



UNIVERSITY OF  
CALGARY



# ii' taa'poh'to'p

*(a place to rejuvenate and re-energize during a journey)*

**Together in a Good Way:**

A Journey of Transformation and Renewal

**Indigenous Strategy**



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# Setting Out

## Territorial Acknowledgements

The University of Calgary, located in the heart of Southern Alberta, both acknowledges and pays tribute to the traditional territories of the peoples of Treaty 7, which include the Blackfoot Confederacy (comprised of the Siksika, the Piikani, and the Kainai First Nations) as well as the Tsuut’ina First Nation, and the Stoney Nakoda (including Chiniki, Bearspaw, and Wesley First Nations). The University of Calgary is situated on land adjacent to where the Bow River meets the Elbow River, and notes that the traditional Blackfoot name of this place is “Moh’kins’tsis”, which we now call the City of Calgary. The university recognizes that the City of Calgary is also home to Region III of the Métis Nation of Alberta. By virtue of the signing of Treaty 7 in 1877, the university recognizes that we are all treaty people. The City of Calgary is home to a culturally diverse community. Together, we share this land, strive to live together, learn together, walk together, and grow together “in a good way.”

## The Giftings

**ii’ taa’poh’to’p**, the Blackfoot name of the University of Calgary’s Indigenous Strategy, was bestowed and transferred in ceremony by Kainai Elder, Andy Black Water on June 21, 2017. The name signifies a place to rejuvenate and re-energize while on a journey. Traditionally, these places are recognized as safe, caring, restful — and offer renewed energy for an impending journey. In a traditional naming ceremony, transitioning into the new name is a journey of transformation towards self-actualization.

In addition to the new Blackfoot name, the University of Calgary received cultural symbols (see page 10). Dr. Reg Crowshoe, Piikani Elder and member of the University of Calgary Senate, transferred these symbols in ceremony to the University of Calgary on June 21, 2017. These symbols provide the university with primary principles and concepts to communicate the Indigenous Strategy from a traditional Blackfoot worldview.

## The Path to Reconciliation

The clear and compelling imperative for the development and realization of the University of Calgary’s Indigenous Strategy is based on an authentic foundation of compassion encouraged through cross-cultural learning opportunities that promote awareness, education, and understanding. Building knowledge and understanding of Indigenous perspectives, worldviews, histories, cultures, and belief systems is essential to enabling and realizing steps towards true reconciliation between Indigenous and non-Indigenous peoples. Educational institutions have a profound responsibility in initiating, securing and sustaining reconciliation.

On this path to reconciliation, the University of Calgary will need to continue acquiring knowledge to gain deeper understanding of the devastating impact of colonization on Indigenous peoples in Canada. Understanding the concept of colonization is critical to the process of reconciliation. Colonization is the act of control over and appropriation of Indigenous peoples and land.<sup>1</sup> Battiste states that overall,



The Listening Rocks: part of our Journey for the *Gathering Stories* Community Dialogues, Fall 2016

“colonization was a system of oppression rather than a personal or local prejudice.”<sup>2</sup> The specific, systemic elements of colonization have been described as “domination,” as “colonizers” establish regimes that inhibit or prevent people from participating in political life and in legislative law making and decision making.<sup>3</sup>

Colonization and racism go hand in hand. Colonial legislation and policies associated with, but not limited to, the Gradual Civilization Act of 1857 and the Indian Act of 1876, resulted in Canada’s enforced residential school system. These legislative acts and policies also led to the dispossession of Indigenous lands and the imposition of a legal order aimed at limiting Indigenous rights and the suppression of cultures to make room for settlement and economic development. The consequence of this was the devastation of Indigenous identities. An objective of colonization was to assimilate Indigenous peoples, if needed by force: nations were fractured in small communities, people were displaced, and families were separated. Racism openly inspired the actions of public authorities, which engaged in practices now regarded as genocidal. This approach culminated in the policy that sent more than 150,000 Indigenous children to residential schools, where they experienced physical, sexual, and emotional abuse, leaving scars of immeasurable impact.

The legacy of residential schools had a devastating effect on generations of Indigenous peoples in Canada, causing language and cultural loss, socio-cultural disparity, and inter-generational trauma. After several years of inquiry and testimony involving residential school survivors, the Truth and Reconciliation Commission released its comprehensive report in 2015, boldly revealing the truth behind residential schools.<sup>4</sup> Alongside the report, the Truth and Reconciliation Commission also released 94 Calls to Action, calling upon Canadians to take part in the path towards reconciliation. It is these specific and direct calls to action that challenged organizations and institutions from across the country to begin active and assertive planning for the journey towards reconciliation.

Because education played a fundamental part in the implementation of the destructive assimilation policies of the past, the University of Calgary is dedicated to its moral and ethical obligation to walk the path towards reconciliation. The university is committed to renewing relationships with Indigenous peoples, and to creating an inclusive, mindful, and respectful teaching, learning, and research institution of higher learning. This will require system-wide transformation.

This Indigenous Strategy, **ii’ taa’poh’to’p**, is grounded in several key documents and reports. These documents provide both a pathway toward reconciliation, and concrete actions and recommendations important in such a process. A summary of the directions and lessons from these documents can be found in Appendix A: Foundational Documents and Context.

