggravated by differences in language and customs of the large number of tribes (#5, #6, #8, #10, #15), meaning that not all of them are willing or able to share their experiences (#0, #8, #14), nor do they necessarily receive support in learning about their history from their families (#8). Since there are very few Indigenous faculty (#1, #6) and non-Indigenous faculty tend to be less confident in their knowledge (#2), some instructors compensate by bringing in Indigenous people and Elders on a part-time basis (#1) to supplement the teaching through oral history, hands-on crafts and ceremonies. These guests would receive gift cards as a sign of appreciation, but new regulations now require this to be treated as a taxable benefit, creating a disincentive and resulting in a loss of knowledge keepers (#0) willing to engage with students (#11).

4.4. Sensitivities of embedding ILOs

Knowing that ILOs are embedded in a course is not always seen as a positive by Indigenous students. They believe that some non-Indigenous students do not want to hear the truth and may even be resentful or disrespectful (#15). Since not all are familiar with their own history or culture, it can be embarrassing (#0, #14) or deeply upsetting (#10) to the point where some may find themselves unable to complete certain assignments (#10) or give presentations (#2). How material is taught is just as important as what is taught (#3, #5). It takes time to build a level of trust where students feel free to speak and share stories (#2, #5, #14). Whenever possible, class takes place outdoors, in a circle, a tipi or the Apewin ("a place to sit") Student Lounge with its circular seating (#1, #3, #4, #5, #10, #15). A relative small class size (no more than 30 students) is also critical to ensure full engagement with each student, allow students to find their own topics to research and feel comfortable enough to start questioning each other as well as the instructor (#5). A passionate (#1), non-judgmental (#2), engaging (#15) and empathetic (#5) teacher is more likely to "find the hook" that will spur students' curiosity (#2) and lead them to search for more information. Movies (#5, #9, #15) and books (#10) can serve as an excellent way of not only informing about certain realities, but also triggering deep reflection (#5, #10) and conversations (#15).

Whenever possible, field trips are incorporated whether to the Thunder Bay Art Gallery or Fort William Historical Park. These provide a different context for Indigenous knowledge and hands-on experiences (#13), often with Indigenous staff telling stories, as illustrated by this information provided to potential Tourism Diploma students:

Through a field trip to one of the premier tourist sites in Northern Ontario, students gain an appreciation for the culture, attitudes and values of Native Peoples through discussion with an Aboriginal Elder in historic and authentic surroundings. Students experience first-hand accounts, traditional stories, cultural teachings, the daily and seasonal routines and ceremonies of Ojibwa from this region. By sharing in discussion, offering personal experiences and asking questions, students are encouraged to apply traditional lessons and teachings to their own, everyday lives. Students are also exposed to general concepts in ethnobotany; exploring Ojibwa culture and philosophy; exploring the varied uses of plants for food, medicine, shelter, building and transportation materials, and ceremony in Ojibwa culture (http://www.confederationcollege.ca/program/tourism-travel-and-eco-adventure/indigenous-learning-experiences).

Level 3 tourism students participate in a multi-day 50 km wilderness canoe trip to White Otter Castle early in the fall as part of the Adventure Expeditions class. This hands-on experience highlights the physical challenges and joys of canoe paddling, portaging, and camp life, connects students with the wilderness setting of northern Ontario, and provides them with two certifications in canoeing. Appendix B provides detailed descriptions of the courses that are part of the Tourism Diploma. The impact this has had on students is best summarized by comments from the alumni focus group: "This program completely changed my life. I know more about my ancestors. I know that I can get a dance dress like an Indigenous dress made with my own colors. I can talk to my Elder from my community and get it made. In my 21 years of life, I never asked my dad until being in the program. It really opened my eyes. I'm proud to be who I am." (#1) The enhanced work skills, especially in terms of customer service, sensitivity to different ways of knowing and being, and empathy with Indigenous guests and co-workers made these students highly appreciated employees (#12) and led to promotions (#1).

