



REPORT

University of Windsor Indigenous Student Experience, Recruitment & Enrolment

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Disclaimer

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Terminology

SISCO uses the term "Indigenous" in some places within this report in reference to a diversity of First Nations people, Inuit and Métis, where it is used for a project or program title. In recognition of the diversity within and among these distinct groups, we have used "First Nation, Métis, and Inuit" throughout the report, where possible.

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Introduction

Purpose

The purpose of this proposed project is to support the University of Windsor (UWindsor) in identifying how they can enhance their Indigenous (First Nation, Métis, and Inuit) student experience, recruitment and enrolment. The key findings, general recommendations and wayfinding and Indigenous Student Recruitment Tools are designed to provide a foundation for further planning and action. Specifically, we recommend this work is used as a foundation for further more comprehensive engagements and collaborative development of an Indigenous strategic plan with specific goals, objectives, timelines and measures.

Approach & Methods

Although this is a quality assurance project intended for the UWindsor’s internal use, and not a research project, it was cleared by the University’s Research Ethics Board. SISCO took a participatory and community-based approach to this work that incorporates Indigenous methodologies. Specific methods included:

- A document and data review of First Nation, Métis, and Inuit student experience, enrolment and recruitment across post-secondary institutions in Canada, with a focus on Ontario, as well as common challenges and best practices;
- Online focus groups (drawing on the principles of sharing circles) with First Nation, Métis, and Inuit students, staff and faculty, and community;
- Online research conversations (interviews) with UWindsor faculty and staff as well as First Nation, Métis, and Inuit faculty and staff at other post-secondary institutions;
- An online survey of UWindsor First Nation, Métis, and Inuit students and alumni (last three years); and
- A participatory analysis session with the UWindsor’s Aboriginal Education Council (AEC) and participants during which we presented and gained their input on key findings and recommendations using a collaborative jam board exercise.

The chart below summarizes participation by engagement type.

Method	# Engagements	# Participants
Online Research Conversations	15	15
Online Focus Groups	6	17
Online Survey	1	43
Online Participatory Analysis Session	1	24
TOTAL	23	99

Our approach was designed to gain input from our participants throughout critical junctures of the process, including the design, analysis and reporting. The project begun with a presentation of the proposed work plan to the UWindsor’s AEC to gain input into the project design (work plan and

methodology) and knowledge sources (UWindsor First Nation, Métis, and Inuit Faculty & Staff, students and community members, as well as post-secondary Institutions we should include as case studies).

We incorporated Indigenous methodologies, including online research conversations in place of interviews, and online focus groups that draw on the principles of sharing circles. A research conversation is an informal dialogue that takes place between two people with a shared goal. While guiding questions are used, the conversation is more flexible than semi-structured interviews in that it creates space and supports storytelling, and input into the overall research project (include design, tools, reporting etc.). Sharing circles are comparable to focus groups in that they involve group discussion, but distinct in that they are a healing method in which all participants (including the facilitator) are equals engaged in sharing and learning together in a wholistic way that involves the heart (emotional), mind (intellectual), body (physical), and spirit (spirit of everyone present, their ancestors and the Creator) (Lavallee, 2009). Circles create non-judgmental, safe spaces for important conversations (Lavallee, 2009). Our team drew on these principles in our approach to the online focus group facilitation.

Using the research conversation and principles of sharing circles, we encouraged participants to lead the conversation, providing opportunities to co-construct guiding questions and incorporate storytelling. Many of the conversations were deeply personal, and our team took on the role of listening and finding ways to foreground First Nation, Métis, and Inuit voices. Participants had the opportunity to review and edit the notes from our discussions prior to aggregation of data. We also sought to foreground First Nation, Métis, and Inuit voices in our environmental scan by prioritizing documents authored by First Nation, Métis, and Inuit scholars and embedding excerpts from research conversations, focus groups and the participatory analysis session throughout. We identified settler colonialism in our analysis of the data collected and metanalysis of the process and presented this as a part of the results transparently to the AEC.

We engaged the AEC participants in an online participatory analysis session using a collaborative wiki application (jam board) to gain input into the key findings and recommendations. This approach provided another opportunity to ensure our team's interpretation is accurate and to collaborate with participants in the development of this report. A preliminary / draft report was shared with participants in advance of the session, and we recommend the final report (or a summary report) is shared back once approved by the project authorities and the AEC as well, consistent with Indigenous research standards.

Outline

This report includes three parts in addition to this introduction. Part One includes the key findings, Part Two includes the recommendations, Part Three includes the Wayfinding and Indigenous Student Recruitment Tools. Appendix A, includes the full environmental scan, including results from the document review, interviews, focus groups and survey. Appendix B includes the participatory session input and Appendix C includes references.

Part One: Key Findings

The purpose of this section is to provide an overview of the key findings from the data collected through the environmental scan, including common themes and sub-themes that emerged with some nuance provided.

1. First Nation, Métis, and Inuit students face systemic barriers to accessing and graduating from post-secondary, and there is a lack of understanding at UWindsor about these barriers.

Specific barriers include the:

- History of marginalization from education and societal discrimination, which has led to the mentality that post-secondary education is “not for them” or even “colonial”*;
- Socio-economic-related, health-related and other challenges related to historic and ongoing colonization and associated trauma (often first generation);
- Culture-shock, homesickness and feelings of alienation among students who are disconnected from community & culture;
- Balancing education with family responsibilities (more First Nation, Métis, and Inuit students tend to have familial dependents which may include children and / or members of their extended families); and
- Lack of funding for education due to aforementioned socio-economic issues, as well as lack of Indigenous-specific scholarship and bursary opportunities and lack of awareness about such existing opportunities.

*From 1869 under the Gradual Enfranchisement Act (and then Indian Act of 1951) to 1919, First Nation, Métis, and Inuit people in Canada who pursued higher education would lose their status and associated rights. The residential and day school systems were also used to promote cultural genocide, which has created deep distrust among intergenerational survivors in colonial education.

See Recommendations:

- ✓ “E. Engage faculty and staff across the university on anti-colonial, anti-oppression and anti-racism training.

2. First Nation, Métis, and Inuit students at UWindsor also face institutional barriers, including institutional discrimination and racism.

Examples include:

- Lack of recognition and accommodation for the unique barriers First Nation, Métis, and Inuit students face reflected in the lack of special considerations in admissions;
- Lack of special efforts undertaken in recruitment to recruit First Nation, Métis, and Inuit students;

- First Nation people, Métis, and Inuit being lumped in with and treated as “special interest groups” (Equity, Inclusion & Diversity (EDI)) without regard for their unique rights in relation to the land and the Crown;
- A pan-Indigenous approach that focuses on Indigenous peoples broadly but tends to marginalize Inuit and Métis, placing a focus on First Nations;
- First Nation students historically not being permitted to wear their regalia to graduation;
- First Nation, Métis, and Inuit students being burdened with teaching their non-Indigenous teachers about settler-colonialism;
- Lack of appropriate spaces for First Nation, Métis, and Inuit students on campus;
- Lack of Indigenous student programs & services; and
- Lack of First Nation, Métis, and Inuit faculty & staff.

Collectively, this makes First Nation, Métis, and Inuit students feel unsupported, undervalued and even unwelcome bringing their Indigeneity to the university.

Additionally, First Nation, Métis, and Inuit faculty and staff are burdened with a heavy invisible workload of providing Indigenous knowledge to non-Indigenous students, faculty and staff who lack an understanding about our settler colonial history and ongoing context. This work is often uncompensated, unacknowledged and detracts from their ability to fulfill their existing job requirements, which are already very challenging.

See Recommendations:

- ✓ *“E. Engage faculty and staff across the university on anti-colonial, anti-oppression and anti-racism training.*

3. UWindsor does not have a coordinated strategic direction or plan to enhance First Nation, Métis, and Inuit experience at the university that commits them to action.

In particular, participants expressed the need for a public statement by the President & Provost, including a commitment to reconciliation and an Indigenous strategic plan that:

- Is long-term (10 year);
- Includes clear goals & objectives, actions and a timeline;
- Aligns with the UNDRIP and TRC;
- Is backed by budget and policy; and
- Includes an accountability framework, such as regular monitoring by the AEC and reporting to the Board of Governors (BoG) on progress.

It is critical that this commitment is backed by action and that this plan is implemented.

See Recommendations:

- ✓ “A. Develop and release a public statement of commitment to reconciliation.”
- ✓ “C. Develop & implement an Indigenous strategic plan to combat settler colonialism and embed First Nation, Métis, and Inuit content and ways of knowing throughout the university.”

4. First Nation, Métis, and Inuit voices need to have greater influence at UWindsor generally, especially in Indigenous Initiatives.

There is a need for First Nation, Métis, and Inuit voice to have greater influence at UWindsor. Specifically, there is concern that the AEC does not have enough First Nation, Métis, and Inuit representation or influence over the university. Additionally, Indigenous faculty & staff expressed they are often engaged for input but their recommendations are not resulting in action.

See Recommendation:

- ✓ “B. Undertake structural changes at UWindsor to foreground First Nation, Métis, and Inuit voices and enhance First Nation, Métis, and Inuit leadership and influence over the institution.”

5. First Nation, Métis, and Inuit students have been displaced and do not have an adequate space at the university.

The current Aboriginal Education Centre is small and located in a high traffic central area that does not lend itself to private conversations. It is under-resourced and under-equipped. As a result, First Nation, Métis, and Inuit students are underutilizing the space and there is a lack of an Indigenous community on campus. Students, faculty and staff expressed upset about the removal of the Turtle Island House, which had far more room and capacity to support students.

Our settler colonial context and history is really important to understanding why space was identified as the biggest issue. Throughout history, First Nation, Métis, and Inuit peoples have been, and continue to be, forcibly removed from their land and displaced in less desirable locations to create space for settlers and colonial institutions that benefit from its resources (e.g. the reserve system, forced Inuit relocations and residential and day schools, etc.).

UWindsor is on Anishinaabe land and the removal of the Turtle Island House and relocation of Indigenous student services to the less desirable Turtle Island Indigenous Student Centre is seen as retraumatizing. The message some First Nation students are receiving is “we won’t make space for you on your own land”. Additionally, the Turtle Island walk that replaced the Turtle Island House was never completed. Truth, which is considered by many to be the most sacred of the seven grandfather teachings, is missing. This sends the message that creating space for First Nation, Métis, and Inuit students and committing to these sacred teachings is not a priority to

the university. Several participants also said that this speaks to UWindsor's current approach to reconciliation, which is missing the acknowledgement and understanding of Truth. Last, MacDonald Hall is named after Sir John A. MacDonald, who developed genocidal policies to try and eradicate First Nation, Métis, and Inuit peoples through residential schools and starving of First Nation peoples on the plains. In 2018, Canada removed MacDonald from the \$10 bill and in 2020, Scotland denounced him. Failing to rename MacDonald Hall is being interpreted by some First Nation, Métis, and Inuit students as celebrating colonial violence against Indigenous peoples, and has been described as retraumatizing by Indigenous people who encounter the hall.

See Recommendation:

- ✓ *"D. Start a process of creating First Nation, Métis, and Inuit spaces throughout campus, and renaming or removing symbols of settler colonial violence.*

6. There are not enough First Nation, Métis, and Inuit staff & faculty to adequately support First Nation, Métis, and Inuit students (and faculty and staff).