# Our Journey Begins

In March 2016, the University of Calgary, under the leadership of the Provost's office, embarked on a journey towards the development of an Indigenous Strategy. This journey began with the creation of an Indigenous Task Force, comprised of a Steering Committee, an Elder Advisory Group, and a Working Group representing the diverse faculties and services of the university. Each group had documented Terms of Reference, outlining key roles and responsibilities. Realizing that this approach did not adequately reflect Indigenous perspectives, members of the Task Force worked with Traditional Knowledge Keepers to create a parallel process based on an Indigenous framework. This parallel path was called "Journey Towards an Indigenous Strategy" (see Appendix B for a more detailed description of the strategy development process).

## The Indigenous Strategy will guide the University of Calgary on its path of transformation and communicate its commitment and responsibility for truth and reconciliation.

The developmental process for the University of Calgary Indigenous Strategy was one of walking two parallel paths together "in a good way." The content and structure of the Strategy is reflective of the stories and information gathered during three key dialogues with the community during the development process. The key recommendations are designed to guide the University of Calgary on its own path towards reconciliation. The content of the Strategy highlights that this path is one of evolutionary transformation, requiring a mindful and sustainable approach that includes space for exploration, reflection, and ongoing community engagement. Ongoing community engagement addresses both the need and desire of the University of Calgary to revitalize relationships with Indigenous peoples and strive towards systemic and systematic transformation that enlightens the campus community through inter-cultural capacity building, equitable representation, and relational reciprocity.

## Statement of Purpose

The Indigenous Strategy will guide the University of Calgary on its path of transformation and communicate its commitment and responsibility for truth and reconciliation. The Strategy will remain a living document within the institution, whereby progress will be monitored and content and direction will be renewed through a process of evaluation and evolution.

## Statement of Commitments

In line with the Truth and Reconciliation Commission's Calls to Action, and through the development and adoption of an Indigenous Strategy, the University of Calgary commits to:

1. the process of reconciliation, which entails a collective journey that honours Indigenous peoples' stories, knowledges, and traditions and the renewal and development of authentic relationships with Indigenous peoples and communities;
2. establishing a welcoming, inclusive, and culturally competent campus community that respects, includes, and promotes Indigenous ways of knowing, teaching, learning, and research;
3. creating and maintaining shared, ethical space inclusive of Indigenous peoples' representation within the student body, staff, faculty, leadership, and governing structures;
4. developing a campus community that understands the histories and worldviews of Indigenous peoples and the importance of connection to land;
5. ensuring policies, practices and procedures are supportive and respectful of Indigenous ways of doing;
6. creating space and processes for ongoing 'full circle' community engagement through dialogue with Indigenous communities and other institutional stakeholders; and
7. ensuring sustainability and renewal of the Indigenous Strategy so it remains a current and dynamic agent for transformation for the university.



# The Conceptual Model

The Indigenous Strategy has adopted a conceptual model that articulates primary principles and components of the Strategy. The foundational components of the conceptual model are based on Indigenous perspectives of the universe, which are governed by constant dynamic cycles of transformation and renewal. From this perspective, transformation and renewal are necessary and ongoing parts of life, evident in the natural world and in all of creation. These concepts also point to natural law and the inextricable interconnectedness of the Creator to the cosmos, nature (including the land), and people; they also capture the innate evolution that is part of growth. For the Strategy, these concepts emphasize the conscious evolution, rather than a dramatic revolutionary shift, of our university. However, transformation and renewal practices also emphasize the ongoing need to change at fundamental levels so relationships and partnerships with Indigenous communities are renewed and strengthened.

The conceptual model articulates four key focus areas of the Indigenous Strategy, each of which is reflective of information gathered during the developmental process. These principle areas have been labelled “visionary circles,” and each will be actively engaged in a process of transformation and renewal as guided by the evolutionary aspects of the Strategy itself. Addressing issues, developing initiatives and monitoring actions in each of these areas is critical to the implementation of the Strategy.

## The four visionary circles are:

**Ways of Knowing**  
(Teaching, Learning, and Research)

**Ways of Doing**  
(Policies, Procedures, and Practices)

**Ways of Connecting**  
(Relationships, Partnerships, Connections to Land, and Place)

**Ways of Being**  
(Campus Identity, Inclusivity, Leadership, and Engagement)

The central component, and the grounding feature of the Strategy, is Shared Space, which is based on the concept of ethical space.<sup>5</sup> Ermine defines ethical space as a process in which competing worldviews or “disparate systems come together for meaningful engagement” (p. 203).<sup>5</sup> The intercultural dialogue involved in this coming together of differing worldviews can sometimes be difficult and requires mutual respect and a true desire to learn from all involved. The creation of Shared Space, therefore, refers to developing a process for ongoing dialogue and active listening that fosters constructive collaboration between the University of Calgary and Indigenous communities. It is through the exploration and commitment to “walking together” that the process of Indigenization will become authentically realized.



