Summary Report:
Promoting Study Abroad for Indigenous Students
in the United States and Canada:
A Capacity Building Workshop

Confederation Meeting Room A
Constitution Square Building
350 Albert St.
Ottawa, ON
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Introduction

On May 25th 2016, senior administrators, tribal college representatives, faculty members in Native American and Indigenous Studies departments, and representatives from study abroad offices in Canada and the United States, came together with a common goal of exploring challenges and opportunities surrounding the development of study abroad programs for Indigenous students.

The common thread was a recognition that we are at a moment of incredible opportunity. In his keynote address, Dr. Mike DeGagné, President and Vice-Chancellor of Nipissing University explained that “this is really a time of renaissance for the aboriginal education community; it is a time of incredible advancement.” Recognizing the need for continued changes, he stressed two key recommendations from the Truth and Reconciliation Commission Report: (1) foster intercultural communication and dialogue; and, (2) reimagine the systems negatively affecting Indigenous people and lives.

Many institutions are prioritizing access to higher education, and this shift must include an additional push for programs capable of enriching the overall experience of Indigenous students, such as study abroad programs. Further, these programs can stimulate outlets for intercultural communication and lead to mutual understanding both for the student and the communities they join during their exchange – a recognized need at this point in time.

In many ways, the workshop acted as a springboard for individual educational institutions and organizations in Canada and the United States to recognize the value of developing partnerships in this shared endeavor. This document is intended to give an overview of the common challenges, lessons, and solutions that were shared at the workshop and to provide a resource for participants and other interested individuals and institutions. Our goal now is to establish a network to pave the way for partnerships capable of providing study abroad programs that recognize the unique experiences and provide support to Indigenous students.

Fulbright Canada would like to thank the U.S. Study Abroad Office in the Office of Global Educational Programs at the U.S. Department of State for their support in running the event and all of the participants for their engagement and for sharing their ideas and experiences.

Fulbright Canada is looking forward to continuing the conversation and supporting programs that improve access to study abroad programs for Indigenous students. If you have questions about or additions to this document, or questions about Fulbright Canada's programs, please contact Rebecca Dixon (rdixon@fulbright.ca).
Background

Indigenous youth is one of the fastest-growing segments of the Canadian population, with 650,000 Indigenous people under the age of 25. Despite the challenges they face in accessing and completing post-secondary education, young Indigenous people are also increasingly pursuing a variety of post-secondary education options. According to the National Household Survey (NHS) conducted by Statistics Canada in 2011, almost half (48.4%) of Aboriginal people aged 25 to 64 reported having a postsecondary qualification, yet only 9.8% held a university degree, compared to more than 26% of non-Indigenous Canadians in the same age group. (Statistics Canada. “NHS In Brief: The educational attainment of Aboriginal peoples in Canada.” National Household Survey, Catalogue no. 99-012-X2011003. 2011.)

Younger Aboriginal people were found to have higher levels of education than older ones (Statistics Canada. “NHS In Brief: The educational attainment of Aboriginal peoples in Canada.” National Household Survey, Catalogue no. 99-012-X2011003. 2011.) Universities are responding to the growing numbers of Indigenous students by increasing their services and trying to accommodate the particular needs and interests of these students. Universities Canada reports that there has been a 33% increase of targeted programs for Indigenous students in the period of 2013-2015. Their 2015 survey of Canadian universities revealed that:

- 86% of universities offer targeted services, including academic counselling and peer mentorship to meet the unique needs of Indigenous students.
- 30+ Indigenous languages taught at universities.
- 79% of universities link with Indigenous communities, offering outreach programs, educational support, and mentorship opportunities to students.
- 69% of universities offer transition programs, including outreach programs in Indigenous communities, academic support and mentorship for Indigenous students starting as early as the elementary school level.
- Universities offer 233 undergraduate and 62 graduate programs on Indigenous issues or for Indigenous students - a 33% increase since 2013.

(Universities Canada. “Enhancing Indigenous student success at Canada’s universities.” 2016.)

Our research has found Canadian universities have introduced a wide range and increasing number of programs and services at to recruit Indigenous students, support them academically and personally during their studies, and offer specific cultural and community spaces and resources. Universities Canada has put together a Directory of Indigenous Programs and Services, which allows students to search for universities that offer
particular kinds of programs and services, including, for example, transition programs, child care, peer-to-peer mentoring, and Elder engagement.

What this database does not provide, however, is information on study abroad opportunities that are directed at or offer special support for Indigenous students. Our initial research and surveys have not revealed many existing programs of the sort in Canada, although this is likely to change over the coming years.

Internationalization has become an important priority for many Canadian universities, and more and more Canadian students are taking the opportunity to study or participate in an academic experience abroad. According to Universities Canada, 97% of universities offer their students international experiences such as academic coursework, field schools, work-terms and community service learning, but only 3.1% of full-time undergraduates (about 25,000) had an international experience in 2012-13, and only 2.6% had a for-credit experience abroad (up very slightly from 2.2% in 2006) (“Canada’s Universities in the World: AUCC Internationalization Survey 2014.” Association of Universities and Colleges of Canada, p.5).

Study abroad experiences offer many advantages for students, including fostering cross-cultural competencies and adaptability and enhanced competitiveness for employers (“Canada’s Universities in the World: AUCC Internationalization Survey 2014.” Association of Universities and Colleges of Canada). However, students raise the financial costs associated and the difficulties transferring credits back to their home institutions as some of the main challenges deterring them from studying abroad. In many cases for Indigenous students, many of whom come from lower income families, the costs of study abroad are likely to be prohibitive. Universities Canada’s survey reveals that universities understand this is a challenge: 78% of universities provide some funding to support study abroad initiatives, however 91% report that funding remains a challenge.


In 2011, President Barack Obama signed Executive Order 13592, creating The White House Initiative on American Indian and Alaska Native Education. This Initiative focuses on all levels of education, but specifically includes improving access and completion of post-secondary education as one of its goals (2.iv). WHAIANE also commits to building the
capacity of the 32 accredited\textsuperscript{1} Tribal Colleges and Universities (TCUs) as an integral part of the post-secondary education options available to American Indian and Alaska Native students.