There is a need to hire more First Nation, Métis, and Inuit faculty & staff in full-time permanent positions. Due to current understaffing, there is a greater workload being placed on existing First Nation faculty and staff, which could affect their health, wellbeing and retention. Specifically, there is a need for:

- Someone who can advocate at a senior decision-maker level and support UWindsor in implementing the Indigenous strategic plan (some said AVP, others Director, Others Manager for Student Centre);
- Someone to obtain the funding needed from government and advocate at senior level for core budget funding to implement the plan;
- Prioritization of staffing of Indigenous student affairs (Centre) through the hiring of an Indigenous recruiter to conduct outreach and community engagement and allow Russell & Kat to focus on student liaison and counselling;
- An Indigenous social worker or psychologist who can provide culturally appropriate mental health supports;
- An Elder in residence; and
- More First Nation, Métis, and Inuit faculty.

See Recommendation:

- ✓ *"F. Hire First Nation, Métis, and Inuit faculty and staff across the university to implement this plan, and include Métis."*

7. The Indigenous programs & services offered are well-received but students want more.

It is important that UWindsor have the First Nation, Métis, and Inuit staff in place to provide programming and services. Participants expressed an interest in student and alumni mentoring, and cultural programming that would help First Nation, Métis, and Inuit students that have been removed from their cultures to reconnect and those that have grown up with their cultures to remain connected. Child care and family supports as well as course content were mentioned.

See Recommendation:

- ✓ *“F. Hire First Nation, Métis, and Inuit faculty and staff across the university to implement this plan, and include Métis.”*

8. UWindsor is not tracking First Nation, Métis, and Inuit student data rigorously enough.

Currently, the only opportunity for First Nation, Métis, and Inuit students to self-identify is during the application process. Underreporting due to fear of discrimination and lack of incentives, is commonplace. Additionally, First Nation, Métis, and Inuit students often choose to self-identify later in their academic careers. Self-identification numbers are often used to determine student supports, which means that Indigenous students, due in part to this underreporting, are often underserved. Therefore, it is critical that First Nation, Métis, and Inuit students have ongoing opportunities to self-identify within safe spaces. Rigorous data management protocols that involve storing data within an Indigenous space are important.

See Recommendation:

- ✓ *“G. Develop and implement rigorous First Nation, Métis, and Inuit student data monitoring and Indigenous data management protocols.”*

9. There are no special Indigenous student recruitment or admissions efforts, aside from some outreach.

There is not a strong Indigenous specific recruitment effort happening at UWindsor because there are no dedicated staff in place for this. Recruitment of First Nation, Métis, and Inuit students is very unique in that relationships—with community, school boards, schools and students—are foundational. First Nation, Métis, and Inuit students use word of mouth from people they know and trust more than advertisements on social media. It’s really about reputation. Universities have to work extra hard to foster trust because of the deep mistrust Indigenous communities have in Eurocentric education and colonial institutions. This is very difficult work and requires at least one full-time dedicated staff person. It is also critical that the university is providing a positive experience for these students once they arrive both ethically and for recruitment to be effective.

The admissions process is also fairly uniform. While they do provide help with applications and take special circumstances into consideration, they are not well-advertised to First Nation, Métis, and Inuit communities and there are no specific supports in place for First Nation, Métis, and Inuit students. When we consider the systemic barriers, unique needs and special rights of these groups, they cannot be lumped in with others.

See Recommendation:

- ✓ *“H. After other steps above have been undertaken and a foundation has been laid for an enhanced Indigenous student experience, engage in a targeted student recruitment effort.”*

Part Two: Recommendations

This section provides some broad recommendations for UWindsor's Aboriginal Education Council (AEC) to take into consideration in developing their Indigenous Strategic Plan.

Overarching Recommendations:

1. ***Relationships are foundational – with community, with students, staff and faculty.***
 - Prioritize the poles of the tepee first (while this was a First Nation senior administrator providing perspective, we would suggest utilizing an inclusive analogy of Inuit & Métis):
 - ✓ Policy structure (strategic plan, policies & procedures)
 - ✓ Financial support (for resources including staff & faculty)
 - ✓ Space
2. ***Focus on building the conditions for a cohesive and supported Indigenous student community at UWindsor to ensure student recruits have a sense of belonging when they arrive.***
3. ***Consider drawing some of the best practices from the UWindsor's Law School's approach, including:***
 - Implementing the Truth and Reconciliation Commission (TRC) university-wide
 - Hiring an Elder in residence
 - Hiring an Indigenous student recruitment officer
 - Hiring First Nation, Métis, and Inuit staff in senior positions (e.g. Dean)
 - Working with local First Nations to provide training to staff and faculty
4. ***Indigenous student support is critical, along with Indigenous faculty, staff & community support.***

Specific Recommendations:

- A. ***Develop and release a public statement of commitment to reconciliation.***
 - Make some commitments to specific actions, including the commencement of an Indigenous strategic planning process, changing the name of MacDonald Hall within three months (with consultation), working with local First Nations to finish the Turtle Island Walkway (within one year with consultation) and developing a plan for an Indigenous learning space on campus (within two to three years).
 - Ideally, this should be paired with UWindsor sign on to The Indigenous Education Protocol (<https://www.collegesinstitutes.ca/policyfocus/indigenous-learners/protocol/>)

B. Undertake structural changes at UWindsor to foreground First Nation, Métis, and Inuit voices and enhance Indigenous leadership and influence in the institution, including:

- Appoint First Nation, Métis, and Inuit Faculty & Staff to the AEC and recognize this toward their service.
- Appoint an Indigenous member as Chair or Co-Chair.
- Consider Indigenous ways of facilitating, such as sharing circles that promote power-leveling by fostering a safe space of equals.
- Hold an Indigenous caucus prior to meetings to discuss sensitive issues, such as institutional racism, in a safe environment, without concern for offending others (white fragility) or repercussions.
- Develop TRCs across every area of university and report into each other and the AEC regularly.
- Ensure an Indigenous representative of the AEC is represented on Senate.

C. Develop & implement an Indigenous strategic plan to combat settler colonialism and embed First Nation, Métis, and Inuit content and ways of knowing throughout the university.

- Engage local First Nation, Inuit and Métis communities (Walpole Island First Nation, Caldwell First Nation, Aamjiwnaang First Nation communities, Eelünaapéewi Lahkéewiit (formerly Delaware Nation), and Mississaugas of the Credit), students, alumni, staff and faculty in the process.
- Reflect the TRC calls to action and United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) in the plan.
- Ensure the plan has SMART (specific, measurable, achievable, relevant / realistic and timelines) goals and objectives.
- Develop a strong mechanism for implementing, adjusting and monitoring the Plan, such as the AEC or an Indigenous Strategic Planning Committee as a sub-committee of the AEC.
- Utilize TRC committees across the university and the Native Students Alliance (NSA) to coordinate the work.

D. Start a process of creating Indigenous spaces throughout campus, and renaming or removing symbols of settler colonial violence.

- Immediately engage in consultation with traditional land holders about a new name for MacDonald Hall.
- Acknowledge the mistake in not finishing Truth and use this as an opportunity to work with the local First Nation, Métis, and Inuit community to learn and grow. Perhaps engage them in learning about the local settler colonial history of the land and sharing it with UWindsor faculty, staff and students, commemorative plaques etc. Once this Truth has been shared and is well known on the campus community, have a ceremony with the local communities to finish Truth.
- Develop a plan and set aside a significant budget for a new Indigenous learning space that includes a kitchen, gathering space, study space, quiet private rooms for

counselling, an Elder in residence, lockers, a lounge and the capacity for smudging and ceremony (within two to three years), as well as outdoor space – in future want to see multiple spaces throughout the campus.

- Space should be named in the language with traditional land holders.
- Look at University of Saskatchewan as an example.
- Ensure First Nation, Métis, and Inuit space is safe for families and children and work towards including an Indigenous daycare down the road.

E. Engage faculty and staff across the university on anti-colonial, anti-oppression and anti-racism training.

- Make training mandatory or incentivized to start.
- Develop curriculum in consultation with First Nation, Métis, and Inuit students, staff and faculty (so reflects some of the main issues) and with local First Nation, Inuit and Métis communities: <https://native-land.ca/>
 - Traditional Territory of the Anishinaabe peoples (also historically used by the Peoria (Oklahoma), Attawandaron (neutral), Miani (Meemia), and Mississaugas).
 - First Nations should include: Walpole Island First Nation, Caldwell First Nation, Aamjiwnaang First Nation communities, Eelünaapéewi Lahkéewit (formerly Delaware Nation), and Mississaugas of the Credit, as well as consulting about whether Chippewas of Kettle & Stony Point First nation, Munsee-Delaware Nation, Chippewas of the Thames, and Oneida Nation of the Thames would like to be engaged.
 - For Métis, consult with the Métis Nation of Ontario and for Inuit, Tungasuvvingat Inuit.
 - In terms of treaties consult Cession 66 & Treaty 2, but also recent CFN settlement (modern land claim).
- Work with anti-racism efforts related to Black Lives Matters to piggyback off of momentum and avoid a duplication of efforts where this may be an issue (although the integrity of anti-black racism and settler-colonialism are different and need to be addressed distinctly as well).
- Engage the Truth & Reconciliation Committees across the university in supporting tailored sessions along with the NSA.
- Consider mandatory settler-colonial history and context courses for students.

F. Hire First Nation, Métis, and Inuit faculty and staff across the university..

- Review the volume of requests across university for support with First Nation, Métis, and Inuit content etc. & consider what other universities are doing.
- Positions should be full-time and permanent with funding drawn from the University's core budget – this is a long-term commitment.
- Specific positions that are needed immediately, include:

- Senior Advisor to the Provost (Indigenous Initiatives) with eventually looking to AVP Indigenous to oversee the implementation of the Plan.
- Indigenous Curriculum Developer to support embedded of First Nation, Métis, and Inuit content throughout the university, including Staff & Faculty training and handle requests for knowledge & support from students, faculty & staff.
- Indigenous Community Engagement / Student Recruitment Officer.
- Indigenous Social Worker, Healer or other mental health support.
- Elder in residence (for whole of campus).
- Plan for another Indigenous faculty cluster hire in next three years.
- Identify an Indigenous student ambassador.

G. *Develop and implement rigorous First Nation, Métis, and Inuit student data monitoring and Indigenous data management protocols.*

- Consider OCAP and USAI, alongside other Indigenous data and ethics frameworks in consultation with the First Nation, Métis, and Inuit community.
- Ensure First Nation, Métis, and Inuit student data is accessible to First Nation, Métis, and Inuit student centre staff.
- Ensure First Nation, Métis, and Inuit self-ID not accessible to faculty.
- Work with Fanshawe & Lakehead as model.
- Offer continuous and varied opportunities to self-ID throughout a student’s career.
- Advertise the benefits of identifying (how it is linked with programs and services) (through a campaign).
- Address concerns about discrimination through strict data management protocols that will ensure Faculty cannot determine which students are Indigenous.
- Conduct annual longitudinal survey to track data year over year across many areas against the baseline collected through this first survey.

