

University of Victoria

**University-Indigenous Relations: A Policy Assessment
Framework in Four Dimensions**

In partial fulfilment of the Graduate Certificate in Indigenous Nationhood

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Dedication and Supervision

Dedication

This paper is dedicated to
my older brother Nick Elson (1943-2017)
who continues to be interested in my work

and

George Larivière, age eight,
one of the more than 6,000 Indigenous children
who did not survive residential school

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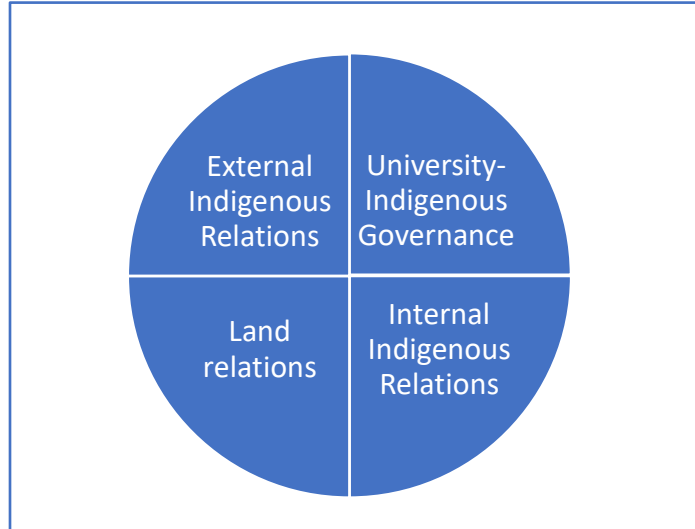
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Summary and Key findings

The purpose of this policy paper is to create and test a University-Indigenous Relations Policy Assessment Framework for use by Canadian Universities and their associated Indigenous communities. The University of Victoria (UVic) and Algoma University (Algoma U) are presented as comparative test cases. These two cases examine the extent to which the proposed policy assessment framework was applicable to two very different universities with similar declarations of commitments to reconciliation. This paper poses the question: do universities have the policies, structures and practices in place to develop and sustain an institutional commitment to respectful, reciprocal and relevant relationships with local Indigenous host nations.

This question is answered in four dimensions: **External Indigenous relations** with host nation(s); **University governance** (legal and jurisdictional authority); **Internal Indigenous relations** (research and educational relationships with Indigenous communities, faculty, students and staff); and **Land relations**: (relationship with facilities, spaces, land and waterways. While the specific focus here is on local First Nations, Métis and Inuit, the composition of Indigenous students, faculty and staff in universities are such that there are important implications for university-Indigenous relations in general.

Four Dimensions of University-Indigenous Relations



Underlying this analysis are the following four questions:

- Are universities building relationships with Indigenous peoples in the context of Indigenous-centered nation-to-nation relations?
- To what extent and in what ways are universities accountable to First Nations, Inuit & Métis?
- How can university policies and practices create the potential for deep, respectful, reciprocal, relevant and long-term Indigenous reconciliation?
- Can universities become genuine and substantive sites of Indigenous ways of knowing and being?

The following policy assessment variables were applied to the University of Victoria and Algoma University:

Policy assessment variables (external relations)

- Does the university acknowledge and adhere to the host nation's protocols for conducting activities, as a guest, on their Lands?
- Does the university negotiate and follow the host nation's accountability protocols?
- Does the university explicitly acknowledge their obligations and presence on Indigenous territory?
- Does the university provide appropriate resources, policies and procedures to support a trustworthy and honourable engagement?
- How is the university accountable to its host nation(s) for its relationship with the host nation's children, families and community?

Policy assessment variables (University governance)

- To what extent and in what ways is the university board of governors accountable to the Indigenous nation on whose Land the university is located?
- To what extent does representation on university governing boards reflect the Indigenous communities and nations attending the university?
- To what extent is the university, as a Crown-sanctioned educational institution, fulfilling its duty to consult and accommodate?
- To what extent is Indigenous or Indigenous council representation on university governing boards incidental or structural?
- To what extent is the university, as a Crown-sanctioned educational institution fulfilling its Indigenous/ Treaty obligations?
- Are Indigenous histories, culture, language and knowledges included in curriculum and senate policies?

Policy assessment variables (Internal Indigenous relations).

- Are Old Ones¹ acknowledged, supported and remunerated in accordance with their standing in their Indigenous community and the university?
- Is funding for Indigenous post-secondary education recognized as an Indigenous and Treaty right?
- To what extent and in what ways are Indigenous faculty, staff and students supported to be recruited, retained, sustained and promoted?
- Do tenure and promotion policies support Indigenous pedagogy, research and ways of being?
- Do university policies, structures and funding reinforce and sustain Indigenous led and delivered departments, programs and courses over time?
- To what extent are Indigenous ways of being and research methodologies recognized as separate, but equal to Eurocentric research methods?

Policy assessment variables (Facilities, spaces and Land relations)

- Does the university mandate a joint land-management agreement with the occupied Indigenous nation?
- Does the university accommodate dedicated Indigenous land-based learning programs, courses and spaces?
- Does the university mandate a bilingual indigenous signage program throughout all facilities and spaces as a reflection of Indigenous language revitalization?

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¹ I use the term Old One here because it is the term preferred by Indigenous 'elders' at the University of Victoria. I have been told by an Old One that they are uncomfortable with the term 'Elder' because it is widely associated with being an elder in a church; and that Old One is a better translation of the term they use in their own language. Regardless of their preferred term, Old Ones are people who are highly respected in their Indigenous community, who live their teachings, and are looked upon as key sources of advice and wisdom. This designation is not age dependent (Stiegelbauer, 1996).

- Does the university mandate the orientation of Indigenous and non-Indigenous students to the lands, language and legacy of the host Indigenous peoples?
- To what extent does the university acknowledge and incorporate Indigenous ways of being and knowing into the universities' relationships with Land (land, water, non-human relations)?
- Are Indigenous principles and protocols applied in the design, development and use of all university facilities, spaces and lands?

Initial findings suggest that the proposed policy assessment framework with four dimensions and associated policy assessment variables could be applicable across a variety of university institutions, with further refinement expected as it is applied in additional settings. It is hoped that future dissemination and application of this University-Indigenous Policy Assessment Framework will contribute to a deeper examination and a sustained institutional commitment by universities to a respectful, reciprocal and relevant relationship with Indigenous peoples.

Introduction and Background

On March 1, 1953, I immigrated from England to Canada with the rest of my family to take up residence in a farming community south of Ottawa where my father had been sponsored by a local farmer and hired as a farmhand. High interest rates and post-war rationing in Britain made Canada a destination where opportunity was expected, if not immediately realized.

Although none of us were aware of it at the time, we were part of a massive post-war influx of white immigrants who were favoured by the Canadian government, and admitted as landed immigrants with little fanfare or bureaucratic red tape. Our family was a direct beneficiary of our British heritage and white privilege. The Canadian government actively recruited British, Americans and Northern Europeans while barring or restricting entry to Jews, Asians, and Eastern and Southern Europeans (Troper, 1993). According to Troper head taxes, bond systems, foreclosure and repatriation were all policy tools used by Canadian officials to control migration. These tools were part of a racialized immigration policy that took great pains to keep Canada as white as possible by recruiting immigrants who would easily assimilate into the expanding Canadian labour market.

Our family circumstances improved over the years, and we collectively benefited from our white privilege in many ways that I am only now appreciating. One of the ways this privilege manifested itself was the ease with which my siblings and I were each able to enter university and graduate with a variety of post-graduate degrees. These experiences only confirmed, rather than challenged our unconscious sense of privilege. The university environment also reinforced

and mirrored our sense of place and status in the Canadian society-at-large, and the opportunity it presented to advance within the various structures that reinforce colonialism. Three degrees and fifty years later, I arrive at my current journey of which the Indigenous Nationhood Graduate Certificate program is a critical part. Critical because the Indigenous Nationhood program, beyond my personal decolonizing practice and engagement in faculty-centered Indigenization and decolonization activities, has served as an un-learning and re-learning experience. Self-reflexive and consciousness raising opportunities gave created many moments of being genuinely unsettled (Regan, 2010).

One of the many lessons that have come my way as I embarked on this journey was the importance of establishing a meaningful, respectful, reciprocal and long-term relationship with community (Kirkness & Barnhardt, 2001).

Many, if not most of my classmates have a heredity relationship with an Indigenous community. As a newcomer to the Lkwungen-speaking territory, I initially thought that I needed to start to build a relationship with a local Indigenous community. As my understanding of both Indigenous communities and the importance of meaningful and long-term relationship building deepened, I realized that I needed to re-think both my idea of community and my place within it, particularly the idea of community being “out there” somewhere.

Through the Indigenous Nationhood Certificate program, I have taken some small steps to deepen my understanding of Indigenous history, ways of knowing, worldview and on-going

contributions and challenges. At the outset, I felt that only through engaging in this journey of knowledge, connection, and understanding would I know what I was being called to contribute. Each step has revealed new understandings, opportunities and perspectives. This project is no exception. I came to realize that since my arrival at the University of Victoria in the Fall of 2014, that I had been slowly building a relationship with various Indigenous faculty and staff at the University of Victoria and elsewhere. The university is the primary community with which I currently have the strongest relationship and as such, presents an opportunity to engage and challenge the university in a critical examination of its colonial structures, policies and spaces.

Project Purpose

The purpose of this policy paper is to create and test a University-Indigenous Relations Policy Assessment Framework in Canadian Universities. I have used the University of Victoria (UVic) and Algoma University (Algoma U) as comparative test cases to examine the extent to which these two universities, both with declared commitments to reconciliation, have established structures, policies, protocols and Indigenous plan funding that reflects a sustained institutional commitment to a respectful, reciprocal and relevant relationship with Indigenous peoples. These two very different universities have been selected to assess the applicability of the policy assessment framework at both a large research-focused university and a small teaching-focused university. My hope is that if the policy assessment framework is applicable in these two circumstances, that it could have wider applicability across the university system. This paper will also assess the applicability of the policy assessment tool as a self-assessment tool.

Policy assessment variables

There are four dimensions to framing Indigenous nationhood in an institutional context that I will examine through a combination of document analysis and key informant interviews.

The four dimensions are:

- **External Indigenous relations** with host nation(s)
- **University-Indigenous governance** (legal and jurisdictional authority)
- **Internal Indigenous relations** (research and educational relationships with Indigenous communities, faculty, students and staff)
- **Land relations**²: (relationship with facilities, spaces, land and waterways)

These four themes will be explored with two primary reasons in mind: to determine the extent to which these four themes and variables provide a viable basis for both Indigenous communities and universities to assess their relationship; and to assess the feasibility of a wider and extended use of the proposed framework as a policy assessment tool. This contextual framing leads to a series of variables which I will then incorporate into the university-Indigenous relations policy assessment framework.

These themes are not a substitute for contextually specific applications. As Gina Starblanket and Heidi Stark also point out, “Settler colonialism aims to separate land from the rest of

² Throughout this paper I will use the term “Land relations” to refer to the collective relationship to land, space, waterways and non-human relations.

Creation in order to facilitate territorial expansion.... One way we can combat this is by being attentive to how place matters” (p. 190). Thus, while universities generally focus on Indigenous intellectual engagement, with a passive reference to meaningful Land engagement and nation-to-nation relations, this paper will attempt to bring external relations, Land and Land use planning into the forefront of such an analysis.

Underlying this analysis are the following questions:

- Are universities building relationships with Indigenous peoples in the context of Indigenous-centered nation-to-nation relations?
- To what extent and in what ways are universities accountable to First Nations, Inuit & Métis?
- How can university policies and practices create the potential for deep and long-term Indigenous reconciliation?
- Can universities become genuine and substantive sites of Indigenous ways of knowing and being?

Methodology

The university-Indigenous relations policy assessment framework was based on an initial literature review that outlines the draft assessment parameters, variables and indicators. The draft conceptual outline for the policy assessment framework was shared with a number of Indigenous leaders in a variety of universities and institutions for their initial feedback and comment. These individuals were very familiar with nature and current state of university-Indigenous relations. I also contacted Universities Canada and was linked to their Indigenous

advisory committee, who were invited by Universities Canada to provide their feedback and comment. In addition, I had access to the Indigenous survey portion of University Canada's biannual national survey of universities in which there are questions pertaining to 1) number of Indigenous students, full-time and sessional faculty, and staff; 2) Indigenous representation within its governance or leadership structures 3) Indigenous language courses; 3) mandatory Indigenous courses³; 4) collaborative experiential learning opportunities; 5) Indigenous student supports; 6) existence of an Indigenous plan; and 7) steps being taken to increase indigenous representation in faculties (personal communication) (Universities Canada, 2018). This data (see Appendix A) was assessed in the context of the proposed policy assessment framework (see University-Indigenous Relations Survey pg. 32).

I contacted several Indigenous scholars, administrators, and staff, as well as senior Indigenous leaders in the aforementioned two universities to verify website, reports and internal survey data. The draft university-Indigenous policy assessment framework was then used to conduct a pilot assessment of the framework at the University of Victoria and Algoma University. The final paper will be re-circulated to key contacts and the two pilot universities for additional comments and post-report implementation suggestions.

I want to be clear that the purpose of gathering information from the two universities was not to assess the status of their university-Indigenous relations, but to assess the capacity of the policy

³ In a 2016 on-line survey by Reconciliation Canada, the requirement by post-secondary students to take at least one course on Indigenous perspectives/ issues/ history prior to graduation was supported by 81% of Indigenous respondents and 62% of non-Indigenous Canadians (Reconciliation Canada, 2017).

assessment framework to guide and deepen their own assessment of their university-Indigenous relations.

I deliberately focus on structural policies and practices of the university, rather than the intimate space within classrooms, programs, course design and delivery. This is not to diminish in any way the importance of the fine work related to Indigenous faculty and students within intimate spaces such as classrooms and Indigenous support centres (Smith, Tuck, & Yang, 2019), but rather a desire to focus on the broader overarching policy environment that I believe sets the tone, context and allocation of resources in which programs and these intimate spaces are designed, developed and delivered.

The four themes that I have developed in this paper relied on several quality assessment interviews, document analyses, and the written voices of both Indigenous and non-Indigenous scholars⁴. That said, I take full note of the words of Gina Starblanket and Heidi

Kiiwetinepinesiik Stark:

Non-Indigenous scholars must proceed cautiously, with proper care and acknowledgement of the sources of Indigenous knowledge they are engaging with, ensuring that they are not appropriating, misrepresenting, speaking for, or reproducing

⁴ Note: The results of quality assessment and quality improvement studies, and program evaluation activities do not constitute research for the purposes of the Tri-Council Policy Statement for Research Involving Humans (most recent version TCPS2 2014), and do not fall within the scope of human research ethics review

(<https://www.uvic.ca/research/conduct/home/regapproval/humanethics/index.php>).

one of the many other paradigms that have plagued academic engagements with Indigenous knowledges and experiences (Starblanket & Stark, 2018, p. 187).

Limitations

As a settler, my inherent world view and privilege is a limitation I carry and while this may be conscious, it doesn't mitigate my inability to fully understanding the full depth and extent of the Indigenous experience at a settler-focused university.

I want to state at the outset that I am conducting this work in the context of a colonial institution and program that explicitly and implicitly (re)shapes the nature of time, knowledge and relationship. There are deadlines to meet, standards to uphold, and processes to follow, all of which reinforce the assimilating and indoctrinating features of institutional hierarchies. Thus, while I am consciously participating in an educational process, I am also being processed in ways that will likely only reveal themselves in hindsight. The challenge I have set is to look at the university's institutional structures in an attempt to reveal the breadth and depth of Indigenization. Afterall, as Patrick Wolfe writes, "settler colonizers come to stay: invasion is a structure not an event" (Wolfe, 2006, p. 388).

I am aware that there are likely features of a complex university governance, administration and practice that I may overlook and opportunities that will remain unobserved. In many cases, the release of documents has not kept pace with developments on-the-ground. For the most part, publicly accessible reports were relied upon and thus the accuracy of these report as a reflection of current initiatives can be questioned.

There are also hard-to-discern power dynamics that influence both the access to, and the credibility of information and people in positions of authority, particularly in relation to Indigenous people holding a particular “place” in the academy (Cote-Meek, 2014). As long as Indigenous representation is focused on one or two individuals, rather than a critical mass of representation or reflection of Indigenous ways of being and doing, it will be a challenge for Indigenous faculty, staff or students to “see themselves or be seen” in the university.

I do hope though, that the principles I will outline and the observations I make will contribute to the university and Indigenous community’s own understanding of the true meaning of a long-term, deep, respectful, reciprocal and relevant relationship with Indigenous communities, scholars, students and staff.

The State of University-Indigenous Relations

Indigenous relations principles

Indigenous principles of respect, relevance, reciprocity and responsibility lie at the heart of university-Indigenous relations (Atleo, 2004; Kirkness & Barnhardt, 2001). If genuine reconciliation in a post-secondary institution is to take place these principles must be mutually adhered to, within an ethical space. ‘Ethical space’ is seen as the in-between space relative to Indigenous and Western knowledge. This theoretical ‘ethical space’ is intended to be a neutral zone where there is acceptance of a cultural divide, but critically, this space cannot exist unless

there is mutual affirmation of its existence and a direct statement of cultural jurisdiction and engagement in research processes (Ermine, Sinclair, & Jeffery, 2004). In other words, this is a call for a nation-to-nation treaty process.

As Kirkness and Barnhardt (2001) write:

It is the notion of empowerment that is at the heart of First Nations participation in higher education -- not just empowerment as individuals, but empowerment as bands, as tribes, as nations, and as a people. For the institutions to which they must turn to obtain that education, the challenge is clear. What First Nations people are seeking is not a lesser education, and not even an equal education, but rather a better education -- an education that respects them for who they are, that is relevant to their view of the world, that offers reciprocity in their relationships with others, and that helps them exercise responsibility over their own lives. It is not enough for universities to focus their attention on "attrition and "retention" as an excuse to intensify efforts at cultural assimilation. Such approaches in themselves have not made a significant difference, and often have resulted in further alienation. Instead, the very nature and purpose of higher education for First Nations people must be reconsidered (p.108).

The challenge for both universities and Indigenous nations is to bring these principles to life, not only in the classroom, but in the boardroom.

These four principles are embedded in the duty to consult and accommodate, that, while applied in the context of land claims processes, applies equally to university-Indigenous relations.

Accreditation standards

There are operational characteristics that are outlined in the accreditation program by the World Indigenous Nations Higher Education Consortium (2010). The full WINHIC accreditation program addresses standards for program graduates, instructional practice, curriculum design, operational characteristics and community involvement.

The operational characteristic components of the WINHIC include elements an Indigenous oriented educational institution/program that:

- fosters the on-going participation of Elders in all aspects of the education process.
- provides multiple avenues for students to access the learning that is offered, as well as multiple forms of assessment for students to demonstrate what they have learned.
- provides opportunities for students to learn in and/or about their heritage language.
- has a high level of involvement of professional staff who are of the same cultural background as the students with whom they are working.
- consists of facilities that are compatible with the community environment in which they are situated.
- fosters extensive on-going participation, communication and interaction between program and community personnel.

There are a number of Canadian Indigenous-led Institutes that have achieved this accreditation, among them is Shingwauk Kinoomaage Gamig (<http://www.shingwauku.ca/courses>), a Covenant partner with Algoma University.

University policies and programs

There are a wide range of independently developed Indigenous institutional policy and program plans and reports (Universities Canada, 2018). While some of these plans are long-

standing, the release of the *Truth and Reconciliation calls for Action* created the impetus for universities to act. In 2015 Universities Canada released a document of *Principles on Indigenous Education* (Truth and Reconciliation Commission of Canada, 2015b; Universities Canada, 2015b). While I won't replicate all the principles here, they collectively reflect what Glen Coulthard calls the politics of recognition (G. S. Coulthard, 2007). There is no identifiable challenge to the university's status quo; instead the document espouses the (mutual) benefits of inclusion, not only inclusion in the university, but also inclusion in the Canadian economy. To quote the report: "Beyond these social and cultural imperatives, there is also a clear benefit to Canada's economy. Canada needs more [Indigenous] university graduates to meet labour market demands" (Universities Canada, 2015b, p. 1).