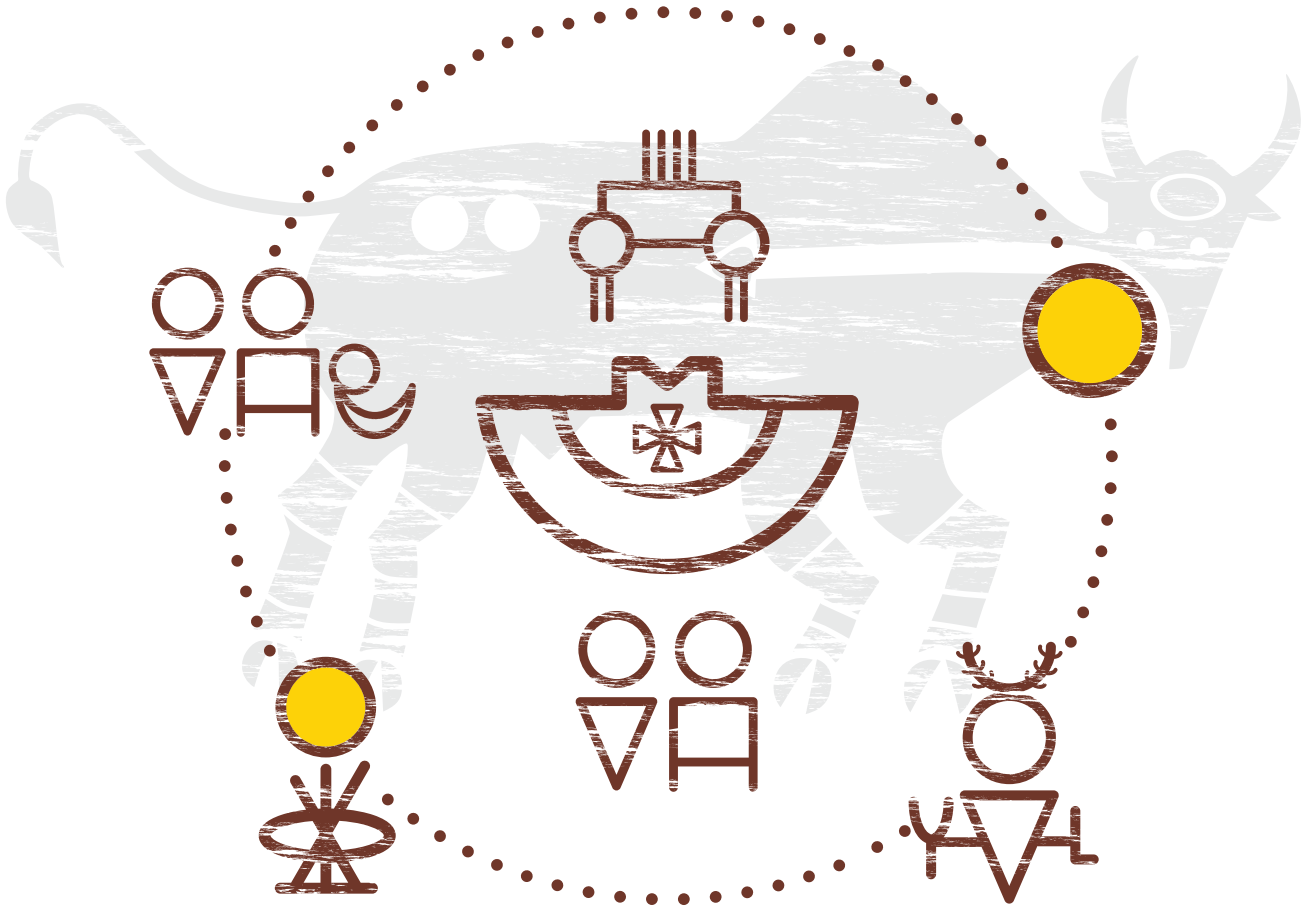
# The Cultural Model

The Cultural Model for the University of Calgary’s Indigenous Strategy tells the story of the Strategy from a unique symbolic perspective. Traditional Knowledge Keepers provided support and guidance throughout the process of developing the Cultural Model; they also recommended Indigenous-based themes that could then be translated into cultural symbols. Drawing heavily on symbolism identified by Traditional Knowledge Keepers, the model aims to be a visual representation of the Strategy from an Indigenous perspective.

The inclusion of the Cultural Model within the Indigenous Strategy is a manifestation of parallel processes used to develop the Strategy. In keeping with this parallel process, the Cultural Model provides non-textual knowledge transfer that mirrors the text in the Conceptual Model. The Cultural Model, in its entirety or in select components, can be used to illustrate the Strategy stories, themes, goals and initiatives in various Strategy-related documents and websites.

## The Cultural Model for the University of Calgary’s Indigenous Strategy tells the story of the Strategy from a unique symbolic perspective.

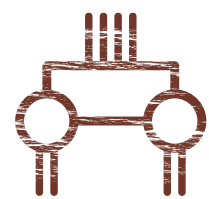
The parallel paths taken to develop this Strategy make the University of Calgary’s Indigenous Strategy unique. The Cultural Model demonstrates another level of engagement for the Strategy through its use of Indigenous pictorial traditions. The generation of these images is grounded in cultural protocol and resulted from a series of dialogues with Traditional Knowledge Keepers. The final selection, design, and configuration of cultural symbols and associated teachings were transferred to the University of Calgary through ceremony by Traditional Knowledge Keeper, Reg Crowshoe. The visual elements of the Cultural Model will be embedded in related documents and websites. While it is difficult to adequately articulate the full meaning of these symbols in brief text, the following table provides a starting point from which to understand each of the symbols from the Cultural Model.





# Cultural Model Descriptions

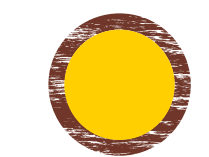
The following cultural symbols gifted for use in this Strategy are reflective of Indigenous pictographs and petroglyphs from sacred archaeological sites in southern Alberta. The symbols are an essential part of the parallel journey toward an Indigenous Strategy. They need to be understood from within a specific Indigenous cultural context that is distinct from contemporary or post-colonial interpretations.