4.5. Challenges of implementation

Although ILOs have been a part of Confederation College's strategic plan for a considerable time, embedding them across the curriculum in all programs has been very uneven, especially in those not specifically geared to Indigenous students. Indeed, a number of the interviewees believed that some administrators themselves had scant knowledge of the ILOs and thus are unable to provide appropriate guidance (#2, #3, #4, #6, #7, #9, #16). Furthermore, non-Indigenous instructors and administrators often do not feel competent to address the ILOs (#3) and do not see themselves spending the time required to become confident, all the while knowing that they can easily offend students, misrepresent historical facts or be challenged about the lived experiences of Indigenous peoples (#2, #5, #9, #12). To date, there has been no accountability: not for the leadership nor for Deans or even faculty. Thus, the motivation to undertake the challenging task of embedding ILOs is very limited and results in considerable push-back from non-Indigenous faculty (#5, #6, #11).

A number of resources are made available, ranging from library collections to the Aboriginal Canadian Relations and the Bawaajigan Certificates, the Negahneewin Reading Series, ILO workshops, and until January 2019, the Teaching and Learning

Centre. However, their use is voluntary. Permanent faculty and staff feel too overburdened by their day to day obligations to take much advantage of the resources and the large number of sessional instructors are only at the College to deliver their courses (#0, #2, #3, #5, #6, #9, #16). Another major complaint often heard from faculty is that they do not see the relationship between the ILOs and the material they are teaching (#3, #6, #7, #16). Since the ILOs were gifted to the College, it would be disrespectful, if not offensive, to suggest that they need to be revised (#11).

4.6. The way forward

The lack of leadership and firm direction provided by the senior administration as well as their conflicting understanding of support required for the implementation of the ILOs are undoubtedly a big part of the reason of why they have not been more widely accepted. The decentralization of Negahneewin College, the non-replacement of highly knowledgeable staff in the Teaching Learning Centre (now permanently closed), a powerless ILO Committee (#9), and the lack of a strong foundational course required of all full- and part-time faculty and staff has left many of them with a sense that the senior administration is not really committed to the ILOs. Without dedicated one-on-one support to help instructors make the connections between the material they are teaching and the ILOs, many faculty will continue to feel overwhelmed, disengaged and/or unwilling to spend the time required for their own deep learning. The arrival of both a new President and Provost, both of whom have prioritized seeing the ILOs not only implemented but the institution itself decolonized by changing policy, being less hierarchical, and including more circle conversations and consensus-based decision making (#11), has been seen as inspirational.

The senior administration has recognized many of the challenges and is currently working on approaches to build faculty's capacity so that they feel comfortable and confident to teach to the ILOs, and receive appropriate guidance of how to integrate them effectively when the topic is completely outside their expertise (#11, #16). Unfortunately, the new Provost left after only two years, but in May 2019 the President released a multi-year Negahneewin Education Strategy with seven pillars, each of which is/will be the subject of a separate plan. Very importantly, the first step in the strategy is a nine-module mandatory employee training program that will ensure “all have a common base of knowledge surrounding reconciliation” (Confederation College, May 2019), to be completed by August 31, 2019.

Negahneewin Council members and the few Indigenous faculty and staff are convinced that almost any subject can incorporate Indigenous ways of knowing and doing, and have advocated for the creation of a database of examples, a dedicated ILO day with workshops in collaboration with Indigenous people who can assist with incorporating Indigenous knowledge into lesson plans, but also knowledgeable support staff that can be consulted throughout the year. Under the new strategy CPRIL has been charged with developing an implementation plan that will address these issues. But it is also very clear that these ILOs are seen as a *process*, a collaborative effort among Indigenous leaders, staff and faculty built on trusting and respectful relationships, and as such they cannot simply be taken by other institutions and embedded in their curriculum.

The next step is to determine to what extent the outcomes of each of the individual ILOs is actually achieved. Here, the Negahneewin Education Circle members wanted to adopt a circular or “cycle” model (#3), which has deep meaning for Indigenous people, but the Higher Education Quality Council Ontario (HEQCO) – an agency of the provincial government dedicated to the continuous improvement of its postsecondary education system with a focus on assessing and measuring learning outcomes, with testing embedded into ongoing assessments – insists on a westernized teaching module rubric to which instructors can teach (#3, #6). There is concern that this lack of appreciation of what the College is trying to achieve will weaken the connection with the Indigenous communities (#6) and that the rubric will be seen as too overwhelming (#11). A change in people's behaviour and social interactions are seen as the best indicators as to whether the ILOs are effective (#4, #11), although reflection papers (#5), conversations and focus groups with students (#7) as well as one-on-one talks with faculty and possibly peer evaluations of instructors (#7) are also seen as approaches to measuring outcomes. Ultimately, ILOs should be part of performance reviews, but the notion of mandatory objectives and performance has been engendering much resistance (#4). Indeed, as part of the new strategy, the ‘Annual Program Review’ must address the ILOs.