There is certainly evidence that Indigenous relations is moving toward the centre of policy making in universities. Following the release of the TRC report, nearly all universities started to both examine and re-examine their relationships with Indigenous peoples. In this post-TRC era there is certainly the potential for deeper structural changes within universities. There is also evidence from Universities Canada reports that conversations, Indigenous student-centered initiatives and broader structural policies are underway. Strategic plans recognize Indigenous relations as one of several core pillars of university activity. A broad strategic plan often provides the context for more focused strategic plans (University of Victoria, 2018a). The University of Victoria, for example, has a broad strategic framework and a strategic plan for enrolment, campus planning, research, Indigenous [relations], international, and employment equity, plus strategic plans for individual faculties and departments (University of Victoria, 2019b).

A primary focus of Indigenous initiatives, and appropriately so, is on Indigenous students – their transition into university, their care and support during when they attend, and transition support out of university. Yet the supports indigenous students need is linked not only to their formative experience with colonialism and inter-generational trauma, but to the colonial nature of universities themselves. The principles of respect, relationships and renewal, profiled in an analysis of Anishinaabe treaty making by Heidi Kiiwetinepinesik Stark (2010), draws out the conscious and explicit obligation to renew commitments, “polishing the covenant chain” as were (Hill, 2017), that more often than not, eludes university-Indigenous relations. Arthur Manuel and Grand Chief Ronald Derrickson (2017), authors of *The Reconciliation Manifesto*, are under no illusion that political rhetoric more often than not trumps real structural change. The extent to which UNDRIP was first embraced by the current Liberal government, and then recontextualized as “non-binding and without domestic effect” is a case in point (Manuel & Grand Chief Ronald Derrickson, 2017, p. 197).

Universities are engaged in program specific modifications and accommodations and the development of at least one or two dedicated spaces on campus for Indigenous students. In addition, there appears to be an increase in the number of meetings of universities where Indigenous relations is a dedicated theme. These meetings frequently include presentations by Indigenous chiefs or Old Ones, site visits and sharing strategies and experiences (Algoma University & Universities Canada, 2019; Davidson, 2016; Silva, 2019). There are other universities that have long-standing Indigenous relationships that pre-date the TRC and continue to make advancements beyond those in the TRC recommendations. Universities or

colleges have also developed Indigenous cultural awareness and intercultural training programs with widespread engagement of students, faculty and staff.

While there are on-going political uncertainties concerning the implementation of UNDRIP by the federal government, other levels of government and universities can certainly use UNDRIP to guide their policies and practices (Bellrichard, 2019; Wilt, 2017), much like universities have scrutinized the TRC recommendations to discern how they can accommodate as many recommendations as possible.

In Australia, universities are taking their lead from a national non-profit organization to address reconciliation. Called Reconciliation Australia, the organization had developed strategies, and most important reconciliation action plans or RAPs to guide private, non-profit and educational institutions through the reconciliation process (Reconciliation Australia, 2017a). Demonstration of action and accountability is built into each of four stages or RAPs. Each of four RAP types (Reflect, Innovate, Stretch, Elevate) set out the minimum elements required from an organisation to build strong relationships, respect and opportunities within their organisation and community (Reconciliation Australia, 2019d). There are also five interrelated dimensions that form the bedrock of their vision of reconciliation: race relations, equality and equity, unity, institutional integrity, and historical acceptance (Reconciliation Australia, 2017b).

One of the key features of the RAP program is that each step has to include an action statement, a specified deliverable, an implementation timeline and designated responsibility for implementation within the organization. A university, for example, is then responsible to

Reconciliation Australia to report back and must complete the previous stage and engage in extensive consultations before applying to progress to the next level (University of Melbourne, 2018). This results in a number of reports, including an annual reconciliation barometer and a profile of which universities are at each stage in their reconciliation process (Reconciliation Australia, 2019b, 2019a). This degree of transparency and accountability is certainly something to which Canadian universities should give serious consideration.

So to whom are the universities accountable? The governance structures of several universities have been examined to determine the presence of accountability mechanisms. This examination revealed one or two examples of direct accountability by universities to Indigenous communities at an Institutional level (e.g. Yukon College/ university; Algoma university), although other examples may exist. More common is that progress on an Indigenous Plan is indirectly reported to the university board of governors or highlighted in broad public communications (e.g. university web pages), rather than presented to the host Indigenous community for their independent assessment in the context of a nation-to-nation relationship.

Universities in action

While there are universities that have long-standing relationships with Indigenous nations, universities, as a collective institution, have responded to the Truth and reconciliation in a variety of ways (Battiste, Bell, & Findlay, 2002; Newhouse, 2016; Universities Canada, 2015a, 2015b, 2018): denial, indigenization, decolonization and Indigenous resurgence. Together they contextualize barriers and resistance, opportunities and strengths.

Denial

Denial or erasure is the passive aggressive form of cognitive imperialism. Denial takes the form of dispossession of Indigenous ways of being and Indigenous knowledge by rendering them invisible, irrelevant and inapplicable. Denial, a form of erasure, is the active reinforcement of segmentation, racism and colonial classification that rewards specialization and knowledge extraction at the expense of respect, relationship and interconnectedness (Stoler, 2016). Like many forms of colonization and racism, denial can be both overt and covert. Overt refusal to fund and sustain Indigenous faculty, staff and programs; covert silence in the face of institutional indifference, and an inherent bias toward Eurocentric knowledge systems and structures. Denial can take many shapes and forms, including being disguised as Indigenization.

Examples of denial include the structural differentiation and segregation of relationships with land, waterways and non-human relations into a Cartesian model of university disciplines.

These disciplines objectify and engage in knowledge extraction, reinforcing a dominant, rather than an interdependent worldview. Thus, Indigenous worldviews and ways of being are often ignored and seen as irrelevant. Where Indigenous ways of knowing and being are respected are in Indigenous-focused programs, perpetuating disciplinary segregation. If Indigenous knowledge is acknowledged, it is seen as “filling a gap” in a Western scientific paradigm (Nadasdy, 2003; Shore, 2018).

Indigenization

Indigenization is defined as the inclusion of Indigenous people, practices and knowledge into existing colonial space within the university (Devon Abbott Mihesuah & Wilson, 2004;

MacDonald, 2016; Newhouse, 2016; Pidgeon, 2016). This perspective sites the inclusion of Indigenous faculty, spaces, students and courses within the existing institution as markers of advancing Indigenization-as-reconciliation (Bopp, Brown, & Robb, 2017). Universities Canada takes a similar approach, defining Indigenization as weaving Indigenous content into existing institutional structures with the expectation that positive changes (e.g. employment) will occur (Universities Canada, 2015a). For example, when Universities Canada profiles advancements in Indigenization (aka reconciliation) surveys and reports (e.g. see Appendix A) site Indigenization related strategic plans; Indigenous representation on campus (students and faculty); Indigenous programs; enhancements to Indigenous student access and “success”; and Indigenous representation in governance or leadership positions (Universities Canada, 2018). As the analysis in Appendix A shows, the dominant focus of this survey, and others, is to capture internal Indigenous relations initiatives, in isolation of external relations, governance and Land relations.

In 2016 Adam Gaudry, issued an important challenge to the term Indigenization by stating that ‘indigenous content is not enough’, pushing back against the prevailing rhetoric and mandatory Indigenous courses (Gaudry, 2016). The same year, this sentiment was echoed by Michelle Pidgeon in her article, “More than a Checklist: Meaningful Indigenous Inclusion in Higher Education” (Pidgeon, 2016), although both authors address Indigenization in the context that Gaudry later describes as Indigenous inclusion.

In 2018 Adam Gaudry, together with Danielle Lorenz, challenged the structural dimension of Indigenization within universities. The conceptual challenge Gaudry and Lorenz pose subdivide Indigenization into three themes across a broad relational spectrum: Indigenous inclusion, reconciliation indigenization and decolonial indigenization (Gaudry & Lorenz, 2018). On one end of the spectrum indigenous inclusion refers to increasing the number of Indigenous students, faculty and staff, with no serious attempt to modify colonial structures, policies or programs (Sterritt, 2019). This is a common view of Indigenization, which supports increased indigenous presence and capacity, both constrained and contained by colonial university structures, policies and processes.

In the university we see this in the form of inserting Indigenous, history, knowledge, culture and generalized tenants of Indigenous ways of being into standardized academic curricula. Ideally, this would prepare the ground for making the institution responsive and responsible to Indigenous nations' goal of self-determination and well-being (Devon Abbott Mihesuah & Wilson, 2004). However, this inclusion rarely, if ever, extends to the inclusion, beyond dedicated Indigenous courses, to Indigenous pedagogy, academic standards of assessment, tenure and promotion protocols or any recognition of other-than-human relations. As Gaudry and Lorenz point out, Indigenous inclusion policy does little to transform the academy and much more to support the adjustment of Indigenous people to the on-going Eurocentric university structures (Gaudry & Lorenz, 2018). Thus Indigenous students are forced to reconcile their academic appropriation with a colonialized definition of "success" (e.g. transition into the capitalist economy).

Every academic institution sits on Indigenous land -
Devon Abbot Mihesuah and Angela Cavender Wilson (2004, p.5).

Reconciliation

Reconciliation indigenization locates indigenization in the ‘space’ between Indigenous and Western world views and attempts to reconcile Indigenous and Eurocentric knowledge and engaged relationships with Indigenous communities. Gaudry and Lorenz (2018) see reconciliation by universities as rhetorically positioning itself as a collaborator while simultaneously perpetuating the relations of power and domination of the past. This rhetorical positioning would include symbolic gestures (e.g. land acknowledgement) and collaborations without any substantial structural or systemic change to include Indigenous ways of knowing and being. The extent to which reconciliation can be transformational will depend on the extent to which reconciliation extends beyond includes explicit commitments and accountability frameworks, as illustrated in Australia’s Reconciliation Action Plans (Reconciliation Australia, 2019c).

This ‘middle position’ is the focus of several contemporary Indigenous strategic plans. Of course, it also serves to control the discourse and legitimizes the extent to which Indigenous people are ‘unseen’ (Stoler, 2016). Power sharing, transformation of decision making, and reintegration of a [structural] Indigenous presence in policy making as a reflection of true reconciliation is truly rare, if it existence anywhere. At this point rhetoric continues to trump action (Gaudry & Lorenz, 2018).

The Truth and Reconciliation Commission (TRC) defined reconciliation as establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country (Truth and Reconciliation Commission of Canada, 2015a). The courts define Reconciliation as no final legal remedy in the usual sense.

Rather, it is a process flowing from rights guaranteed by s. 35(1) of the *Constitution Act, 1982*. This process of reconciliation flows from the Crown's duty of honourable dealing toward Aboriginal peoples, which arises in turn from the Crown's assertion of sovereignty over an Aboriginal people and *de facto* control of land and resources that were formerly in the control of that people. Reconciliation in the context of the duty to consult and accommodate is part of a process of fair dealing and reconciliation that begins with the assertion of sovereignty and continues beyond formal claims resolution. (Haida v British Columbia 2004, para 34)

This is in sharp contrast to the way reconciliation is used by universities – as noted above, reconciliation in this context is actually Indigenous inclusion (Gaudry & Lorenz, 2018). There have been few observable structural or operational changes combined with sustainable space building. Most telling of all is that self-described reconciliation efforts have rarely been publicly accountable to the very people the efforts are intended to support. Feedback from Indigenous students, faculty and staff all have a common theme: on-going marginalization, under- and tenuous funding and faculty/ support positions; on-going racism, isolation, emotional labour and unmet mentor and support needs for students (de Leeuw, Greenwood, & Lindsay, 2013; Indspire, 2018a). Institutions readily admit that representation of Indigenous

people at any faculty ranking is abysmally low, but at higher rankings (full tenure) and in administrative positions, is even lower (de Leeuw et al., 2013). One consequence is that Indigenous faculty are hired because they are Indigenous, but only receive tenure and promotion if they adhere to colonial standards of tenure and promotion (de Leeuw et al., 2013).

Decolonization

Colonization is institutionalized system of settler colonialism that strives for the dissolution of native societies, land, water and waterways, governance laws and the imposition of a colonial market-driven extraction society on an expropriated land base (Wolfe, 2006). This is a reality that Indigenous students, faculty and staff are reminded of everyday that they step onto the grounds of the university. The very existence of a university, regardless of how well it addresses the needs of Indigenous faculty, staff and students, is both a symbol and potential source of trauma and post-traumatic inter-generational stress.

Decolonization centers resistance to the colonial project of dispossession and extraction of land, water and waterways, language, culture, and ceremony (Corntassel, 2012a; G. Coulthard, 2014). While resistance is one facet of decolonization, so is the overt and covert disruption of on-going colonization policies and practices. Covert disruption of colonization embraces the importance and meaning of everyday acts that ‘turn away’ from colonial structures and create Indigenous led spaces, practices and protocols (Corntassel, 2012b; Hunt & Holmes, 2015). Overt disruption of colonialism involves occupying and re-claiming spaces as well as deporting community-led initiatives. Decolonization can also involve challenging the colonial assumed

right of sovereignty, developing co-governance initiatives that changes the colonial structure from within (Mills, 2019).

Decolonization within the university requires an opening-up and re-configuration of space, Land, policy, programs and structures as a precursor to resurgence a reframing of decolonization to focus on community and a turn away from the state / institutional frameworks – a different but overlapping project with decolonization precursor to Indigenous resurgence. In a literature review by Ermine et al (2004), an ‘ethical space’ is seen as the in-between space relative to Indigenous and Western knowledge.

This theoretical ‘ethical space’ is intended to be a neutral zone where there is acceptance of a cultural divide, but critically, this space cannot exist unless there is mutual affirmation of its existence and a direct statement of cultural jurisdiction and engagement in research processes. This space is addressed by Albert Marshall when he talks about “two-eyed seeing”. Two-eyed seeing is learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing, using both together for the benefit of all (Bartlett, Marshall, & Marshall, 2012).

There has also been legitimate resistance to the use of the term “decolonize” as Graham Smith, quoted by Sheila Cote-Meek, points out: it [decolonization] immediately puts the colonizer and the history of colonization in back at the “centre”..., the bulk of our work and our focus must be on what it is that we want, what it is we are about and to “imagine” our future (Cote-Meek,

2014, p. 162). Centring Indigenous thought and futures is one core dimension of resurgence (Corntassel, 2011).

Resurgence

Indigenous resurgence centers a deep and everyday personal commitment to land, culture, language, and relations (Corntassel, 2012a; G. Coulthard & Simpson, 2016). Relations include family, kinship ties, and nation as well as land, water and waterways and other-than-human relations. As Jeff Corntassel has noted, resurgence asks the question, “How will your ancestors and future generations know you as Indigenous?” (p.88) Resurgence is personal, familial, social and political. At the University of Victoria resurgence is evident in First Peoples House, yet it is one of the very few places that can be considered safe for Indigenous students, faculty and staff. Across Canada, Indigenous centres are an oasis, if and when they are built and configured in an Indigenous context. Otherwise other places and spaces across university campuses can be a minefield of appropriation and erasure.

To Gaudry and Lorenze decolonial indigenization, (aka resurgence), is the wholesale overhaul of the university to reorient knowledge production based on rebalancing power relations (Gaudry & Lorenz, 2018). In this regard, Gaudry and Lorenz’s call for a separate but equal or treaty university, is not unlike a two-row wampum treaty (Latulippe, 2015). Aaron Mills sees resurgence in relation to decolonization as “turning away from the settler state and a turn toward a revitalized sense of Indigenous identity” (Mills, 2019, p. 140). When Mills profiles reconciliation, he calls for a “foundational commitment [is] to reconcile our life way ... with the earth way” (p. 156). Like Leanne Simpson and others, this is deep Indigenous resurgence, a

conscious everyday centering of Indigenous ways of being and reconciliation within a broader complex settler-focused society (Corntassel et al., 2018; L. B. Simpson, 2017).

While these definitions presented by Gaudry and Lorenze cross a relational spectrum, they are also interconnected with one response either advancing or thwarting university-Indigenous relations. These definitions of university responses to the presence of Indigenous people are each a dimension of the complex and shifting nature of settler-Indigenous relations. As Taiake Alfred points out, the shape-shifting nature of colonialism challenges ones capacity to identify and name ways in which colonialism continually re-invents and manifests itself, even when it appears in the cloak of reconciliation (Alfred & Corntassel, 2005; Tuck & Yang, 2012).

The proposed accountability assessment framework attempts to differentiate between rhetorical and substantive institutional changes and to identify variables that exemplify these differences. For example, Sheila Cote-Meek (2018) suggests a number of steps university administrators could take to ensure lasting transformational changes. These changes include:

- Commit to the inclusion of Indigenous histories, culture, language and knowledge in the curriculum and *include this in senate policies*; [emphasis mine]
- Include Indigenous representation on the board of governors and senate to ensure access to decision making;
- Embed Indigenous councils into the governance of the university, cross-linked to the board and senate;
- Negotiate formal retention initiatives with the faculty association and administration to support Indigenous faculty and their success;

- Re-examine research ethics protocols in the context of research activities by Indigenous faculty and students; and
- Dedicate and name spaces as a means to designate physical markers of Indigenous presence on campus (e.g. bilingual signage).

These are the types of parameters I plan to identify and hope to subsequently identify gradations of commitment and longevity. The policy assessment framework draws on four major sources literature: Indigenous principles; institutional policy and program accreditation standards; institutional policy and program plans and reports; and academic studies, profiles and surveys of Indigenous faculty, staff and student experiences.

University-Indigenous Relations Surveys (National)

I will now draw on three distinct national surveys to profile both the lens through which university-Indigenous relations is viewed, and some of the trends which these surveys collectively reveal. The three surveys are: The Universities Canada 2017 bi-annual survey of Indigenous initiatives in Canadian universities; a 2018 report on post-secondary education by the Assembly of First Nations; and the 2018 report by Indspire on the experience of Indigenous students in post-secondary institutions. I will then briefly profile four provincial post-secondary surveys that were conducted in British Columbia, Saskatchewan, Ontario and the Atlantic region.

Universities Canada survey of Indigenous initiatives

Universities Canada have conducted a survey of Indigenous initiatives in Canadian universities in 2012, 2013, 2015, 2017, and will do so again in the Fall of 2019. In 2017, 80 of 96 (83%) of Canadian universities responded. While the results of the survey are noteworthy (see Appendix A), so too are the nature of the survey questions. I have reviewed the questions in the context of the proposed policy framework.

A detailed analysis of the survey reveals that the questions are heavily skewed toward a focus on internal Indigenous relations with faculty, staff, and students. Of the 37 core questions related to Indigenous relations, six address a dimension of external relations; two relate to governance and 28 reflect a dimension of internal Indigenous relations. Only one question, a request for examples of commemorative or symbolic gestures, solicited a response related to Land (i.e., land acknowledgement). There is no doubt that the provision of Indigenous language courses, programs and degrees is on the rise. In 2017, 52% of responding universities offered Indigenous language courses while 22 universities provided a total of 48 Indigenous language courses or degrees across 30 different Indigenous languages (Universities Canada, 2018).

Similarly, there are significant efforts to incorporate Indigenous knowledge, methods and protocols in research projects and classroom settings. Cultural events are widespread as are a wide range of Indigenous student supports. While there have been clear attempts to increase Indigenous representation within governance or leadership positions (71%), the number of

indigenous representatives and their impact, if any, of this representation largely goes unreported.

While the Universities Canada survey does provide valuable insights into internal Indigenous relations, it is designed to report on internal progress toward Indigenization, rather than institutional accountability to Indigenous communities or negotiated decolonization goals. For example, an account of Indigenous representation on committees masks the inherent risk associated with both tokenism and lack of influence. In the same way, reporting on an increase in the total number of Indigenous faculty, particularly tenured faculty while important, masks the challenges Indigenous faculty face when confronted with intransigent hiring and tenure and promotion committees. (e.g. rather than sessional or term-certain positions. While 1.4% of full and part-time faculty self-identifying as Indigenous, there was no collective breakdown of tenured faculty, full-time or part-time sessional and non-academic staff (personal communication, Universities Canada, June, 2019).

Assembly of First Nations Post-Secondary Review

The assembly of First Nations commissioned a review of post-secondary student support in 2018. The review was specific to First Nations students and First Nations post-secondary institutions, specifically the Post-Secondary Student Support Program (PSSSP) and the Post-Secondary Partnership Program (PSPP), both funded by the federal government (Assembly of First Nations, 2018). Although the review addresses both areas, my profile will focus on how the review addressed Indigenous students. The participants in a number of focus groups identified a number of goals for the PSSSP, the first of which was, “To implement the Inherent

and Treaty right to post-secondary education” (Assembly of First Nations, 2018, pp. 13). Other goals related to sovereignty, First Nations empowerment, graduation without financial debt, and the application of Ownership, Control, Access, and Possession (OCAP) principles to First Nations post-secondary education data.