**Transformation** — (the Journey). This cultural symbol represents “the ceremonial leader or holy person.” The symbol reflects that our transformation is a progressive and evolutionary journey, guided by Traditional Knowledge Keepers, and validated through ceremony.



**Renewal** — (the People). This cultural symbol represents human beings seeking change and renewal. In a ceremonial context, this symbol reflects the process of renewal through ceremonial reflection, leading to self-actualization.<sup>a</sup> The symbol is applied to the university as a living entity.



**Ways of Knowing** — (Teaching, Learning, and Research). This cultural symbol represents the Sun, the giver of life. The Sun represents knowledge and enlightenment. In the context of academia, the symbol reflects theoretical concepts, epistemology, and pedagogy related to teaching, learning, and research.



**Ways of Doing** — (Policies, Procedures, and Practices). This cultural symbol represents parallel practices and protocols in terms of Indigenous ways of doing and practicing, including the concept of doing things “in a good way.” The Pipe represents validated processes and agreements, and the smudge is a ceremonial process for clearing the path or a “calling to order.”<sup>b</sup>

**Ways of Connecting** — (Relationships, Partnerships, Connections to Land, and Place). This cultural symbol represents the sun, a bundle, and the land. Taken as a whole, the symbol signifies respectful relationships and interconnectedness, based on Indigenous epistemology and principles related to communal responsibility and reciprocity. The symbol acknowledges the place (tipi) we gather to exchange ideas (sun), to form alliances (partnerships) and initiate, strengthen, or renew relationships (bundle).



**Ways of Being** — (Campus Identity, Inclusivity, Leadership, and Engagement). This cultural symbol represents community as a whole, and is inclusive of all human beings and living entities. It also reflects ancestors, present community members, and future generations. The symbol is based on principles of communal responsibility and reciprocity and reflects concepts of respect, dignity, honesty, and inclusivity.<sup>c</sup>



**Shared Space** — (the Ethical Space). This cultural symbol, an open tipi canvas with the symbol of the Morning Star, represents the shared, ethical space for dialogue — an equitable place that is inclusive, respectful, and exploratory; a safe place to share ideas that help guide and shape the process of renewal and transformation.<sup>d</sup>



<sup>a</sup> Ermine, W. Aboriginal epistemology. In M. Battiste & J. Barman (Eds.). First Nation education in Canada: The circle unfolds. Vancouver, BC: UBC Press; 2000. p. 101-111.  
<sup>b</sup> Reg Crowshoe, video teachings on cultural symbols. May 11, 2017.  
<sup>c</sup> See a above.  
<sup>d</sup> Ermine, W. The ethical space of engagement. Indigenous Law Journal. 2007; 6(1):193–203.

# Foundations of the Strategy

## Principle Statement:

### *Together in a Good Way: A Journey of Transformation and Renewal*

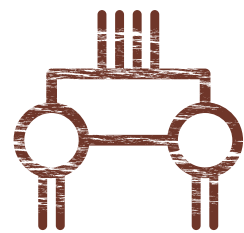
“In a good way” is a concept used by many Indigenous peoples to recognize work that is conducted in authentic and meaningful ways, with intention and sincerity, through reciprocal and respectful relationships. It is a demonstration of working with clear purpose and with high levels of integrity, moral strength and communal spirit. The guiding principle for the Indigenous Strategy therefore starts with the commitment to work together with Indigenous communities “in a good way.”

The journey toward an Indigenous Strategy is one that involves deep change at the University of Calgary. This change is evolutionary. It will require ongoing dialogue with Indigenous communities, thoughtful reflection, building upon

successes, and changing the general university narrative over time. It is inherently a process of long-term relationship building. The realization of the Strategy will require patience and dedication, as reconciliation will be an ongoing process for many years — perhaps generations. Based on this, another foundational element in the guiding principle is the Indigenous focus on transformation and renewal, a dynamic universal cycle based on natural laws of change, adaptation, and evolution.

In addition to the guiding principle of working “in a good way,” the following concepts reflect the change processes built into the foundation of this Indigenous Strategy.

## Transformation



Transformation of the institution to engage in Indigenization will be an evolutionary process that requires formal reviews and evaluation, and action in four primary areas of focus: Ways of Knowing, Ways of Doing, Ways of Connecting, and Ways of Being.

At a basic level transformation begins with ensuring that Indigenous faculty, staff and students see themselves reflected on the University of Calgary campus. While the institution benefits from the contributions of many Indigenous individuals on campus, Indigenous peoples are under-represented

in our community. The recommendations within the strategy respond to the need to increase representation of Indigenous faculty, staff and students.

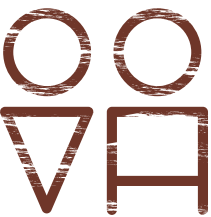
However, transformation also requires that many individuals from the dominant culture will need to challenge and change negative attitudes and affective conceptualizations about Indigenous peoples. This observation was a significant recurring theme in the narrative data collected throughout the dialogues and community engagement process leading to this Strategy.

Changing negative attitudes, values and beliefs about Indigenous peoples is a starting point that will lead to changes in how people interact — increasing the quality of relationships for all who are connected to the University of Calgary. Attention to this will change external perceptions that university is intimidating and unattainable for Indigenous peoples.

Finally, transformation is about ensuring increased prominence for Indigenous stories, methodologies and pedagogies, traditions and languages, and shared decision-making in the areas that impact not only Indigenous education but education for all. Strong efforts to make Indigenous peoples part of the campus community will be undertaken.