H. *After other steps above have been undertaken and a foundation has been laid for an enhanced Indigenous student experience, engage in a targeted student recruitment effort:*

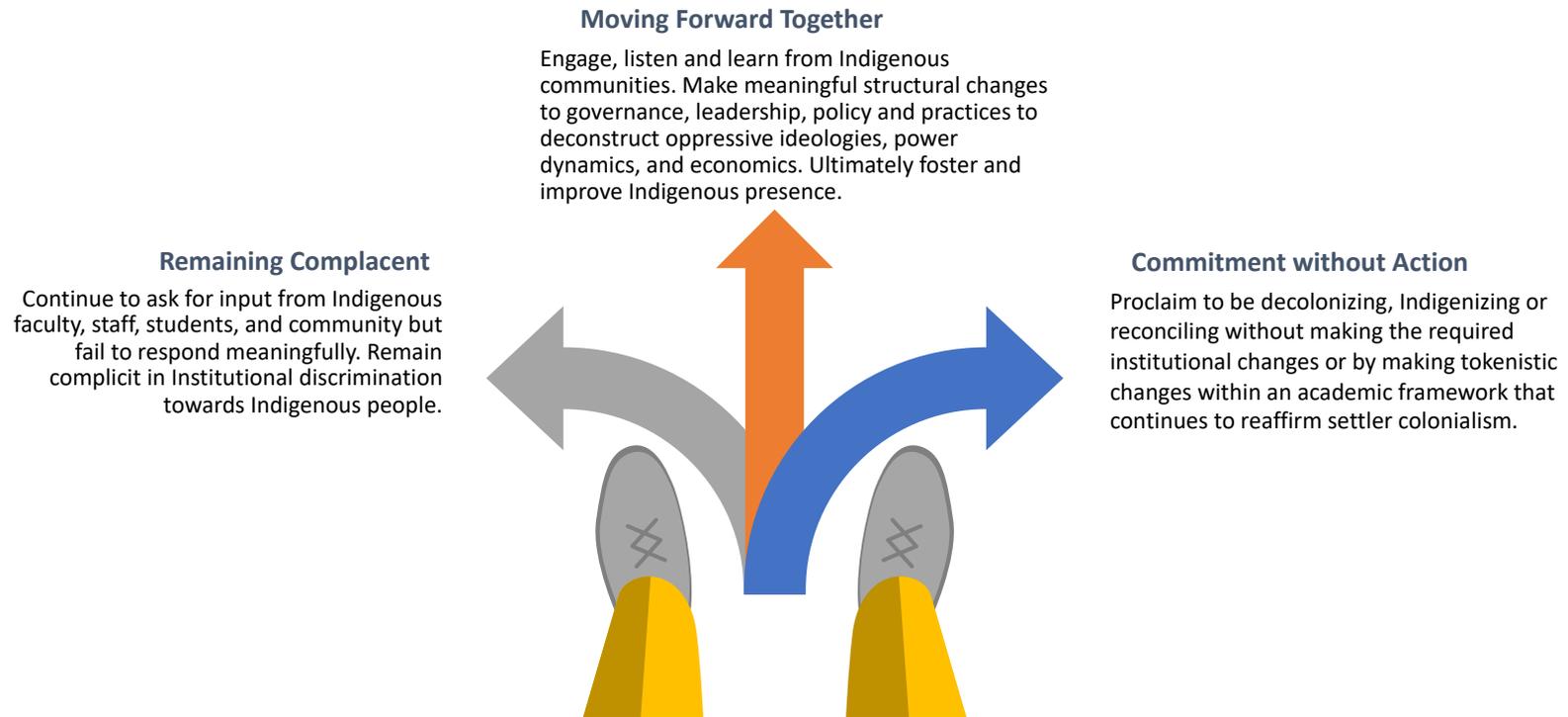
- Liaise with admissions to help First Nation, Métis, and Inuit students with applications & share application supports with First Nation, Métis, and Inuit communities, organizations and schools and school board networks.
- Develop an Indigenous-specific bridging programs that provides wholistic wrap around supports, based on models at other PSEs.
- Liaise with finance to help them support First Nation, Métis, and Inuit students in accessing funding opportunities.
- Work with alumni relations to promote development of more Indigenous-specific scholarships and bursaries.
- Start “growing your own” students to staff to support recruitment efforts.
- Join the Aboriginal Post-Secondary Information Program (APSIP).

- Map out land, treaty and student community connections and prioritize relationships with those communities (see above under “Engage Faculty & Staff across the university in...training”).
- Start relationship-building in communities through Can-Am and N’Amerind Friendship Centres, MNO and Walpole Island mentoring programs – start early (elementary or early high school).
- Be transparent to build trust and genuine meaningful relationships – something like “we’re listening; we’re learning” sort of sentiment.
- While UWindsor might be a little “late to the party” the benefit could be you really take the approach of letting the community tell you what they need and responding based on existing best practices.
- Highlight strengths like smaller campus, big city and proximity to the border.
- Consider offering students in the US domestic rates under the Jay Treaty.
- More PR on the positive things UWindsor is doing like PIPS and cluster hire in law.
- Develop Indigenous viewbook (only once space, staffing supports and programming are available).

Part Three: UWindsor Wayfinding & Indigenous Student Recruitment Tools

WAYFINDING

This graphic was inspired by input from members of UWindsor's Aboriginal Education Council, who likened their journey to a spiral. The sentiment was that while Indigenous students, faculty and staff may feel discouraged to be sharing the same input and recommendations as they have in the past, this is a new opportunity to encourage the University to select a different way forward.



INDIGENOUS STUDENT RECRUITMENT TOOL

This tool is built on a foundation that requires continuous relationship building, support for Indigenous students throughout their academic journey and an Indigenous-specific recruitment effort. The spiral design is based on input from members of the Aboriginal Education Council. It represents the continuous, wholistic and interconnected approach required.

TRUST

Build trust with Indigenous communities and people by engaging, listening and learning, and responding to community needs through action. Commitments can include early outreach and mentoring to prospective students to build their interest in post-secondary in general.

INDIGENOUS-SPECIFIC RECRUITMENT

Prioritize recruitment of Indigenous students through participating in Road Warriors (Aboriginal Post-Secondary Information Program (APSIP)), developing Indigenous marketing materials (viewbook), and hiring Indigenous Student Recruiters.



INDIGENOUS PRESENCE

Create a strong Indigenous presence on campus through decolonizing policies & procedures, Indigenous spaces, Indigenous Staff and Faculty, and strong Indigenous programming and classes.

ADMISSIONS & TRANSITIONS SUPPORT

Offer continuous support to Indigenous students throughout the admissions process as well as transition into post-secondary. Provide designated Indigenous seating, staff support with the application process (including course selection) and financial supports, as well as an Indigenous bridging program with wholistic wrap around supports.

Appendix A: Results

This Appendix provides the results of the environmental scan conducted for this project, based on a data and document review; online research conversations (interviews) and online focus groups with UWindsor Indigenous faculty, staff and students (as well as faculty and staff working in areas relevant to Indigenous initiatives); an online survey of UWindsor First Nation, Métis, and Inuit students and alumni (last three years); and phone interviews with Indigenous staff and faculty with other post-secondary institutions. Below is an overview of some of the key themes that emerged in relation to Indigenous Initiatives in post-secondary education. Each section is structured to include most or all of the following:

- An explanation of its significance,
- common challenges and shortfalls in implementation,
- a high level assessment of how UWindsor is performing, and
- examples of best practice among other post-secondary institutions.

Systemic Barriers

In Canada, as in other settler-colonial states, education has historically been used as a colonial tool to indoctrinate students en masse with Western ideologies that are rooted in white supremacy and undermine Indigenous belief systems. Canada has a long history of using education to assimilate First Nation people, as well as Métis and Inuit into settler society. In the late 1800s, residential schools gained popularity when the federal government partnered with churches to run them, and in 1969 the federal government assumed authority over them, with the last one closing in 1996 (Cassidy, 2006; Miller, 1996; Milloy, 1999; Popic, 2008 as cited in Sisco, 2015a). The closest residential school to UWindsor was Mount Elgin Industrial School. Mount Elgin was located just 20 miles Southwest of London, Ontario in the Chippewas of the Thames First Nation, and was one of Canada's earliest and longest operating residential schools (The United Church of Canada, n.d.). The reality is that many Indigenous students attending UWindsor are intergenerational survivors of residential and day schools. Some of the symptoms of Residential School Syndrome (identified as a type of PTSD specific to the historic trauma associated with residential school experience) (Robertson, 2006; Sisco, 2010), include:

- Decreased self-esteem and efficacy,
- Increased incidence of teen pregnancy,
- Alcohol and drug abuse,
- Fear of failure and personal growth,
- Fear of formal learning institutions and programs,
- Self-sabotage, and
- Learning disabilities that are psychologically based (Sisco, 2015).

The *Gradual Civilization Act* of 1857 is a less well-known colonial mechanism that also had a profound negative impact on First Nation, Métis, and Inuit education in Canada. This Act “automatically removed

Indian status and related rights from [Status First Nations people] who earned a university degree,” casting advanced education in direct conflict with Indigenous identity (Council of Ontario Universities [COU], 2013, p.13).

UWindsor Indigenous staff, faculty and student interview and focus group participants, as well as staff interview participants from other post-secondary institutions, explained that this history of marginalization from education and societal discrimination has led to the mentality among many First Nation, Métis, and Inuit peoples that post-secondary education is “not for them.” Interview and focus group participants corroborated the research in this area that Indigenous peoples experience barriers to accessing and graduating from post-secondary institutions in part due to poorer socio-economic and health-related outcomes, which result from this historic trauma and ongoing oppression. At the same time, research evidence reveals that one’s level of educational attainment is an important social determinant of health (Shankar et al., 2013).

Indigenous students, faculty and staff identified a few specific barriers for First Nation, Métis, and Inuit students, which they noted UWindsor seems to lack an understanding about, including:

- Culture-shock, homesickness and feelings of alienation among students who are disconnected from community & culture;
- Balancing education with family responsibilities (more Indigenous students tend to have familial dependents which may include children and / or members of their extended families); and
- Lack of funding for education due to aforementioned socio-economic issues, as well as lack of Indigenous specific scholarship and bursary opportunities and lack of awareness about such existing opportunities.

Institutional Discrimination & Racism

Smith (2012) defines institutional racism as,

racism [that] takes place inside a university ... related to the ways in which academic knowledge is structured as well as to the organizational structures which govern a university. The insulation of disciplines, the culture of the institution, which supports disciplines and the systems of management and governance all work in ways which protect the privileges already in place (p. 133).

UWindsor Indigenous students, faculty and staff identified institutional barriers, including institutional discrimination and racism, which makes First Nation, Métis, and Inuit students feel unsupported, undervalued and even unwelcome bringing their Indigeneity to the university. Examples they provided include:

- Lack of recognition and accommodation for the unique barriers First Nation, Métis, and Inuit students face reflected in the lack of special considerations in admissions;

- Lack of special efforts undertaken in recruitment to recruit First Nation, Métis, and Inuit students;
- First Nation, Métis, and Inuit peoples being lumped in with and treated as “special interest groups” (Equity, Inclusion & Diversity (EDI)) without regard for their unique rights in relation to the land and the Crown;
- A pan-Indigenous approach that focuses on Indigenous peoples broadly but tends to marginalize Inuit and Métis, placing a focus on First Nations;
- First Nation students historically not being permitted to wear their regalia to graduation;
- First Nation, Métis, and Inuit students being burdened with teaching their non-Indigenous teachers about settler-colonialism;
- Lack of appropriate spaces for First Nation, Métis, and Inuit students on campus;
- Lack of First Nation, Métis, and Inuit student programs & services; and
- Lack of First Nation, Métis, and Inuit faculty & staff.