While the focus of the review is primarily financial due to inadequate funding of Indigenous post-secondary students, a number of related issues were raised in the report. Recommendations included funding for indigenous counsellors/ navigators to support students; First nation tuition agreements with post-secondary institutions; post-secondary program delivery in first Nations communities; participation in development and oversight of post-secondary courses and programs; and ranking of top ten Indigenous-friendly post-secondary institutions.

In the context of the proposed policy assessment framework, the focus here is on external relations with the host (First Nations) Indigenous community. There is no note of representation on university governance or the need to foster a respectful relationship with land and waterways, focusing instead on nation-to-nation relations and accountability to First Nations students as a holder of the Inherent and Treaty right to post-secondary education.

Indspire: Truth and reconciliation in Post-Secondary settings

Like the Assembly of First Nations review, Indspire takes the Truth and Reconciliation Report: Calls to Action report as their starting point, specifically #11: “*We call on the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education* (Truth and Reconciliation Commission of Canada, 2015b, pp2). The report is a personal as it is profound, a reflection of the real and revealing experience of post-

secondary students. First Nations, Inuit and Métis students were each represented throughout the consultation process. As noted in the forefront of the report, many Indigenous students are the first in their family to attend a post-secondary institution and it is seen as both a burden and an opportunity. Just attending is a mark of success, as scary as that experience can be (Indspire, 2018b, pp. 5). The report (pp 7) is clear:

There is a need for partnership between First Nations, Inuit and Métis peoples, governments, Indigenous and non-Indigenous post-secondary settings to transform current realities so that together we dispel the illusion of Indigenous peoples as artifacts of the past, to a view of peoples who are a valued and integral part of the future - that every Indigenous student is part of creating Indigenous solutions, that they are the change makers. There is a need to address the sub-standard realities of Indigenous education and their underlying causes. The Calls to Action are about taking action.

The report echoes the observations of Indigenous students from previous reports that have been released (Cote-Meek, 2014; Pidgeon, 2016; Smith et al., 2019). These issues include lack of funding alignment and flexibility; lack of Indigenous context in program and course work assignment and role models in front of the classroom; mandatory cultural awareness and humility training for all employees and faculty; and a need to increase Indigenous teaching and mentorship resources (Indspire, 2018b). Students also saw the need for Indigenous narratives in social work, nursing, medicine and law. The content needs to include Indigenous literature, and research on the impacts of colonialism, the Indian Residential School system and intergenerational trauma. This content would reflect the legacy each has on the physical and mental health of the current generation of Indigenous people.

The lack of and quality of Indigenous content was a significant problem in their post-secondary experience. (Indspire, 2018b, pp. 9)

There is no doubt from the Indspire report that students appreciated the value of Indigenous-specific services and spaces that provide them with a sense of community and support. This has been a first-hand experience in First People's House at the University of Victoria. At the same time, there were reports of insufficient resources for Indigenous student services and funding for Indigenous students. An analysis of the optimal support service cost per Indigenous student is long overdue.

The Indspire report makes three critical recommendations to governments and post-secondary institutions:

1. Core funding for Indigenous students, to pursue post-secondary education and a strengthening of funding for on campus Indigenous student service resources:
 - a) Increased and sustainable funding for the staffing and provision of Indigenous student services, so the post-secondary educational system can benefit all Indigenous students.
 - b) Increased and sustainable funding for Indigenous students be committed by the Government of Canada in Budget 2019
2. Ongoing monitoring and evaluation of implementation of the TRC Calls to Action in post-secondary spaces.

3. The strengthening of Indigenous culture, identity and belonging through mentorship on campus and beyond (Indspire, 2018b, pp. 10).

Clearly the Indspire report, giving voice to the experience of Indigenous students is focused on internal Indigenous relations. Yet many of the supports needed for a successful post-secondary experience are determined by factors that are influenced and determined by external relations, governance, internal relations and Land relations.

University-Indigenous Relations Surveys (Provincial/regional)

While by no means exhaustive, the following four reports are designed to reflect the type of university-Indigenous initiatives surveys that are conducted at a provincial/ regional level. The reports have been retrieved from British Columbia, Saskatchewan, Ontario and the Atlantic region.

British Columbia: Aboriginal policy framework and action

There are a number of Indigenous reports universities submit to the provincial Ministry of Advanced Education, Skills and Training. For example, universities in BC requesting funding for Indigenous initiatives are required to submit, and report on an Aboriginal Service Plan. The Aboriginal Service Plan initiative provides additional funding to post-secondary institutions to implement innovative new programs, activities and services for Aboriginal learners (Ministry of Advanced Education Skills and Training, 2017).

A 2018 report, *Aboriginal Learners in British Columbia's Public Post-Secondary System*, is based on an Aboriginal Policy Framework that was established in 2012 (Ministry of Advanced Education Skills and Training, 2012, 2018). There were a number of annual updates that were discontinued after 2016, and replaced with a number of leading practices profiles. These post-secondary leading practices profiles have been developed in eight categories: mentorship; housing for learners and families; partnerships; advisory councils; welcoming spaces and gathering places; respectful use of Indigenous knowledge; assessment and benchmarking; and the transition from K-12 to post-secondary (see Appendix B for details).

Among a wide variety of statistics on Aboriginal learners⁵, in the report are a number of comparators with non-Aboriginal learners (Ministry of Advanced Education Skills and Training, 2018). While Aboriginal participation and achievement in post-secondary education in BC has increased in recent years, the collective experience of Aboriginal learners differs significantly from non-Aboriginal learners. In comparison to non-Aboriginal learners, Aboriginal learners are more likely to attend colleges (38.2% vs. 23.2%) and teaching-intensive universities (28.1% vs. 20.3%), and less likely to attend research-intensive universities (22.8% vs. 45.1%). The fact that Aboriginal learners are underrepresented in the research-intensive universities is an area of concern.

Aboriginal learners also tend to enrol at different institutions and enrol in different program areas than non-Aboriginal learners. The data shows a significantly higher proportion of

⁵ An explanatory note re the use of the term Aboriginal as distinct from Indigenous is contained in the report.

Aboriginal learners in the Developmental and Trades program areas, and lower representation in the Business and Management, Engineering and Applied Sciences, and Health program areas. Developmental programs include Adult Basic Education, English as a Second Language, and Adult Special Education programs that are not offered at the post-secondary level.

Case Study: Vancouver Island University

‘Su’luqw’a’ Community Cousins (Aboriginal Mentorship) Program began at Vancouver Island University in 2011. Changes were made to reflect more Aboriginal content, including having an Elder attached to the program and changing the name to be reflective of the local territory. Other Elders-in-Residence get involved when larger events are held. VIU currently has nine Elders-in-Residence: five at the Nanaimo campus, three at Cowichan and one in Powell River.

Acknowledgement of the territory and protocol is an integral part of the training and of the program. There are three tiers to the program: (1) Squle’eq (Younger Cousins) (2) ‘Su’luqw’a’ (Community Cousins) and (3) Shush uyulk (Older Cousins). The philosophy around this is that the connection continues after graduation and mentoring is a continuous journey.

The main goal of this program is to continue honouring and building on the foundational work that has been established and expand it through increased Aboriginal perspectives and methodology. The program incorporates the teachings of the Four R’s – Respect, Relevance, Reciprocity, and Responsibility (Kirkness & Barnhardt, 2001).

The Aboriginal Policy Framework prioritizes increasing the number of Aboriginal teachers in the elementary and secondary school systems because: “Aboriginal people are under-represented among the teaching profession resulting in few role models for Aboriginal learners and their parents in the public system.” On average, approximately 93 Aboriginal learners per year are graduating with teaching credentials, which is fewer than necessary to ensure that Aboriginal people are well represented in the teaching profession (Ministry of Advanced Education Skills and Training, 2018, p. 28).

Here is a cross-reference to the four proposed policy dimensions:

Table 1: Policy Dimensions and “Aboriginal Policy Framework”

| Policy Dimension | Aboriginal Policy Framework Category |
|----------------------------------|---|
| External Indigenous relations | Partnerships; transition from K-12 to post-secondary |
| University-Indigenous governance | Advisory councils |
| Internal Indigenous relations | Mentorship; housing for learners and families; respectful use of Indigenous knowledge; assessment and benchmarking; reducing financial barriers |
| Land relations | Welcoming spaces and gathering places |

Of the four dimensions of university-Indigenous relations, all are addressed to varying degrees in the Aboriginal Policy Framework. The leading practices and case studies demonstrate clearly that there are examples of what is possible if the necessary commitment, relationship building and institutional resources are sustained over time. Only time will tell if these practices become fully resourced, sustained, and eventually institutionalized or are tenuously supported, isolated, and marginalized.

Saskatchewan: First Nations and Métis Initiatives

The theme of promising practices is picked up in a report entitled, *First Nations and Métis Initiatives: Promising practices and challenges in Saskatchewan’s post-secondary sector* (2016). This report followed a 2015 “Building Reconciliation” forum hosted by the University of Saskatchewan. This forum included a public commitment to close the education gap for First Nations and Métis people and an acknowledgement that First Nations and Métis people must be able to see themselves reflected in Saskatchewan institutions, including the people working there, the physical space itself and the values of each institution.

The report addresses promising practices in five categories: relationships with First Nations communities, Indigenization, flexible education and training options, customized supports and elders. Like other post-secondary institutions across Canada, institutions are working to embed Indigenous content in curriculum; creating specific gathering places on campus; and conduct land and/or Treaty acknowledgements. Less usual, is the incorporation of First Nations' languages in institutional documents, building names and signage (Ministry of Advanced Education, 2016).

The Saskatchewan report also highlighted the follow challenges:

- More work is required to help students move from high school into post-secondary and from post-secondary into the labour market.
- More, better co-ordinated and flexible funding models is needed to provide the needed support for students.
- At the same time as there is a need for more First Nations and Métis faculty and staff, there is increased competition for the candidates that are available.
- Racism is an enduring problem that negatively impacts First Nations and Métis people in Saskatchewan. “Racism is a deeper systemic challenge rooted in the history of colonization and it affects individuals and communities in real ways. It affects the sense of place and belonging.”⁶

⁶ *Voice, Vision and Leadership: A Place for All.* (2013). The Joint Task Force on Improving Education and Employment Outcomes for First Nations and Métis People. p. 26.

The report highlighted the following lessons:

- **Relationships with First Nations communities:** Institutions have found the greatest success when they work closely with communities. That means asking them what training they need and then responding with appropriate programs.
- **Indigenization** Many institutions in Saskatchewan say they need to fundamentally change the way they do business in order to better include Indigenous people and culture, and to create a more meaningful experience for Indigenous and non-Indigenous learners.
- **Flexible Education and Training Options** There is an important balance between access to education and training programs, and opportunities to remain in local communities. Students succeed when both institutions and First Nations and Métis leaders are involved and supportive, and this support results in community involvement.
- **Customized Supports** Institutions say students are more likely to succeed with appropriate housing, transportation and child care. Until basic needs are met, it is difficult to encourage people to go to school. The type and range of supports can be different in each community.
- **Elders** Elders provide customized support to students within institutions and they help Indigenous students see themselves reflected in their learning environments. Elders are often the key to building relationships with First Nations communities.

Here is a cross-reference to the four policy assessment dimensions, which highlights the absence of an examination of either university-Indigenous governance or Land relations:

Table 2: Policy Dimensions and “First Nations and Métis Initiatives”

| Policy Dimension | Promising Practices Report |
|----------------------------------|--|
| External Indigenous relations | Relationships with First Nations communities |
| University-Indigenous governance | Not explicitly noted |
| Internal Indigenous relations | Indigenization; Flexible Education and Training Options; Customized Supports; Elders |
| Land relations | Not explicitly noted |

Ontario: Deepening Our Relationship

Deepening Our Relationship: Partnering with Aboriginal Communities to Strengthen Ontario Campuses is the title of a 2016 survey by the Council of Ontario Universities. The survey, completed by 20 universities, addressed five themes: Governance and strategic plans, teaching and learning; human resources; community engagement; and student achievement for Aboriginal learners (Council of Ontario Universities, 2017). Like other surveys, the categories were broad enough to be very inclusive of a wide range of activities. Note that a more detailed profile of Algoma University’s Indigenous initiatives will be featured as part of the university-Indigenous relations policy assessment framework case study.

Here is a cross-reference to the four proposed policy dimensions followed by some report highlights and while university-Indigenous governance is profiled, Land relations remains absent:

Table 3: Policy Dimensions and “Deepening Our relationship”

| Policy Dimension | Deepening Our Relationship |
|----------------------------------|--|
| External Indigenous relations | Relations appear to be university-centric, rather than Indigenous community focused, although there are wide variations |
| University-Indigenous governance | Governance and strategic plans note representation on Board/ Senate or in senior management positions. President’s advisory committees are common. |
| Internal Indigenous relations | Focus on student achievement, teaching and learning, human resources, and relationship with Elders (Old Ones) |
| Land relations | Not explicitly noted |

Atlantic Region: Starting the Journey

The *Starting the Journey* report by the Association of Atlantic Universities in 2018 is a profile of Atlantic university’s collective response to the Truth and Reconciliation Commission (TRC) (Association of Atlantic Universities Council, 2018). In this context is focused on the Universities Canada Principles of Indigenous Education (See appendix C) and is not intended to be an exhaustive report of initiatives. Perhaps one the most important feature of the report comes in the introduction by Dr Alaa Abd-el-Aziz, Chair of the Association of Atlantic Universities when he quotes Senator Dan Christmas, long-time leader of the Mi’Kmaq Nation of Nova Scotia (Association of Atlantic Universities Council, 2018, p. 1):

“This will be hard, take a long time and, will require a sustained commitment.”

Senator Dan Christmas

The report profiles individual initiatives across a number of TRC recommendations, so the report does not include a collective profile of initiatives across the region. Like other reports, the profiles themselves are instructive. The profiles demonstrate that while a specific initiative

may or may not be widespread, or universally appropriate, that such initiatives are at least possible.

Report highlights include the following:

Governance and strategic plans Under governance and strategic plans, nearly all were incorporating Indigenization strategies into areas of governance, vision statements and strategic plans. Creation of advisory task or groups to address Indigenous student support, and the Indigenization of the academy were common responses. Appointments of Indigenous people to senior management, University Senate or the governing board were noted, as was, for example support for the community-facilitated Native University Program in cooperation with Six Nations Polytechnic. On a case-by-case basis, governance representation varies considerably, and extreme caution must be taken not to read too much into either good intentions or position-by-number accountability (Gaudry, 2016).

Case profile: Ogimaawin-Aboriginal* Governance Council

The Lakehead University Ogimaawin-Aboriginal* Governance Council (hereinafter referred to as the O-AGC), representing the interests and concerns of the Aboriginal Community, serves as an official and formal decision-making body and channel for communications between Aboriginal peoples and Lakehead University respecting issues which affect Aboriginal post-secondary education. Furthermore, the O-AGC seeks the promotion, enhancement, pursuit, and availability and accessibility of Aboriginal post-secondary education, which is defined as: a) programs/courses that relate to Aboriginal issues; b) programs/courses designed for Aboriginal students; c) research relating to Aboriginal peoples and issues; and d) services that support Aboriginal students to succeed. In the pursuit of its mission, the O-AGC will be guided by the principles of cultural integrity, cultural survival and enhancement, and Aboriginal self-determination. (Lakehead University, 2017)

Teaching and learning All respondents were in the process of developing, or had developed Indigenous curriculum, or content to be integrated into existing programs and courses. Universities widely reported that they conducted research, hold events, symposiums and conferences relevant to Indigenous life and respect Indigenous approaches to knowledge and learning.

Human resources A significant majority (85%) were committed to hiring Indigenous faculty and staff. The implementation of such strategies varied considerably, from initial strategy development to tangible affirmative recruitment.

Community engagement The responses from the survey demonstrate that Ontario universities are committed to organizing and supporting Indigenous events on campus and in the community, contributing to the creation of spaces that facilitate the sharing of community knowledge. Events are organized and hosted on campus while others are coordinated in partnership with Indigenous groups, school boards, and art organizations.

Student Achievement for Aboriginal Learners Members understand Indigenous students are more likely to thrive and reach their full potential if they are provided with culturally appropriate student supports and services. They include providing a designated Indigenous space where students can practice their culture and traditions, visit with Elders, access tutoring, counselling and advising services, and recognizing Indigenous student achievement through awards and events.

Here is a cross-reference to the four policy assessment dimensions:

Table 4: Policy Dimensions and “Starting the Journey”

| Policy Dimension | Starting the Journey |
|----------------------------------|---|
| External Indigenous relations | Examples of strong and sustained relationships and collaborative partnerships |
| University-Indigenous governance | Not explicitly noted |
| Internal Indigenous relations | Financial support; student support centres, safe Indigenous spaces; transition and mentorship programs; Elders support; Indigenous courses and programs |
| Land relations | Not explicitly noted |

There are also some points I have drawn from within the profiles. Here are some of them:

- Scholarship funds are critical to support students and external funds are often inadequate
- Culture shock and homesickness are common and initial transition support is critical
- Reliable financing along with more aboriginal faculty, mentors and Indigenous programming would improve likelihood of student success and graduation⁷
- The Annual UNB Powwow, hosted at our Fredericton campus in conjunction with our Mi’kmaq-Wolastoqey Centre, provides a unique opportunity for not just the university community but the wider public to participate in, learn about and celebrate the traditions and cultures of the Mi’kmaq and Wolastoqey people.
- Cape Breton University’s Unama’ki College works with Mi’kmaw chiefs and leaders to advance communities through partnerships, education, and research

⁷ The Atlantic Canada report featured several instances where there was only one Indigenous faculty member in a university or department.

- The NSCAD developed the Treaty Space Gallery to address “responses to treaty” and the ways treaty education spaces have been used on university campuses (pg. 6)
- Indigenous students want to see Indigenous identities, languages, values, beliefs, worldviews, ancestral teachings, ways of knowing, knowledge systems and philosophies honoured at the university

All these surveys are what one would call “reflective surveys”. That is, the surveys reflect the voices of those that the survey is intended to reflect. The surveys also affirm the policies and structures of universities without challenging the role of these policies and structures to define and limit the breadth and depth of university-Indigenous relations. It is in this context that I now turn to the proposed policy assessment framework.

Policy Assessment Framework

UVic, like many research-intensive universities, profiles the elite nature of its scholarship and research, its capacity to prepare young people for scholarship and leadership, and its local and global impact (University of Victoria, 2018b). UVic self-describes itself as striving to become one of Canada’s “most research-intensive” universities and actively promotes its international ranking (Cassels & Castle, 2016).

The word ‘research’ is probably one of the dirtiest words in the Indigenous world’s vocabulary Linda Tuhiwai Smith (2012, p.1)

However, these are the same institutions that have willingly acted as a colonial assimilation and enfranchisement tool against Indigenous people who chose to attend. Between 1876 and 1985, Status Indians in Canada automatically lost their federal recognition (i.e. Indian status) upon earning a university degree or becoming a professional, such as a lawyer or doctor (University of Victoria, 2017). There is a legacy of university-centered and state-funded research that has perpetrated significant spiritual, emotional, physical, mental as well as material economic, cultural, and environmental damage on Indigenous Peoples (Kovach, 2009; Leroy Little Bear, 2000; Smith, 2012; Tuck, 2009). This spiritual, emotional, physical and mental violence is ongoing. Indigenous knowledge, when recognized at all, is marginalized within a Western knowledge paradigm as Indigenous Knowledge holders and Indigenous learners battle for recognition and respect (L. B. Simpson, 2017). Universities are on-going sites of production of imperial values and ethics.

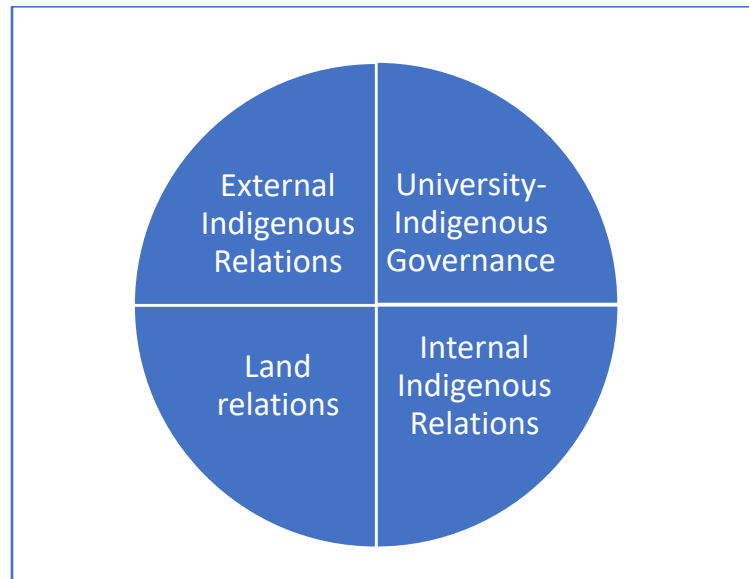
If, as Ann-Marie Mawhiney (2018), points out, universities are serious about reconciliation – then meaningful changes to academic structures, decision-making practices and funding needs to occur. Sheila Cote-Meek (2018a) concurs, recently stating, “For lasting change to occur, these changes⁸ [Indigenization and reconciliation initiatives] have to be embedded in our administrative and educational structures” (p. 45).