From this foundation, the University of Calgary commits to the process of reconciliation, which entails a collective journey that honours Indigenous peoples’ stories and traditions and the renewal and development of authentic relationships with Indigenous peoples and communities.

## Renewal



The process of transformation requires a sustainable plan of implementation and a process for renewed commitment and priority setting. Just as the university has committed to the renewal of the institutional *Eyes High* Strategy 2017-22 and the Academic and Research Plans, it shall also commit to the ongoing renewal of the Indigenous Strategy. Therefore, another guiding principle for the Strategy is renewal. The university commits to routinely evaluate our progress, reassess our direction, and re-commit to the process of Indigenization. Such renewal will also require designated leadership and accountability, resource allocation, and core infrastructure to succeed.

From this foundation, the University of Calgary commits to ensuring sustainability and renewal of the Indigenous Strategy so it remains a current and dynamic agent for transformation.

## Shared Space



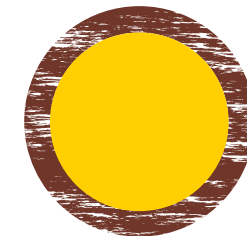
Indigenization is a process in which the weaving of Euro-centric and Indigenous worldviews and knowledges is complex. Proceeding with mutual respect and purpose requires ongoing dialogue and deepening understanding — a process of creating “shared” or “ethical” space. The university commits to the creation of a shared space that will bring Indigenous Traditional Knowledge Keepers and thought leaders together with senior university leadership for open dialogue on defining and refining the concepts and practice of Indigenization, specific to the University of Calgary. This process is part of renewing and strengthening community relationships through open and authentic dialogue that will further inform and shape the implementation of the Strategy. The university is committed to exploring, supporting, and sustaining the inclusion of Indigenous perspectives in teaching, learning, research, and practice throughout campus.

From this foundation, the University of Calgary commits to creating and maintaining shared and ethical spaces inclusive of Indigenous people’s representation within the student body, faculty, staff, leadership, and governing structures.



# A Journey of Transformation and Renewal

## Ways of Knowing (Teaching, Learning, and Research)



The modern research university, as it emerged during the late 19th century, was established to disseminate, develop, preserve and transfer knowledge. Consequently, a research university such as University of Calgary is well equipped to lead in processes of reconciliation. Our expertise and experience in transferring knowledge, discovery and creativity, and preservation and transmission of cultures from one generation to another provides a base from which active reconciliation can occur. The university is in a strong position to welcome, promote, and protect Indigenous knowledge. These processes represent our core mission, and are grounded in foundational epistemology.

Historically, however, the worldviews reflected in dominant post-secondary knowledge practices have failed to acknowledge Indigenous ways of knowing. Indigenous knowledge is communicated orally and symbolically and is embedded in relationships with the land. This knowledge has far too often been rendered invisible and marginalized. The University of Calgary will deepen its relationship with Indigenous communities by visibly incorporating Indigenous ways of knowing.

Indigenous ways of knowing are sustained and expressed through languages, community traditions, protocols, and philosophies such as the recognition of the interconnectedness between humanity (past, present and future), creation, and the cosmos. The United Nations Declaration for the Rights of Indigenous Peoples affirmed and recognized Indigenous knowledge systems: “Respect and promote the inherent rights of Indigenous peoples which derive from their political, economic and social structures and from

**Indigenous ways of knowing are sustained and expressed through languages, community traditions, protocols, and philosophies.**



their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources” (p. 2).<sup>6</sup> The UN recognizes that Indigenous knowledges contribute to innovative approaches to addressing environmental degradation and sustainable development, among other pursuits.<sup>6</sup>

For the Indigenous Strategy, aspects of transforming ways of knowing will focus on research and knowledge development. Although there are a growing number of examples of respectful and reciprocal research conducted with Indigenous communities, over the past few decades there were numerous cases of research conducted on, about, or for Indigenous peoples and their communities by researchers, without recognition of inherent contradictions in assumptions about the nature of knowledge, ownership of the research process (intellectual property), community ownership of data and findings, or the harm that might occur through research conducted without respect. Indigenous communities have traditional, oral ways of being and doing that shape assumptions about the nature of knowledge and how research should be conducted. Indigenous communities now demand full inclusion and ownership in the research process, including specific requirements in areas such as ethics and protocol. The University of Calgary acknowledges and will respectfully learn about Indigenous ways of knowing to strengthen teaching and research processes. In transforming ways of knowing, it is important for the university to respect cultural protocol associated with Indigenous knowledge systems. This respect begins with a commitment that knowledge deemed by Indigenous communities’ spiritual leaders to be sacred is not appropriated or disseminated for teaching, learning, or research purposes.

A second and critical aspect of transforming our ways of knowing relates to processes of teaching and learning. Shared spaces must be created with Indigenous communities that include curriculum and pedagogy development — the why, what and how of teaching and learning. Community-based and community-driven research and Indigenous

research methodologies must be accepted and valued. Opportunities for Indigenous students and scholars to study and conduct research based upon their own cultural knowledges must be encouraged. Opportunities for everyone in the campus community to deepen their knowledge of Indigenous histories, current realities, and cultures must be explored.

The University of Calgary has included Indigenous content throughout curricula for decades. For example, courses in Indigenous Studies have been offered since the mid-2000s utilizing both classroom and land-based learning opportunities. Several faculties have courses specific to Indigenous histories, cultures and practices. Recent courses focus on Truth and Reconciliation and the history of residential schools in Canada. However, these courses are limited in number and scope. Far too few Indigenous and non-Indigenous students have an opportunity to learn about and experience Indigenous ways of knowing, cultures, languages and histories. The why, what and how of curriculum and pedagogy must become more inclusive of the Indigenous peoples with whom we share this land and their knowledges.