First Nation, Métis, and Inuit Control Over Indigenous Education

First Nation people, Métis, and Inuit have been steadfast in their fight for Indigenous control over education since the release of the National Indian Brotherhood’s (1972) (now AFN) *Indian Control of Indian Education*, which proclaimed “the time has come for radical change in Indian education. Our aim is to make education relevant to the philosophy and needs of Indian people” (p. 1). Universities across Canada are beginning to develop strategic plans to enhance First Nation, Métis, and Inuit student experience and success (Education Advisory Board – Academic Affairs Forum, 2014). These efforts align with statements from Senator Murray Sinclair, Chair of the Truth and Reconciliation Commission (TRC), who has stated that “education is what got us into this mess — the use of education at least in terms of residential schools — but education is the key to reconciliation” (Watters, 2015). The final report from the TRC released in 2015 contains 94 Calls to Action informed by the Commission’s work. Since the TRC’s release of their final report both colleges and universities are implementing strategies to address inequities in education for First Nation, Métis, and Inuit peoples. Some of the relevant Calls to Action or subsections therein include:

- Developing culturally appropriate curricula.
- Addressing the educational funding gap between Indigenous and non-Indigenous students.
- Offering First Nation, Métis, and Inuit language credit courses.
- Educating teachers on the integration of Indigenous knowledge in the classroom.
- Creating degree and diploma programs in Indigenous Languages.
- Promoting the advancement of the understanding of reconciliation (The Truth and Reconciliation Commission, 2015).

Institutional Change

Canadian universities are increasingly claiming to engage in processes of decolonization and Indigenization (Gaudry & Lorenz, 2018; Pidgeon, 2016; Ottmann, 2013; Pete, 2015; Sasakamoose & Pete, 2015). Moreton-Robinson (2004) defines decolonization as the practice of actively dismantling asymmetrical power structures (normally based on white, hetero-patriarchy) through our thinking, as well as the structures around us and actions we take. Rigney (2017) defines Indigenization broadly as “institutionalized change efforts toward Indigenous inclusion that uses a whole of university approach underpinned by principles of recognition and respect for Indigenous peoples, knowledges and cultures”. However, this term has been largely left up to individual universities for interpretation since there is no precedent for this work (Gaudry & Lorenz, 2018).

As a result, universities often claim to be Indigenizing when they are hiring First Nation, Métis, and Inuit staff and faculty without making the required institutional changes (“Indigenous inclusion”) or making tokenistic institutional changes within an academic framework that continues to reaffirm settler colonialism (“reconciliation Indigenization”) (Gaudry & Lorenz, 2018, p. 220). Tuck and Yang (2012) expand on this concept as consistent with “settler moves to innocence,” wherein settlers try to reconcile colonial guilt and complicity and rescue their futurity by using decolonization as a metaphor in education contexts (p. 1).

Gaudry & Lorenz (2018) define a deeper, authentic form of decolonizing and Indigenizing that is required as “Decolonial Indigenization” which involves,

a radical transformation of the university involving dismantling of the settler-colonialism at its foundation, and rebuilding of “a treaty based model of university governance and practice [that]... supports a resurgence in Indigenous culture, politics, knowledge, and on-the-land skills (pg.233).

Transforming universities and institutions will likely require “structural change that engages at the level of economics, ideology and power” and in New Zealand, for example, the Government has made a move to “hold institutions more accountable for their results” (Smith & Smith, 2018). Battiste (2017) refers to such institutional change as inclusive of,

Policy, leadership and educational practices to acknowledge and re-examine the foundations of their cognitive dependencies on and normalization of Eurocentric ideologies and discourses, opening themselves to the best of a wide range of knowledge systems and perspectives drawn from diverse experiences and culture (p. x).

Several Indigenous faculty and staff members at UWindsor who participated in interviews and focus groups explained that while the university has hired some Indigenous staff and faculty members, the deeper conditions for institutional change are not in place. This has resulted in some Indigenous faculty and staff feeling tokenized in their roles and has come with a heavy invisible workload of providing Indigenous Knowledge to non-Indigenous students, faculty and staff who lack an understanding about

our settler colonial history and ongoing context. Their work is often uncompensated, unacknowledged and detracts from their ability to fulfill their existing job requirements, which are already very challenging.

Institutions and universities must recognize their power, control, position, and space in Indigenous work because they have “enormous potential to facilitate the power transformation of Indigenous life and aspirations” and can also “be a major influence in the continued colonization and oppression of Indigenous Peoples, their knowledge, language, and culture” (Smith & Smith, 2018, p. 3). It’s very important to underpin any strategies with Indigenous theories of change when considering what reform looks like for institutions working to Indigenize, value Indigenous work, and respect Indigenous knowledge through practice and action (Smith & Smith, 2018, p. 4). Criticality of the “historical, social, cultural, economic and political relations of inequality, privilege, and colonialism” is crucial and only through having an “understanding of how these relations are produced and reproduced” (Smith & Smith, 2018, p. 22) will spaces of higher education be able to locate themselves in time and space, tie theory with practice, and move the dial forward for Indigenous work through intentionality and accountability (Smith & Smith, 2018, pp. 22-24).

Indigenous Strategic Planning & Protocols

Indigenous strategic planning has become more common among post-secondary institutions as a means to implement Decolonial Indigenization (DI). These plans offer context specific ways to meet the needs of Indigenous learners and Indigenous communities (Colleges & Institutes Canada, n.d.). Congregating and planning is critical to change, especially within larger organizations where commitment is required from senior administration in the form of budget, policy, and institutional change. Prioritizing strategic change and putting in place specific directives and protocols that are both immediate and purposeful action steps that can be taken is important. Developing plans that are focused on and recognize the importance of relationship building would serve as a foundation for fostering mutual respect. However, the engagement of Indigenous peoples and foregrounding of Indigenous voices (including students, faculty, staff and community generally) is critical. Moreover, it is important that a pan-Indigenous approach is not taken, and that specific First Nations, Métis and Inuit communities are engaged, based on student connections to these communities, and the traditional territory and associated treaty relationships.

Currently, UWindsor does not have a coordinated strategic direction or plan to enhance First Nation, Métis, and Inuit experience at the university that commits them to action. Interview participants identified the need for a commitment to reconciliation and an Indigenous strategic plan that:

- Is long-term (10 year);
- Includes clear goals & objectives, actions and a timeline;
- Aligns with the UNDRIP and TRC;
- Is backed by budget and policy; and
- Includes an accountability framework, such as regular monitoring by AEC and reporting to the Board of Governors (BoG) on progress.

Protocols, Accords and other Agreements that demonstrate commitment among multiple institutions and their governing committees that hold them accountable (via progress reports, etc.) are also important to this work. The Indigenous Education Protocol currently has 67 post-secondary institution signatories who by signing have agreed to:

1. “Commit to making Indigenous education a priority.
2. Ensure governance structures recognize and respect Indigenous peoples.
3. Implement intellectual and cultural traditions of Indigenous peoples through curriculum and learning approaches relevant to learners and communities.
4. Support students and employees to increase understanding and reciprocity among Indigenous and non-Indigenous peoples.
5. Commit to increasing the number of Indigenous employees with ongoing appointments throughout the institution, including Indigenous senior administrators.
6. Establish Indigenous-centred holistic services and learning environments for learner success.
7. Build relationships and be accountable to Indigenous communities in support of self-determination through education, training and applied research.” (Colleges & Institutes Canada, n.d.)

The UWindsor is not currently a signatory.

While strategic plans and protocols are important, they often fall short of creating concrete plans to shift structural and deeply embedded issues of inequity and lack of inclusion (Sterritt, 2019). UWindsor participants noted it is critical that this commitment is backed by action and that this plan is implemented.

The following institutions, among others, have developed Indigenous Strategic plans:

- Thompson Rivers University (n.d.) has committed to a five-year process, with \$1 million per year, to the Coyote Project. This university-wide initiative aims to implement the TRC’s Calls to Action and indigenize the campus.
- The University of Regina’s (n.d.) current strategic plan, *All Our Relations: kahkiyaw kiwâhkômâkaninawak (2020-2025)* includes a focus on truth and reconciliation.
- Nipissing University (2009) continues to develop Aboriginal strategic planning out of its Indigenous Initiatives office after adopting the *Aboriginal Post-Secondary Education Strategy: Championing Aboriginal Student Success In A Time of Great Opportunity* in 2009.
- Saskatchewan Polytechnic (2017) has its *Indigenous Student Success Strategy (2018-2023)* which builds on activities dating back to 2009.

Western University – Indigenous Strategic Plan

The Indigenous Strategic Planning process was spearheaded by the Indigenous Post-Secondary Education Council (IPEC) under the Director of Indigenous Services, now Associate/Vice Provost (Indigenous Initiatives), in 2016. The AEC struck a subcommittee, the Indigenous Strategic Initiatives Committee (ISIC), that oversaw this work, although the AEC still remained involved. Western hired a Consultant to conduct engagements with Indigenous students, faculty, staff and community; provide broad key findings and recommendations; and, facilitate strategic planning sessions with the ISIC and AEC that resulted in their Indigenous Strategic Plan. This plan is a living document that is being implemented by the AVP with the support of the AEC and broader university community. While there has been some criticism over the time it has taken the university to implement aspects of the plan, it has resulted in the creation of a new Indigenous Learning Space, Indigenous Initiatives Office, the Associate Vice-Provost (Indigenous Initiatives) position, and more.

Carleton University – Kinàmàgawin

The Carleton University (2020) Strategic Indigenous Initiatives Committee (CUSIIC) was formed in 2018. Following an 18-month consultative process, the final document entitled *Kinàmàgawin* includes 41 Calls to Action and offers a long-term strategy for the university. CUSIIC was co-chaired by the Assistant Director of Indigenous Initiatives, an Associate Professor in the School of Canadian Studies and Indigenous Studies, as well as the Provost and Vice-President (Academic). There was committee representation from members of local First Nations, Métis and Inuit communities in addition to faculty, staff, and students across the university. The process included invitation-only and open engagement sessions which resulted in over 40 sessions with more than 600 Indigenous and non-Indigenous peoples from the university and broader Indigenous community. The committee kept the university community informed of their progress and provided regular updates to the Board of Governors and Senate. CUSIIC has committed to producing annual reports detailing progress on the 41 Calls to Action.

Indigenous Governance

Indigenous governance is important to influencing any meaningful change within post-secondary institutions. Post-secondary institutions across Canada now have Aboriginal Education Councils (AECs) or Indigenous Education Councils (IECs) in place to oversee Indigenous Initiatives (COU, 2017). Additionally, many institutions have struck ongoing (e.g. Indigenous Strategic Planning Committees) and ad hoc (e.g. Indigenous Space Committees, etc.) sub-committees to oversee work. Indigenous student councils and faculty specific groups, such as Truth & Reconciliation Commission working groups, are now commonplace across post-secondary institutions as well (COU, 2017). These committees play a critical role in directing and overseeing processes of decolonization and Indigenization. However, the structure, composition and role of these committees is important to determining their effectiveness in this regard. As working bodies of knowledgeable people, committees should be respected, listened to, and actions should be taken as a result of committee recommendations. Specific considerations include:

- ***Indigenous representation*** – Including representation of Indigenous faculty, staff, community members and students who are engaged in the post-secondary community is important to

getting a full perspective. If possible, the majority of members of these committees should be Indigenous peoples. Additionally, great care should be taken in identifying the best representatives for these committees. Selecting someone as a representative simply because they are Indigenous equates to tokenism. Non-Indigenous representatives should have clear linkages in their roles to Indigenous initiatives and institutional change in this regard. Allied faculty and staff who are engaged in advocating for decolonizing the institutions can also be important members, but their voices should not overshadow those of Indigenous representatives.