⁸ Sheila Cote-Meek included the following examples: Commit to the inclusion of Indigenous histories, culture, language and knowledges in the curriculum and include this in senate policies; Indigenous representation on the board of governors and senate; embed Indigenous councils into the governance of the university; formal retention initiatives with the faculty association and administration; re-examine research ethics protocols; and dedicate and name spaces.

There are four dimensions to framing Indigenous nationhood in an institutional context (see Figure 1):

- **External Indigenous relations with the host nation(s)**
- **University-Indigenous Governance** (legal and jurisdictional authority)
- **Internal Indigenous relations** (research and educational relationships with Indigenous communities, faculty, students and staff)
- **Land relations** (relationship with facilities, spaces, land and waterways)

Figure 1: Four Dimensions of University-Indigenous Relations



External Indigenous Relations

Every academic institution sits on Indigenous land -

Devon Abbot Mihesuah and Angela Cavender Wilson (2004, p.5).

What does a meaningful relationship with Indigenous peoples and communities, and the overt recognition of that relationship look like within a university setting? The University of Manitoba has outlined a number of principles and guidelines that serve to profile the elements of such a relationship (Faculty of Health Sciences University of Manitoba, 2013). Clearly it includes shared respect, trust, and commitment to a mutually empowered long-term relationship. It also includes an acknowledgement of the inherent and Treaty rights of Indigenous peoples; shared authority, responsibility, and accountability within relationships and engagements. An honourable relationship addresses the priorities and needs of both Indigenous communities and the university.

At the same time the university must provide appropriate resources, policies and procedures to support trustworthy Indigenous engagement. Time, resources and sustained commitment at senior levels of management and governance must be invested in relationship development, sustainability and growth.

Relationships between Indigenous nations and the university must include formal mechanisms and bodies to guide and oversee all relationships, including governance, pedagogy and education and Land and facilities management. The overarching principles of relationality, responsibility and beneficial reciprocity, (Atleo, 2004; Wilson, 2008), must be recognized in clearly visible and accountable structures and policies. This includes creating relevant and safe spaces for Indigenous ways of knowing and learning, respect for Indigenous knowledge and skills, and reciprocal knowledge transfer (Cull, Hancock, McKeown, Pidgeon, & Vedan, 2018).

External relations also include the recognition of Indigenous sovereignty and engagement within the context of inter-nation laws and protocols (McNeil, 2019).

As Kirkness and Barnhardt (2001) outline a number of values and principles to guide university-Indigenous relations. They are summarized under Four R's – respect, relevance, reciprocity and responsibility. Respect for Indigenous cultural integrity; relevance [of the university] to Indigenous perspectives and experience; reciprocal relationships [e.g. between faculty and students]; and responsibility through participation [with Indigenous communities]. These four R's are embedded in the external relations policy assessment variables. From an indigenous perspective, external relations are governed by a connection to land, sovereignty, the broader political context, and historical relationships. Governments and state institutions, like universities are more likely to be concerned with managing processes and meeting prescribed goals and/or timelines (Boyd & Lorefice, 2018; MacKinnon, 2018).

Beyond the duty to consult and accommodate

Universities are sanctioned by provincial statutes to award post-secondary degrees. In most cases universities are required to receive permission from the provincial government when proposing to award new degrees. In some provinces, university degree areas are constrained by the provincial government to limit unnecessary competition and duplication.

I raise this point because if education is a treaty right for status Indians and an inherent Aboriginal right, and if universities are acting as an agent of the Crown in the delivery of

education, then there is, in my view, a duty by universities to both consult and accommodate the rights of Indigenous peoples. While there are benefits to a university education, there are also well established adverse consequences, both during, and subsequent to attending university (Indspire, 2018a; L. B. Simpson, 2017). It is this knowledge of potential adverse consequence that triggers a duty to consult and accommodate.

The duty to consult arises when the Crown has knowledge, real or constructive, of the potential existence of the aboriginal right or title and contemplates action that may adversely affect it. “the duty to consult and accommodate is part of a process of fair dealing and reconciliation that deals begins with the assertion of sovereignty and continues beyond formal claims resolution” (*Haida*, 32). This is the context in which I believe universities have a duty to consult and accommodate. The duty to consult with Aboriginal people is grounded in the honour of the Crown and the sui generis fiduciary duty owed by the Crown to aboriginal peoples.

The honour of the Crown, and their designated agents, extends to all relationships, including treaty making and treaty interpretation – acting with honour and integrity and avoiding “even the appearance of sharp dealing” (*Haida Nation v. British Columbia (Minister of Forests)*, [2004] 3 S.C.R. 511, 2004 SCC 73, 2004, para 19). “The Crown, acting honourably, cannot cavalierly run roughshod over Aboriginal interests where claims affecting these interests are being seriously pursued in the process of treaty negotiation and proof” (*Haida*, 27).

The courts have also made it clear that the consultation process needs to specifically include Indigenous interests. It is not good enough to include Indigenous invitations to a public

consultation. The consultation and accommodation process is flawed if there is no serious capacity to consult directly and subsequently make accommodations. In other words, action and accommodation must follow consultations. There is an inherent and Treaty right to education, and given the well documented adverse nature of the university environment for Indigenous students, there is a duty for the university to consult and accommodate Indigenous communities, students, faculty and staff (Assembly of First Nations, 2018; Cote-Meek, 2014; Indspire, 2018b).

The jurisprudence of this Court supports the view that the duty to consult and accommodate is part of a process of fair dealing and reconciliation that begins with the assertion of sovereignty and continues beyond formal claims resolution. Reconciliation is not a final legal remedy in the usual sense. Rather, it is a *process* flowing from rights guaranteed by s. 35(1) of the *Constitution Act, 1982*. (*Haida Nation, supra*, note 3, at para. 32, emphasis added).

Regardless, beyond a legal obligation to consult and accommodate with Indigenous nations, there is an ethical case to do so. As one well known quote from Chief Justice Audrey McLaughlin in the *Haida Nation case* points out: “The Crown, acting honourably, cannot cavalierly run roughshod over Aboriginal interests where claims affecting these interests are being seriously pursued in the process of treaty negotiation and proof. It must respect this potential, but yet unproven, interests” (*Haida Nation*, at para. 27). This is pertinent here because most of the Province of British Columbia, as most, if not all its universities, including the University of Victoria, have been built on unceded Indigenous territory (Carr-Stewart, 2001).

From consultation to co-construction

For all the attention consultation and accommodation has received from the courts, it pales in comparison to the full range of community engagements practices that are both meaningful and sustainable. One need look no further than Sheri Arnstein's seminal 1969 article on citizen engagement practices (Arnstein, 1969). Arnstein outlines eight degrees of engagement, from non-participation (therapy and manipulation); tokenism (placation, consultation and informing); to citizen control (delegation and partnership). In the context of university-Indigenous relations, consultation is regarded as tokenism and in many cases the lack of serious accommodation following consultation processes bare this out.

Beyond consultation lies delegation and partnership. An example of delegation would be circumstances where the resources, authority and responsibility for Indigenous curriculum and pedagogy is delegated to Indigenous executives, staff, faculty and students. Delegation would give Indigenous Traditional Chiefs and Indigenous communities the capacity and authority to approve policies, structures and programs. Genuine partnerships provide space for a mutually defined pedagogical mandate where Indigenous ways of knowing and being are both valued and supported. This partnership can be seen in the on-going co-construction of Indigenous policies, structures and programs.

Superficial, symbolic consultation and engagement processes that do not address the concerns of Indigenous communities are likely to impede the restoration of mutually-beneficial relationships and exacerbate the economic, legal and political marginalization of Indigenous Peoples in Canada (Boyd & Lorefice, 2018, p. 581)

The following six variables are designed to deepen, extend and contextualize external relations by the university with Indigenous nations. Where there are multiple Indigenous nations, protocols will differ and this has to be taken into consideration. The University of Manitoba, for example, will engage in ceremony with different Nations at different times. As highlighted by Shawn Wilson (2008), the timing, place and protocol for ceremony is important. The university should ask itself, “do we adhere to the host nation’s protocols for conducting activities as a guest on their lands”? And, has the customary (traditional) authority within the nation been consulted in the process of establishing these protocols?

These external protocols must not be viewed only from the university’s perspective. External relations between universities and Indigenous nations is analogous to a nation-to-nation relationship. Indigenous nations established detailed protocols for external or nation-to nation relations and implemented them for thousands of years before settlers arrived (G. Coulthard & Simpson, 2016). In providing due respect to and honouring these protocols, universities should explicitly acknowledge their obligations to these protocols, allocate appropriate resources to adhere to and support these protocols in the manner appropriate to the Indigenous nation. While universities are responsible to a variety of stakeholders, their accountability to Indigenous nations, including children, families and community, must be given depth and meaning. One small example would be to question the extent to which universities accommodate not only Indigenous students, but their families and relatives, as they embark on their post-secondary journey.

The following policy assessment variables for external Indigenous relations are proposed:

Policy assessment variables (external Indigenous relations)

- Does the university acknowledge and adhere to the host nation’s protocols for conducting activities, as a guest, on their Lands?
- Does the university negotiate and follow the host nation’s accountability protocols?
- Does the university explicitly acknowledge their obligations and presence on Indigenous territory?
- Does the university provide appropriate resources, policies and procedures to support a trustworthy and honourable engagement?
- How is the university accountable to its host nation(s) for its relationship with the host nation’s children, families and community?

From external relations, we move to university governance, the bicameral body of a board of governors and the university senate. This bicameral body is collectively responsible for all dimensions of university life, including all infrastructure investments, hiring protocols, program development, research policies and programs, operations, academic planning and instructional priorities, faculty relations, campus services, and external relations. Their terms of reference and composition are prescribed by statute, either collectively (e.g. British Columbia), or individually (e.g. Ontario) (Algonia University Act, 2008, 2008; “University Act, RSBC 1996, c 468,” 1996).

University-Indigenous Governance (legal and jurisdictional authority)

The governance of universities is established by statute. In British Columbia, the *University Act* establishes universities as a legal state agent for the delivery of post-secondary education. This act outlines the power to grant degrees and defines the terms of reference and composition of boards of governors, appointment of a chancellor, senate, and administrative duties and responsibilities. Universities have substantial independence, including the right to expropriate land for its own purposes (“University Act, RSBC 1996, c 468,” 1996). However, there are some important constraints, including ministerial reporting requirements and ministerial approval for any new degree program.

In Ontario. As in other provinces, university legislation is site specific. That is, the terms of reference for Algoma University are contained in the *Algoma University Act* (Algoma University Act, 2008, 2008). In no university statute reviewed for this paper does the legislation specifically designate Indigenous representation, In all reviewed cases there are elected representational positions (e.g. faculty, students), positions appointed by Order in Council (provincial government appointees), and positions held by virtue of a post held in the university (e.g. President).

The nature of university governance

It is beyond the scope of this paper to provide a detailed analysis of university governance. However, it is useful to profile some of the major instruments of university governance. Universities are seen as instruments of economic and social development with pressure to

perform by industry and governments alike (Paul, 2012). The growing corporatization of the university manifests itself not only in funding models and program development, but also in the very nature of its governance practices. Governance in most universities is split between a board, responsible for overall strategic direction and fiscal matters and the senate, responsible for academic matters. In reality the separation is artificial and impractical (Paul, 2012).

There are substantial variations across universities in both the size, composition, operating procedures and powers of boards and senates (MacDonald, 2018). However, what rarely varies is that the board is smaller in size than the senate, and while the board has significant representation of provincial government appointees, senates are dominated by a wide variety of student and faculty representation. Beyond the board and senate, faculty and departmental councils and faculty associations also play a governance role. The former playing a role in senate representation and the latter in faculty representation and labour negotiations.

Ross Paul (2012), identifies some key governance issues facing universities. I will name them and then indicate how these issues influence the nature of governance in the context of university-Indigenous relations. The first is academic freedom and the tension that arises between both what is and is not considered academic freedom and the tension between acceptable and radical (aka unacceptable) academic discourse. The second is academic standards, with tensions arising between academic rigor and grade entitlement for student-as-customer. Institutional quality and government relations comes to the forefront when working to manage declining per-capita student funding and the demand for quality instruction at the same time as enrollments exceed capacity. The quality of undergraduate student experience,

another governance issue, is compromised when sessional instructors and teaching assistants outnumber tenured faculty instructors.

In summary, the focus of university governance tends to be on fiduciary and strategic issues, rather than generative governance practices in which ambiguity, doubt and purpose take centre stage (Trower, 2013). The following questions are examples of these three governance perspectives: Are we conforming to statutory and resource requirements? (fiduciary); How is the university performing in relation to other universities? (strategic); and What is the meaning of the university in the context of community? (generative). These three governance types are interdependent and not-exclusive, but if a university board is to grapple with questions of Indigenous relations, then questions such as “what worldview are we manifesting?” what is our responsibility, commitment and accountability to Indigenous communities, hereditary chiefs, Indigenous students, faculty and staff? come to the fore. Peter MacKinnon (2018), cites post-secondary education for Aboriginal students [his term] as one of the big issues facing universities. Michael Benarroch, provost and vice-president at Ryerson University recently suggested incorporating reconciliation into the university’s mission statement as one of three steps they would consider undertaking. Benarroch was clear that “if something is in your mission statement, it’s something you have to deliver on” (Silva, 2019)

Among initiatives identified by a 2017 University of Toronto Committee was the need to address [Indigenous] space; Indigenous faculty and staff recruitment, Indigenous curriculum and co-curriculum initiatives, research ethics and community relations, and institutional leadership and implementation (MacKinnon, 2018). While citing the truth and reconciliation

recommendations and UNDRIP, MacKinnon's analysis focuses on the institutional implications of compulsory Indigenous courses, in isolation of any critical examination of the dominant Euro-centric pedagogical and ontology worldview. In the end, MacKinnon reverts to the sanctity of academic freedom and marginalizes Indigenous issues to the status of a special interest group. Fortunately, there are universities that have engaged with, and institutionally embraced Indigenous relations.

Indigenous representation

Indigenous representation, while present on many university boards, is also discretionary and tenuous (Universities Canada, 2018). There are exceptions. One is Algoma University and another is Yukon College/University.

Committee of the Board: The Anishinaabe People's Council

The Anishinaabe Peoples' Council at Algoma University has a collective responsibility to represent the needs, and aspirations of the Anishinaabe people and Anishinaabe students at Algoma University. The Council provides an important policy forum and advocacy function for Anishinaabe representation and solidarity, particularly since several members of the Council also sit on the University's Board of Governors. Established in 2013, the Council functions as a committee of the Board of Governors and oversees the development of Anishinaabe academic, research, and support services; long range and annual action plans; the hiring of Anishinaabe

personnel; the development and recommendations of policies for the management of Anishinaabe support services and programs, as well as monitoring these funding initiatives (Anishinaabe People's Council, 2013).

These funding initiatives include the Ontario government's Postsecondary Education Fund for Aboriginal Learners (PEFAL) as well as student and other Anishinaabe related education issues (Ministry of Training Colleges and Universities, 2015). The existence of an Indigenous advisory committee is a requirement for PEFAL funding, but its status as a committee of the Board of governors reflects both the importance and respect in which the relationship with local Anishinaabe people is held by the university.

The Anishinaabe Peoples' Council, in co-operation with Anishinaabe personnel, has the responsibility to participate in the planning and the conducting of cross-cultural learning experiences for faculty, students, support staff, management officers, and governing bodies of the University. The Anishinaabe Peoples' Council participates in various University committees and has the responsibility to initiate and work with Algoma University on funding proposals to various sources to meet Anishinaabe academic, research and support services needs. The committee also provides a way for full Indigenous representation to manifest itself without unduly increasing the size of the board, an issue that can be problematic (MacKinnon, 2018).

Seats on the Board: Yukon University

There is another case where the generic university bicameral governance template could change. Yukon College is poised to make the transition into a university, the first in Canada

North of 60 (Yukon College, 2018). Their current governance structure mandates that: *at least three shall be chosen from people nominated by at least one Yukon First Nation* (Yukon College Act, 2002). There have been extensive consultations on the pending governance structure for the university and it has become clear that the current bicameral system must be extensively Indigenized, both in form and function. Actions that have been identified offer a useful starting point for thinking about what the principles of an Indigenized bicameral system might look like are profiled in a 2018 report, *Indigenizing University Governance: Considerations for Yukon University*:

The idea of utilizing a co-chair model to ensure appropriate representation (of both Indigenous and non-Indigenous committee members) is tied to the principle of equality and ensuring everyone's voice counts. The inclusion of opening and closing prayers at meetings is indicative of the broader understanding that ceremony is important. The importance of partnerships in which decisions are made together is a tangible action that stems from the principle of meeting the spirit and intent of the final agreements. Consensus-based decision-making emphasizes the collective rather than the individual (Staples, Klein, Kinnear, & Southwick, 2018, p. 25).

While Algoma University and Yukon College/University are both committed to the explicit inclusion of Indigenous voices in their governance structure, I argue that the honour of the Crown extends to all universities.

The variables outlined for university governance are intended to reveal the degree to which Indigenous ways of being are not only recognized, but enacted by the university.

Responsibilities and protocols will vary for each Indigenous nation, with due respect for customs and traditions. For example, many ceremonies require an extensive preparation process and preparations, by both the nation and the university need to take these factors into consideration. *Polishing the Silver Chain Treaty*, for example, was a solemn commitment to peaceful and respectful relations between the Haudenosaunee and first the Dutch and later the British (Venables, 2011).

These and other treaty protocols are examples of the care, commitment, and attention which needs to be given to these nation-to-nation relationships. Thus, accountability to the host Indigenous Nation, according to the nation's protocols, not the university's is called for. Formal Indigenous representation on Boards of Governors and Senate, should not be incidental or individual, but as designated representatives of the Nation, by the Nation are possible. In addition, multiple positions could be called for, as noted above, to be fully representative.

Universities-at-large could consider a modification to their legislated university statutes to entrench this representation. If indigenous representation does occur in isolation of a structural and contextual shift in governance policies and protocols, it can easily be relegated to token or symbolic status. Yukon collect/ university, for example, is re-orienting their whole governance structure, including how decisions are made (e.g. by consensus) to reflect the Indigenous context in which they operate (Staples et al., 2018).

Policy assessment variables (University-Indigenous governance)

- To what extent and in what ways is the university board of governors accountable to the Indigenous nation on whose Land the university is located?
- To what extent does representation on university governing boards reflect the Indigenous communities and nations attending the university?
- To what extent is the university, as a Crown-sanctioned educational institution, fulfilling its duty to consult and accommodate?
- To what extent is Indigenous or Indigenous council representation on university governing boards incidental or structural?
- To what extent is the university, as a Crown-sanctioned educational institution fulfilling its Indigenous/ Treaty obligations?
- Are Indigenous histories, culture, language and knowledges included in curriculum and senate policies?

Internal Indigenous relations is the relationship of the university with Indigenous faculty, students, staff and visiting “Old Ones”. As reflected in all three surveys profiled earlier and a significant proportion of published studies regarding Indigenous relations and post-secondary education, there is a dominant focus on internal Indigenous relations (Davidson & Jamieson, 2018) (Indspire, 2018b; Louie, Poitras-Pratt, Hanson, & Ottmann, 2017; Pidgeon, 2016). Issues and obstacles related to this internal Indigenous relationship, whether framed as decolonization, reconciliation, resurgence or denial, is frequently contextualized in isolation of either external relations or governance. This is problematic. To repeat what Sheila Cote-Meek (2018a), has pointed out, “For lasting change to occur, these changes⁹ [Indigenization and reconciliation

⁹ Sheila Cote-Meek included the following examples: Commit to the inclusion of Indigenous histories, culture, language and knowledges in the curriculum and include this in senate policies; Indigenous representation on the board of governors and senate; embed Indigenous

initiatives] have to be embedded in our administrative and educational structures” (p. 45). At a recent gathering of 31 post-secondary institutions in the Yukon Mike DeGagné, president and vice-chancellor of Nipissing University, who is Ojibway, emphasized this point, “we have to make sure that there are more Indigenous people and *people who are really supportive of Indigenization* in senior administrative ranks [my emphasis] (Silva, 2019).