The TCUs are institutions was created and chartered by their own tribal government or by the federal government to provide higher education opportunities to American Indians through programs that are locally and culturally based, holistic, and supportive. They are usually based on or very near to reservations and are often the only educational institutions that are geographically and financially accessible to American Indian and Alaska Native students. TCUs offer apprenticeships, diplomas, certificates, and degrees and serve approximately 30,000 full- and part-time students (WHIAIANE Website "Tribal Colleges and Universities"\textsuperscript{1}). According to fall 2010 enrollment data, 8.7 percent of American Indian and Alaska Native (American Indian and Alaska Native) college students were attending one of the 32 accredited TCUs (2010 Review of Federal Agencies’ Support to Tribal Colleges and Universities). The percentages of American Indian and Alaska Native students attending TCUs are increasing yearly (National Center for Education Statistics). The American Indian College Fund reports that 86 percent of TCU students complete their chosen program of study, while fewer than 10 percent of American Indian and Alaska Native students who go directly from reservation high schools to mainstream colleges and universities finish their bachelor’s degree.

There are thus clear challenges for American Indian and Alaska Native students who attend mainstream colleges and universities in the United States. As in Canada, however, these institutions are working to improve the services and support they offer to their American Indian and Alaska Native students. While there is no overall database of these programs and services, examples from our workshop participants include a Native Pre-Orientation Program at Dartmouth College, short courses on Indigenous nation building and specific support for Indigenous medical students at the University of Arizona, and student groups and community spaces at many other institutions. Once again study abroad programs directed at and offering specific support for American Indian and Alaska Native students are relatively rare, although several language and cultural exchange programs are available, particularly between institutions in the Southwest and institutions in Latin America (see our

\textsuperscript{1} The American Indian Higher Education Consortium has 37 member TCUs. The White House Initiative on American Indian and Alaska Native Education lists only 32 as fully accredited, with one in the process of accreditation.
The 2015 Open Doors Report released by the Institute of International Education in partnership with the U.S. Department of State's Bureau of Educational and Cultural Affairs, reports that study abroad by American students has more than tripled in the last two decades, reaching a new high of 304,467 in 2013/2014. However, these numbers indicate that only about 10 percent of U.S. students have a study abroad opportunity before completing their undergraduate degrees. Of this, only 0.5% of students who studied abroad were American Indian or Alaska Native - a percentage which has not improved from similar surveys conducted in 2003/2004 and 2008/2009.

Based on this background information, it is clear that there is a need for new programs that will encourage and support Indigenous students in both countries to participate in study abroad opportunities. Universities, colleges, and TCUs in both Canada and the United States are all working to better provide services to their Indigenous students during their normal course of study and through enrichment opportunities such as study abroad, but there is a need for a discussion of common challenges, a sharing of best practices, and a creation of programs that can serve as models for others. We hope this document can serve as a resource to begin these conversations by sharing the notes from the capacity building workshop and by highlighting some of the key opportunities and steps forward that were discussed.
The workshop included five themed small group discussions. Participants had the opportunity to speak about each theme, guided by a facilitator. The following is a summary of the notes that the facilitators took during their sessions. These notes have also informed other sections of this document. The five themes are:

Sharing Best Practices
100,000 Strong in the Americas: Recruiting and engaging Indigenous students
Developing and Leveraging Community Partnerships
Creating Institutional Partnerships
Funding Exchange Programs

Sharing Best Practices

Facilitator: Ms. Carolyn Laude, Senior Advisor, Aboriginal Initiatives, University of Ottawa

Participants shared and considered best practices for promoting study abroad for Indigenous students focused on program design, recruitment, support, and overcoming challenges as well as how to track, analyze, and share best practices. The discussion engaged with the following questions: 1) What are some of the best practices for promoting study abroad to Indigenous students? 2) How do you recruit Indigenous students for study abroad? What kind of programs or what elements of specific opportunities do students seem most excited about/interested in? 3) What are some barriers to their participation? What kinds of concerns do they express? 4) What kind of specific support do they need?; and 5) How can best practices be shared between institutions?

The five distinct group discussions gave rise to different thematic areas from which Fulbright Canada can draw best practices and guidance when exploring creative ways of engaging, supporting, and offering study abroad opportunities to Indigenous students. The themes include the following topical areas:

Community Connection
- Promotion, support, and the development of study abroad programming must involve community (i.e., community first in order to create a highly responsive, accommodating, flexible, and not a prescriptive or top-down program design)
- Community needs and interests are critical elements in the program design and the matching of students with communities for exchanges
- Importance of considering program design from an Indigenous perspective as opposed to a Western lens
- Engage the community early to spread the word about studying abroad opportunities
- Need to raise community awareness concerning what the student might experience during a study abroad exchange to lessen the effects of culture shock
• Find ways to balance the community ‘normal’ with the student experience to avoid cultural after-shock (i.e., student is transformed by the exchange experience, but others such as peers, family, and community might not feel the same way)
• Manage the community ‘fear factor’ in order to build pathways and community support for student exchanges
• Keep ‘community togetherness’ as a top of mind matter when designing the exchange program