5. Discussion

There are three distinct perceptions about embedding ILOs: those of administrators, faculty and staff, and students/alumni. Administrators generally understand the need to go beyond Indigenous inclusion to *reconciliation indigenization* which advocates for increased Indigeneity in all its forms and ultimately *decolonial indigenization:* “the wholesale overhaul of the academy to fundamentally reorient knowledge production based on balancing power relations between Indigenous peoples and Canadians, transforming the academy into something dynamic and new” (Gaudry & Lorenz, 2018, p. 219). The President's 2019 Negahneewin Education Strategy is certainly a good step in that direction and in some ways would be a return to the early days when Negahneewin College was a “College within a College”, a dual structure that would meet long-term Indigenous needs. However, current faculty and staff who are predominantly non-Indigenous do not seem ready to acknowledge such a shift nor are they ready to embrace other ways of knowing and being as part of their own courses. This reluctance is not unique to Confederation College as noted by numerous authors, both Indigenous and non-Indigenous (Higgins-Desbiolles, 2017; Ma Rhea, 2009; Young et al., 2017; Young & Maguire, 2017). In time, and as more Indigenous faculty and staff find their way into institutional structures, it is to be hoped that exposure to other ways of knowing and being, peer mentoring and a shift in power relations will lead to an institutional renewal and support for “a resurgence in Indigenous culture, politics, knowledge, and on-the-land skills.” (Gaudry & Lorenz, 2018, p. 223).

The student/alumni perspective is much more nuanced than that of either of the two other groups. Their level of knowledge about

Canada's colonial history, Indigenous culture and traditions, and the legal underpinnings that shape so much of the struggle faced by Indigenous peoples whether on or off reservations, is an important determinant of their attitude towards the ILOs. Some of the students that now identify as Indigenous did not grow up in that culture, but the College's setting, architectural details, interior design and exposure to the ILOs have all contributed to giving them a sense of pride and a desire to learn more about that aspect of their heritage. These sentiments are even more pronounced for those that grew up with an Indigenous worldview and often felt rejected by the dominant white and Western culture. For non-Indigenous students who grew up in Canada, where they attended particularly secondary school plays an important role in how much they know about Canada's colonial history and policies of forced acculturation. Those that attended school in the Prairies and western provinces seem far more knowledgeable than those from central and eastern Canada. Finally, every international student declared themselves to have been unaware that there were Indigenous peoples living in Canada and had never even thought about colonialism. This widely divergent knowledge base explains why so many students – echoed by faculty, staff and administrators – talked about the need for one or more foundational courses that would be mandatory. The Media Relations course "*Indigenous Voice and Vision*" was cited by numerous people as an excellent example for such a course as it not only allows for the embedding of all seven ILOs, it also addresses the various levels of knowledge and understanding students bring to the topic through a diversity of assignments ranging from reflections to a critical video review, seminars, and discussion boards. Other courses that are more industry-specific could then build on this foundation. For instance, the course "*Foods of the America: Indigenous Culture and History*" provides a basis for understanding the global impact that resulted from the introduction of Indigenous foods from the Americas as well as the cultural impact that colonization had on the lifestyles of the American First Nations peoples. It is a popular elective course for Tourism Diploma students.

6. Conclusion, limitations and future research

The goal of this research was to provide a deeper understanding of the process of developing and embedding ILOs in a tourism program through its documentation, and to identify challenges encountered and overcome as well as perceptions of effectiveness of the ILO implementation.