While the Tri-Council Policy Statement on human research ethics CPS2 has a dedicated chapter on Research Involving the First Nations, Inuit and Métis Peoples of Canada, Eurocentric and Indigenous research ethics, while acknowledged, are not mutually inclusive and create serious dilemmas for researchers, students and communities (Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, & Social Sciences and Humanities Research Council of Canada, 2014; Stiegman & Castleden, 2015).

Internal Indigenous relations (research and educational relationships with Indigenous communities)

What First Nations people are seeking is not a lesser education, and not even an equal education, but rather a better education - an education that respects them for who they are, that is relevant to their view of the world, that offers reciprocity in their relationships with others, and that helps them to exercise responsibility over their own lives. – Verna J. Kirkness and Ray Barnhardt (2001, p. 97)

councils into the governance of the university; formal retention initiatives with the faculty association and administration; re-examine research ethics protocols; and dedicate and name spaces.

What does the terrain between Indigenous Research Protocols and university-centered research ethics, protocols and practices look like? The titles of some of the following papers are revealing: “Leashes and Lies: Navigating the Colonial Tensions of Institutional Ethics of Research Involving Indigenous Peoples in Canada” by Martha Stiegman and Heather Castleton (2015) and “Jagged worldviews Colliding” by Leroy Little Bear (2000). While the Tri-Council Policy Statement on human research ethics (TCPS2) acknowledges tensions that may arise between the academy (with consequences for career advancement and research funding) and the Indigenous people themselves.

In Stiegman and Castleden’s (2015) view this power imbalance between building and sustaining meaningful and deep Indigenous research partnerships within the context of nation-to-nation relations and disempowering university research ethics regulations. Indigenous marginalizes the position of Indigenous people. I suggest it also reflects a fundamental jurisdictional disconnect and a breach of treaty relations. The Tri-Council Policy Statement on human research ethics is also an attempt to negotiate the ‘ethical space’ between Indigenous and Western knowledge. However, this has taken place in the absence of mutual jurisdictional recognition and fundamentally the core relationship that Indigenous people have with their non-human relatives (Atleo, 2004) .

Current university-based research policies and protocols have made significant process in recognizing Indigenous peoples and their communities. At the same time, as reflected in the policy recommendations and the bounded nature of participation in the context of the policy, colonial structures and processes bound this accommodation and ultimately work to thwart indigenous resurgence and nationhood (Dhillon, 2017). Research ethics policy is a reflection of the importance and depth of Indigenous-university relations, and as such, is a prime site for on-going decolonization and resistance. Moeke-Pickering and colleagues provide this reality check:

The reality of bringing Indigenous worldviews into the academic settings is a complex process. There needs to be a process for mutually working out the ways that this process is intended to work. In the absence of this mutually informed process, which can be sporadic and temporary, little attention is paid to Indigenous worldviews except to call on them as symbolic of the academic settings' prestige. This highlighting of the presence of Indigenous programmes in academic settings gives credit to the academic settings rather than to those who are engaged in the meaningful work of Indigenous education (Moeke-Pickering et al., 2006, n.p.).

This asymmetry of world views leads to a number of variables that, in reality, only start to reflect the complex nature of internal Indigenous relations in universities. Within indigenous communities, Old Ones are respected and revered as key sources of wisdom and guidance to all (Atleo, 2004). This respect is seen in many small gestures, such as being seated in a place of honour at a community ceremony or being fed first at a feast. Some universities appoint Old Ones as adjunct professors, providing at least an opportunity to be reimbursed for course work. From what I have been able to learn, however, there are a number of bureaucratic, colonial, and logistical issues that prevent Old Ones from being literally and figuratively afforded the respect and remuneration they so justly deserve.

The case for education as an Indigenous and treaty right has been made earlier. In this context, there is a case to be made that in lieu of inadequate funding and living allowances for Indigenous students, that federal and provincial governments and universities come together to design a nation-based university tuition fee waiver program.

There are well-intentioned campaigns to recruit Indigenous students, faculty and staff. Surveys often point to both this intention as well as the increase in the total number of indigenous faculty, staff and students (Universities Canada, 2018). Yet Indigenous students, not non-Indigenous professors, are often the ‘carriers’ of Indigenous history; Indigenous faculty are expected to adhere to all the demands of teaching, researching and publishing while receiving little or no recognition of their role and on-going relationship to their own Indigenous community; and Indigenous staff are primary points of support for others while being isolated themselves (Indspire, 2018b; Louie et al., 2017; Starblanket & Stark, 2019).

While there are a growing number of safe spaces on university campuses for Indigenous students, faculty and staff, the classroom and non-Indigenous spaces remains a minefield for many, meaning that Indigenous students feel safest in programs where there is already a critical mass of other Indigenous students, Indigenous faculty and staff (Indspire, 2018b). There is a need for universities to account for the number of tenured faculty across all departments and faculties as well as the funding policy that is used to invest in Indigenous departments and programs.

It isn't that Western education today is necessarily bad, but it changes your mindset and separates you from your community – Cathy Towtongie,¹⁰

For research intensive universities such as the University of Victoria or members of the U15¹¹, Indigenous ways of being, teaching and research is a particular challenge. Universities have been founded on a Eurocentric world view and in many ways can be viewed as a privileged and well-funded knowledge extraction and dissemination industry. Indigenous world views and ways of being, teaching and researching present contextual, content and methodological challenge to this status quo. This is one of the reasons Gaudry and Lorenz (2018) advocate for a university that is a treaty-university, or a dual institution in which Indigenous and Eurocentric traditions co-exist and engage one another. According to Gaudry and Lorenz, this decolonial approach to indigenization, by far the most popular among their research respondents, is ultimately about the redistribution of intellectual privilege, working toward collaborative relationships that decentralize administrative power. The following policy research variables are intended to tease out some of these concepts.

Policy assessment variables (Internal Indigenous relations).

¹⁰ Representative for Rankin Inlet North-Chesterfield Inlet in the Nunavut Legislative Assembly. Citation: (Madwar, 2018, p. 53).

¹¹ The U15 Group is a collective of Canada's 15 top research-intensive universities (see: <http://u15.ca/>)

- Are Old Ones acknowledged, supported and remunerated in accordance with their standing in their Indigenous community and the university?
- Is funding for Indigenous post-secondary education recognized as an Indigenous and Treaty right?
- To what extent and in what ways are Indigenous faculty, staff and students supported to be recruited, retained, sustained and promoted?
- Do tenure and promotion policies support Indigenous pedagogy, research and ways of being?
- Do university policies, structures and funding reinforce and sustain Indigenous led and delivered departments, programs and courses over time?
- To what extent are Indigenous ways of being and research methodologies recognized as separate, but equal to Eurocentric research methods?

Land relations: (relationship with facilities, spaces, land and waterways)

While internal Indigenous relations focus on the human, intellectual and financial dimensions of universities, a core dimension of who indigenous people are, as voices of their land and waterway relatives, is largely ignored, neglected or marginalized. Not so for Indigenous people (Atleo, 2004; Corntassel et al., 2018; Kimmerer, 2013; L. B. Simpson, 2014, 2017). Sandra Styres (Kanien'kehá:ka) writes, "Land is an articulation of ancient knowledges grounded in the experiences of self-in-relationship to place". Styres goes on to write, "Land embodies two simultaneously interconnected and interdependent conceptualizations.

Land is an Indigenous philosophical construct is both space (abstract) and place/land (concrete); it is also conceptual, experiential, relational , and embodied” (Kanien’kehá:ka), 2019, pp. 25, 27). It is this core connection to land that creates such a contextual and conceptual disconnect for Indigenous students, faculty and staff within Eurocentric universities. The Indigenous relationship with land and waterways as non-human sentient beings with agency within the academy is often romanticized or erased. Both positions are deeply traumatic and dismissive.

In contrast to the relationship of Indigenous people to Land as a deep reciprocal and respectful relationship with physical, emotional, spiritual and intellectual dimensions (Atleo, 2004; L. Simpson, 2008), universities tend to embody an exploitive and exclusive view of Land.

Exploitive in two ways: first, the construction of buildings, spaces and landscapes are dominated by a Eurocentric educational paradigm, with little or no acknowledgment or accommodation of existing relationships on the Land. Second, Land is seen as an asset to be used, sold, manipulated and exploited for scientific, pedagogical and economic gain, independent of Treaty rights or inherent Indigenous reciprocal relationships to Land.

Exclusive use of Land is reflected in an objective view of Land, an object to be dominated, studied, dissected and manipulated. Buildings and accompanying university landscapes are frequently designed to reinforce both the dominant institutional pedagogical paradigm and the desired Eurocentric elite status of the university within its surroundings. Of all the strategic plans and programs designed to address Indigenous issues within universities, there is rarely specific attention to the very land on which the university resides. For Indigenous faculty, students and staff, this manufactured and manicured landscape is both alienating and

colonizing. Alienating because Indigenous people and their languages are the voice of Land (G. Coulthard & Simpson, 2016; L. B. Simpson, 2017). Colonizing because Land continues to be, stolen, exploited, pillaged, plundered and desecrated. Universities continue to be complicit in some of these activities through both research and pedagogical activities. If an example is needed, think of the skills developed by engineering students to engage in mining, fracking, and oil and gas extraction.

There are explicit research protocols for interactions with human beings (Canadian Institutes of Health Research et al., 2014). There are also numerous university policy statements declaring respect for Indigenous ways of being and land acknowledgements. Yet it appears that this respect and acknowledgement has had limited application to the on-going relationship universities have with their own Land-based research, pedagogical and research practices. For Indigenous faculty, students and staff, Land isn't just a physical, social, intellectual and spiritual relationship, it is also a relative with agency (Atleo, 2004; L. B. Simpson, 2014).

Arthur Manuel speaks to this when he calls for the recognition and affirmation of Aboriginal title and rights, self-determination, and sovereignty over all traditional territories, a position he would place on the table as a starting point for any relationship, whether with a government or university (Manuel & Grand Chief Ronald Derrickson, 2017). In this context, universities need to seriously question the legitimacy of their land holdings with the possibility that it be returned, something private individuals are starting to do (CBC Radio, 2017).

There are a number of symbolic gestures that are not without meaning – land acknowledgements and flying a nation's flag. The reluctance by Canadian universities to divest

funds held in extraction industries is also symbolic of a systemic disconnect between Land relations and institutional investment policies (Dalhousie University, 2019; Spector, 2016; Tucker, 2018). There are also spaces that have been created on most university campuses – paramount to an oasis in the middle of desert – where Indigenous students can go to feel safe, nurtured and connected. These include Indigenous support centres, Indigenous houses, teepees, elder programs, and sweat ledges and camps (Indspire, 2018a).

Indigenous Planning and Design Principles: University of Manitoba

Following more than two years of consultation with Indigenous groups through the guidance of an Indigenous Advisory Committee and Subcommittee, and supported by the Indigenous Advisory Circle, including Ovid Mercredi, special advisor to the university President, the University of Manitoba developed a number of Indigenous planning and design principles (University of Manitoba, 2019a). (http://umanitoba.ca/admin/avp_admin/6401.html)

The five principles are as follows: Commit to Relationships and Listening; Demonstrate Culturally Relevant Design; Respect Mother Earth; Foster a Sense of Belonging and Community; and Embrace a ‘Seven Generations’ View. The planning and design principles are applied to all university-based projects that falls into any of the following categories: direct impact/relevance to Indigenous communities; new buildings; significant disturbance/changes to land, natural environment/ green spaces; change of use/function/program (interior and exterior); and communal spaces (interior and exterior).

If any of these five categories apply, then a planning and design process follows that include the identification of Indigenous stakeholders/champions; project scoping and RFP writing; consultant assessment; design and tendering and construction/installation. The university hosts an annual blessing ceremony and traditional feast, led by an Elder, to acknowledge construction projects within the year, although project-specific ceremonies may be required. (University of Manitoba, 2019b)

While there is much to acknowledge in the attempts by universities to engage with Indigenous ways of being and doing; and very, very much more that needs to be done, the relationship of universities with Land also requires strategic and focused attention. The policy assessment variable outlined here are designed to bring attention to the importance and required depth of this attention to Land.

Policy assessment variables (Facilities, spaces and Land relations)

- Does the university mandate a joint land-management agreement with the occupied Indigenous nation?
- Does the university accommodate dedicated Indigenous land-based learning programs, courses and spaces?
- Does the university mandate a bilingual indigenous signage program throughout all facilities and spaces as a reflection of Indigenous language revitalization?
- Does the university mandate the orientation of Indigenous and non-Indigenous students to the lands, language and legacy of the host Indigenous peoples?
- To what extent does the university acknowledge and incorporate Indigenous ways of being and knowing into the universities' relationships with Land (land, water, non-human relations)?
- Are Indigenous principles and protocols applied in the design, development and use of all university facilities, spaces and lands?

Case Profiles

University of Victoria

UVic hosted the 2018 Reconciliation Conference for Canadian Universities and Algoma University will host the same conference in 2019. The ultimate purpose of consultation and accommodation is reconciliation - reconciliation of the assertion of Crown sovereignty with pre-existing Aboriginal sovereignty, occupation and control over the land. The need for reconciliation stems from s 35 of the Constitution Act 1982.

UVic is a research-intensive university with almost 22,000 students and 900 faculty. In 2016/17 UVic enrolled 1,224 Indigenous students (5 percent), a 36 per cent increase over the past decade and about 32 Indigenous tenure track faculty. At the same time, it appears that nearly all planned Indigenous hires will be in the context of term-certain, not full-time tenured positions (personal communication, March, 2019). UVic has a Strategic Plan with six priorities, one of which is 'Fostering Respect and Reconciliation' (Cassels & Castle, 2016). Sub-goals under this heading include:

- Implement and advance the applicable calls to action of the Truth and Reconciliation Commission and the goals of our own Indigenous Plan;
- Develop new pathways for access to higher education for Indigenous students;
- Increase the number and success of Indigenous students, faculty, staff and leaders at UVic by developing priority recruitment strategies across the university, along with programs to support success;

- Implement transformative programs to provide a welcoming, inclusive campus environment for all, and include the entire university community in Indigenous-engaged learning to promote mutual understanding and respect; and
- Foster respectful partnerships with Indigenous communities, governments and organizations— developing and supporting educational and research programs that align community needs and priorities with UVic strengths and capabilities.

University of Victoria’s Indigenous Plan (2017-2022) has five cedar strands: students, faculty and staff, education, research and governance (University of Victoria, 2017). While not replicating goals and actions here (see Appendix D), the plan has a clear internal Indigenous relations focus. University of Victoria also has an Aboriginal Service Plan, with funding for new initiatives provided by the provincial government (Ministry of Advanced Education Skills and Training, 2017).

First Peoples House is one of the most visible structures on campus and houses a number of Indigenous student support programs, has a ceremonial hall, offices, classrooms and Elder and study spaces. The First Peoples House (FPH) is a social, cultural and academic centre for Indigenous students at UVic and serves as a safe and welcoming place that encourages the building of community. First Peoples House also hosts [LE.NONET](#), which provides a suite of programs designed to welcome and support Indigenous students (status, non-status, Inuit, Métis) throughout their educational journeys at the University of Victoria .

A recent development at the University of Victoria is the establishment of the world's first joint degree program in Canadian Common Law (JD) and Indigenous Legal Orders (JID).

Combining intensive study of Canadian Common Law with intensive engagement with Indigenous laws, the JD/JID will develop the skills needed to practice within Canadian Common Law, with Indigenous legal orders, and at the interface between them. In 2018-19 Indigenous Studies became a major within the Faculty of Humanities; a minor in Indigenous Language Revitalization is under development within the Department of Linguistics; and Indigenous Education has become a full-fledged department within the Faculty of Education. The Gustavson School of Business has three Aboriginal Canadian Entrepreneurs programs underway and an Indigenous Acumen Training program through the continues to expand.

Under development is an Indigenous Legal Lodge, a national forum for critical engagement, debate, learning, public education, and partnership on Indigenous legal traditions and their use, refinement, and reconstruction. The Lodge will house both the JD/JID program and the [Indigenous Law Research Unit](#), conduct research on Indigenous Law, and stimulate discussion and engagement with Indigenous legal orders throughout Canada. It will serve as a global centre of excellence on Indigenous and customary law (University of Victoria, 2019a).

Algoma University

Algoma University is an undergraduate teaching-focused university with 1,600 students and 75 faculty, located on the site of a former Indian Residential School, and is committed to honouring its former students, as well as their families and communities. 13 percent (208) of

Algoma U students are Indigenous (Algoma University, 2018a). In 2006, Algoma University honoured and acknowledged this commitment by signing a Covenant with the Shingwauk Education Trust (SET) to support the creation of Shingwauk Kinoomaage Gamig (SKG), a sister-institution, which shares the campus and provides unique educational programming from an Anishinaabe world-view (Algoma University, 2018b). This covenant was renewed and amended in 2018 (Jones, Sayers, & Nogalo, 2018). (See Appendix E).

Algoma University established an Anishinaabe Peoples' Council in 2013, although formal relations between Algoma University go back to its inception in 1971 when Algoma College moved into its current location, the former Shingwauk Residential School building. The Council functions as a committee of the Board of Governors and oversees the development of Anishinaabe academic, research, and support services; long range and annual action plans; the hiring of personnel; the development and recommendations of policies for the management of Anishinaabe support services and programs; as well as monitoring these funding initiatives.

The Anishinaabe Peoples' Council (APC) has a collective responsibility to represent the needs, and aspirations of the Anishinaabe people and Anishinaabe students at Algoma University. Local First Nations and Anishinaabe organizations are represented on the Anishinaabe Peoples' Council. There are also five designated positions on the Algoma University Board of Governors for Indigenous nation and associated representatives. Algoma university has four Anishinaabe partners—Anishinaabe People's Council, Children of Shingwauk Alumni Association, Shingwauk Anishinaabe Student Association, and Shingwauk Education Trust/Shingwauk

Kinoomaage Gamig (Council of Ontario Universities, 2017). This is in stark contrast to most universities where Indigenous representation is incidental, not designated.

The land on which Algoma University now sits was provided by Chief Shingwauk and his community for the express purpose of educating the Anishinaabe people in the way of the European people that came to this territory, while teaching the newcomers how to live in harmony with the Anishinaabe people and all of creation (Algoma University, 2019b).

The 2016-2021 Strategic Plan identifies Anishinaabe Inendamowin (Thought) as one of the five strategic objectives that will be a focus for the university (Algoma University, 2016).

In 2008 the Shingwauk Residential School Centre (SRSC) was established at Algoma University and is the first centre of its kind in Canada. The Shingwauk Residential Schools Centre is a cross-cultural research and educational development project of Algoma University, the Children of Shingwauk Alumni Association (CSAA), and the National Residential Schools Survivors Society (NRSSS) (Council of Ontario Universities, 2017). In 2012, the Aboriginal Healing Foundation Project Archives were relocated to SRSC.