Relevance of Study Abroad Experience

• Make study abroad experiences and program design (short-term of 3 months or less) relevant with the student’s life situation (i.e., consider child-care, single mom, families, poverty, dealing with day to day pressures of studying at school, student dislocation challenges)
• Matching the student’s reality with the exchange opportunity to empower and build experience (i.e., Indigenous to Indigenous exchange opportunities, local versus cosmopolitan, connections to other Indigenous diasporas who have experienced settler-colonialism, decolonizing exchanges with decolonized populations, individual versus group, trip versus study abroad (e.g., land based education, Sami school exchange with Inuit, Dakota to Dakota, and Métis to Métis))
• Making appropriate connections with exchange opportunities (i.e., decolonizing experiences – why and how do you get at the knowledge and themes?)
• Higher education is already a stretch for some students, placing them in a foreign environment may create a crisis of relevancy that raises the question of whether they want to go further away or not
• Need to understand the audience to make the experience relevant (e.g., dial the program design down appropriately)
• Inexperience with exchanges then better to pair the student with a partner and/or with other tribal groups
• Recognize the diversity of needs/differences/barriers of the Indigenous populations and groups (i.e., being away from the reserve is different than the urban Indigenous experience, financial, experience with trauma can differ as Indigenous peoples are not homogenous, etc.)
• Finding the appropriate pathways that match the experience (i.e., general exchange programs do not work for Indigenous students because they are based on a self-serve model)
• Create a buddy matching component between not only individuals, but possibly communities as well

Finding Balance

• Exchange program principles should consist of inclusiveness, sensitivity, accessibility, and recognizing/embracing/accommodating difference
• Recognition of student life differences and experiences (i.e., language retention issues, reserve versus urban Aboriginal realities, racism, violence, inter-generational trauma, youth at risk issues, living away from home, financial impacts and the ability to participate differ, etc.)
• Think about different institutional settings and how these realities can hinder or provide access to study exchanges (i.e., affordability, do-ability, and accessibility in relation to the types of exchanges (short-term, longer term, group-based or project based such as Métis group exchange to Ecuador to learn traditional knowledge)
• Consider life experience and how this should be factored into the student exchange experience to help with leaving home (comfort zone)
• Creating exchange experiences that lead to student and community growth, enrichment, and empowerment
• Need to dispel the myth of financial costs (early on) so that students can see exchanges as a viable opportunity by building financial safeguards into the programming
• Build cultural elements into the programming (i.e., How do I rent an apartment? How do I find people to live with?)
• Bridge the divide of dissociation for students (i.e., students feel great about the experience, but upon their return they start to feel bad because others around them can’t relate to the experience)
• Empower students to be cross-cultural agents
• Make sure that students have access to relevant courses (i.e., meaning of gender, etc.)

_**Stages of Exchange Process**_

**Pre-care Phase**

• Connect with the physical markers of difference – Is the location safe for exchanges?
• **Need to develop a directory of Indigenous world opportunities for studying abroad in the Indigenous context in addition to a website for Indigenous study abroad in Canada with protocols** (e.g., emergency, engagement of students out of the country, etc.) in order to grow the realization of exchanges (i.e., Fulbright Canada lead)
• Examine the data on who is participating in study abroad exchanges
• Emotional and cultural transition out for the student should be linked back to the community before leaving (i.e., smudging, singing, respecting/honouring, going out to represent the community) – pre-departure reflections
• Promotion and marketing of study abroad exchanges becomes part of the experience and students talk about how they were treated
• Establish a contact person in the community for the student to touch base with while on exchange
• Study abroad programming must have longevity so that future generations of students can be prepared (10 year timeline)
• Continuous cycle of role models/alumni to share experience
• Early promotion by peers and others to teach students how to thrive and survive in an exchange program environment
• Provide training for student advisors to handle the care and after-care phases with students (i.e., what to do with student self-reflection, issues, and celebrations)

**Care and Support Phase**
• Need peer to peer communication – mentor or other to understand/process and value the experience, which can be life altering for a student and their community/family
• Established support system of siblings/family (at home) in addition to support at the host community to address feelings of isolation, culture shock, racism, or other experiences
• Create opportunities for ‘moments of reflection’ and sharing of best practices with other students (i.e., do they fit and why, address alienation, moments of ‘othering’ at the personal and social levels, etc.)
• Create geopolitical ties across borders (i.e., build and strengthen family and community relations across borders)

After-Care Phase
• Students need time for processing the new experience and recycling and building these experiences, but once they’re home they should speak with a mentor (covenanting)
• Student responsible for coming back to the community and reciprocating with a debrief (the idea of going back to where you started from), which promotes ‘circle time’ (i.e., food and talking) and links the spiritual dimension to the experience

Partnerships
• Ensure there are cultural connections between home and visiting nations in addition to establishing how education of students will benefit them as well
• Work together to establish best practices with exchanges – What works? What doesn’t work?
• Create opportunities for Indigenous matriarchal roles, human rights, and social justice matters to be explored through partnerships with hosting nations and communities
• Study other models (i.e., New Zealand) to establish lessons learned when developing the Fulbright Canada program (i.e., Maori consortium had designated scholarships that attracted applicants, which then allowed the program to develop profile and legitimacy)
• Partnerships and relationships are critical to the success of any program. Fulbright Canada needs to ask itself how communities, universities and other potential partners can get or will be involved
• Need to ask ourselves whether there are really best practices or whether exchanges are about the development of appropriate pathways that match Indigenous student experiences

Developing and Leveraging Community Partnerships

Facilitator: Dr. Keith James, Department Head, American Indian Studies, University of Arizona
Participants shared and considered how to develop and leverage community partnerships, while taking into account common difficulties and special considerations in the process. The discussion centred itself around several themes discussed further below: successful programs, cultural aspects to partnerships, community partnerships, aboriginal community considerations and Indigenous to Indigenous learning.

**Background**
- 370 million Indigenous around the world; institutions seeking students should be interested in that level of numbers
- Fewer initiatives targeted toward urban Indigenous populations, potential for international collaboration targeted towards urban Indigenous groups.
- Appetite among many non-Indigenous students to get Indigenous-content courses; sometimes have practical difficulty getting access (e.g., course schedules; lack of space within requirements of students’ degree program requirements).