The university anticipates that there will be some difficult and uncomfortable dialogues as we engage in transforming organizational Ways of Knowing. For example, exploring fundamentally different assumptions about the knowledge creation process will not be an easy endeavour. Creating shared spaces to have these dialogues is critical to systemic and systematic transformation. It will be essential that different worldviews and epistemologies be considered and acknowledged, including how this learning can be translated into teaching, learning and research across the academy.

## Transforming Ways of Knowing

Core Elements	Our Task
Decolonizing Research	As is true of any research-intensive university, the University of Calgary has well-established procedures to guide research processes. These include ethics approvals, peer review procedures, protocols for participant honoraria and payments, assigning credit for publications, and recognition of scholarly products. It must be recognized that community-driven research takes more time to establish than dominant forms of research because the quality is dependent on trust and relationships. This needs to be examined so that Indigenous knowledges are not marginalized or ignored.
Building Indigenous Research Capacity	There is a need for the inclusion of more Traditional Knowledge Keepers, Indigenous faculty, students, and community representation in research processes. This is best accomplished in three ways. The first is to recruit, support and retain more Indigenous faculty and graduate students to the University of Calgary. The second is to involve Traditional Knowledge Keepers and community members to help guide research. Finally, there is a need for all members of the campus community to learn more about Indigenous knowledges, methodologies, pedagogies and practices.
Preserving Indigenous Cultures	Additional and original mechanisms to help preserve Indigenous cultures, languages and ways of knowing need to be developed, particularly in research and teaching processes.
Decolonizing Programs and Curricula	Decolonization, Indigenization, and cultural revitalization through education are direct calls to action in the Final Report on Truth and Reconciliation. The incorporation of Indigenous epistemologies, pedagogies, methodologies are critical to both the truth and reconciliation processes. Programs and integrated curricula that include Indigenous perspectives and histories will be an important part of transformative education at the University of Calgary. Similarly, programs that focus on Indigenous languages, Indigenous peoples’ cultures, and anti-racism will be important part of this transformative education.



Examples of Current Initiatives

- Group for Research with Aboriginal People for Health (GRAPH), Cumming School of Medicine
- Public Archaeology program, Faculty of Arts
- Canada Research Chair in Indigenous Education, Werklund School of Education
- Arctic Institute of North America
- Indigenous Law in Canada course, Faculty of Law
- Tsuut’ina Gunaha Institute
- Old Sun Community College (Siksika) Bachelor of Education program
- Poo’miikapii program, Werklund School of Education
- Werklund School of Education and Faculty of Arts cluster hires
- Faculty-based Indigenous Strategies: Werklund School of Education and the Faculty of Arts
- Native Canada portal, Libraries and Cultural Resources
- Indigenous Studies program, Faculty of Arts
- Haskayne School of Business, Wilderness Retreats
- BSW Learning Circles
- Canada Research Chair in Integrating Indigenous Knowledge into Sustainable Engineering, Schulich School of Engineering

Recommendations

Research and Scholarship

1. Pursue Indigenous Research Chairs, post-doctoral positions and graduate student opportunities for the University of Calgary.
2. Strategically identify, recruit, hire, and support emerging Indigenous scholars at the University of Calgary.
3. Develop and implement additional professional learning opportunities, training, and mentorship in Indigenous ways of knowing, including methodologies and pedagogies, ceremony, and cultural protocols.
4. Develop policies and procedures that incorporate guidance from Traditional Knowledge Keepers and Indigenous ethics organizations for research ethics approval involving Indigenous communities to ensure appropriate application of protocols.
5. Review and update criteria for merit and promotion for researchers involved in community-driven research to better support Indigenous ways of sharing and transferring knowledge, recognizing the time and trust it takes to engage in community-based research, and the effect that this has on annual performance reviews.

Teaching and Learning

6. Create a Centre for Oral Traditions and Languages as a platform for research and learning, and to ensure that all students have opportunities to preserve traditional Indigenous languages.
7. For relevant professional schools (i.e., Education, Business, Social Work, Medicine, Nursing, Environmental Design, Engineering and Law), complete specific responses to the calls to action articulated by the Truth and Reconciliation Commission.
8. For graduate degrees, broaden thesis procedures and guidelines to better incorporate Indigenous languages, oral traditions, pedagogies and research methodologies and methods.
9. Resource opportunities to routinely include Indigenous Traditional Knowledge Keepers in the university’s learning processes. Ensure that appropriate cultural protocols are understood and practiced during these teaching processes.
10. Expand educational opportunities for Indigenous and non-Indigenous students through innovative programming such as Indigenous exchange programs within Canada and land-based learning.

Ways of Doing  
(Policies, Procedures, and Practices)

As a vibrant post-secondary institution, the University of Calgary takes thousands of actions every day to support its education and research missions. These actions support essential functions such as recruitment and retention of students, supervision of faculty and staff, maintenance of facilities, managing finances, and ensuring information technology supports. Together these actions, using established policies, procedures and practices of the university, constitute “ways of doing” in which we engage to make the University of Calgary function effectively.