Findings: University of Victoria (UVic)

University of Victoria

Location: Victoria, British Columbia
Founded: 1963
Student enrolment: 14,304 full-time undergraduates
 2,904 full-time graduates
Self-identified Indigenous students: 5% (~7% undergraduate and ~1% graduate)
Faculty: 900 full-time faculty
Self-Identified Indigenous Faculty: 24 (2.6%)
Programs: Undergraduate and graduate

Table 5: Policy Dimensions and University of Victoria

| External Indigenous relations | Policy assessment variables | Findings and comments |
|--------------------------------------|---|---|
| | Does the university acknowledge and adhere to the host nation(s) protocols for conducting activities, as a guest, on their lands? | Beyond territorial acknowledgements, adherence to host nation’s protocols for conducting activities is limited to individual departments and faculty members who have developed deep relationships within the Indigenous community. Most prevalent is the generosity with which Indigenous community members, often an “Old One” welcomes guests within the university setting, rather than in a community context. |
| | Does the university negotiate and follow the host nation(s) accountability protocols? | There is no evidence that the university has negotiated and follows on-going accountability protocols for its on-going presence as a visitor on unceded sovereign Indigenous territory. In this context accountability is distinct from any acknowledgement of presence. |

| External Indigenous relations (UVic) (cont'd) | Policy assessment variables | Findings and comments |
|---|---|---|
| | Does the university explicitly acknowledge their obligations and presence on Indigenous territory? | <ul style="list-style-type: none"> • The university explicitly acknowledges their presence as follows: <i>“We acknowledge with respect the Lekwungen-speaking peoples on whose traditional territory the University of Victoria stands, and the Songhees, Esquimalt and WSÁNEĆ peoples whose historical relationships with the land continue to this day.”</i> • This acknowledgement is posted prominently on the main UVic web site, and on some faculty web sites with both modifications and extensions. • The acknowledgement is also read at the beginning of courses, meetings and events. • Territorial acknowledgement does not appear on any fixed signage at the entrance or throughout the university grounds. • To date, the territorial acknowledgement is not accompanied by any statement regarding the obligations of the university. |
| | Does the university provide appropriate resources, policies and procedures to support a trustworthy and honourable engagement? | <ul style="list-style-type: none"> • The university has very recently initiated a Indigenous Community Engagement Council to provide a liaison with the university. • There is no evidence, however, that a formal nation-to nation relationship has been established with accompanying resources to support such an engagement. • There are a number of Old Ones who participate in university activities and ceremonies who are also well respected within their own community. |
| | How is the university accountable to its host nation(s) for its relationship with the host nation’s children, families and community? | <ul style="list-style-type: none"> • There are a number of programs, particularly Indigenous language programs, that engage host nations and their children. • At the same time, local Indigenous students face considerable financial barriers to attending post-secondary education that the university addresses through scholarships rather than fee waivers. |

| External Indigenous relations (UVic) (cont'd) | Policy assessment variables | Findings and comments |
|--|---|---|
| | How is the university accountable to its host nation(s) for its relationship with the host nation's children, families and community? | <ul style="list-style-type: none"> • The Faculty Association proposed, and the university has agreed, to provide two-week paid cultural leave allowances for Indigenous faculty (July, 2019). |
| University-Indigenous governance (UVic) | Policy assessment variables | <ul style="list-style-type: none"> • Findings and comments |
| | | <ul style="list-style-type: none"> • I found no evidence that the university has an explicit policy of Indigenous cultural accommodation for local students and staff who may be required to attend cultural activities for an extended period of time. • There are a number of Indigenous initiatives that have been incorporated into programs and courses, but there is no evidence that the programs and courses are directly accountable to either Indigenous students or communities. |
| | To what extent and in what ways is the university board of governors accountable to the Indigenous nation(s) on whose land the university is located? | <ul style="list-style-type: none"> • Beyond the aforementioned territorial acknowledgement, there is no evidence that the university's board of governors is explicitly accountable to the Indigenous nation(s) on whose land the university is located. |
| | To what extent does representation on university governing boards reflect the Indigenous communities and nations attending the university? | <ul style="list-style-type: none"> • Membership on the Board and Senate is prescribed by the University Act with no designated seats for Indigenous representation. There are Indigenous members of the Board of Governors and Senate, but they are not in a position of being an Indigenous representative. |

| University-Indigenous governance (UVic) (cont'd) | Policy assessment variables | Findings and comments |
|---|--|---|
| | To what extent is the university, as a Crown-sanctioned educational institution fulfilling its treaty obligations? | <ul style="list-style-type: none"> • The university sits on unceded territory and is not subject to Treaty obligations. • However, the university does have an obligation to both consult with, and accommodate Indigenous interests in the absence of a Treaty, particularly given the <i>Royal Proclamation of 1763</i> in which the inherent sovereignty of Indigenous Nations is recognized and that no Indigenous lands were to be occupied in absence of a Treaty. |
| | Are Indigenous histories, culture, language and knowledges included in board and senate policies? | <ul style="list-style-type: none"> • There is no evidence that such an inclusion exists. |
| | | |
| Internal Indigenous relations (UVic) | Policy assessment variables | Findings and comments |
| | Are Old Ones acknowledged, supported and remunerated in accordance with their standing in their Indigenous community and the university? | <ul style="list-style-type: none"> • An Elders Engagement Fund has been created with an initial contribution by the university. Otherwise, individual faculties and faculty members invite Old Ones to participate in classroom or in land-based settings. • A specific and appropriate protocol for inviting, gifting and honorariums has been established and is followed in all these circumstances. • There are still significant tax barriers that need to be collectively addressed by universities. • Old Ones care deeply about the experience of Indigenous students and the challenges they face when being away from their home community. |

| Internal Indigenous relations (UVic) (cont'd) | Policy assessment variables | Findings and comments |
|--|---|---|
| | Is funding for Indigenous post-secondary education recognized as an inherent and Treaty right? | <ul style="list-style-type: none"> • While bursaries and scholarships are available, students have to rely for the most part on funds administered by Indigenous Services Canada via band councils. • These funds are chronically inadequate to cover all cost. As an Inherent and Treaty Right, Indigenous students should have their tuition costs waived. |
| | To what extent and in what ways are Indigenous faculty, staff and students supported to be recruited, retained, sustained and promoted? | <ul style="list-style-type: none"> • There is a plethora of ways the university supports students in particular, through pre-university orientation programs, mentorship, a campus cousins' programs and access to Old Ones and advisors. • The university registration system does not yet allow Indigenous students to register using their given indigenous name. • There is a dedicated orientation program for Indigenous students to ease their entry into the university. There are numerous Indigenous-focused special presentations and events by guests, faculty and staff throughout the academic year. • While Indigenous faculty are being hired, few are hired in a tenure track stream and if they are, there are as yet few accommodations for their contribution, not only to the university, but as role models and leaders within their own community. • The Faculty Association and the University also agreed (July, 2019) to create a fund to create tenure-track positions for Indigenous faculty, with preference given to graduates from UVic programs. • Sessional or term-certain instructors may account for most Indigenous faculty hires, but this practice is also a recipe for precarious employment. |

| Internal Indigenous relations (UVic) (cont'd) | Policy assessment variables | Findings and comments |
|--|---|--|
| | Do tenure and promotion policies support Indigenous pedagogy, research and ways of being? | <ul style="list-style-type: none"> • The criteria for tenure and promotion remains highly Eurocentric. • To date, there is no accommodation for ceremonial leaves for faculty, staff or students or acknowledgment of the massive amount of both internal and external service work that faculty are requested to perform, often at the expense of research and publications. |
| | Do university policies and structures reinforce and sustain Indigenous led and delivered programs and courses over time? | <ul style="list-style-type: none"> • The new Joint Law degree in Canadian Common Law and Indigenous Legal Orders, together with the pending Indigenous Law Centre is an example of support for Indigenous pedagogy, research and ways of being. • An Indigenous Studies Major was introduced in September, 2018. • There are wide disparities in both the number of Indigenous faculty, students and staff and programs and courses across departments. |
| | To what extent are Indigenous ways of being and research methodologies recognized as separate, but equal to Eurocentric research methods? | <ul style="list-style-type: none"> • Research activities are still required adhere to the Tri-Council guidelines, independent of the capacity of Indigenous communities to assess and approve research activities and protocols. • To date, there is no clear space to acknowledge, negotiate and accommodate Indigenous ways of being and research methodologies. |
| | | |
| Land relations (UVic) | Policy assessment variables | Findings and comments |
| Facilities, space and land relations | Does the university mandate a joint land-management agreement with the occupied Indigenous nation? | <ul style="list-style-type: none"> • There is no evidence that such is the case. (e.g. see U of Manitoba policy profiles earlier in the paper) |

| Land relations (UVic) (cont'd) | Policy assessment variables | Findings and comments |
|---------------------------------------|--|---|
| | Are Indigenous principles and protocols applied in the design, development and use of all university facilities and spaces? | <ul style="list-style-type: none"> • Food Services' New Housing and Dining Buildings staff for a new residence are engaged in an Indigenous consultation process. • There was Indigenous consultation in the development of First Peoples House and such will be the case with the Indigenous Law Centre. • Indigenous consultation in the use, modification or creation of spaces, facilities and land is not a university-wide policy or practice. |
| | Does the university mandate a bilingual Indigenous signage program throughout all facilities and spaces as a reflection of Indigenous language revitalization? | <ul style="list-style-type: none"> • There is no evidence that such is the case. |
| | Does the university mandate the orientation of Indigenous and non-Indigenous students to the lands, language and legacy of the host Indigenous peoples? | <ul style="list-style-type: none"> • While students are made aware of First Peoples House on their orientation walk-about, any deeper engagement is discretionary, not mandatory. • Cultural Acumen Training has been provided to faculty and is being extended to staff. • There is no required Indigenous Cultural Awareness course or program for all students. |
| | To what extent does the university acknowledge and incorporate Indigenous ways of being and knowing into the universities' relationships with Land (land, water, non-human relations)? | <ul style="list-style-type: none"> • There is no evidence that the university sees university Land as a colonialized space. • There is no evidence that Indigenous ways of knowing and relationships with non-human relations such as trees, birds and deer are acknowledged or accommodated. • While substantive resources are spent on manicured lawns, flower beds and gardens, invasive species that threaten the well-being of natural forest lands on the university campus are relegated to sporadic volunteer efforts. |

| Land relations (UVic) (cont'd) | Policy assessment variables | Findings and comments |
|---------------------------------------|--|--|
| | Does the university accommodate dedicated Indigenous land-based learning programs, courses and spaces? | <ul style="list-style-type: none"> • There are a number of land-based courses and parts thereof that have been developed across a number of faculties. • In some cases, land-based courses are Euro-centric with symbolic Indigenous acknowledgement. In other cases the land-based activity is Indigenous-centered, with an intention to increase this occurrence. • There are still wide-spread inconsistencies across departments regarding this practice. |

Findings: Algoma University (AU)

Location: Sault Ste Marie, Ontario
Founded: 1965
Student enrolment: 1,400 full-time undergraduates
Self-identified Indigenous students: 13 percent identify as Anishinaabe, First Nations, Métis, or Inuit
Faculty: 115 full-time faculty
Self-Identified Indigenous Faculty: 5 (4%)
Programs: Undergraduate only

Table 6: Policy Dimensions and Algoma University

| External Indigenous relations | Policy assessment variables | Findings and comments |
|-------------------------------|--|--|
| | Does the university acknowledge and adhere to the host nation’s protocols for conducting activities, as a guest, on their lands? | In 2006, Algoma University honoured and acknowledged their commitment to provide an educational environment for Anishinaabe students that is respectful, inclusive, and welcoming is commitment by signing a Covenant with the Shingwauk Education Trust (SET). This Covenant, witnessed by then National Chief Phil Fontaine, among others, articulates a promise by Algoma University to support the creation of Shingwauk Kinoomaage Gamig (SKG), a sister-institution, which shares the campus and provides unique educational programming from an Anishinaabe world-view. This covenant was both confirmed and amended in 2018 (See Appendix F) |

| External Indigenous relations (cont'd) | Policy assessment variables | Findings and comments |
|--|--|---|
| | Does the university negotiate and follow the host nation's accountability protocols? | The university and First Nations representatives negotiated and signed a covenant which was ratified by the presentation of a wampum belt, signifying the terms under which the relationship with the university will be conducted. The Anishinaabe People's Council also undertakes an annual review of their relationship with the university and the university engages in community-focused ceremony. |
| | Does the university explicitly acknowledge their obligations and presence on Indigenous territory? | As a partner with Shingwauk Kinooaage Gamig (SKG), Algoma U has a special mission to cultivate cross-cultural learning between Anishinaabe (First Nations, Métis, and Inuit) populations and other communities in Northern Ontario. |
| | Does the university provide appropriate resources, policies and procedures to support trustworthy and honourable engagement? | <p>The following Anishinaabe partners are located at Algoma University:</p> <ul style="list-style-type: none"> • Anishinaabe Initiatives • Anishinaabe People's Council (APC) • Shingwauk Anishinaabe Students' Association (SASA) • Shingwauk Kinooaage Gamig (SKG) • Shingwauk Residential School Centre (SRSC) • Children of Shingwauk Alumni Association (CSAA) |

| External Indigenous relations (cont'd) | Policy assessment variables | Findings and comments |
|---|--|--|
| | How is the university accountable to its host nation(s) for its relationship with the host nation's children, families and community? | Algoma University has an Anishinaabe Peoples Council that sits as a committee of the board and represents the Batchewana First Nation (Association of Iroquois and Allied Indians); Garden River First Nation (Union of Ontario Indians); North Shore Tribal Council; Indian Friendship Centre; Métis Nation of Ontario; Neech-Ke-When Homes; SASA Student Representative; Children of Shingwauk Alumni; AU Anishinaabe Alumni; and the Historic Sault Ste. Marie Métis Council (Algoma University, 2013). This representation is a reflection of a Covenant signed by the university and the Shingwauk Education Trust in 2006. |
| | | |
| University-Indigenous governance (AU) | Policy assessment variables | Findings and comments |
| | To what extent and in what ways is the university board of governors accountable to the Indigenous nation on whose land the university is located? | The Anishinaabe People's Council is a community-based advisory committee of the Board of Governors at Algoma University. The Anishinaabe People's Council is comprised of community representatives from First Nation and Metis communities and/or organizations and student representation. This community-based committee was instrumental in creating the academic and personal support services and programming at Algoma University to ensure Anishinaabe student retention and graduation from post-secondary education. |

| University-Indigenous governance (AU) (cont'd) | Policy assessment variables | Findings and comments |
|---|--|--|
| | To what extent does representation on university governing boards reflect the Indigenous communities and nations attending the university? | The board of governors of Algoma University has designated representation on the board for Shingwauk Kinoomaage Gamig/ Shingwauk Education Trust; Shingwauk Aboriginal students Union; Garden River First Nation; and the Batchewana First Nation. Shirley Horn, former Shingwauk Residential School Survivor and graduate of Algoma University, appointed as the first Anishinaabe Chancellor at Algoma University (Council of Ontario Universities, 2017). |
| | To what extent is the university, as a Crown-sanctioned educational institution, fulfilling its duty to consult and accommodate? | The land on which Algoma University now sits was provided by Chief Shingwauk and his community for the express purpose of educating the Anishinaabe people in the way of the European people that came to this territory, while teaching the newcomers how to live in harmony with the Anishinaabe people and all of creation. |
| | To what extent is the university, as a Crown-sanctioned educational institution, fulfilling its duty to consult and accommodate? (cont'd) | In 2006 a covenant was signed between Algoma University (cross-cultural education) and Shingwauk Education Trust/Shingwauk Kinoomaage Gamig (culture-based education). |
| | To what extent is Indigenous or Indigenous council representation on university governing boards incidental or structural? | In all, five Anishinaabe members sit on the Board of Governors and three Anishinaabe members sit on the Senate(Council of Ontario Universities, 2017). Four of the five Board members are structurally designated. |

| University-Indigenous governance (AU) (cont'd) | Policy assessment variables | Findings and comments |
|---|--|---|
| | To what extent is the university, as a Crown-sanctioned educational institution fulfilling its treaty obligations? | The development of a MOU with local First Nations is under development to address commitments regarding student support and further engagement in university governance. |
| | Are Indigenous histories, culture, language and knowledges included in board and senate policies? | Beyond the aforementioned Indigenous representation, there is no evidence that this particular type of inclusion policy is in place. |
| | | |
| Internal Indigenous relations (AU) | Policy assessment variables | Findings and comments |
| | Are Old Ones acknowledged, supported and remunerated in accordance with their standing in their Indigenous community and the university? | While there are a few exceptions, Algoma U, like many universities, has a policy of providing an honorarium to Old Ones. |
| | Is funding for Indigenous post-secondary education recognized as an inherent and Treaty right? | There is no evidence that this is the case. |
| | To what extent and in what ways are Indigenous faculty, staff and students supported to be recruited, retained, sustained and promoted? | <p>Algoma U has a high Anishinaabe student population, with 13 percent of its students identifying as Anishinaabe, First Nations, Métis, or Inuit. There is an active Shingwauk Anishinaabe Students' Association (SASA) on campus, as well as an Anishinaabe Student Life Centre. The Anishinaabe Initiatives Division (AID) provides academic and cultural support to Algoma U's students.</p> <p>In 2011, Algoma University began the process of installing bilingual signs in Anishinaabemowin and English.</p> |

| Internal Indigenous relations (AU) (cont'd) | Policy assessment variables | Findings and comments |
|---|--|---|
| | To what extent and in what ways are Indigenous faculty, staff and students supported to be recruited, retained, sustained and promoted? (cont'd) | <p>Students are required to complete the application/ registration process using the name on their birth certificate. However, there is an opportunity to have a chosen name at the university. If so, this name would appear on class lists, for example.</p> <p>A wide variety of events and programming are delivered to encourage student success and help promote and celebrate Anishinaabe culture on campus. Anishinaabe students have equal access to non-Indigenous scholarship opportunities.</p> |
| | Do tenure and promotion policies support Indigenous pedagogy, research and ways of being? | Algoma University and Shingwauk Kinoomaage Gamig share a campus and work closely on delivering the 3-year Bachelor of Arts in Anishinaabemowin as well as a diverse offering of Anishinaabe Studies courses. |
| | Do university policies and structures reinforce and sustain Indigenous led and delivered programs and courses over time? | Algoma U's Strategic Plan, prominently features the Seven Grandfather teachings of <i>Nibwaakaawin</i> (Wisdom), <i>Zaagi'idiwin</i> (Love), <i>Minaadendamowin</i> (Respect), <i>Aakode'ewin</i> (Bravery), <i>Gwayakwaadiziwin</i> (Honesty), <i>Dabaadendiziwin</i> (Humility), and <i>Debwewin</i> (Truth). Algoma U will position Anishinaabe <i>Inendamowin</i> (Thought) as one of the key strategic priorities for the institution (Antunes, 2016). |

| Internal Indigenous relations (AU) (cont'd) | Policy assessment variables | Findings and comments |
|--|---|--|
| | To what extent are Indigenous ways of being and research methodologies recognized as separate, but equal to Eurocentric research methods? | <p>Algoma University is the only university in Canada to offer a three-year undergraduate degree in Anishinaabemowin, the Ojibwe language. Since the signing of the Covenant with the Shingwauk Education Trust in 2006, Algoma University has been working with Shingwauk Kinooaage Gamig, a sister institution on the Shingwauk site, to further Anishinaabe control of Anishinaabe Education (Algoma University, 2017).</p> <p>Algoma U also has a three-year culture-based Anishinaabe Studies program resulting in a Bachelor of Arts in Anishinaabe Studies (Algoma University, 2019a)</p> |
| | | |
| Land relations (AU) | Policy assessment variables | Findings and comments |
| Facilities, space and Land relations | Does the university mandate a joint land-management agreement with the occupied Indigenous nation? | The university has a joint land-management agreement. Algoma U exists on the grounds of a former residential school and forms part of a post-residential school settlement agreement. |
| | Are Indigenous principles and protocols applied in the design, development and use of all university facilities, spaces and lands? | The recently approved 10-year Campus Development Plan includes the use of Indigenous architects and a historical Indigenous design consultant. Planning consultations will include discussions with Anishinaabe partners Shingwauk Kinooaage Gamig (SKG), Children of Shingwauk Alumni Association and Shingwauk Education Trust (SET). |

| Land relations (AU) (cont'd) | Policy assessment variables | Findings and comments |
|------------------------------|--|--|
| | Does the university mandate a bilingual indigenous signage program throughout all facilities and spaces as a reflection of Indigenous language revitalization? | In 2011, Algoma University began the process of installing bilingual signs in Anishinaabemowin and English. Furthermore, Algoma U aspires to have some Anishinaabe content in all courses. |
| | Does the university mandate the orientation of Indigenous and non-Indigenous students to the lands, language and legacy of the host Indigenous peoples? | <p>Like other universities, Algoma U has an Indigenous Orientation week with many special events. The very existence of the university on former residential school grounds appears to be an implicit rather than an explicit non-Indigenous student orientation.</p> <p>Algoma U uses its history and stories to teach the truth about the residential schools' history in Canada while at the same time, moving forward with Chief Shingwauk's original vision for education on this site to be one of cross-cultural learning and teaching.</p> |
| | To what extent does the university acknowledge and incorporate Indigenous ways of being and knowing into the universities' relationships with Land (land, water, non-human relations)? | <p>As noted, the influence and impact of local Indigenous nations and communities is significant and influences the design of buildings and space.</p> <p>A bi-annual <i>Taking Care of our Land Symposium</i> (gdo akiiminaan ganawendanaan) creates opportunities for Indigenous and non-Indigenous scholars, as well as traditional knowledge keepers, to engage in dialogue about Indigenous thought while providing mentorship for students who are in the early stages of their engagement with research (Algoma University, 2019c).</p> |

| Land relations (AU) (cont'd) | Policy assessment variables | Findings and comments |
|-------------------------------------|--|--|
| | Does the university accommodate dedicated Indigenous land-based learning programs, courses and spaces? | Yes, for example, the Anishinaabe Studies program is delivered through a culture-based curriculum, experiencing and exploring the importance of self-knowledge and the ways in which knowledge creates pathways for interpersonal and intercultural respect. |

Discussion

The challenge universities face is to critically examine the colonializing nature of their systemic policies, programs, structures and pedagogy. Here is what Paulette Regan (2010), author of *Unsettling the Settler Within* has to say:

For all its complexity, the work of truth telling and reconciliation is paradoxically simple. The making of space for Indigenous knowledge systems and pedagogy acts as a fulcrum point, decolonizing and rebalancing our relationship.