Authors like Battiste (2013) highlight the need to decolonize the education system in its entirety (p. 22) in order to combat what she refers to as "cognitive imperialism" manipulating Eurocentric education systems (p. 161). This can only be a long-term project as even embedding ILOs in programs and courses has proven to be somewhat of a rocky road, an experience similarly encountered in other countries (cf. McLaughlin & Whatman, 2007). Confederation College found that while some programs lend themselves quite easily to the process (e.g., Child and Youth Care, healthcare related programs, etc.), many Deans and faculty have not seen the relevance and have therefore been resistant to it. Although writing about her experiences in Australia, Higgins-Desbiolles (2017) clearly identified a number of the issues encountered by Confederation College and that are critical to the successful development and implementation of ILOs. As was the case for Confederation College, the work to develop ILOs must be a grass-roots effort, involving the breadth of local Indigenous tribes. The great diversity among First Nations requires each institution to work with its own ancestral owners of the land on which it is situated to achieve common ground and understanding. Although other institutions may be interested in these ILOs, they belong to the Negahneewin College/Council who gifted them to Confederation College; they cannot simply be adopted by other institutions.

Considering that the number of Indigenous faculty is relatively small in number with none that teach permanently in hospitality and tourism programs, at least in Canada (Joppe et al., 2016), the training and professional development of academic staff is critical. Ideally, Indigenous content should be delivered by culturally competent – and preferably Indigenous – staff, but at the very least conversant with Indigenous history, culture, traditions and current issues. The reluctance of non-Indigenous faculty teaching Indigenous content has been commented on by a number of authors (Higgins-Desbiolles, 2017; Ma Rhea, 2009; Young et al., 2017; Young & Maguire, 2017). Young et al. (2017) make the case for "educators to move away from the delivery of narrowly focused managerial and professional programs to develop curricula underpinned by notions of equity, social justice and change" (p. 135). However, Young et al. also suggest that there is a need to modify the information content and practical experiences for different disciplines (p. 844).

Confederation College's Tourism Diploma recognises that land-based learning is essential in Indigenous tourism: "Indigenous peoples are characterized by their relationships to their total environment" (Higgins-Desbiolles, 2017, p. 451). Field trips, short visits, and learning in outdoor spaces where students can be hosted and guided by Indigenous people or at least gain a deeper understanding of the realities of "living on the land" contribute greatly to gaining respect for different cultural values and beliefs, and shift away from Eurocentric approaches to knowledge development. All of these aspects have been built in at various stages of the two-year Diploma, and contribute greatly to achieving the ILOs in their entirety.

The successful implementation of the ILOs in the Tourism Diploma courses, which are themselves part of the broader business offerings at Confederation College, is a promising start and provides a blueprint for approaches that can be taken by Bachelor programs at colleges and universities in business schools. As can be seen from Confederation College's experience, leadership for implementation must come from the highest levels and come with resources to support especially non-Indigenous faculty in their work to decolonize the curriculum. Only then will the collaboration with the relevant Indigenous communities bear fruit. Determining to what extent this has happened in Canada or elsewhere needs to be the next exploration.

This case study has the obvious limitation of a College setting and a two-year Diploma program. The views of the Negahneewin Council members cannot be assumed to be similar to those of other Indigenous tribes and therefore these ILOs cannot simply be applied to other institutions. More colleges and universities are implementing foundation courses that delve into the history and worldviews of Indigenous peoples, explain the lasting and pervasive impact of colonization, and give voice to the untold stories of the

Indigenous experience in Canada. In many cases, one or more of these courses is requisite to graduation, regardless of the field of study. Research is needed to determine the effectiveness of this approach, the impact on Indigenous and non-Indigenous students, and the extent to which it improves the comfort level of instructors to tackle Indigenization of their own materials. Stein (2020), however, fears that this is not sufficient to fundamentally shift relationships between settlers and Indigenous peoples since the institutions themselves have been and, some would argue, continue to be complicit in the colonial violence towards Indigenous peoples and their knowledges.

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CRediT authorship contribution statement

Marion Joppe: Conceptualization, Methodology, Writing - original draft, Writing - review & editing, Supervision, Project administration, Funding acquisition. **Ye (Sandy) Shen:** Formal analysis, Data curation, Writing - original draft, Visualization. **Giannina Veltri:** Writing - review & editing, Project administration.