The systems required to make these daily practices possible are complex, layered, and based on models and procedures developed within an administrative tradition that may be intimidating and foreign to people with different cultural contexts and backgrounds. For example, in the consultation process, data revealed that the forms and procedures used in the admissions process can be intimidating and confusing for Indigenous students. The data also revealed concerns regarding the lack of knowledge and understanding about how to appropriately engage Traditional Knowledge Keepers in teaching, learning, and research. There were also calls for appropriate spaces and processes that allow for the practice of Indigenous ceremony on campus. The general lack of knowledge about Indigenous cultures and respect for cultural protocols create barriers to respectful Indigenous inclusion and community engagement.

There are several existing university programs that focus on recruitment and retention of Indigenous students. Despite this, Indigenous students are underrepresented among our student body. Similarly, there are too few First Nations, Métis and



**Our practices need to be respectful and inclusive of Indigenous peoples and cultural protocols.**

Inuit faculty and staff. During the consultations, another theme that emerged was the need to recruit more Indigenous peoples to our campus and to ensure these individuals feel supported.

Systems of merit and promotion are deeply embedded within universities. Current criteria discourage community-based and community-driven research, and the process of trust- and relationship-building with Indigenous communities is not adequately recognized in these systems. Current procedures (e.g., annual performance review criteria and research ethics guidelines) were described as a deterrent for academics who wish to work closely with Indigenous communities in both research and education. Moreover, there is a sense that this work is not fully recognized by existing evaluation measures (e.g., annual performance reviews). Based on the data gathered for this Strategy, these practices need to be examined and broadened.

Overall, there is a need to review and amend policies and procedures to ensure Indigenous inclusion and representation at the university. Our practices need to be respectful and inclusive of Indigenous peoples and cultural protocols.

Transforming Ways of Doing

Core Elements	Our Task
Student Experience	To recruit and retain greater numbers of Indigenous students, the university must review its student-related services. This process must identify and address current challenges and barriers, and ensure that student-related processes are responsive, supportive, and inclusive. Wise practices for recruitment, admission, enrolment, retention, success, and engagement of Indigenous students must be created, implemented and evaluated.
Faculty and Staff	Hiring processes must be reviewed and changed to ensure that the university is actively recruiting Indigenous peoples to faculty and staff positions, and working to retain them. A welcoming and respectful workplace environment must be created. The merit and promotion system must recognize community service and research, and encourage faculty to fully engage with Indigenous communities in respectful, reciprocal learning and knowledge development. Non-Indigenous academic staff, MaPS, and AUPE staff must have opportunities for professional development to learn about Indigenous peoples, perspectives, histories, and cultures.
Infrastructure	Infrastructure refers to business practices, policies and procedures. There is a need to initiate an institutional review of business practices, policies and procedures to ensure that barriers to the Indigenous community and student engagement are minimized. Daily business practices must be respectful of Indigenous cultural protocols in the areas of engagement (teaching, learning, research, and cultural inclusion).
Cultural Inclusion	Cultural protocol guidelines should be further developed and implemented to ensure that there are consistent approaches for inclusion and respectful engagement with Indigenous peoples and Traditional Knowledge Keepers in teaching, research, and event planning.  There is also a need to ensure the university considers visible inclusion of Indigenous cultural observances in official proceedings and public events, such as Convocation and Induction ceremonies.



Examples of Current Initiatives

Student Initiatives

- Dedicated Indigenous recruiter, Student and Enrolment Services
- Aboriginal Student Access program, Native Centre
- Aboriginal Student Admissions policy
- LYNX Aboriginal Career and Employment program, Native Centre
- Access to spaces that allow for smudge and pipe ceremonies
- Aboriginal Student Success, Empowerment and Re-engagement Training (ASSERT) program, Native Centre

Campus, Faculty Initiatives

- Territorial Acknowledgements
- Aboriginal Health program, Cumming School of Medicine
- Indigenous Access Admissions policy, Faculty of Veterinary Medicine
- Indigenous Primary Care initiative, Cumming School of Medicine
- Vice-Provost for Indigenous Engagement
- Cultural protocol guidelines

Recommendations

1. Review and enhance university business procedures and practices, to both minimize barriers to Indigenous community and student engagement and acknowledge cultural protocols in teaching, learning, research, and event planning.
2. Develop physical acknowledgements and recognition of Indigenous people’s history and relationship to the land, such as plaques that tell the history of Treaty 7 and Métis peoples, inclusion of Indigenous art and architecture, outdoor ceremonial spaces, and landscaping / traditional gardens.
3. Work with Indigenous communities, governments and external partners to strengthen financial supports available to Indigenous students.
4. Engage with Indigenous communities and post-secondary institutions as key partners in creating and sustaining strong Indigenous educational programs and pathways to further education.
5. Examine student appeals processes and determine ways to incorporate Indigenous perspectives.
6. Develop procedures and standards to appropriately reflect Indigenous inclusion and representation in University of Calgary communications and marketing materials.
7. Review Convocation procedures to ensure we are inclusive of Indigenous perspectives.