Indigenous people know much about how to achieve moral justice and repair broken relationships in sacred spaces that reveal our shared humanity while respecting our differences. The challenge for settlers is to listen attentively, reflectively, and with humility when we are invited into these spaces (pg. 211).

The purpose of this paper was to outline a policy assessment framework for universities to use to examine the scope and depth of their university-Indigenous relations policies, programs and practices. In short, the challenge to universities is to create ethical and safe spaces for Indigenous knowledge and pedagogy. The proposed framework is intended to assist universities and Indigenous communities to define and create this space. The framework addresses university- Indigenous relations in four dimensions: external Indigenous relations, university governance, internal Indigenous relations and Land relations. These four dimensions were chosen to reflect the context in which Indigenous

nations, communities, families, students, staff and faculty interact with the university and vice versa. There are multiple dimensions to this relationship, and the focus here has been on institutional structures and policies, rather than student support, Indigenization, pedagogy or research methodologies.

The two case studies, University of Victoria and Algoma University were deliberately chosen because they had similar declarations of interests in Indigenous relations, yet operate on very different scales and in significantly different Indigenous contexts. Subject to limitations regarding time, resources and access to information, the proposed policy assessment framework was applied with similar rigor in both cases. I have concluded, based on multiple opportunities for feedback from a variety of Indigenous administrators, faculty and staff as well as my own application of the framework to University of Victoria and Algoma University, that conceptually, this framework has merit. There is no doubt that it will need to be refined and modified over time. It is, I hope, a credible start and hopefully this will be the case for universities and Indigenous communities who choose to apply this policy assessment framework.

It is not the intent here to judge or evaluate this relationship. This is the work of universities and the Indigenous nations, communities, families and students. There is, however, a clear intent here to assess the capacity of this policy assessment framework to be applied in a university context. In this regard, the policy assessment framework revealed some pertinent issues.

External relations

In the context of external Indigenous relations, the proximity of First Nations communities, the occupation of traditional territory and a former residential school, and the explicit mandate to partner with Anishinaabe people at Algoma University put university-Indigenous relations at the forefront of their institutional priorities. Their Anishinaabe People's Council is long-standing and a key source of Anishinaabe guidance and solidarity. At the University of Victoria land acknowledgments are now common, although not made physically explicit on campus. An Indigenous Community Engagement Council is at the very early stages of development and while there are strong individual relationships between faculty member and specific Indigenous communities, this strength has yet to translate into deeper institutional relationships.

University -Indigenous Governance

The University of Victoria, unlike Algoma University, has neither designated individual nor representational positions for Indigenous people on their Board of Governors. While this different is a reflection of statutory provisions, I am also unaware of universities in BC advocating for structural changes to their board or senate governance provisions to include Indigenous representation. The governance style is procedurally bound and a significant shift, like that being contemplated by Yukon University, would be needed to move toward an inclusive consensus-based model (Staples et al., 2018). Universities are structured as an inherently collegial, yet competitive environment. This means that rather than embracing Indigenous initiatives, that they more often than not need to compete with other strategic

priorities. The consequence of this dynamic is not inclusion, collaboration or deep relationship building, but the need for Indigenous-initiatives-by-Indigenous-advocates to prevail over a prevailing desire to operate within the status quo. The generative governance question this atmosphere raises is the extent to which all the universities' governance and leadership structures (e.g. board of governors, senate and senior management) collectively and consciously colonize and assimilate Indigenous ways of knowing and being.

Internal Indigenous relations

Both Algoma University and the University of Victoria have much to be proud of in terms of their initiative to address the needs of Indigenous students. And appropriately, there is a common focus on Indigenous students, their experience and their success. Yet institutional policies and structures continue to create long-term barriers, whether self-defined by institutional prerogatives or externally imposed by funding agencies and government policies. These barriers can take the shape of funding constraints, cumbersome and Eurocentric admission criteria and protocols, restricted leave allowances, and antiquated tenure and promotion criteria. The recent decision by the University of Victoria to provide paid two-week ceremonial leaves for Indigenous faculty and to allocate a dedicated fund for tenure-track positions for Indigenous faculty who are graduates of the university, are positive steps. This latter initiative reflects both the importance of faculty associations as advocates for Indigenous faculty in the collective bargaining process, and the need to hire indigenous faculty from the region to support their connection with their Nation and local Indigenous students.

There also appears to be a general lack of consistency and transparency regarding remuneration and supports for Old Ones/elders. Issues such transportation, remuneration and gifting appear to be negotiated on an individual basis and are often undertaken in spite of, and not because of university financial policies. Given the power imbalance represented in many of these relationships, it will be important for universities to provide Old ones/elders with the full recognition and support that is consistent not only with their standing in the university, but more so, in their community.

Land relations

The relationship of the university to Land, specifically the land on which it resides, and the relationship of the university with Land, is fundamental to university-indigenous relations. Both universities have buildings and facilities that provide a safe space for Indigenous students. These spaces include student support systems and ways to engage in ceremony. Yet much like the refusal of governments to engage in land-based reclamation discussions, universities have yet to take responsibility for their own privilege and the extent to which that privilege has been build on the illegal expropriation of Indigenous territory. As Arthur Manuel (2017 p. 88-93), writes: “we stole it fair and square”.

“The land issue must be resolved before reconciliation can begin”

Arthur Manuel¹²

¹² Manuel, A. (2016). Are you a Canadian? *First Nations Strategic Bulletin*, p. 3.

Both Algoma University and the University of Victoria, like many other universities, make land acknowledgement statements. However, Algoma University is engaged in a number of substantive Land-based initiatives. These includes a joint land-management agreement with the Shingwauk Education Trust and a recently approved 10-year Campus Development Plan that includes the use of Indigenous architects and a historical Indigenous design consultant. Planning consultations include discussions with Anishinaabe partners Shingwauk Kinoomag Gamig (SKG), Children of Shingwauk Alumni Association and Shingwauk Education Trust (SET). This approach is consistent with the Indigenous planning and design principles outlined earlier in this paper by the University of Manitoba.

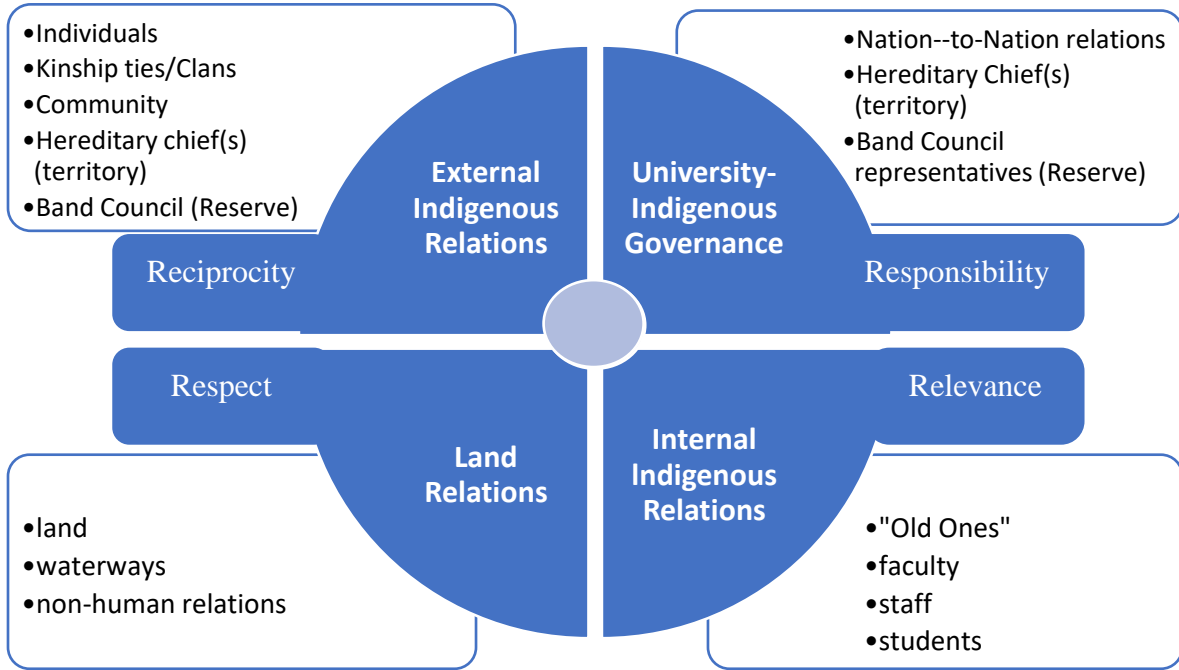
Of the four dimensions of university-Indigenous relations, Land relations, significantly the single most important issue for Indigenous people, inside or outside the university, is the least developed or acknowledged. Land acknowledgements are symbols, not substance, rhetoric, not relationship.

The wide variety of Indigenous languages, particularly in British Columbia, is a direct reflection of the voice of place and not to just any place, transferable like English to other places, but to the very Land on which specific Indigenous people have emerged – their creation, their history, their stories, their present and their future (Atleo, 2004).

Summary

The framework can also be expanded to reflect its relationship and relevance to both Indigenous communities and Indigenous principles of relationship (see Figure 2).

Figure 2: Four Dimensions of University-Indigenous Relations (expanded version)



This paper is one more step in my own decolonizing journey. It has been a challenge to face the full scope and depth of colonization within the university, where I personally continue to experience white privilege and deference. Indigenous scholars talk about de-centering colonialism in their work; putting Indigenous values and ways of being at the centre of their lives (G. Coulthard & Simpson, 2016). For many Indigenous faculty, staff and students, the university is a place where Indigenous ways of being and knowing are systemically marginalized. What is created and celebrated are intellectual hierarchies, achieved at the expense of the inseparable physical, emotional and spiritual capacities and relationships with kin, community, nation and Land (Kirkness & Barnhardt, 2001). It is this relational challenge that the policy assessment framework is designed to explore.

Conclusion

I want to conclude by coming back to the series of questions I raised at the outset of this paper I want to both highlight their importance and their capacity to provide an overview of the observations I have made during this project. I hope that this proposed University-Indigenous Policy Assessment Framework will provide some guidance to universities who choose to ask themselves the following questions:

- Are universities building relationships with Indigenous peoples in the context of Indigenous-centered nation-to-nation relations?

My observation is that in cases where there is a direct and significant representation of Indigenous nations on the governing structures of the university, Indigenous-centered nation-to-nation relations are possible. The full recognition and impact of Indigenous sovereignty on universities in general, including the very lands on which the university operates, is a question a university committed to a deep and sustained relationship will struggle with.

- To what extent and in what ways are universities accountable to First Nations, Inuit & Métis?

Unless universities are established as joint management agreements or Treaty partners, similar to those established to govern joint-use territories, the board of governors becomes the de-facto accountability mechanism. The absence of Indigenous representation on these bodies in a significant and meaningful way would be called for.

- How can university policies and practices create the potential for deep, respectful, reciprocal, relevant and long-term Indigenous reconciliation?

University policies and practices can create the potential for deep, respectful, reciprocal, relevant and long-term Indigenous reconciliation if and only if, as in Australia, the policies and practices are transparent, accountability is external to the university and the policies are established with an action statement, a specified deliverable, an implementation timeline and designated responsibility for implementation within the organization (see pg. 25).

- Can universities become genuine and substantive sites of Indigenous ways of knowing and being?

Where universities and indigenous post-secondary centres co-exist (e.g. U of Regina, Algoma University) and have a mutual exchange agreement, there are opportunities for genuine and substantive sites of Indigenous ways of knowing to thrive. Otherwise, at this stage in the evolution of university-Indigenous relations, the most realistic, yet not a desirable outcome, are pockets of genuine and substantive sites of Indigenous ways of knowing and being within the larger Eurocentric educational institution, and steps to make the university as safe as possible for Indigenous faculty, students and staff.

Universities cannot address any of these questions in isolation. The barometer of a deep and sustained reciprocal relationship is to develop, nurture, and sustain the ethical space for

these questions to be raised and addressed, not by universities in isolation, but in relationship with Indigenous nations, communities, faculty, students and staff.

Next Steps

Following the completion of this paper, I plan to take the following steps:

- Circulate the approved paper to all correspondents associated with the development of this paper;
- Approach the publication *University Affairs* to propose publishing a profile of the policy assessment framework;
- Formulate a list of recommendation for collective action, such as amendments to university *Acts*, regarding Indigenous representation on Boards;
- Follow-up with Algona University, the University of Victoria and Universities Canada to discuss the future application of the policy assessment framework;
- Provide assistance to any university or Indigenous nation that would like to explore the application of the policy assessment framework in their own context.

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APPENDIX A: 2017 Universities Canada's Indigenous Student Survey

Advancing access and success for Indigenous students in higher education
(cross-referenced to the four policy dimensions)

| Question | External relations | University governance | Internal relations | Land and waterways relations |
|---|--------------------|-----------------------|--|------------------------------|
| Data re Indigenous student self-identification | | | 73% - yes 10% - no 9 % - other | |
| Calculation of graduation rates (undergraduates) | | | 62% - yes 23% - no 14% - don't know | |
| Data re Indigenous faculty and staff self-identification | | | 56% - yes 44% - no | |
| Mandatory Indigenous course required | | | 6% - yes (all) 30% - yes (some) 62% - no | |
| Indigenous languages taught | | | 30 different languages | |
| Institutions offering Indigenous language courses | | | 52% (2017) 44% (2013) | |
| Indigenous language programs and degrees | | | 22 institutions provide a total of 48 language programs or degrees | |
| Academic program with Indigenous focus or specifically for Indigenous students | | | Not identified (98) graduate (38) undergraduate (212) | |
| Experiential learning for indigenous students | | | 24 institutions offered a total of 93 experiential learning opportunities | |
| Experiential learning for indigenous and non-Indigenous students | | | 35 institutions offered a total of 206 experiential learning opportunities | |
| Promotion of inter-cultural engagement – training, cultural events | | | 80% | |
| Working to incorporate Indigenous knowledge, methods and protocols into research practices and projects | | | 66% | |

| Question | External relations | University governance | Internal relations | Land and waterways relations |
|---|---------------------------|------------------------------|--|-------------------------------------|
| Research chairs related to Indigenous issues (n=50) | | | Yes - 62% | |
| Courses or programs in Indigenous research ethics (n=50) | | | Yes - 60% | |
| Indigenous research institutes (n=50) | | | Yes - 34% | |
| Working to incorporate Indigenous knowledge and teaching methods into classrooms on campus | | | 66% - yes 19% - no 14% - don't know | |
| Partnerships with indigenous communities, organizations and/or post-secondary institutions to foster dialogue on reconciliation | 71% - yes 29% - no | | | |
| Strategic plan for advancing reconciliation and ensuring the academic success of Indigenous students | | | Yes – 55% Component of institutional/ other strategic plan – 6% In development – 8% No 29% | |
| Use University Canada's 2013 principles on Indigenous education as a guiding document | | | Yes – 58% No – 42% | |
| Offer of any financial assistance specifically earmarked for Indigenous students | | | 77% of universities offer financial support specifically for Indigenous students. The most common form are bursaries, followed by scholarships. Most universities do not offer private sector funding to their students. | |

| Question | External relations | University governance | Internal relations | Land and waterways relations |
|--|--------------------|-----------------------|--|------------------------------|
| Private sector funding for Indigenous students or match government funding for Indigenous students with private sector funds? | | | Most universities do not offer private sector funding to their students. | |
| Guidance to Indigenous students to access Learning Bonds, Student Loans, Grants, RESPs, private or provincial student loans or grants? | | | 77% of universities provide guidance to access the CLB, Canada Student Loans and Grants, RESPs, etc. | |
| Services provided by your institution to support Indigenous students specifically. | | | 74% offer Indigenous-specific services, including counselling, mentorships, housing and residences, transportation support, and child care. 72% offer specific on-campus supports like cultural events, physical gathering spaces, and elders on site. 65% do have a dedicated section of their website for Indigenous students. | |
| Working to increase Indigenous representation within governance or leadership structures | | 71% - yes 29% - no | | |

| Question | External relations | University governance | Internal relations | Land and waterways relations |
|--|---|--|---|-------------------------------------|
| Presence of an Indigenous advisory or steering committee (n=55) | Indigenous advisory or steering committee (96%) | | | |
| | | On board or committee (73%) | | |
| | | | Senior Indigenous advisory or administrative position (60%) | |
| | | | Task force on Indigenization (45%) | |
| | | Indigenous president or chancellor (18%) | | |
| Commemorative or symbolic gestures to acknowledge Indigenous peoples, Indian Residential Schools or reconciliation | 78% - yes 17% - no 5% - don't know | | | Land acknowledgement (10%) |
| Special events, plaques, statues, symbolic gesture, or art work to acknowledge Indigenous peoples, Indian Residential Schools or reconciliation (n=61) | | | | |
| | Special event (90%) | | | |
| | | | plaques, statues or art work (69%) | |
| | Flying Indigenous flag (39%) | | | |
| | Public apology (8%) | | | |
| Working to increase Indigenous faculty (Not all universities collect data to verify full and part-time faculty self-identifying as Indigenous) | | | 60% - yes 19% no 21% - don't know | |

| Question | External relations | University governance | Internal relations | Land and waterways relations |
|--|--|-----------------------|--|------------------------------|
| Conduct activities to foster intercultural engagement among Indigenous and non-Indigenous students, faculty and staff | | | Yes – 78% No – 17% 5% - don't know | |
| Reach out to prospective Indigenous students to inform them about services, programs and supports available on campus | 69% - yes 26% - no 5% - don't know | | | |
| Dedicated office offering services to Indigenous community partners | 63% - yes 37% - no | | | |
| Updated faculty of education curriculum re residential schools, treaties and Indigenous historical and contemporary contributions to Canada (n = 53) | | | 47% - yes 19% - in progress 11% no 23% - don't know | |
| Updated faculty of education curriculum to include integrating Indigenous knowledge and teaching methods into classrooms (n=54) | | | Yes – 43% In progress – 25% No – 11% Don't know – 20% | |

APPENDIX B: Summary of Leading Practices (BC)

In 2012 the Ministry of Advanced Education, Skills and Training (“the Ministry”) launched the Aboriginal Post-Secondary Education and Training Policy Framework and Action Plan, which commits to improving outcomes for Indigenous learners. A key objective of the Policy Framework is that public post-secondary institutions will implement policies, programs and services based on leading practices.

The Ministry has since developed materials on leading practices—including on advisory councils, gathering places, Indigenous student housing, partnerships, transitions, mentoring, Indigenous knowledge, and assessment and benchmarking--that have been reviewed by the B.C. Aboriginal Post-Secondary Coordinators, Indigenous Leadership Roundtable, Aboriginal Post-Secondary Education and Training Partners, First Nations Education Steering Committee and Indigenous Adult and Higher Learning Association. Case studies associated with each of these leading practices are available here:

<https://www2.gov.bc.ca/gov/content/education-training/post-secondary-education/aboriginal-education-training/indigenous-leading-practices>

Community Partnerships

The following summary is intended to assist faculty, administrators and staff at post-secondary institutions to implement leading practices in building partnerships with Indigenous communities— whether that be making improvements to existing practices or in establishing new ones.

- Work with Indigenous community partners, both in discussions and writing of agreements. Partnerships should show respect and an exchange of effort from all sides.
- Use institutional and community leadership oversight in ways that are sustainable and valued on the community side.
- Ensure communication between Indigenous community and institutional leadership is clear. It is responsible and mutual.
- When partnering, public institutions need to be willing to provide resources – human and financial.
- Provide help for shared access to resources (such as library, internet, faculty expertise) for community partners.
- Change course/program offerings to meet specific community needs.
- Plan transition strategies for learners to transition to further education/training, or to work.

Indigenous Mentorship

The following summary is intended to assist faculty, administrators and staff at post-secondary institutions to implement leading practices in Indigenous mentorship programs— whether that be making improvements to existing practices or establishing new ones.