Appendix A

Outcome	Knowledge	Skills	Attitudes
1. Relate principles of Indigenous knowledge to career field	• Cosmos/Creation stories • Decision-making by consensus • *Pimatisiwin* principles • Justice • Traditional dispute resolution • Traditional medicines	1.1. Examine the key elements of North American Indigenous and Western worldviews 1.2. Investigate Indigenous approaches to decision making 1.3. Compare Indigenous and Euro-Canadian approaches to justice 1.4. Examine traditional approaches to health and wellness 1.5. Relate principles of Indigenous knowledge to community wellness	• Appreciate the importance of historical context • Recognize and respect people's diversity • Openness to individual differences • Be socially responsible and contribute to your community • Willingness to learn • Values lifelong learning
2. Analyze the impact of colonialism on Indigenous communities	• Post-colonial theory and decolonization • Marginalization and dispossession of Indigenous communities • Residential school experiences • Agricultural displacement of Indigenous farming families • Self-determination principles	2.1. Contrast perceptions of colonialism 2.2. Relate colonial policies to contemporary Indigenous contexts 2.3. Analyze examples of assimilationist policies in relation to Indigenous families 2.4. Analyze contemporary assertions of Indigenous sovereignty, self- determination and sustainability	• Appreciate the importance of historical context • Recognize and respect people's diversity • Openness to individual differences • Be socially responsible and contribute to your community • Willingness to learn • Values lifelong learning
3 Explain the relationship between land and identity within Indigenous societies	• Principle of responsibility among Indigenous societies • The Anishnaabe Seven Grandfather Teachings • Connection between land and identity	3.1. Apply concepts of responsibility to community development 3.2. Create a code of ethics based on the Anishnaabe Seven Grandfather Teachings 3.3. Relate examples of oral tradition of Indigenous people in relation to the land 3.4. Investigate the significance of traditional ecological knowledge	• Appreciate the importance of historical context • Recognize and respect people's diversity • Openness to individual difference • Be socially responsible and contribute to your community • Willingness to learn • Values lifelong learning
4. Compare Indigenous and Canadian perceptions of inclusion and diversity	• Demographics: local, regional, provincial, national • Indigenous views of inclusion • Colonialism, settler governments and immigration • Multiculturalism in Canada • Social change	4.1. Examine inclusion and diversity from an Indigenous perspective 4.2. Analyze Canadian perceptions of inclusion and diversity 4.3. Explain the effect of Canada's multicultural policies on Indigenous people 4.4. Examine theories of social change	• Appreciate the importance of historical context • Recognize and respect people's diversity • Openness to individual differences • Be socially responsible and contribute to your community • Willingness to learn • Values lifelong learning
	• Government legislation	5.1. Investigate the concept of racism	

5. Analyze racism in relation to Indigenous peoples	• Constitutional recognition of Indigenous peoples • The *Canadian Charter of Rights and Freedoms* • Representation and the media • The meaning of privilege	5.2. Analyze legislation and government policies related to racism 5.3. Examine current and historical examples of racism in relation to Indigenous peoples 5.4 Examine common misrepresentations of Indigenous people 5.5. Analyze the concept of privilege	• Appreciate the importance of historical context • Recognize and respect people's diversity • Openness to individual differences • Be socially responsible and contribute to your community • Willingness to learn • Values lifelong learning
6. Generate strategies for reconciling Indigenous and Canadian relations	• Political discourse between Indigenous people and various levels of government • Political advocacy by Indigenous leaders and communities • Truth and Reconciliation Commission • Approaches to Indigenous community development and partnerships	6.1. Describe current formalized approaches to reconciliation 6.2. Analyze the effects of the Truth and Reconciliation Commission of Canada 6.3. Distinguish between self- determination and self- governance 6.4. Formulate strategies towards the reconciliation of Indigenous and Canadian relations	• Appreciate the importance of historical context • Recognize and respect people's diversity • Openness to individual differences • Be socially responsible and contribute to your community • Willingness to learn • Values lifelong learning
7. Formulate approaches for engaging Indigenous community partners	• Indigenous community organizations • Ethical approach to working with Indigenous communities • Individual and community needs • Alternative approaches that reflect community development principles	7.1. Examine local community organizations and resources 7.2. Analyze Indigenous community partnerships 7.3. Examine approaches for working with Indigenous communities 7.4. Prepare a principled approach to working with Indigenous partners	• Appreciate the importance of historical context • Recognize and respect people's diversity • Openness to individual differences • Be socially responsible and contribute to your community • Willingness to learn • Values lifelong learning

APPENDIX B. Tourism-Travel and Eco-Adventure

TT117 – Canada Travels – Issues & Destinations

The student will learn about the traditional regional geography, which is the study of cultural and significant tourist attractions of Canada from a travel industry perspective based on the tourists' motivations, needs and expectations. The latest trends and interesting current issues related to travel and tourism within and among regions will also be analyzed. The student will also earn a CSP-Canada Specialist Program Accreditation which is an interactive training program that prepares the travel professional to sell Canada more effectively.