**Successful Programs**
- University of Winnipeg involves inter-city Indigenous youth 7-12 on campus; youth can continue with volunteering opportunities; then can apply to get employment with University of Winnipeg programs.
  - “Ribbon University” helps students who dropped out of high school aid with getting diploma. Program uses holistic approach, including spiritual components.
  - University of Winnipeg has mandated an Indigenous-studies course for all students. (Has been some push-back from some students—or some people claiming to speak for them.)
- Study abroad in Nicaragua led Indigenous student from SUNY to become committed to Nicaraguan Indigenous communities.
  - Study abroad opportunities should support and be conducted in conjunction with local Indigenous communities
- Thompson Rivers University has eleven elders as faculty members, supported by faculty union; example of positive successes leveraging thousands of years of Indigenous knowledge; helps make communities feel commitment from and to university; every new faculty member gets invited to community ceremony; new course in microbiology with Ph.D. matched with elder to teach, students involved in developing. (Similar program found at University of Manitoba)

**Cultural Considerations**
- Avoiding ‘cultural tourism’ should be major aspect in developing a program
- Cultural awareness training is one way to mitigate ‘cultural consumption’; training should be provided to students, faculty and staff members
- Cultural mentorship is further solution, can be formal or informal arrangement; might be useful to formalize mentoring and cultural mentorship assignments
- (Native Nations Institution at University of Arizona has a nice model & track record of working with range of Indigenous communities around the world on issues of governance, constitution-writing, leadership, that are important to them. Short courses; direct visits to communities.
Naming and word choice is of the utmost importance; American Indian Studies → American Indian Indigenous Studies: Resistance at University of Arizona to including “Indigenous” in name of discipline because of (claim) that it indicated devaluing of local. Must serve local effectively to make international service feasible; need to make international feed local goals & needs.

**Community Partnerships**

- 4 key issues are critical to partnerships: 1) investing in relationships (get out to communities for example); 2) co-development of targets; 3) co-delivery; 4) make University environment supportive and welcoming (make people feel like family, including accommodations for family/community events). Ex: 17 bands asked for early childhood program & that it be offered after last salmon run but before the 1st snow (co-delivery/accommodation). One elder in language teaching who is past retirement age, supported in getting apprentice to help teach and to mentor to allow for (eventual) retirement.
- Leveraging community partnerships is often viewed as less prestigious than faculty research and teaching; universities must give credit (i.e., in annual review or tenure process) and support to faculty in undertaking. (Thompson Rivers University has incorporated community outreach into review/tenure with a serious degree of weighting; has made a big difference in success.)
- Committee engagement needs to be put at the heart of international study abroad; often institution-to-institution is what’s emphasized and institutional benefits are main focus; can be applied to local, ideally Indigenous communities
- Communities want the skills that universities can offer, but often have concerns about universities, as well. Relationships/mechanisms must be developed to reassure communities that their priorities are the focus of partnerships.
- Personal links help facilitate community partnership development— to both local and international Indigenous communities. Fulbright does provide some funding to support development of links to communities during visits, but perhaps should be more systematic and mandatory.
- Community reviewers should be placed on university grant review panels to encourage further community involvement/partnership
- Face to face meetings with the community should be held; Indigenous Institutional Review Boards’ and elders should be brought in;
- Could organize an advisory group of Indigenous leaders from around Canada; should be the cases especially with Summer Institutes on topics such as Indigenous policy
- Urban friendship centers in Canada are something the U.S. could replicate; funded by Federal Government, Heritage Canada, not the Department of Indigenous and Northern Affairs Canada (INAC)
- SUNY works closely with Akswansanee, which by definition creates international element

**Aboriginal Community Considerations**

- Many universities have attempted to make community more welcoming with ceremony, spiritual areas/structures
Pull of home communities creates difficulties with international exchange for Indigenous communities; students often less likely to be willing to go far away from home

Connecting with clan mothers, family etc. in advance to try to help with retention did not have a significant impact on drop out (SUNY)

Suggestion: Recruit whole families to degree programs rather than just the (traditional college-age) children – to combat attrition and build feeling of community on campus

Suicide prevention must be first priority, then retention

Community-learning as a course or degree requirement
  → Size of some classes makes it difficult to make this feasible
  → Students need to be given choices and adequate preparation

Many traditional knowledge holders do not have typical academic credentials, would be good to develop program to give some academic status to traditional knowledge holders.

Indigenous to Indigenous Learning

- Universities can act as facilitators of Indigenous-to-Indigenous community partnerships
  → Together with Assembly of First Nations worked on exchanges of language and culture but led to partnership on natural resources
- International Indigenous-to-Indigenous partnerships can be useful tool
  → Thompson Rivers University -- a Maori delegation was brought in to help establish a language preservation program; international partners learned new things about own needs and programs as they were helping local bands. Maori community was also interested in some Natural Resource stewardship that was going on in BC; local Indigenous communities interested in what Maori had already done re: language preservation and teaching; became 2-way exchange.

Creating Institutional Partnerships

Facilitator: Mr. Hanwakan Whitecloud, Central Regional Manager, In.Business, Cape Breton University/University of Winnipeg

- Ensure there are cultural connections between home and visiting nations in addition to establishing how education of students will benefit them as well
- Work together to establish best practices with exchanges – What works? What doesn’t work?
- Asking what students want is crucial as is facilitating and ensuring their engagement.
- Seeking out a person who shares similar values can be instrumental in forming a partnership
Smaller institutions have relationships with the community that cannot be replicated.

**Technology**

- Due to limited funding in many Canadian Indigenous communities, technology should be used as a prominent partner; consider reaching out to Google or a think-tank, giving them the exposition, and seeing what they could come up with as solutions.
- Possibility of using technology to create a virtual reality university?
- Supporting the development of infrastructure is key, particularly for internet connectivity and access to opportunities.
- Students often struggle with new, unfamiliar technology – ex. Blackboard is unfamiliar however Facebook is a well-used medium; consider employing well-known technology for other purposes.

**Cultural Aspects**

- Institutions should partner with the unfamiliar, to enrich learning for both communities.
  - Discussions of where the students are studying should take place, the land that they are on.
  - Students should learn about the community that came before and continues to exist.
- Reviving Indigenous languages is a strong reason for partnerships.
- Through recognizing Indigenous sovereignty, inter/national exchanges (between Indigenous nations within our country) could be made possible.
  - Recognizing the border between countries and its implications.
  - Possible cross border as well, potential for inter/nation exchange between the Dakotas of Canada and the United States.
- Reviving Indigenous languages is a strong reason for partnerships.
- Cultural aspect of studying abroad must be recognized; possibility of partnership between tribes.
- Recognizing principle of global citizenship is way to create common goals/objectives ex. World online journal for biospheres.
  - Can create conversation between students and community.