- Identify and recruit Indigenous student role models who have successfully managed transitions and challenges, particularly in fields where Indigenous students are underrepresented, i.e., engineering, applied science, teaching, law, commerce, etc. Ensure that Indigenous mentors/role models have community experience and knowledge of Indigenous perspectives embedded in their life and practice; and, ensure a role for Elders to participate in this process.
- Ensure that Indigenous peer mentors have the training they need for one-on-one relationship-building and to provide advice and referral.
- Provide opportunities for formal and informal mentoring, when there is student interest, in order to foster effective and authentic relationship development.
- Provide non-Indigenous mentors of Indigenous students with cultural awareness training that includes the local impacts of residential schools.
- Provide faculty and staff with cultural competency training so that they can mentor students.
- Work with other student leadership groups on campus to create a sense of community and build trust and mutual support. For example, student ambassadors, international peer helpers and student residence assistants, etc.

Indigenous Advisory Councils

The following summary is intended to assist faculty, administrators and staff at post-secondary institutions to implement leading practices in their Indigenous Advisory Councils – whether that be in making improvements to an existing advisory council or in establishing a new such body.

- Develop Terms of Reference^[1] with Indigenous communities.
- Work with local communities and ensure broad representation – urban and Métis organizations, and Indigenous institutes, learners and Elders.
- Ensure advisory council has a direct link to the president and/or board and that Indigenous community leadership is informed.
- Ensure advisory council actions respect local formal protocols.
- Ensure regular meetings based on the needs of the community. Meetings should encourage strong relationships, accountability and reporting.
- Adopt consensus-based or joint decision-making where member voices have equal weight.
- Use methods that ensure respectful dialogue. Use dispute resolution techniques, when required.

Culturally Welcoming Spaces and Gathering Places

The following summary is intended to assist faculty, administrators and staff at post-secondary institutions to implement leading practices with culturally welcoming spaces and gathering places– whether that be in making improvements to existing spaces or establishing new ones.

- Support knowledge keepers in teaching protocols and expectations for care and use of Culturally Welcoming Spaces and Gathering Places.
- Recognize traditional territory/ies through protocols, traditional names and symbols.
- Portray Indigenous diversity of the region and institution in respectful ways.
- Support inclusive, intercultural learning and exchange, while balancing Indigenous cultural safety considerations.
- Include indoor/outdoor reception space for cultural events and ceremonies (e.g., Smudge, traditional food preparation, etc.).
- Establish outdoor garden area with Indigenous plants, spaces for ceremonies, etc.
- Provide student supports and academic resources in the culturally welcoming spaces at all public post-secondary institution campuses (e.g., tutoring/study skills, childcare, kitchen, internet access and phone service, etc.). Or provide referrals if those resources are not available.

Student Housing for Indigenous Learners and their Families

The following summary is intended to assist faculty, administrators and staff at post-secondary institutions to implement leading practices in student housing for Indigenous learners and their families– whether that be making improvements to existing spaces or establishing new ones.

- Put in place priority access housing policies and spaces for Indigenous learners and families.
- Engage a variety of Indigenous partners (staff, learners, Elders and community) in the design and development of student housing.
- Consider Indigenous values and current sustainability practices in the housing design process.
- Provide a day visit space for Elder-in-Residence.
- Include Indigenous activities and ceremonies in residence activities and promote intercultural programs.
- Ensure lounges and commons are available for group or individual study. Ensure space is available for health and well-being events and family gatherings.
- Make resources about Indigenous housing options available well before the start of the school year.

Respectful Use of Indigenous Knowledge

The following summary is intended to assist faculty, administrators and staff at post-secondary institutions to implement leading practices in the respectful use of Indigenous knowledge– whether that be making improvements to existing practices or establishing new ones.

(A) Leading Practices in Building Awareness of Indigenous Knowledge

- Acknowledge the relevance to post-secondary institution activities associated with [Article 31 of the United Nations Declaration on the Rights of Indigenous Peoples](#).
- Work with communities to develop and put in place cultural protocols and practices. Create knowledge-sharing agreements and messaging for sharing traditional and sacred knowledge.

(B) Leading Practices in Research and Data Collection

- Practice ethical Indigenous research methods and approaches. For example, [Tri-Council Policy Statement on Ethical Conduct for Research involving First Nations, Inuit and Métis peoples in Canada \(Chapter 9\)](#). Use culturally-appropriate, respectful methods that are specific to the project and community and that are led by collaborative practice and partnerships between communities and institutions.
- Understand Indigenous data collection processes, including collaborative research design and the principles of ownership, control, access and protection and provide guidance to researchers to avoid the potential for unintentional cultural appropriation.
- Ensure Indigenous community representation on Ethics Boards. Where possible, help communities to develop their own review practices. For example, to review institution practice and training opportunities.

(C) Leading Practices in Pedagogy, Curriculum and Teaching Resources

- Ensure that appropriate permissions or recognition are in place in the development and use of education resources and that they are specific and co-developed with communities.
- Ensure that Indigenous curriculum and resources are accessible to community members and local education programs. That the way in which they access them is co-developed and based on community needs.
- Continue community and institution sharing beyond a single course. Collaborations are specific to the situation.

Culturally-Appropriate Assessment and Benchmarking

The following summary is intended to assist faculty, administrators and staff at post-secondary institutions to implement leading practices in assessment and benchmarking – whether that be making improvements to existing practices or in establishing new ones.

(A) Pre-Assessment Leading Practices

- Provide enough preparation and time to encourage respectful working relationships. Relationships between institution and community staff. The focus to understand the broader context of Indigenous learner needs, and the available resources to address them.

- Arrange suitable space, technology and assessment tools, particularly when supporting smaller communities.
- Develop ways to make sure learner records and forms get submitted before starting assessment.
- Create an individualized learning plan for each community learner. Create the plan early in the pre-assessment phase and while institution staff are in the community.
- Provide practice material (web links to resources if required), and chances for review before the assessment.
- Ensure that test instruments are culturally inclusive, bias-reduced and generate many data/methods to improve decision making.
- Plan for Elder, cultural support resources and counselling before, during, and after the assessment.
- Build trust with learners. Ensure that learners have an upfront overview of the assessment process and purpose.

(B) During Assessment Leading Practices

- Integrate cultural elements into the assessment room to offer the learner a source of comfort.
- Ensure that the learner understands that the assessment process and purpose is not a final step. Assessment is the first step in the education/training or learning plan.
- Use alternative methods, such as dialogue, letter writing and problem solving to assess learner skill levels.
- Provide learners with in-person feedback. Feedback that use cultural debriefing tools, e.g., personal oral story, to discover the unique needs of each learner. Feedback to use to construct relevant, individualized education/training and career plans.

(C) Post-Assessment Leading Practices

- Use strength-based advising to identify and build on learner strengths.
- Provide learners the chance to explore and identify other assessment methods that best fit their needs.
- Ensure learners are aware of the academic, cultural, personal and financial supports available. Support for their education/training and career plans.
- Provide opportunities to explore upgrading and other options to get learners into their chosen programs, etc.
- Promote learner independence by teaching and encouraging online self-registration while being sensitive to the technological capacity within the community.
- Debrief effectiveness of the assessment process, including accommodation for disabilities. Identify barriers and ways to provide learners with continued support.
- Facilitate initial and ongoing communication between band education coordinators and upgrading instructors to prevent misunderstandings about the placement process and purpose.

(D) Benchmarking Leading Practices

- Adopt benchmarks for describing, measuring and recognizing proficiency in literacy, essential skills and adult upgrading. Use measures/tools created or selected in collaboration with the community.
- Use benchmarking tools that assess the progress of adult literacy learners in community literacy programs. Tools to measure and document a learner's skill level in five domains (math, reading, writing, oral communications, information technology and participation). Tools used at various points (e.g. intake and exit points), including quarterly or midway assessment points, in the learning process so the learner has a chance to address any areas for improvement.
- Adopt First Nations language benchmarks, where they exist, to assess proficiency, progress and ability in First Nations language acquisition, comprehension and speaking (and/or fluency).
- Understand that benchmarks are a guide to learning, not a prescription, and they do not assume a standardized curriculum.
- Encourage the use, development and sharing of resources and research. Resources on integrating cultural practices, test instruments, and tools for adult literacy and upgrading. All to promote emerging Indigenous-focused standards in program assessments.

Indigenous K-12 Post-Secondary Transitions

The following summary is intended to assist faculty, administrators and staff at post-secondary institutions to implement leading practices to support the transition of Indigenous K-12 students to the public post-secondary system— whether that be in making improvements to existing practices or in establishing new ones.

- Engage communities to understand their unique barriers and pathways to post-secondary education, to identify capacity gaps and to support education planning for transition.
- Work with high school and post-secondary education/training personnel and organizations, including counsellors, Indigenous education support workers, First Nations education coordinators, Indigenous Institutes/Adult education centers, etc., that provide Indigenous transition support, and include families and/or community outreach workers, where appropriate.
- Support upgrading and study skills to ensure learner readiness for academic success.
- Support strategies that provide continued learner supports from community to public post-secondary institution that mobilize institution/school and community personnel and resources.
- Engage the community to work on transition plans for indigenous learners of all ages in the community and in high schools. Ensure support includes Elders, peer mentors and Indigenous transition planners.
- Provide cultural competency training, including community exchanges, for staff and faculty development in order to provide a seamless continuum of student support from community to public post-secondary institution.

APPENDIX C: Universities Canada Principles on Indigenous Education

1. Ensure institutional commitment at every level to develop opportunities for Indigenous students.
2. Be student-centered: focus on the learners, learning outcomes and learning abilities, and create opportunities that promote student success.
3. Recognize the importance of indigenization of curricula through responsive academic programming, support programs, orientations, and pedagogies.
4. Recognize the importance of Indigenous education leadership through representation at the governance level and within faculty, professional and administrative staff.
5. Continue to build welcoming and respectful learning environments on campuses through the implementation of academic programs, services, support mechanisms, and spaces dedicated to Indigenous students.
6. Continue to develop resources, spaces and approaches that promote dialogue between Indigenous and non-Indigenous students.
7. Continue to develop accessible learning environments off-campus.
8. Recognize the value of promoting partnerships among educational and local Indigenous communities and continue to maintain a collaborative and consultative process on the specific needs of Indigenous students.
9. Build on successful experiences and initiatives already in place at universities across the country to share and learn from promising practices, while recognizing the differences in jurisdictional and institutional mission.
10. Recognize the importance of sharing information within the institution, and beyond, to inform current and prospective Indigenous students of the array of services, programs and supports available to them on campus.
11. Recognize the importance of providing greater exposure and knowledge for non-Indigenous students on the realities, histories, cultures and beliefs of Indigenous people in Canada.
12. Recognize the importance of fostering intercultural engagement among Indigenous and non-Indigenous students, faculty and staff.
13. Recognize the role of institutions in creating an enabling and supportive environment for a successful and high-quality K-12 experience for Aboriginal youth.

Citation: (Universities Canada, 2015b)

APPENDIX D: Indigenous Plan (2017-2022) University of Victoria

(highlights of goals only)

Creating the Plan: Weaving together foundational teachings and plan components with Elders (Old Ones), knowledge keepers and community

Four foundational values or teachings, common among the Coast Salish peoples. Many people, Indigenous and non-Indigenous, may also share similar teachings and values. These foundational values provide a framework to guide our work. As important as these foundational values are, the wisdom of the Elders, Knowledge Keepers, and community members continually guide us in our work.

The four foundational values or teachings are:

Heʔkw səl'elewx'tala sčelānen's | Remember our ancestors/birthright

Nə□ə māṭ gwens čey'i | Work together

New'ews sn ʔeyʔ šweleqwəns | Bring in your good feelings

ə'sacʔəy'xw meqw tə'sa tečel | Be prepared for all work to come

STUDENTS

Goals

1. Increase recruitment, retention and success of Indigenous students across academic programs of study and programming that supports transition and pathways to university.
2. Create a warm, welcoming and respectful learning environment and sense of place.
3. Ensure stable institutional support for Indigenous student services.
4. Provide opportunities to recognize Indigenous students' identity.

FACULTY AND STAFF

Goals

1. Increase the recruitment, retention and success of Indigenous staff.
2. Provide professional development opportunities and recognition to non-Indigenous staff to foster understanding of Indigenous history and culture.
3. Increase the recruitment, retention and success of Indigenous faculty across the university.
4. Support and recognize the research and scholarship of Indigenous faculty.

5. Support faculty to develop greater knowledge of Indigenous history and culture.

EDUCATION

Goals

1. Ensure the quality, sustainability and relevance of the university's Indigenous academic programs.

cultures, and the impact of colonization.

2. Develop opportunities for UVic students to gain a better understanding of Indigenous peoples, histories and

RESEARCH

UVic recognizes that research in Indigenous communities or involving Indigenous peoples must be conducted in a respectful and culturally appropriate manner following protocols regarding:

- entering community sites,
- engaging with communities, Elders and Knowledge Keepers,
- acknowledging cultural knowledge and cultural property, and
- disseminating research findings.

The university's Centre for Indigenous Research and Community Led Engagement (CIRCLE) is a multi-faculty research centre that embraces Indigenous knowledge. CIRCLE aims to support faculty and students to ensure research involving Indigenous communities and their lands is conducted respectfully and meets the highest standards of ethics and scientific rigour.

Goals

1. Establish and promote culturally appropriate and inclusive definitions, guiding principles and protocols for research with Indigenous participants, in Indigenous communities or on Indigenous lands to ensure respectful and appropriate conduct of research.
2. Identify and promote funding opportunities for Indigenous research initiatives, through workshops, training, and other support specific to Indigenous research, to engage faculty members across fields and disciplines.
3. Identify resources for Indigenous research chairs, graduate student scholarships and postdoctoral fellowships.

4. Identify, promote and support opportunities for undergraduate students, graduate students and postdoctoral fellows to be involved in Indigenous research initiatives.
5. Promote internationalization of Indigenous research by enhancing relations with Indigenous communities around the world.

GOVERNANCE

Goals

1. Review and potentially revise the governance structure for Indigenous programming, initiatives, and engagement
2. Identify venues for communicating priorities and opportunities internally and with external partners, including Indigenous communities, government, and funding agencies.

APPENDIX E: Strategic Framework (2018-2023) University of Victoria

Excerpts from the Foster Respect and Reconciliation strategic priority (one of six strategic priorities) (University of Victoria, 2018a).

Strategy 4.1

Implement and advance the applicable calls to action of the Truth and Reconciliation Commission and the goals of our own Indigenous Plan.

Strategy 4.2

Develop new pathways for access to higher education for Indigenous students.

Strategy 4.3

Increase the number and success of Indigenous students, faculty, staff and leaders at UVic by developing priority recruitment strategies across the university, along with programs to support success.

Strategy 4.4

Implement transformative programs to provide a welcoming, inclusive campus environment for all, and include the entire university community in Indigenous-engaged learning to promote mutual understanding and respect.

Strategy 4.5

Foster respectful partnerships with Indigenous communities, governments and organizations— developing and supporting educational and research programs that align community needs and priorities with UVic strengths and capabilities.

APPENDIX F: The Shingwauk Covenant (and addendum)

The Shingwauk Covenant

I naw koo ni gay – Resolution

Inawkoonigaywin – Mutual Resolve

Mee I ewe Noon Goom Aynawkooni Gay Yawng Shingwuak Education Trust

Meenuh Wah Algoma University College O’Dawpi Nuh Mawng Ayzhi Beigawdiag,

Ay Ki Doom Uhguk Iewe Muzzi Nuhigun.

To wit: Today, now we Shingwauk Education Trust and Algoma University College understanding the covenant as it is written states our resolve of mutual acceptance and support of said covenant.

A statement of the common understanding and commitment of Algoma University College and the Shingwauk Education Trust

The Shingwauk Education Trust (SET) and Algoma University College (AUC) share a commitment to Shingwauk’s Vision and its values in the spirit of mutual trust. Shingwauk foresaw a time when a great “Teaching Wigwam” would be brought into being that would bring together the best of the heritage of the Indigenous and European peoples and cooperatively provide a better future for both through education.

Shingwauk’s Vision has as its foundation the Principle of the Two Row Wampum Belt, which illustrates two vessels, one belonging to the Anishinaabe “The Original Peoples of this part of the Earth” and the other to the European peoples. The covenant speaks to the Two-Row Wampum. (The wampum is a shortened version of the Algonkian word wampumpage, meaning “white shell bead.”).

One purple row of beads represents the path of the Anishinaabe’s canoe which contains their customs and laws. The other row represents the path of the Whiteman’s vessel, the sailing ship, which contains his customs and laws. The meaning of the parallel paths is that neither boat should out pace the other, and the paths should remain separate and parallel forever, that is, as long as the grass grows, the rivers flow, the sun shines, and will be everlasting, and they shall always renew their relationship.

The Anishinaabe Teachings of Equality and Respect and the reciprocal working relationship of SET and AUC are intrinsic to the covenant from its inception in perpetuity, without conditions that may be implied or imagined.

The wampum belt teaches that we are totally interconnected to the salvation of Mother Earth and that we should work through our differences and come together in love, peace, reconciliation and unity.

Nee gawn i naw bi yung ... “Looking ahead, to the future” we can see and realize the tremendous work and responsibilities we will face but more so ... that we will know and solve all problems ... mutually for the benefit of all students of SET and AUC.

Gawgijaywin ... forever.

Signed:
Bud Wildman
Chair Person
Algoma University

Phil Fontaine
National Chief
Assembly of First Nations

Witnessed:
Darrell Boissoneau President
Shingwauk Education Trust

Shingwauk Kinoomaage Gamig - Algoma University Covenant
Addendum to the Covenant:
January 15, 2018

The decade and a half since our Covenant was entered into has been one of success. It has seen the successful development of the Shingwauk Education Trust and the coming into being of the Shingwauk Kinoomaage Gamig as a means to provide educational opportunities and resources in living out our mutual commitment to the restoration of the original spirit and intent of Chief Shingwauk.

Chief Shingwauk envisioned a teaching wigwam where people could acquire the necessary educational tools to live well in modern society, and to contribute in turn to it, without compromising the values of our respective cultures and traditions. At the same time it has seen the successful development of Algoma University College into Algoma University with its own charter commitment to its partnership with the Shingwauk Education Trust and with Shingwauk Kinoomaage Gamig in a special mission to cultivate cross-cultural learning between Anishinaabe and other communities in Northern Ontario, embracing and fostering diversity while valuing differing cultural and spiritual perspectives.

gaa-wiın wii-mii-gaa-di-wag (We will not fight each other)

After smoking our pipes, a visual record was made to show the meaning of the sacred relationship/partnership between Algoma University and Shingwauk Education Trust, and their commitment in fulfilling Shingwauk's vision of the kinoomaage gamig (teaching lodge).

This visual record was made by Anishinabeg in ceremony as a sacred wampum belt made of wampum shells/beads to depict the agreement/understanding reached by Algoma University and Shingwauk Education Trust. This debwewin (truth) cannot be changed or given different meaning because wampum agreements/treaties cannot be altered at all because all the shells/beads would break.

Shingwauk Kinoomaage Gamig is the realization and fulfillment of Shingwauk's spiritual bawaa-ji-gan (vision/dream). Shingwauk Kinoomaage Gamig (Teaching Lodge) represents a commitment by Algoma University and Shingwauk Education Trust to protect the middle

ground, which establishes a body intercultural scholarship that entrenches an academic alliance between both institutions.

Waynaboozho began to sing a song. All the animals began to dance in a circle on the growing island. As he sang, they danced in an ever-widening circle. Finally, the winds ceased to blow and the waters became still. A huge island sat in the middle of the great water. (bawdwaywidun banaise)

This story echoes the generational experience of Anishinabe people and our relationship with the land. Obwandiac, Tecumtha and Shingwauk's leadership in challenging Euroamerican colonial hegemony gives context to Shingwauk Kinoomaage Gamig and the middle ground.

Within Shingwauk Kinoomaage Gamig and the middle ground, both Algoma University and Shingwauk Education Trust see each other in the context of family either as an uncle/aunt or brother/sister. An uncle/aunt is not a dominating figure. A brother/sister is seen as an equal with an obligation to help the other.

In this Addendum we recommit ourselves to this vision of Shingwauk and to our partnership and agree to abide in good faith by the additional sub-agreements under this Addendum that we will enter into to bring its intent into being. mii i' i-way anishinabe i-zhi-chi-gay-win (This is the anishinabe way) zhigo mii'iw eta-go o-way neen-gi-kayn-dahn zhigo ni-gi-noon-dah-wah (This is as much as I know and have heard)

mii i'iw (That is all)

Signed:

Susie Jones
Chair of the Board
Shingwauk Education Trust

Lyle Sayers
Chair of the Board
Shingwauk Kinoomaage Gamig

Mark Nogalo
Chair of the Board of Governors
Algoma University

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