- **Indigenous voice** – It is also important that First Nation, Métis, and Inuit voices are valued and heard at the table. For this reason, it is advised that such committees are chaired or co-chaired by Indigenous people and that Indigenous ways of sharing are considered, such as taking more of a sharing circle approach that would level power imbalances and provide everyone with ample time and space to share their views within a safe environment. In order to foreground Indigenous voices that can otherwise be marginalized within Eurocentric institutions, some AECs with other post-secondary institutions hold an Indigenous caucus prior to meetings. This caucus holds space for Indigenous members to discuss sensitive issues, such as systemic racism, in a safe, in camera environment without concern for offending others (white fragility) or repercussions.
- **Influence** – These committees can become tokenistic if there is no clear advisory connection to senior decision-makers, or if the senior decision-makers do not act as a result of the AEC's recommendations. Aboriginal Education Councils (AECs) should report into the President or Provost and an Indigenous representative should have a seat on Senate. Additionally, they should have representatives, task forces or subcommittees that mobilize the work within faculties across the university.

Participants highlighted a need for First Nation, Métis, and Inuit voices to have greater influence at UWindsor. Specifically, there is concern that the AEC does not have enough Indigenous representation or influence over the university. Additionally, Indigenous faculty & staff expressed they are often engaged for input but their recommendations are not resulting in action.

Lakehead University

Providing advisory support to the President's Office, Lakehead established its Elders Council in 2005. Members of the Council have representation on the Board of Governors and Senate. Elders provide guidance, advice, and support through the Elders-in-Residence Program by sharing traditional teachings, providing emotional support, and creating awareness and understanding of traditional values and culture (Lakehead University, 2020).

Trent University

Following the release of their 2014 report, *Enweying: Continuing the Conversation about Indigenous Education at Trent University* from the Presidential Task Force on Indigenous Education, the Senate established a subcommittee on Indigenous Education in 2015. Further to the efforts of the Senate, the Board of Governors holds one seat for an Indigenous appointee (Trent, 2017).

Indigenous Spaces

Settler-colonialism is a distinct form of colonialism based on a structural system of continued occupation and dispossession of Indigenous lands, peoples and cultures, by settlers who have come with the intention of staying, asserting sovereignty of the land, and replacing the Indigenous population. Settlers lay claim to the land through naturalizing the settler state, denying Indigenous existence or humanity and undermining Indigenous claims to land (Tuck, 2013; Wolfe, 2006). How power relations play out through the occupation and weaponizing of space is foundational to settler colonialism. Throughout history, Indigenous peoples have been, and continue to be, forcibly removed from their land and displaced in less desirable locations to create space for settlers and colonial institutions that benefit from its resources (e.g. the reserve system, forced Inuit relocations and residential and day schools, etc.).

The University of Windsor's current Aboriginal Education Centre is small and located in a high traffic central area that does not lend itself to private conversations. It is under-resourced and under-equipped. As a result, First Nation, Métis, and Inuit students are underutilizing the space and there is a lack of an Indigenous community on campus. Students, faculty and staff expressed upset about the removal of the Turtle Island House, which had far more room and capacity to support students.

University of Windsor is on Anishinaabe land and the removal of the Turtle Island House and relocation of Indigenous student services to the less desirable Turtle Island Indigenous Student Centre is seen as retraumatizing. The message some First Nation, Métis, and Inuit students are receiving is "we won't make space for you on your own land." Additionally, the Turtle Island walk that replaced the Turtle Island House was never completed. Truth, which is considered by many to be the most sacred of the seven grandfather teachings, is missing. This sends the message that creating space for First Nation, Métis, and Inuit students and committing to these sacred teachings is not a priority to the university. Several participants also said this speaks to University of Windsor's current approach to reconciliation, which is missing the acknowledgement and understanding of Truth.

Last, MacDonald Hall is named after Sir John A. MacDonald, who developed genocidal policies to try and eradicate Indigenous peoples through residential schools and starving of First Nation peoples on the plains. In 2018, Canada removed MacDonald from the \$10 bill and in 2020, Scotland denounced him. Failing to rename MacDonald Hall is being interpreted by some Indigenous students as celebrating

colonial violence against Indigenous peoples, and has been described as retraumatizing by Indigenous people who encounter the hall.

Post-secondary education institutions are transforming spaces by:

- Removing statues, plaques and other commemorations of individuals who have a legacy of promoting colonial violence, including residential schools;
- Renaming spaces named after individuals who have a legacy of promoting colonial violence, including residential schools;
- Commemorating First Nation, Métis, and Inuit peoples through plaques, art installations, re-naming of buildings and streets, land acknowledgements;
- Constructing Indigenous spaces that are designed with and for First Nation, Métis, and Inuit students, faculty, staff and community; and
- Creating outdoor spaces, including gardens with Indigenous plant life and signage in local languages.

Changes can be acts of DI, or can be performative or tokenistic when they are undertaken to enhance the institution's brand without the true commitment to the statement reflected in the university's broader actions. For example, a university might publicly denounce racism but internally will systematically dismiss Indigenous students' claims of discrimination. Smith and Smith (2018) detail how gardens in particular can allow for a university to act as if it is changing, but real change and recognition of Indigenous work would look like allowing the land to rejuvenate Indigenous animal and plant life.

Carleton University

Carleton University (n.d.) opened Ojigkwanong Indigenous Student Centre in 2013. It was designed by Indigenous architect, Douglas Cardinal, and is named after the spirit name of Algonquin Elder William Commanda after the suggestion from Elder Peter Decontie. The centre is governed by the Ojigkwanong Agreements created by Indigenous students to ensure safety of those who use the space. The 1850 square foot centre features a medicine lodge, communal kitchen, lounge, work and study space, computer lab, and telephone booth.

University of Toronto

The University of Toronto hosted The REDress Project by Winnipeg-based Métis artist, Jaime Black, in 2017. This was the first time the installation was hosted in Toronto and was also the largest installation at that time. Black's residency with the Women and Gender Studies Institute was accompanied by film screenings, lectures, and performances (James, 2017).

Brock University

An entrance to the Brock campus was renamed Suzanne Rochon-Burnett Circle to honour the Métis broadcaster, artist, and journalist. In addition to this dedication, Brock opened a Healing Garden: a greenspace intended to symbolize the university's commitment to Indigenous students and Indigenous issues. A special ritual honouring the opening of the Healing Garden was held to mark the occasion (Brock University, 2016).

University campuses are also designing and opening dedicated Indigenous learning spaces or renovating existing spaces.

University of Victoria



The University of Victoria (n.d.) opened First Peoples House in 2010 based upon the design of Indigenous architect, Alfred Waugh. Its development was based on collaborations with Indigenous and non-Indigenous staff, students, and faculty;

Coast and Straits Salish Chiefs and leaders; as well as Elders and community members. The building features art and artefacts from Coast, Strait, and Interior Salish peoples, and includes a ceremonial space, classrooms, and an industrial kitchen.

Western University



Western University (n.d.) is currently renovating an existing on-campus building to establish a 10 000 square foot space following community consultation after the release of the university's *Indigenous Strategic Plan*. The Indigenous Learning Space (ILS) construction is based upon community consultation and is being led by Indigenous architect,

Wanda Dalla Costa. The vision for the ILS includes a multi-functional gathering space, bookable indoor and outdoor classroom space, office space for staff and Elders, it will be smudge-friendly, and include space for children. The ILS will exist in addition to its existing Indigenous Student Centre which includes kitchen facilities, computer lab, study area, and offices for Elders and counsellors.

Indigenous Faculty & Staff

Seeking out and hiring First Nation people, Métis, and Inuit to serve as catalysts towards positive change is key to changing the structure of institutions (Smith & Smith, 2018). As noted, there has been a greater recognition of the need to hire Indigenous faculty and staff in post-secondary institutions. Preferential hiring of Indigenous peoples, targeted recruitment of Indigenous faculty and staff, and cluster hiring of

several Indigenous staff and faculty in one faculty or across the institution to help build a critical mass are all strategies post-secondary institutions are undertaking. Despite the growth in hiring, Henry et al. (2017) argue that Indigenous and racialized academics remain considerably underrepresented. Moreover, Mohamed and Beagan (2018) found that Indigenous and racialized scholars were faced with a pervasive resistance to their presence, which was demonstrated in the following ways:

- a lack of representation,
- the “neutral” whiteness of academic culture,
- not belonging,
- delegitimization of Indigenous research,
- additional work, and
- overt acts of racism.

Through these repeated manifestations of institutional racism, Indigenous faculty and staff are made to feel they do not belong, have not earned their place, and need to conform to Western standards to be deemed successful. Additionally, it is important to ensure that the Indigenous people hired have lived Indigenous experience and cultural knowledge (Sterritt, 2019). As aforementioned, the hiring of a person only for their identity is tokenism.

Indigenous faculty, staff and students from University of Windsor who participated in interviews and focus groups said there are not enough Indigenous staff and faculty to adequately support First Nation, Métis, and Inuit students (and faculty and staff). There is a need to hire more First Nation, Métis, and Inuit faculty and staff in full-time permanent positions, and to include Métis representation, especially considering the high proportion of Métis students; 55% of respondents to the online Indigenous student and alumni survey identified as Métis. Due to current understaffing, there is a greater workload being placed on existing Indigenous faculty and staff, which could affect their health, wellbeing and retention. Specifically, there is a need for:

- A senior administrator of Indigenous Initiatives who can advocate at a senior decision-maker level and support University of Windsor in implementing the Indigenous strategic plan (some said AVP, others Director, and others a Manager for Student Centre);
- A staff person who can obtain the funding needed from government and advocate at senior level for core budget funding to implement the plan;
- Prioritization of staffing of Indigenous student affairs (Centre) through the hiring of an Indigenous recruiter to conduct outreach and community engagement and allow Russell & Kat to focus on student liaison and counselling;
- An Indigenous social worker or psychologist who can provide culturally appropriate mental health supports;
- An Elder in residence; and
- More Indigenous faculty.

In response to the TRC's Calls to Action (2015), universities are striving to enhance First Nation, Métis, and Inuit representation (Canadian Association of University Teachers, 2018). In Louie's (2019) review of Indigenous academic hires in Canada between September 2018 and July 2019, the author identified that 100% of the 15 postings reviewed in the study had "an expectation for the candidate to hold Indigenous Knowledges and connections to Indigenous communities" (p. 791). In his analysis, Louie (2019) identifies barriers to Indigenous faculty success in the form of "inconsistency between the capacities sought after in potential Indigenous academic hires and the university's ability to support and recognize the maintenance of such capacities" (p. 793). Despite the challenges, universities and individual faculties / programs / departments have taken initiative by hiring clusters of Indigenous academics, including the following:

- The University of Saskatchewan has committed to hiring 30 Indigenous scholars over the next decade (Gaudry & Lorenz, 2018).
- McGill University's (2017) *Report of the Provost's Task Force on Indigenous Studies and Education* has set a target of hiring at least 35 Indigenous tenure-track or tenured professors by 2032 through a series of cluster hires.
- University of Calgary's Werklund School of Education hired six Indigenous assistant professors between 2012 and 2015. The Faculty of Arts hired seven Indigenous academics in a cluster hire in 2017 (Louie, 2019).
- The University of Guelph (2018) hired six Indigenous faculty between 2016 and 2018 across six of its seven colleges.
- Western University (2019) initiated an Indigenous cluster hire of up to four faculty across Indigenous studies, Indigenous education, or Indigenous health to support implementation of its *Indigenous Strategic Plan*.