**Legal and Logistical Considerations**

- Who actually owns a course which is developed? Losing control of intellectual material is negative. Pre-agreements must be made; lawyers and professors may need to be brought in. There should be no suspicions.
- Partnerships should be explicit in what is and is not part of their Memorandum of Understanding (MOU). How much time is needed for the investment? What are the projected outcomes?
- Potential of co-sponsored Fulbright Chair? Two or three universities could share the costs and benefits. Would be efficient in terms of cost, and benefits would be
widespread. This way the scholar could benefit from interacting with more than one community.

The chair would not be working for any one institution, it would be working for youth, therefore it would not be an exclusive investment

- Universities should move towards the community centre to approach further developments
- How should institutional partnerships work for urban Indigenous students? The concepts of ‘nation’ and ‘identity’ are quite diverse.

**Funding Exchange Programs**

*Facilitator: Dr. Michael Hawes, CEO, Fulbright Canada*

**100,000 Strong in the Americas: Recruiting and engaging Indigenous students**

*Facilitator: Mr. Dick Custin, Cultural Affairs Officer, U.S. Embassy in Ottawa*

**What It Is**
The model for the program was a cooperative venture between the United States and China. China sent Mandarin and Cantonese teachers to U.S. high schools with the goal of boosting language proficiency to encourage more U.S. youth to study in China. The White House asked the State Department to adapt the model for the western hemisphere and created “100,000 Strong in the Americas,” an initiative to attract 100,000 students from the region to study in the U.S., and encourage 100,000 U.S. students to study throughout the hemisphere. The program is funded through a public-private collaboration and provides grants (available through regular rounds of competition) to universities that propose partnerships with counterparts throughout the region. In the case of Canada, Canadian and U.S. institutions may submit proposals – and even include a third country – to establish academic exchange programs. Grants are generally about $25,000 each. The odds of gaining a grant depend on the quality of the proposal and the number of proposals submitted.

**What It Is NOT**

100,000 Strong is NOT a scholarship program. It does not provide universities with money to fund students’ tuition – only money for administrative, start-up and maintenance costs for academic exchange programs. Those are the costs that are generally less “sexy.” Lots of contributors like to support scholarships, but finding money to operate the programs themselves is a lot harder. That’s where 100K Strong comes in! Win-win for everyone.

**How is 100,000 Strong Funded?**
As noted above, the program is a public-private partnership. The U.S. government contributed $1 million. The rest comes from generous corporations such as Coca Cola and
Banco Santander. Corporations contribute with the goal of boosting student exchanges and, often, nurturing expertise in specific areas that will help their industries. Sometimes, contributors can earmark their round of grants for specific countries or fields of study.

**What Is a ‘Grants Round’?**
That’s simply a call for proposals. As noted, some grants rounds are open to specific countries or fields of study. The most recent grants round, funded by Santander, was open to all countries in the hemisphere, including Canada. Unfortunately, only two proposals included Canadian institutions. The goal is to see many more!

**How Can My University/College/CEGEP/Community College Qualify?**
Now that you know how 100,000 Strong in the Americas works, you should check out www.100kStrongAmericas.org to learn about open grants rounds and application procedures. If you register on that site for e-mail updates, you’ll be among the first to hear of upcoming grants rounds for which your institution may qualify. Submit your proposal for an academic exchange program with a partner institution in the U.S. (and beyond), and you could be a winner!

**How Does My Institution Benefit?**
If your proposal gets funded, your exchange program gives your university a chance to build its own brand by creating a unique program rather than simply fitting into established exchange programs like Gilman or Fulbright, no matter how exclusive those may be. Exchange programs between U.S. and Canadian institutions build diversity and caché! For example, a program that includes Indigenous nations that have been split by the U.S.-Canadian border might benefit from an exchange/partnership that brings them together. It’s innovative! Even newsworthy! Such a program might be ideal to submit under 100K Strong.

**How Do Students Benefit?**
Sometimes students put their own exchanges together because they can’t find what they need. Indigenous Studies is one area in which that might happen. By creating an exchange program under 100K Strong, you are meeting students’ needs, providing an administrative framework, AND eliminating the bureaucratic obstacles they would face on their own, including uncertainty over whether credits transfer.
Challenges and Opportunities

In this section we summarize some of the main challenges and opportunities outlined in the notes above.

Challenges at the home institutions
- How to build an international Indigenous community on-campus
- How to accurately account for number of indigenous students enrolled in the institution and participating in study abroad programs in order to measure success of outreach over time. One workshop participant noted that 'this is a critical issue in a context in which many students come from indigenous diasporic communities, mostly from Texas and the Southwest.'
- How to move from special courses and certificates to full undergraduate and graduate programs

Recruitment Challenges
- How to overcome students’ reluctance to leave their communities behind over a longer period of time due to close community/family ties and responsibilities
- How to overcome students’ perception that an exchange will be too expensive for them – and to ensure that there is financing so that it isn’t!
- How to overcome perceptions that study abroad is meant for a particular type of student that they may not identify with

Student Experience Challenges
- How to ease culture shock and separation from home community – while this can be a problem for all exchange students, it can be especially difficult for Indigenous students, whose community connections are strong and who may be the only ones in their community to have left the country/lived in a large city/experienced that culture
- How to deal with racism and ‘othering’ during a study abroad experience

Program Design Challenges
- How to account for the diversity of needs/differences/barriers of the Indigenous populations and groups (i.e., Indigenous peoples are not homogenous, etc.)
- How to avoid ‘cultural tourism’ and superficial forms of cultural exchange and representation
- How to ensure naming and language is respectful and inclusive (different individuals, communities, and countries identify themselves using different language)