Upon conclusion of this course students will be able to:

ILO#2.

- Understand the following terms: decolonization, residential schools, colonialism and assimilation.
- Describe the history of displacement and how that effects quality of life including agriculture and infrastructure.
- Understand the impact and the effects of residential schools on mental, physical and spiritual health.

ILO#4.

- Understand the demographics in Canada and how they work within the country.
- Identify multiculturalism in Canada and see how society has changed over the years.
- Discuss the importance of inclusion and diversity.

ILO#5.

- Participate in discussions and understand government legislation including the Charter of Rights and Freedoms, Indian Act of 1982 and other various legislation that has affected the Indigenous people of Canada.
- Have knowledge of racism in the historical context in relation to Indigenous people.

ILO#6.

- Understand the political discourse that has existed for Indigenous people in Canada.
- Discuss the importance of the Truth and Reconciliation Commission; how reconciliation in Canada is important and a framework for the rest of the world.
- Identify the importance of Indigenous tourism and how it is a growing national trend.

ILO#7.

- Understand various Indigenous Organizations that can help strengthen tourism.
- Expand their knowledge in terms of community organizations and resources and the benefits of community partnerships.

TT118 – Explore Tourism in NW Ontario

This course will provide an introduction to the key concepts and issues facing the tourism industry in Northwestern Ontario. Trends, market profiles, demographic factors, the five industry sectors, tourism geography and key regional products in the area will be studied. Tourism's role in community development, social impacts of tourism and transportation will be investigated.

Upon conclusion of this course students will be able to:

ILO#1.

- Further the understanding the creation stories including, but not limited to Turtle Island and local stories including the story of Nanabijou.
- Understand the importance of ethnobotany and how Indigenous used this for health and wellness.
- Further the understanding of the Western Worldview; examine how it differs from the Indigenous people of North America.

ILO#3.

- Understand the strong relationship Indigenous have with the land and identity, specifically in Northwestern Ontario.
- Demonstrate knowledge about the importance of oral teachings to descendants of Indigenous people; further examination on how this was affected by the implementation of residential schools and the effects of cultural genocide.

ILO#7.

- Understand various Indigenous Organizations that can help strengthen tourism in Northwestern Ontario.
- Acquire more knowledge in terms of community organizations and resources and the benefits of community partnerships in Northwestern Ontario and learn about specific communities in Northwestern Ontario.
- Examine tourist opportunities and partnerships that might exist in the region.

TT120 – The Customer Service Professional

The student will recognize why customer care should be one of the top priorities in this increasingly competitive global economy. This course will leverage today s leading customer service strategies to help raise the standard of service excellence for an organization, division, or team. The student will develop a customer-centric culture and acquire a set of customer service tools, which will create a consistent culture of empowerment and continuous improvement that will inspire exceptional service. This course provides the opportunity for the student to work towards achieving the Ontario Tourism Education Corporation (OTEC) Service Excellence Certification.

Upon conclusion of this course students will be able to:

ILO#1.

- Understand the traditional Indigenous method of arriving at suitable decision by way of consensus.
- Reflect on their personal worldview and factors that may influence their values, attitudes, beliefs that shape how they interact with the world.
- Examine an authentic perspective on Indigenous culture and its relevance in the modern workplace.

ILO#4.

- Examine the challenges of managing ethics and diversity in the workplace from an Indigenous perspective.
- Develop a deeper understanding of the traits necessary to effectively interact with various personalities with an emphasis on Indigenous engagement.

TT213 – Outdoor Adventure Principles

This course will introduce students to theory and practice related to working in the outdoor adventure industry. Students will

examine the roles of government and private sector in the industry. The application of various skills related to navigation, survival, trip planning, and practice a variety of outdoor recreation activities will be examined. A certification in First Aid/CPR will be completed.

Upon conclusion of this course students will be able to:
ILO#1.