Trent University

In 2001, Trent University formalized criteria for tenure among Traditional Aboriginal Knowledge and Dual Tradition Scholars (Trent University, 2017). There have been numerous faculty appointments of "Indigenous knowledge scholars" based on cultural knowledge (Stewart, 2010). Further, Trent University's appointment, tenure and promotion criteria validate Indigenous knowledge (Stewart, 2010).

Appointments of Indigenous Senior Advisors (Associate or Vice-Provost, AVP/VP)

Having First Nation, Métis, and Inuit staff in leadership roles with influence and authority is critical to real institutional transformation that will support Indigenous students, faculty, and staff. UWindsor staff who were interviewed suggested that the university needs Indigenous representation at the senior administration level, such as an AVP of Indigenous Initiatives who will have the resources, policy-making power, and staff to implement change.

There was some concern among UWindsor staff that steps would first need to be taken to ensure that any senior level position created and reserved for an Indigenous person is culturally safe. Unfortunately,

there have been some examples where Indigenous educational leaders are marginalized and silenced by non-Indigenous colleagues. For example, Dr. Lynn Lavallée, the first Vice-Provost of Indigenous Engagement at the University of Manitoba resigned after one year when “she found herself repeatedly forced to justify to senior administration why Indigenous initiatives are important” (Canadian Broadcast Corporation, 2018).

In addition to hiring First Nation, Métis, and Inuit faculty and staff, some universities in Canada have already hired or are recruiting at the Vice-President / Vice-Provost (VP) or Associate Vice-President / Associate Vice-Provost (AVP) level with success. Some of these institutions include the following:

- Western University: VP & Vice-President (Indigenous Initiatives)
- University of Calgary: VP (Indigenous Engagement)
- University of Alberta: VP (Indigenous Programming and Research)
- University of Saskatchewan: Vice-Provost (Indigenous Engagement)
- Carleton University: Assistant Vice-President (Indigenous Initiatives)
- University of Winnipeg: Associate Vice-President (Indigenous Engagement)
- Lakehead University: VP (Aboriginal Initiatives), in addition to Chair on Truth and Reconciliation
- Queens University: Associate Vice-Principal (Indigenous Initiatives and Reconciliation)

Anti-Colonial, Anti-Oppression, And Anti-Racism Training

First Nation, Métis, and Inuit cultural competency and sensitivity training has become commonplace across post-secondary and other institutions, especially since the release of the TRC’s Calls to Action. However, critics say this training is often used by institutions to absolve themselves of the appearance of benefitting from colonialism and to continue to perpetuate settler colonialism (Tuck & Yang, 2012). Such training has raised concerns about a tokenistic approach to learning about First Nation people, Métis, and Inuit, and settler colonial history, wherein participants can participate in a half day class and proclaim themselves culturally competent. The question of who develops and delivers the content is important. Often a pan-Indigenous approach is taken, that lumps a diversity of First Nations in together with Métis and Inuit. Participants recommended anti-colonial, oppression and racism training for all faculty and staff that leverages the current Black Lives Matter Momentum (although is provided distinct space to cover settler colonial issues in relation to Indigenous peoples). While mandatory training can be initially off-putting and lead to some backlash, other post-secondary institutions like Lakehead University have had some success implementing incentivized staff and faculty training and mandatory Indigenous courses for students.

Critically, to avoid a pan-Indigenous approach, the curriculum for any such training and courses developed with the Indigenous communities on whose Traditional Territory UWindsor is located as well as to which UWindsor has treaty responsibilities. While there is a need for greater research and consultation to identify these community partners, land custodians and treaty holders, the interactive geographic information system at <https://native-land.ca/> provides some insight.

Currently, UWindsor provides a few voluntary workshops to faculty and staff related to Indigenous peoples, but none that provide the deep learning required for change. Additionally, it is reportedly often the same faculty and staff who attend, and likely least require the training. However, it is worth noting that the Faculty of Law engaged its faculty and staff in a learning retreat located in and led by Walpole First Nation prior to implementing the TRC calls to action and their recent Indigenous faculty and staff cluster hire. This was done in recognition of the need to create a safe environment for the incoming Indigenous staff and faculty as well as an understanding of the need to work in partnership with local Indigenous communities to decolonize the institution.

UWindsor has two mandatory Indigenous content courses, one in Education and one in Law. Students have reportedly been very positive about their experiences with these courses. We learned similarly while there was some initial pushback at Lakehead University with their mandatory Indigenous course, students are now asking for more. Overall both the faculty interviewed with UWindsor and Lakehead described the courses as positive in terms of inspiring transformation.

Cultural competency for staff

Some institutions are offering cultural competency training for faculty, staff, and students across the institution or independently in faculties, departments, or programs through online modules and/or in-person learning. Cultural competence in this context involves settlers investigating their beliefs, values, and prejudices to uncover how these systems of understanding inform one's interactions with Indigenous peoples. The aim of this work is to foster positive relationships between Indigenous and settler peoples (Ontario Federation of Indigenous Friendship Centres, n.d.) to ensure cultural safety for Indigenous peoples. These programs often include learning about the history of Indigenous / settler relations including the residential school era, contemporary impacts on Indigenous communities, as well as sovereignty and treaties (Native Canadian Centre of Toronto, n.d.; Ontario Federation of Indigenous Friendship Centres, n.d.).

University of Toronto

The University of Toronto offers in person Indigenous Cultural Competency Training through its Office of Indigenous Initiatives. This day-long Indigenous cultural module is available to departments and groups across the institution (University of Toronto, Indigenous Centre, n.d.; Vendeville, 2019).

Lakehead University

Lakehead University has developed a Truth and Reconciliation task force to build and deliver 10 modules that will utilize an online blended classroom model. This training is not mandatory but is recognized as official training (i.e. receive a certificate) for promotion in the university.

Laurentian University

Laurentian University (n.d.) has curated links to various resources associated with cultural competency. This includes relevant documents and guides, links to websites, articles, videos, book suggestions, and links to training provided through external organizations.

Work dedicated to allyship

In addition to providing cultural competency training, a number of institutions are producing manuals or handbooks, as well as workshops on allyship.

Sheridan College

Osborne, Chaze, and Williams (n.d.) developed a report for allyship with Indigenous peoples, based on findings from interviews with faculty, staff and administrators, and Indigenous community members as well as an online survey.

Laurentian University

In addition to cultural competency resources, Laurentian University (n.d.) has curated resources about being an ally to Indigenous peoples. These resources include websites; articles and documents; podcasts, videos, and posters; blogs; and books and ebooks.

Indigenous Education Programs

Post-secondary institutions are increasingly offering Indigenous-specific programs or programs with a strong Indigenous focus, as well as programs delivered in Indigenous communities and online. Providing Indigenous programs reflects an institutional commitment to prioritizing Indigenous studies and a shift to creating specific spaces towards inclusion and promoting equity and belonging. The creation of mandatory Indigenous studies courses for all students in all domains allows for the structural system of education to be broken down and include Indigenous Knowledge at higher levels. Community-based diploma programs and online learning allow for Indigenous peoples to access education and engage within community and at home, so that distance and transportation are not barriers. However, often Indigenous focused programs, especially those offered in the community and online, are not recognized outside of Indigenous communities to be of the same standard as other programs.

For various reasons, which may include institutional racism as well as an actual shortage of Indigenous scholars, non-Indigenous peoples are taking on teaching some of this Indigenous content. This raises concerns about taking up space and providing authentic information as well as the propensity to colonize Indigenous Knowledge (Hamilton, 2018). While there are real logistical barriers to hiring enough First Nation, Métis, and Inuit faculty to teach Indigenous content across all subject areas, it is important to value Indigenous perspectives and lived experiences in staffing Indigenous specific programs and courses. Another challenge is that institutions tend to welcome Indigenization when it means celebrating First Nation, Métis, and Inuit cultures, but are less welcoming of Indigenous critical perspectives (Hamilton, 2018). Indigenous professors must also be given the academic freedom to teach using Indigenous pedagogies, Indigenous content, Indigenous literature and Indigenous evaluation methods. This sometimes means a shift in typical institutional protocol or policy which must be open for discussion at minimum.

Algoma University

Algoma University (n.d.) offers a Bachelor of Arts in Anishinaabe Studies from Shingwauk Kinoomaage Gamig (SKG). SKG, through the accreditation of Algoma, offers a number of courses in Anishinaabe Studies and Anishinaabemowin. The institutions work together to provide cross-cultural learning that supports the original intention of Chief Shingwauk's vision. Algoma University is also the only university in Canada that offers a three-year undergraduate degree in Anishinaabemowin.

Carleton University

Carleton University's Indigenous Research Ethics Institute (n.d.) developed a six-day, on-campus certificate program for Indigenous and non-Indigenous researchers to learn about the ethics of research with Indigenous communities. The program has been offered a number of times since its pilot in 2014 and includes featured speakers as well as Elders and research ethics experts.

Mandatory Indigenous Courses for all Students

There are also several universities that have taken the next step to require every student across the institution to take an Indigenous content course as part of their degree. These universities have offerings in place so students can take courses with a focus on Indigenous content in their relevant field (Oliver, 2016):

Lakehead University	3 credit course in Indigenous history or culture
University of Winnipeg	3 credit course in Indigenous history or culture
Laurentian University	6 credit course requirement for students obtaining a Bachelor of Arts

Course Offering in Local First Nations Communities

As a means to enhance access to post-secondary education, there are an increasing number of collaborations between Indigenous communities and higher education institutions. The following table summarizes several collaborations:

Western University & Six Nations Polytechnic on Six Nations of the Grand River	- Master of Professional Education, Educational Leadership (Aboriginal Education) *the program has also been offered in several other First Nations communities*
Fanshawe College & Chippewa of the Thames First Nation	-Early Childhood Education -Personal Support Worker

There are also Indigenous course offerings provided by Indigenous Institutes in Ontario. Under the *Indigenous Institutes Act, 2017*, these Indigenous governed and operated institutions partner with colleges and universities to offer degree, apprenticeship, and certificate programs, as well as diplomas. Indigenous Institutes also provide high school programs, continuing education courses, literacy and basic skills training, in addition to Indigenous language programs (Ontario, 2020). The chart below provides some examples.