Community Challenges
• How to ensure that community partnership building is recognized and appreciated for scholars who participate in exchange programs (it is often viewed as less prestigious than faculty research and teaching)
• How to participate in cultural exchange and research while respecting community rules about sharing of knowledge and practices (ownership of Indigenous knowledge and intellectual property)
  o Many traditional knowledge holders do not have typical academic credentials, would be good to develop program to give some academic status to traditional knowledge holders.
• How to match the interests of the scholar with the needs of the community (a pre-requisite to establishing trust)

Though these challenges are not insignificant and will require strategies that are specific to the institution, there are many opportunities moving forward, including:

• Continuing to develop indigenous spaces and programming at the home universities is an important first step toward supporting indigenous students on campus and encouraging them to take advantage of enrichment activities, such as study abroad
• Existing outreach and partnership building with local Indigenous communities will allow universities to recruit amongst these communities and to provide exchange students with connections to local Indigenous communities (rather than the students having to reach out themselves)
  o Personal links help facilitate community partnership development— to both local and international Indigenous communities. Funding to support development of links to communities during visits could be more systematic.
• Developing courses and majors in Native American and Indigenous Studies
• Working from, and promoting existing institutional relationships between many universities in countries with a similar or shared indigenous history or culture. Canada and the United States, Canada and Australia, and New Zealand, the United States and Mexico and Central America are a good starting place for creating and generating interest in student study abroad experiences.
  o Study other models (i.e., New Zealand) to establish lessons learned when developing the Fulbright Canada program (i.e., Maori consortium had designated scholarships that attracted applicants, which then allowed the program to develop profile and legitimacy)
  o Indigenous to Indigenous exchange opportunities, connections to other Indigenous diasporas who have experienced settler-colonialism, decolonizing exchanges with decolonized populations
  o Reach out to communities whose lands and history cross borders (e.g. SUNY’s work with the Mohawk Nation at Akwesasne)
• Growing the number of domestic exchange programs with a focus on indigenous culture and languages or with indigenous institutions (TCUs) and communities builds institutional knowledge of how to create such programs and could potentially generate more interest in international study abroad amongst student participants.

• Increasing the variety of study abroad opportunities offered will help indigenous students identify what programs are best for them, their family, and their community; these should include short term and summer programs, language-focused programs, and field-specific programs (in law, etc.)
  o Individual versus group, trip versus study abroad, land-based education programs
  o Developing different recruitment strategies and types of programming that would appeal to both urban and on-reserve Indigenous groups.
  o Create opportunities for Indigenous matriarchal roles, human rights, and social justice matters to be explored through partnerships with hosting nations and communities
  o This variety and flexibility will help all students, including other non-typical students who are not Indigenous and do not participate as much in exchanges (low income students, students with family obligations)

• Growing number of Indigenous study abroad alumni can serve to help inform and inspire their peers about the advantages of study abroad; student-to-student recruitment is key
  o Student responsible for coming back to the community and reciprocating with a debrief (the idea of going back to where you started from), which promotes ‘circle time’ (i.e., food and talking) and links the spiritual dimension to the experience
  o Create a buddy matching component between not only individuals, but possibly communities as well
  o Ensuring funding is available to allow these programs time to grow

• Using technology to build relationships and collaborate academically, both at the institutional and personal level as a pre- and post-exchange tool. This can length the exchange experience beyond the study abroad component and accommodate the financial and geographic limitations for many Indigenous students.
  o Students often struggle with new, unfamiliar technology, so it may be most effective to employ well known technology (such as Facebook).
Moving Forward

Many of our workshop participants are in the process of developing study abroad experiences that target Indigenous students. Some of these are set to launch in the next year (Dartmouth’s Indigenous Student Mobility Programme with other institutions in the Matariki Network) while others are still in the planning phase (the University of Arizona’s discussions with Simon Fraser University and universities in New Zealand and Australia, and well as the University of Manitoba’s discussions with Immigration, Refugees and Citizenship Canada). Over the next few years these programs will be able to serve as models for other institutions interested in creating study abroad programs for indigenous students.

Moving forward, Fulbright Canada would like to create a network for further discussion on these issues and to help institutions interested in study abroad for indigenous students connect with each other. This network will:

- Exist on an online platform where network members can communicate with each other and share information/ideas/articles/funding opportunities.
- Allow us to develop a directory of Indigenous world opportunities for studying abroad in the Indigenous context.
- Allow us to develop a resource website for Indigenous study abroad in Canada and the United States with protocols (e.g., emergency, engagement of students out of the country, etc.) in order to grow the realization of exchanges.
- Create an advisory group of Indigenous leaders within and between each country.
- Host other workshops, such as:
  - A workshop on linking together campus programs for Indigenous toward a comprehensive, synergistic approach to linking to and benefiting from international Indigenous communities and educational programs.
  - A workshop for tribal college (and umbrella organization) leadership on partnering with mainstream universities & internationally toward student success and community capacity building.

Comment [RD6]: What kind of platform? Facebook? Basecamp?
Resources

The following are some of the online resources we have found about programs and opportunities for indigenous students. If anyone knows of further opportunities not included in this list, please send us the relevant links so that we can update the information in our database.

FULBRIGHT CANADA PROGRAMS
While all of Fulbright Canada's programs may be relevant to Indigenous students and scholars and we encourage you to look through the entire list, we would like to highlight our Visiting Research Chairs programs in Indigenous Studies in Canada and in the United States, the Scholar in Residence Program, and the Fulbright Arctic Initiative. We also provide funding for alumni to undertake community projects.

INDIGENOUS PROGRAMS AND SERVICES DIRECTORY (CANADA)
Universities Canada has created an online searchable database to assist Indigenous students — and their parents, teachers and guidance counsellors — in finding the resources and programs to help them succeed at university.

100,000 STRONG IN THE AMERICAS WEBSITE
On this site, educators and administrators can: find more information on the 100,000 Strong program – how it works, what types of programs qualify, how to apply, etc.; find application materials for grants available under the program; and register for e-mails to get updates when new grant rounds become available.