- Experience story-telling and understand the importance of story-telling in the Indigenous culture.
- Understand the importance of coming to a decision by consensus and the importance this has on an Indigenous way of life.
- Understand the various opportunities that exist within outdoor adventure sector, including guiding and leadership.
- Learn about construction of shelters and building techniques to make a safe and livable shelter. Learning how to build an Igloo and how this related to the Northern Indigenous people.

ILO#2.

- Examine different perspectives around post-colonial theory and decolonization; explore the contrasting perceptions of colonialism.
- Recognize and respect different perspectives around language and people.

ILO#3.

- Experience the importance of the connection through the land by participating in traditional activities including dog sledding, fire building and nature hikes.
- Understand the importance of traditional ecological knowledge and how it relates to outdoor adventure and survival.

TT332 – Sustainable Tourism Development

In this course, students apply knowledge of the tourism system to the planning, design and management of tourism products and sites, by developing a sustainable tour product. Tourism planning approaches and guidelines for sustainable development are examined from a variety of perspectives. The aim of sustainable tourism is to ensure that development brings a positive experience for local people, tourism companies and the tourists themselves. Tourists are increasingly concerned with the environment; students will examine sustainable tourism practices implemented by lodges, resorts and tour companies.

Upon conclusion of this course students will be able to:
ILO#3.

- Have an understanding of ethical responsibilities to Indigenous people and their community with the development of tourist attractions.
- Examine the effects of tourism on local Indigenous people and culture.
- Understand the strong relationship Indigenous have with the land and identity.

ILO#7.

- Understand ethical approaches to working with Indigenous Communities.
- Enhance knowledge of what communities require and needs to be sustainable.

TT336 – Portal to Latin America

Experience the passion, colour and diversity of Latin America and the amazing cultural melting pot of many different ethnic influences from around the world. The student will learn about the preservation of cultural heritage by appreciating archaeological sites, local cuisine, and learning about traditional customs and local etiquette. Issues to be discussed include socio-cultural sensitivity and environmental sustainability, at destinations of natural and cultural significance in tourism segments. Learn about Voluntourism, a rapidly-growing trend, which is a mixture of volunteering and travelling abroad while developing a broad understanding of cultural knowledge, sensitivity and awareness of another ethnic group.

Upon conclusion of this course students will be able to:
ILO#3.

- Understand the strong relationship Indigenous peoples have with the land and identity. The consequences of European Colonization and the effects on the region and the identity of the people.
- Understand the importance of traditional knowledge and the perseverance of a culture through stories, demonstrated through Mayan, Aztecs, Incas and Tainos.

ILO#5.

- Understand that the recognition of Indigenous people in Latin America has changed over the years and is continually experiencing change throughout Latin America. The cultural make up of Mulattoes and Mestizos and the impact of the demographics of the country.
- Acquire more knowledge around racism around the world and how this influenced cultures of Latin America including historical perspectives and reality of European contact.

ILO#7.

- Understand ethical approaches to working with Indigenous Communities; through community based tourism and voluntourism opportunities.

GE080 – Foods of the Americas

This course provides a basis for understanding the global impact that resulted from the introduction of indigenous foods from the Americas as well as the cultural impact that colonization had on the lifestyles of the American First Nations peoples.

Upon conclusion of this course students will be able to:

ILO#1.

- Understand the importance of health and wellness when preparing Indigenous meals and understanding ingredients that attributed to the Indigenous way of life.
- Gain further knowledge of the importance of stories during meal time.

ILO#2.

- Understand the social, economic and cultural contexts of Indigenous populations over the last 500 years.
- Gain knowledge around the gathering and preparing of traditional foods.
- Understand the impact of colonialism on Indigenous populations and food scarcity.
- Understand the differences between lifestyles of the peoples of modern day Canada with those around the world.

ILO#3.

- Understand the importance of responsibility for hunting, gathering and preparing food in the Indigenous culture.
- Understand the strong relationship Indigenous have with the land and identity.
- Understand the importance of traditional ecological knowledge and how it related directly to living off the land and surviving harsh climate conditions.

ILO#5.

- Have a stronger understanding of how racism affected Indigenous people and their food patterns in regards to land, rights and decolonization.