<p>Anishinabek Education Institute</p> <p>Campuses on Nipissing First Nation, Munsee-Delaware Nation, and Fort William First Nation.</p>	<p><u>Diploma</u></p> <ul style="list-style-type: none"> - Native Community Worker; Traditional Healing Methods - Early Childhood Education - Practical Nurse - Social Service Worker <p><u>Certificate Programs</u></p> <ul style="list-style-type: none"> - Fetal Alcohol Spectrum Disorder - First Nation Child Welfare Advocate - Personal Support Worker - Pre-Health Sciences
<p>First Nations Technical Institute</p> <p>Campus in Tyendinaga Mohawk Territory</p>	<p><u>Indigenous Degree Programs</u></p> <ul style="list-style-type: none"> - Bachelor of Indigenous Social Work - Bachelor of Arts and Science: Indigenous Sustainable Food Systems - Bachelor of Health and Sciences in Indigenous Midwifery <p><u>College Programs *with Canadore College*</u></p> <ul style="list-style-type: none"> -First Peoples’ Aviation Technology- Flight -Early Childhood Education -Mental Health and Addiction Worker -Social Service Worker <p><u>University Programs *with various university partners*</u></p> <ul style="list-style-type: none"> -Bachelor of Social Work (Ryerson University) -Bachelor of Arts: Public Administration and Governance (Ryerson University) -Master of Social Work (Wilfred Laurier University) -Professional Master of Public Administration (Queens University)
<p>Six Nations Polytechnic</p> <p>Campus in Six Nations of the Grand River</p>	<p>Offers numerous programs at the university, college, certificate, professional development, and high school level.</p>

Indigenous Student Success

Once a university attracts First Nation, Métis, and Inuit students to its programs, it is important to provide continuous support services for them throughout their experience. In Canada, while Indigenous student enrolment is increasing, fewer Indigenous peoples complete post-secondary degrees compared to non-Indigenous peoples (Assembly of First Nations, 2018; Universities Canada, 2016) and Indigenous student retention remains a concern. It is imperative, however, to consider a more wholistic vision of success for Indigenous students that is not focused solely on Eurocentric measures of achievement. This might include students having opportunities to find and explore their gifts, give back to Indigenous communities, and have the ability to maintain “cultural integrity” which includes “having a sense of oneself and keeping hold of one’s Indigenous understandings” (Pidgeon, 2008 as cited in Gallop, 2016, p. 143).

Elements that can contribute to Indigenous student success include dedicated Indigenous spaces that offer social and community-oriented learning activities and culture-based activities and resources (Gallop, 2016; Universities Canada, 2016). Student success is also fostered through positive relationships with non-Indigenous peers, as well as Indigenous faculty and Indigenous mentors (Gallop, 2016; Universities Canada, 2016).

Indigenous Cultural Programming

Cultural programming— including workshops, events, and ongoing opportunities for ceremony—is important to fostering safe and inclusive spaces for First Nation, Métis, and Inuit students to connect, share culture, and develop a sense of belonging. Programming is an important aspect of space as well. Including Elders, Knowledge Keepers and Cultural Teachers from local Indigenous communities in the development and delivery of such programming is critical. In particular, asking Elders to be hosted in-house (residence) is one important way that institutions can build this internal capacity and also grow relationships with local communities by recognizing and respecting Indigenous Elders as “experts,” as well as Indigenous Knowledges and ways of knowing as equal to Eurocentric knowledge systems.

However, this approach can fall short of addressing inequitable outcomes in education and systemic racism. Institutions must be held accountable to deliver Indigenous-led cultural and context-specific content and programming (Sterritt, 2019). Context-specific means reflective of current events and local Indigenous cultures, peoples and settler-colonial context. It also means attending to specific Indigenous student subgroups that have specific needs. For example, many programs lack support for Indigenous women who are balancing families and are often returning to university later to life as adult learners, and many programs are inaccessible due to not being in or near remote communities (Colleges & Institutes Canada, n.d.).

U Windsor Indigenous students who participated in focus groups and the online survey were very positive in their feedback about the Indigenous programs and services that have been offered, but expressed a desire for more. A few respondents to the survey stated it is important that the programming is delivered by Indigenous staff; one student actually said they would not be interested in

programming offered by non-Indigenous people. Indigenous student respondents expressed an interest in student and alumni mentoring, and cultural programming that would help indigenous students that have been removed from their cultures to reconnect and those that have grown up with their cultures to remain connected. Childcare and family supports as well as course content were mentioned.

Trent University

First Peoples House of Learning at Trent University (n.d.) offers cultural supports for Indigenous students in addition to its annual Elder & Traditional Peoples Gathering, Learn by Doing workshops, and visiting Elders & Knowledge Holders in Residence. The campus has a Traditional Area which includes a tipi, wigwam, sweat lodge, and medicine garden.

Indigenous Student Recruitment

Post-secondary institutions in Canada are increasingly hiring staff to support Indigenous-specific recruitment efforts. First Nation, Métis, and Inuit students face various barriers in accessing education, including a fear of formal learning institutions and programs, due to historical trauma (Sisco, 2010). Recruitment efforts should focus on reducing common barriers that Indigenous students face in accessing education. Recruitment staff have the opportunity to assist new students in navigating the enrolment process and transitioning into post-secondary education, which can help First Nation, Métis, and Inuit students feel a greater sense of belonging and reduce some of the barriers they may be facing. For example, Indigenous students are often first-generation attendees, which means that they may not have a support system to help with their transition into post-secondary education (Hardes, 2006).

Having adequate Indigenous recruitment staff within post-secondary institutions can increase their overall capacity to reach out to prospective First Nation, Métis, and Inuit students. Currently, 69% of Canadian universities contact prospective Indigenous students to advise them of the services, programs and supports they offer (Universities Canada survey, 2017). Making this initial contact with students can help to identify their needs and offer potential supports or services to reduce any barriers that they may be facing. It is also important to ensure there is a sufficient number of staff to do this work. Institutional research findings reveal “severe underrepresentation and similar work experiences of Indigenous post-secondary staff” (Kamassah, 2018, p. 1). A common theme that was identified within the University of Windsor interviews was the need for more Indigenous staff to reduce the workload of current Indigenous staff and faculty.

Developing and fostering authentic relationships with local First Nation, Métis, and Inuit communities and organizations should also be a priority within recruitment efforts. According to the Universities of Canada survey (2017), 70% of Canadian universities have already developed partnerships with Indigenous communities and organizations to “foster dialogue and reconciliation” (Universities of Canada survey, 2017). These relationships are of great importance and can help to build a sense of trust among prospective First Nation, Métis, and Inuit students. Post-secondary institutions commonly frame their vision, mission and job posting statements to highlight their institutions as being inclusive and

diverse, however “these declarations are an attempt to acknowledge social values to the public” (Kamassah, 2018, p. 1). To address Indigenous recruitment and build trust among Indigenous communities, it is recommended that “students, faculty, support staff, administrators and partners, authentically accept and share different beliefs” (Kamassah, 2018, p. 126). Having strong relationships in place will assist recruitment efforts, as First Nation, Métis, and Inuit students can develop a stronger sense of trust with the post-secondary institution.

Recruitment efforts may also be improved if there are strong retention measures in place within the post-secondary institution. As the transition to a post-secondary institution can create a sense of culture shock for First Nation, Métis, and Inuit students, “post-secondary institutions must provide continual understanding and support for students when these social issues put them at risk of dropping out” (Harden, 2006, p. 249). Mentoring programs, summer bridge programs, and career preparation programs can help to ensure students are supported throughout their academic journey (Harden, 2006). Additionally, post-secondary institutions should utilize their “policies, procedures and relationship building efforts for Indigenizing their intuitions” (Kamassah, 2018, p. 132). Some post-secondary institutions have been making great progress at providing a more appealing and inclusive environment for Indigenous students. Notably, there has been a 55% increase since 2013 in the number of academic programs that include an Indigenous focus or which have been designed specifically for Indigenous students (Universities Canada survey, 2017). More than three quarters (78%) promote “intercultural engagement through cultural activities, events, talking circles and cultural competency or reconciliation training” (Universities Canada survey, 2017). Moreover, two-thirds of universities are “incorporating Indigenous knowledge, methods and protocols into research and teaching policies, programs and practices” (Universities Canada survey, 2017).

There is not a strong Indigenous specific recruitment effort happening at University of Windsor because there are no dedicated staff in place for this. Indigenous faculty from other post-secondary institutions shared that recruitment of Indigenous students is very unique in that relationships—with community, school boards, schools and students—are foundational. Indigenous students use word of mouth from people they know and trust more than advertisements on social media. It’s really about reputation. Universities have to work extra hard to foster trust because of the deep mistrust Indigenous communities have in Eurocentric education and colonial institutions. This is very difficult work and requires at least one full-time dedicated staff person. It is also critical that the university is providing a positive experience for these students once they arrive both ethically and for recruitment to be effective.

The admissions process is also fairly uniform. While they do provide help with applications and take special circumstances into consideration, they are not well-advertised to Indigenous communities and there are no specific supports in place for Indigenous students. When we consider the systemic barriers, unique needs and special rights of this group they cannot be lumped in with others. One strategy to address systemic barriers to Indigenous access to post-secondary through admissions efforts is to provide designated Indigenous seats to specific programs and / or courses. For example, Fanshawe

college offers set aside seats for Indigenous students in their Bachelors of Nursing Science Degree program.

Indigenous Student Data

Generally, Indigenous student data collection management appears to be an area of emerging interest in which few post-secondary institutions seem to be leading. However, general best practices for Indigenous student data collection and management include delegating Indigenous Services who have the capacity to manage data and providing multiple and ongoing opportunities for students to self-identify within a safe space to trusted Indigenous staff. Some institutions, such as Fanshawe College, are also exploring Indigenous data sovereignty and using lifelong learning indicators that are determined by Indigenous communities and people alongside Eurocentric measures, such as attendance, graduation rates, standardized test rates, grades etc.

The University of Windsor is not tracking First Nation, Métis, and Inuit student data rigorously enough. Currently, the only opportunity for First Nation, Métis, and Inuit students to self-identify is during the application process. Underreporting due to fear of discrimination and lack of incentives, is commonplace. Additionally, Indigenous students often choose to self-identify later in their academic careers. Self-identification numbers are often used to determine student supports, which means that Indigenous students, due in part to this underreporting, are often underserved. Therefore, it is critical that Indigenous students have ongoing opportunities to self-identify within safe spaces. Rigorous data management protocols that involve storing data within an Indigenous space are important.

Financial Resources

There is a pervasive stereotype that all Indigenous students receive free post-secondary education. This is untrue. Despite the aforementioned systemic barriers and treaty rights associated with education (Carr-Stewart, 2011), only a small portion of First Nations with status receive funding from their bands (Monkman, 2016). One Indigenous student at UWindsor we interviewed explained that obtaining such funding can disqualify or limit a student's eligibility for OSAP. Additionally, Indigenous post-secondary students face systemic barriers to accessing this funding, including a lack of understanding among U Windsor staff about band funding for tuition and challenges related to proof of identity. One Indigenous staff member at University of Windsor explained that the limited understanding of band funding can lead to issues with enrolment. Concerns about ethnic fraud were raised by some participants, with no burden of proof for students to identify as Indigenous. One famous example includes the incident of high school student in Nova Scotia who won a scholarship for Indigenous students and then posted on social media about writing "some random essay on treatment of Indigenous kids in school" and using fake tanning lotion to look darker (Benjamin, 2019). However, a few of the external Indigenous faculty and staff interviewed raised concerns about new policies that are being rolled out that will require proof of identify from Indigenous students receiving certain support from post-secondary institutions. Proving Indigenous identity can be challenging because many Indigenous people have been dislocated from their communities through residential schools and the Sixties Scoop. Moreover, the mechanisms for

determining First Nation, Métis, and Inuit identity can be very colonial and assimilationist in nature, such as the Indian Act, which does not reflect many First Nation peoples view of Indigenous identity.