CONSORTIUM FOR NORTH AMERICAN HIGHER EDUCATION COLLABORATION DATABASE
This site is a directory of exchange programs throughout North America that can be used to identify potential partners. Once institutions enter their data into the database, they'll become part of (and have access to) a directory populated by numerous institutions that have provided the same information. They can then use this directory to find partner institutions with similar programs and goals. The database is open to all universities/colleges/community colleges/CEGEPs in Canada, the United States and Mexico.

10 REASONS FOR NATIVE AMERICAN STUDENTS TO STUDY ABROAD
This page on the website of The Project for Learning Abroad, Training and Outreach (PLATO) lists reasons for Indigenous Students to study abroad. PLATO is a study abroad training, certification, and diversity outreach program which provides comprehensive support resources for study abroad to all U.S. college and university students – with special support for underrepresented students. It has resources to help orient, train, and support students before, during, and after they study abroad.

RESOURCES AND SCHOLARSHIPS FOR NATIVE AMERICAN STUDENTS (U.S.)
PLATO’s list of resources and scholarships for Native American students.
MEMORIAL UNIVERSITY OF NEWFOUNDLAND: LABRADOR INSTITUTE INTERNATIONAL INDIGENOUS INTERNSHIP
The purpose of the Labrador Institute International Indigenous Internship is to enable Indigenous youth to gain experiences internationally. The program targets Indigenous youth and provides internships for Indigenous youth of Labrador. The successful applicants will gain experience in international Indigenous issues covering a range of topics including environmental protection, governance, cultural heritage, economic development, education, social justice, health, and language retention. This experience is made up of a three-month fellowship in Norway, a one-month fellowship in Finland, and a one-month community and school visit component, taking place throughout Labrador.

MATARIKI INDIGENOUS STUDENT MOBILITY PROGRAMME
Building on their commitment to fostering scholarship on, and deepening understanding of, indigenous peoples, Dartmouth College, the University of Otago and the University of Western Australia are collaborating to offer an Indigenous Student Mobility Programme to students across the Matariki Network. All three institutions have experience in Indigenous issues, have Indigenous student populations and are able to offer participants in the programme an immersion experience through links with local Indigenous communities. The concept for the programme is that a small group of students from each participating institution participates in a two week academic programme run at each of the organising institutions in successive years. Participants gain exposure to issues of great significance to local host and partner university indigenous communities, and an understanding of how those issues may be addressed in their respective home countries. The first edition of the programme was held at Otago in 2016, with future programmes scheduled to take place at UWA in 2017 and Dartmouth in 2018.

DARTMOUTH PROGRAM IN NATIVE AMERICAN STUDIES OFF-CAMPUS PROGRAM
This off-campus program is based at the Institute of American Indian Arts (IAIA) located in Santa Fe, New Mexico. Although within the United States, it is considered a Foreign Study Program. Dartmouth students can take courses in Federal Indian Law, Contemporary Native American Art, and the history, culture, and daily life of Indigenous people in the Southwest.

MAYAN LANGUAGE INSTITUTE
The University of Texas at Austin offers a summer intensive K'iche' program in Guatemala in a consortium with the University of New Mexico, Tulane University and Vanderbilt University. Students stay with local K'iche' families and receive intensive instruction in the language. UT Austin strongly encourages indigenous students to participate, especially those who do not have Maya or Mesoamerican backgrounds. UT Austin is also planning a program for Nahuatl language study in Tecomate (Chicontepec), Veracruz, MX.

AGNESE NELMS HAURY PROGRAM IN ENVIRONMENT AND JUSTICE
The Agnese Nelms Haury Program in Environment and Social Justice supports an array of programming to further research, education, and partnerships for socially just solutions to environmental problems. Some of these are specifically for Indigenous students, such as
Appendix A: Workshop Schedule

12:00 – 12:15 pm: Welcoming Remarks by Dr. Michael Hawes, Fulbright Canada CEO and Ms. Kay Mayfield, Minister-Counselor for Public Affairs, U.S. Embassy Ottawa

12:15 – 1:00 pm: Keynote Speaker: Dr. Mike DeGagné, President, Nipissing University

1:00 – 2:30 pm: Panel Discussion on Innovative Programs
   Moderator: Dr. Melody Burkin, Associate Director for Programs & Research, The John Sloan Dickey Center for International Understanding
   Dr. Keith James, Department Head, American Indian Studies at the University of Arizona and Fulbright Canada Alumni 1995-1996 and 2004-2005
   Ms. Debra J. Parrish, President, Keweenaw Bay Ojibwa Community College (KBOCC)

2:30 – 4:00 pm: Break-Out Discussion Groups

There will be five different topics with a table moderator for each one. Participants will rotate between topics and spend approx. 15 minutes on each one. The table facilitators will compile the comments of each group and report back at the end of the day.

100,000 Strong in the Americas: Recruiting and engaging Indigenous students
   Facilitator: Mr. Dick Custin, Cultural Affairs Officer, U.S. Embassy in Ottawa

Sharing Best Practices
   Facilitator: Dr. Carolyn Laude, Senior Advisor, Aboriginal Initiatives, University of Ottawa

Developing and Leveraging Community Partnerships
   Facilitator: Dr. Keith James, Department Head, American Indian Studies, University of Arizona

Creating Institutional Partnerships
   Facilitator: Mr. Hanwakan Whitecloud, Central Regional Manager, In.Business, University of Winnipeg

Funding Exchange Programs
   Facilitator: Dr. Michael Hawes, CEO, Fulbright Canada

4:00 pm – 4:30 pm: Coffee and Networking

4:30 – 4:45 pm: Break-Out Groups report back

4:45 – 5:00 pm: Closing Comments

5:30 pm – 7:00 pm: Reception
   The Mackenzie Room, The Lord Elgin, 100 Elgin Street, Ottawa, ON K1P 5K8
Appendix B: Speaker Biographies

Dr. Michael Hawes, Chief Executive Officer, Fulbright Canada

Dr. Michael Hawes is a professor of political science, a tireless advocate of international education, and a proud alumnus of the Fulbright program. He is Chief Executive Officer of the Foundation for Educational Exchange between Canada and the United States of America, Executive Director of the Canada - U.S. Fulbright Program, and Executive Director of the Killam Fellowships Program. Under his direction Fulbright Canada has witnessed dramatic growth in its programs and in the number of students and scholars that the program supports.