TT430 – Heritage and Environmental Interpretation

In this course the theoretical, practical applications of heritage and environmental interpretation are introduced and the role interpretation plays in adventure education and ecotourism. Interpretation is an educational activity which aims to reveal meanings and relationships through the use of objects and by first-hand experience, rather than simply communicate factual information. Focus will be placed on the main concepts, techniques and application of ‘Leave No Trace Outdoor Ethics' within the context of tourism and certification in ‘Leave No Trace’ will be included. Students will develop and practice skills and knowledge required by front-line park interpreters, outdoor educators, tour guides, and park and museum staff through various field trips.

Upon conclusion of this course students will be able to:

ILO#1.

- Understand the importance of ethnobotany and how Indigenous used this for health and wellness.

ILO#3.

- Understand the strong relationship Indigenous have with the land and identity.
- Understand the importance of traditional ecological knowledge in terms of being an effective interpreter.
- Understand that oral traditions and explanation are used to enhance a tourists experience and knowledge.

TT434 – Adventure Leadership Education

In this course, students will be introduced to the theory and practice of guiding for adventure tourism and related outdoor recreational activities. Topics discussed will include group dynamics, risk management, leadership theory and communication. Students will examine a variety of adventure tourism opportunities across Canada. Earning a certification in a discipline of guiding is required for this course.

Upon conclusion of this course students will be able to:
ILO#3.

- Have an understanding of the connection to land and identity within Indigenous people.
- Examine the importance of traditional guiding and the benefit of ecological knowledge, further examining how this has shaped the outdoor adventure industry.

TT435 – The Flight Attendant

Today s flight attendants are highly trained, highly skilled, and focus on safety as the core of their job function. The student will develop career-related skills, knowledge and behaviours to effectively perform a variety of functions required in providing passenger safety and service as they work in the airline industry. The student will also acquire Smart Serve Certification. This course will be combined with the highly respected and internationally recognized Inflight Institute.com online Flight Attendant Training School where Certification will be earned.

Upon conclusion of this course students will be able to:
ILO#1.

- Understand the First Nations presence and relevance in the aviation industry.
- Understand the recruitment process for Indigenous employment opportunities.

ILO#7.

- Examine the challenges of working for an airline that flies to remote Northern communities.
- Understand the ethical approach when working with Indigenous communities.
- Identify the major factors that contribute to inequities in access to health services, the transport of food and goods for people residing in northern, rural and remote regions of Canada.

TT437 – Peoples of the World

In this course, the student will examine the connections between the world's diverse peoples and complex physical geographic environments. A wide range of themes will be covered related to the study of human geography as well as a global overview of various indigenous peoples, communities and cultures around the world. Patterns of language, religion, art, music, population, migration, and economic activities will also be explored and how they relate to the areas in which people live.

Upon conclusion of this course students will be able to:
ILO#1.

- Have an understanding of the Aborigine's religion Dreamtime, its' creation, the story-telling, the music and how this is still vitally important today as it relates to their spiritual base and links them to their cultural heritage.
- Demonstrate an awareness of Indigenous protocols, cultures, communities and socio-economic realities when applying for jobs within the polar regions of the world.

ILO#2.

- Explain the similarities and differences between Australia and Canada's forced assimilation policies and beliefs in reference to residential schools in Canada and boarding schools in Australia.
- Understand how the colonization of Africa by European powers had a dramatic negative impact on the continent and effect on the cultural traditions of Africans through assimilation.

ILO#3.

- Share examples of traditional ecological knowledge through a documentary viewed by determining the instinctive and enculturated know-how, cues and signs from the land, and functional adaptive quality of humans, bipedal locomotion, and willingness to survive.

ILO#4.

- Demonstrate examples of significant social changes having long-term effects, which include the industrial revolution and the abolition of slavery, etc.
- Understand how the 'Doctrine of Discovery' was used to legitimize the colonization of Indigenous peoples in different regions of the world.

ILO#5.

- Understand Apartheid, former policy of racial segregation and political and economic discrimination.
- Determine through a documentary if it helped to reinforce or change any notions of stereotyping of Indigenous people they may have had.

ILO#6.

- Describe the wrong doings against Indigenous peoples and recommended solutions resulting in reconciliation and healing.

ILO#7.

- Recognize that Indigenous communities have distinct constitutional rights, history, governance structures, traditions, languages and cultures.
- Understand that Indigenous communities have a unique spiritual, ancestral and environmental attachment to the land and its resources and rely on these to maintain their traditional way of life.

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