A number of Indigenous students at UWindsor who participated in focus groups said they are not aware of Indigenous scholarship and bursary opportunities. Currently, UWindsor offers the following:

Scholarship / Bursary	Eligibility	Amount
Stuart H Surlin Bursary for Aboriginal Students	65% average and residence in Ontario required	Value varies
Geoffrey H Wood Native Bursary	Indigenous ancestry (status, non-status, Métis, Bill C31, Innu and Inuit), good academic standing and financial need demonstrated	Up to 4 awards of \$250 awarded annually
Part-Time Undergrad Indigenous Student Bursary (OPUS)	Part Time Indigenous students who meet financial and academic standards	\$500 each
University of Windsor Turtle Island Bursary	None identified	\$500-\$1000 / Term
Windsor-Essex Métis Council Bursary	Must be member of Métis Nation of Ontario. Minimum GPA: 5.0	Value varies
Leroy Freeman Altman Memorial Award	Indigenous and non-Indigenous, those directly benefiting Aboriginal communities. Academic merit and financial need	Value varies
Marie M (Chauvin) Tizzard Memorial Bursary	Social Work student of Indigenous ancestry. 70% average and financial need.	Renewable
Chippewas of Rama First Nations/McCarthy Tetreault LLP Aboriginal Scholarship	Aboriginal law student based on financial need, academic excellence, and commitment to Aboriginal community	\$5600
Justice Harry S. LaForme Entrance Bursary for Aboriginal Law Students	Aboriginal Law student. Financial need.	\$500
Indigenous Law Award	Upper-year law student. Demonstration of learning in Indigenous issues.	\$2000

Law Award for Indigenous Students	Indigenous student in Law. 70% average.	\$2500
Windsor Law Aboriginal Scholarship	Law with completion of Program for Legal Studies for Native People at University of Saskatchewan.	Value varies

External financial supports for Indigenous students include:

- Ontario Student Assistance Program (OSAP) (optional self-identification form & Indigenous Travel Grant)
- Postsecondary Student Support Program (PSSP)
- University and College Entrance Preparation Program (UCEPP)
- Métis Nation of Ontario scholarships and bursaries
- Indigenous Services Canada website and tool
- Indspire scholarships and bursaries
- RBC Indigenous Student Awards Program
- Aboriginal Financial Officers Association awards and scholarships
- Dreamcatcher Charitable Foundation education funding
- First Generation/Indigenous Student Bursary
- Joseph Morrison Legacy Fund
- Indigenous Postsecondary Education Training Bursary (Ontario Government)

Queens University

Queen’s University (n.d.) offers merit-based awards for Indigenous students upon admission (when the applicant self-identifies), and a need-based admission award when the student completes the Admission Bursary Application. Indigenous students already enrolled are eligible for Indigenous need-based assistance.

Brock University

Brock University (n.d.) offers the Chancellor’s First Nations Award annually to one status First Nation student coming directly from high school with a high level of academic standing (80% average). This renewable award covers tuition, ancillary, and material fees as well as residence fees (single residence room and standard meal plan) for the Fall and Winter terms for up to 4 years or 20 credits / attempted credits, in addition to textbooks for required courses.

Appendix B: Participatory Session Input

1. What specific next steps would you like to see UWindsor take?

To actively engage with the recommendations. What I would hate to see happen is that we spent our time and resources only to have this not receive uptake.

Get administrators to actually care about this. Most of us feel they do not.

Western University has an Indigenous Strategic plan. They have or will be opening up a new Indigenous space for students and community. I suggest investigating their site. I wholeheartedly support these

Mandatory courses can also put Indigenous students and faculty at risk of anger and even violence.

1. Do the recommendations help to address the key findings? Is there anything we should add or change?

What about Indigenous training at the higher levels of university govt.?

Love to see the administration learn about Turtle Island Walk. Perhaps even take Russell's walking tour.

Worry that the creation of strategic planning committee will be another form of service for already tasked faculty.

I have a couple of concerns about the recommendation for a senior admin. a) if the admin is at-will then they can simply be fired if they become too vocal, b) if they are not vocal then the position can function as a performative

You talked about incentivizing the students for training, what about leadership, faculty, staff?

Sign Indigenous Protocol	• In light of the Indigenous specific recruitment recommendations, what should UWindsor's pathway tool look like?					
repeat: Indigenous faculty are all across campus so need a central office for support with admin staff	send Faculty into Indigenous classrooms at high school level or organize Indigenous-specific visits to campus	Building retention and recruitment plans in parallel.	Training of all current recruitment staff to support this long term goal.	Child care organized for Indigenous students. Even my High School provided onsite childcare for their students.	A study of what Administration perceives the roadblocks to be re: implementation of these recommendations	more monies for the AE Centre to do their work
administrative staff for the Indigenous Faculty as a group. need support at individual level and community but are all over campus and can't get joint assistance	Process should not become a heavier weight on current staff but instead the creation of new positions	Consider Indigenous built renewal, promotion and tenure criteria for Faculty in order to allow those interested Faculty to push the agenda. so non-individual negotiation but a more systemic approach.	give this presentation to admin staff with the specific admin recommendations: yes plus what makes Indigenous lives better on campus	Develop MOU's with FN, Metis, and Inuit communities to formalize agreements between University and communities.	Funnelling dollars to recruitment and retention. If 30% of the population is potentially Indigenous where is that money going?	
Community engagement with First Nations, Metis, and Inuit local community organizations. Metis Nation of Ontario needs to be engaged locally. Knowledge of programs and services	Set a 2-3 year target of what we can do to set the foundation and then move into recruitment when we have this foundation set. As discussed, these goals must be doable.	A VP Indigenous Culture and Experience to push the agenda and have them report back to the AEC, not the university as their reporting line	Accommodate students who don't have the course requirements to get into programs. Often they are funneled into college first putting them behind their peers	Establish a set program that brings Indigenous students to campus every year to become familiar with campus. Starting at grade 9 - tie with mentorship of current students	A study of Faculty to find out why they are nor decolonizing, performing reconciliation (suspect resources/content, tools and fear of inappropriate representation)	

Is there anything we should add or change to the key findings?

Can Indigenous and Internationalization efforts complement each other? Is it synergistic? Competitive.	We have heard many of these recommendations before. How do we get administration to listen? Otherwise, you're preaching to the converted. It's time for the AEC to make a push and stop being complacent.	a formal release of the study such that it is publicly available for others to pursue through their various venues	What is the plan to enhance recruitment, attainment of staff dedicated to recruitment, and how will they address recruitment for First Nations, Metis, and Inuit students? Where?	what is the role of the AE Council? Does it need to change? Does it need a broader mandate to oversee the educational culture on campus? and relationships with the communities also? decision-making vs recommendation	formal agreement with Can-Am Centre for example, for childcare for Indigenous students at the Univ	WE need a separate building, not an office space within a larger building. We need a kitchen, computers, photocopy, our counselor office, resource library. Exactly what was here before in Turtle Island house.
need a better understanding of what is meant by the strength "Second track for Indigenous faculty to account for the enormous additional workload they face" as I am unaware of this and it should be embedded	If John A Macdonald name is removed, then educate the campus and the general Windsor community as to WHY. Inform of his racist and oppressive leadership.	Where will this report go, who will review, will this ensure action? How will this be prioritized by the university?	What is the current weight of the AEC? Community direction is key to successful collaboration process	Has Sisco investigated the previous recommendations from AEC and Senate in order to understand the overlap with their study re: recommendations?	study of faculty needs re: tools and resources/content in order to engage with Indigenous content	What would "adequate" indigenous space look like - i.e., size, configuration, etc.? What are the benchmarks that we should be using to compare ourselves against?
The name should be changed!! I am not an aboriginal. We are the only place in the country, outside of government, that uses that inaccurate term.	Are there resources to support training staff that could be recommended?	If the Indigenous student population is approximately 30% of the student population then how is that funding being funneled? It would be great to see this breakdown	force university to identify a person or persons re: mental health support instead of leaving it generic and haphazard (see senate bylaws where doesn't require identification)	Knowledge of Metis becoming a part of the constitution. This happens much later in the timeline. This is important to note that those students are still just learning to recognize their culture	AEC needs to have First Nation, Inuit and Metis representation, consultation, and directive. This AEC needs to hold weight in University directive	What is the process in hiring rights baring Metis?
If a building was renamed, how could we (or should we) still recognize Canadian history?	Who will be deciding on, prioritizing and carrying these recommendations out, on campus?	It is important to note that Metis were not included in most treaties and therefore this excludes Metis in most areas of focus	Barriers to connectivity to local community councils for Metis students. This includes students who cannot rely on staff as a resource for referrals/connections to those councils	ask faculty (again) what infrastructure they need re: Indigenous	Did participants discuss/raise anything re: our Indigenous efforts?	With regard to the reported barriers, was there anything revealed about indigenous lived realities on meaningful engagement/ relationship building with their non-indigenous

1. Is there anything we should add or change to the key findings?

Forced relocation and little to NO land claims, promises to return to negotiate that has never taken place, and complete displacement for Metis.	Why are communities outlined but Metis Nation is not referenced? Just curious because the word Indigenous was used and can often become a blanket statement for FN.	Monies need to be prioritized for Indigenous recruitment and retention. If not, setting up for failure	Also tracking graduation rates for Metis.	What is the self-id process for recognizing rights baring Metis versus self identified Metis?	Is there a framework on what Indigenous student data should be collected and how it should be monitored and managed?	Is there an example of best practices of core training provided to staff - i.e. topics, etc.?	Law now has a Mohawk Associate Dean - they're well ahead of the rest of us.
How do these recommendations get in front of the powers that be? Will they even read this? How do we get them to act on this?	I was curious whether indigenous space on campus should be a combined residence, childcare, AEC, library and study rooms and teaching space. Everything.	Find your allies on Campus and actively communicate to push the agenda...and not just individuals	When the minor in Indigenous Studies launches in the new year, under FAHSS, there's a plan to do recruiting, but no plan for who does it, and where the money comes from.	What type of incentives should be used to help promote self-identification? How often should it be "updated" or a call for action/updated? Can Indigenous self-identification occur along with self-identification of	services specific to assisting Indigenous Faculty with their administrative concerns on Campus, and navigating Border Services-related issues	Elders and Senators in residence SHOULD be located within centre should be accessible at least 3 days a week for students to engage and seek direction	Metis students on NSC should have own seat on this council to show that Metis have a unique voice within council
Metis have a Senator or knowledge holder and it would be great to see this reflected in the in residence support staff. This is the equivalent of a Metis elder. It is important to recognize this	a librarian who self-identifies as Indigenous to support the resources needs and culture on campus	Help solve the lack of communication between the pockets of Indigenous work groups, members, etc.	How should an Indigenous Strategic Plan be developed? Who should lead it? Who should be involved? etc.	does there need to be parallel policies and processes specific to Indigenous students and faculty culture?	Is there any examples of institutions that have a position(s) responsible for both Indigenous recruitment & admissions - i.e. one person to help a prospective student from start to finish, thereby providing	smudging on Campus in residences and for classes	
more than one Elder, as there are those who self-identify and those who are discovering their identity and thus greater support than just one Elder	Tracking of First Nations, Inuit, and Metis should all be tracked, reported to the Ministry. This should determine programs of study and need for services	recommend change recommendation to stress a VP Indigenous Culture on campus as anything else = less impact. Plus make them report to the AEC not the President of the Univ	an attempt to find Indigenous scholarships at UWindsor ends with a requirement to login to see awards at Student Awards, why? and why not a page specific to indigenous students? plus AECentre links are	Is there a framework/best practices for developing an Indigenous learner space?	What type of indigenous student data should be tracked?	recommend a review of the policies and procedures at the University to specifically identify racist p and p and make recommendations for changes to various p and p	

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