Since 1985, he has been a professor of international relations (currently on leave) in the Department of Political Studies at Queen’s University in Kingston. He has held fellowships and visiting professorships in Canada, the U.S., Japan, Mexico, and Sweden. He currently chairs the board of the Institute for Studies in International Development at McGill University, is a member of the editorial board of the Canadian Foreign Policy Journal, and is a member of the ACSUS Advisory Board.

Kay Mayfield, Minister Counselor for Public Affairs, U.S. Embassy Ottawa

Kay Mayfield is the Minister-Counselor for Public Affairs for the U.S. Mission to Canada, assigned to the U.S. Embassy in Ottawa. She is a career diplomat and a member of the Senior Foreign Service. She served most recently in Washington, D.C., in the Department of State’s Bureau of Human Resources. Her overseas diplomatic postings include Pakistan, Guatemala, Taiwan, and Nigeria. In Washington, she served in the Department of State’s Executive Secretariat, the Bureau of Democracy, Human Rights and Labor, and the Bureau of Western Hemisphere Affairs. She holds a bachelor’s degree in political science from Southwestern University in Georgetown, Texas, and a master’s degree in journalism from The University of Texas at Austin. She is married to Mark Mayfield, a retired consular officer.

Dr. Michael DeGagné, President and Vice-Chancellor, Nipissing University

Mike DeGagné is the seventh President and Vice-Chancellor of Nipissing University. His career includes work with the federal government in management of Aboriginal programs, and as a negotiator of comprehensive claims. Most recently he has served as the founding Executive Director of the Aboriginal Healing Foundation, a national organization which addressed the legacy of Indian Residential Schools. He has served on numerous Boards of Directors in the health and university sectors including as Chairman of Ottawa’s Queensway-Carleton Hospital, and Chairman of the Child Welfare League of Canada.

He has a PhD in Education focusing on Aboriginal post-secondary success from Michigan State University, and Masters degrees in Administration and Law. He lectures nationally and internationally in the areas of Indigenous governance and reconciliation. He is a recipient of the Order of Canada and the Order of Ontario as well as the Queen’s Diamond Jubilee Medal.
Dr. Keith James, Department Head of American Indian Studies at the University of Arizona

Keith James (Onondaga) received a Ph.D. in Social Psychology and Organizational Behavior from the University of Arizona. He is currently Department Head of American Indian Studies at the University of Arizona. He has previously had positions at four other major U.S. universities, as well as visiting appointments with six foreign higher education institutions, and he served for two years as a Program Officer for the National Science Foundation. His scholarly work is on Indian and Indigenous community development; creativity and innovation in the workplace; community and organizational sustainability; organizational cyber and physical security; and social-cultural influences on work and life outcomes.


Gloria Lopez, a native of Belize, provides guidance on affirmative action matters to the 64 State University of New York campuses. She is passionate about social justice and human rights and understands the importance of fostering relationships with people from different backgrounds. As a member of the NYS Advisory Committee to the U.S. Commission on Civil Rights, she was a key drafter of a paper published by the Commission that identified systemic barriers to minority participation in federally assisted housing programs.

As Fulbright Chair, her research involves the effects of international borders on Indigenous people, finding suitable resolutions, and providing advocacy for the heritage, rights, and practices of Indigenous peoples as a fundamental protection. For Indigenous peoples divided by international borders, immigration legislation and enforcement pose many hardships. While exploring fundamental human/constitutional rights and practices, her project will assess denial or obstruction of rights and democracy in light of constitutional theory, politics, and through historical incidents, law, treaties, and fact; and the way these have changed over time.

Ms. Debra J. Parrish, President, Keweenaw Bay Ojibwa Community College (KBOCC)

Debra J. Parrish is an enrolled member of the Keweenaw Bay Indian Community (KBIC), located on the L’Anse Indian Reservation in Baraga County, Michigan. Parrish earned an Associate in Business and a Bachelor of Fine Arts degree from Northern Michigan University.

Parrish has been employed by the Keweenaw Bay Indian Community for over forty years and is a former Tribal Council member of the governing board. She was the initiator of reopening the college in 1998, has been instrumental in the tremendous growth of the institution, and has served as President for the past seventeen years. She currently serves on the Board of Directors for the American Indian Higher Education Consortium and was recently nominated to the Board of Directors for the American Indian College Fund. She believes education and cultural preservation is vital for future generations and that maintaining a supportive campus environment is imperative for student success.
Dr. Melody Burkins, Associate Director for Programs & Research, The John Sloan Dickey Center for International Understanding; Adjunct Professor, Environmental Studies Program, Dartmouth College

Dr. Melody Brown Burkins is the Associate Director of the John Sloan Dickey Center for International Understanding and Adjunct Professor of Environmental Studies at Dartmouth College. An earth and ecosystems scientist with over 20 years of experience in academia and government, she is an advocate for policy-engaged scholarship and is developing programs in science policy and diplomacy, as well as gender equity and representation.

Burkins serves as a member of the National Academies' Board on International Scientific Organizations (BISO) and is Chair of the U.S. National Committee for the International Union of Geological Sciences (USNC-IUGS). Prior to her work at Dartmouth, she served as the energy and environment policy advisor to U.S. Senator Patrick Leahy in Washington, DC, and in a diversity of management and leadership roles at the University of Vermont advancing strategic initiatives in STEM, environmental monitoring, economic development, supercomputing, and "transdisciplinary" research initiatives with state, national, and international partners. Burkins earned her MS and PhD in earth and ecosystem sciences at Dartmouth College and her undergraduate degree (BS, geology) from Yale University.