Ways of Connecting  
(Relationships, Partnerships,  
Connections to Land, and Place)

Relationship with the land is critically important to Indigenous peoples. While settler cultures have often viewed themselves as living apart from, or “off,” the land, Canada’s Indigenous peoples have a profound and spiritual connection to the land. Betasamosake Simpson suggests that Indigenous education is therefore neither Indigenous nor education unless it comes *through the land*, unless it occurs in an Indigenous context using Indigenous processes.”<sup>7</sup>

For the University of Calgary to provide meaningful experiences — whether considering teaching, learning, research, or simply visiting campus — Indigenous and non-Indigenous people must see deep changes to how land is viewed and experienced. During the *Gathering Stories* part of our journey, it was clear that the university needs to create more opportunities for campus cultural festivals, research symposia, and invited lectures from Traditional Knowledge Keepers and leaders from Indigenous organizations and agencies. The University of Calgary was recognized for the Acknowledgement of Traditional Territories, and was encouraged to recognize Indigenous cultures in university communications, onboarding, orientation, and at all ceremonies. Becoming more knowledgeable and aware of the history of the land on which the university is located will inform students, faculty, staff, and administrators about how colonization has impacted the lives of Indigenous and non-Indigenous people. The university was also encouraged to visibly Indigenize the physical infrastructure, landscape and spaces across campus, through buildings, art, walking trails, and increased ceremonial spaces. The buildings should be a part of the landscape, rather than the other way around.



**Transforming Ways of Connecting is about the land and humanity’s relationship with it, and about partnerships between the University of Calgary and Indigenous communities.**

Transforming Ways of Connecting is about the land and humanity’s relationship with it, and about partnerships between the University of Calgary and communities. All these relationships need to be respectful, reciprocal and sustainable with a strong focus on renewal and transformation.

Transforming Ways of Connecting encompasses four core elements: Reconciliation, Space and Place, Stewardship, and Reciprocity. Reconciliation speaks to our need to acknowledge the impacts of colonization primarily on Indigenous people, and to work together meaningfully to redress the wrongs of the past. Space and Place focuses on creating a welcoming campus, increasing the visibility of Indigenous people and their cultures throughout the campus, and expanding recognition and the traditional acknowledgement of the territory in which the university campus is situated. Stewardship emphasizes the teaching of the natural laws of the land, land- and place-based learning, and our responsibility to the sustainability of the land and the relationships of the people living within it. Finally, in support of the Indigenous principle of community reciprocity, the university shall strive to be of service to interact respectfully with Indigenous communities and organizations as equal learning partners.

## Transforming Ways of Connecting

Core Elements	Our Task
Embracing Reconciliation	The concept of reconciliation speaks to our need to acknowledge the impacts of colonization on Indigenous and non-Indigenous people, and to meaningfully work together for redress, to right the wrongs of the past by developing a strategic response to the TRC’s 94 Calls to Action and what they mean for the University of Calgary. The university must respond to these calls to action and develop a lexicon and “ways of being” for reconciliation that is embedded in the Strategy, which will be alive and evident across campus and beyond.
Spaces and Places	This element focuses on creating a welcoming campus, creating a sense of belonging, increasing the visibility of Indigenous people and their cultures throughout the campus, and expanding recognition and the traditional acknowledgement of territory in which the university campus is situated. There should be additional space(s) and place(s) on campus dedicated to ceremony, so that spirituality can be practiced and celebrated.
Stewardship	The concept of stewardship emphasizes teaching the natural laws of this land, land- and place-based learning, and our responsibility to sustaining the relationship with the land and the people living within it. This is reflective of the Seventh Generation Principle — that the decisions we make today should make for a sustainable environment, seven generations into the future.
Reciprocity	Through practice that reflects the concept of authenticity and equity in community reciprocity, the university will emphasize service by interacting with communities as equal learning partners.

### Examples of Current Initiatives

- |  |   |
|--|---|
| <ul style="list-style-type: none"><li>• Native Ambassador Post-Secondary (NAPI) initiative, Native Centre</li><li>• Werklund School of Education: Learning from the Land Through Elders program</li><li>• Native Centre, MacEwan Student Centre</li><li>• Crowsnest Hall student residence</li><li>• Faculty of Social Work/Blue Quills First Nations University MOU</li></ul> | <ul style="list-style-type: none"><li>• Dare to Dream Aboriginal Youth Outreach program, Faculty of Law</li><li>• UCalgary Cares: Service Learning and Community Engagement, Kluane Lake, Yukon</li><li>• Minds in Motion, Schulich School of Engineering</li></ul> |
|--|---|

### Recommendations

1. Design and construct a new building dedicated to Indigenous peoples' knowledges and education. This space would house Indigenous programs, promote Indigenous knowledges in learning, teaching and research, and provide ceremonial space that welcomes Indigenous and non-Indigenous academic staff, staff, students and guests; and, house the Centre for Indigenous Oral Traditions and Languages, promoting this work across disciplines.
2. Engage with Indigenous communities and post-secondary institutions as key partners in the development of strong Indigenous educational programs and pathways to further education.
3. Continue the *Gathering Stories* community dialogues series and further develop a sustainable and ongoing plan for community engagement, an important aspect to the mark progress, set and check direction, and monitor the evolution of the Strategy.
4. Engage Indigenous alumni and develop a specific alumni mentorship program for Indigenous students.
5. Provide annual progress reports regarding Strategy progress to the General Faculties Council and the Board of Governors.
6. Commit to a full-circle community dialogue at least once every four years to assess the progress on the recommendations of the Indigenous Strategy.

## Ways of Being (Campus Identity, Inclusivity, Leadership, and Engagement)

The University of Calgary will engage in systemic and systematic transformation, particularly transformation of the identity and cultural landscape of the campus community, promoting inclusivity and respect. Transforming our ways of being means changing and renewing how all people are understood, supported and respected and how authentic relationships with Indigenous communities are developed and sustained. Meaningful transformation requires a shift in values, attitudes, belief systems, behaviours, and ongoing commitment and intention. Transforming Ways of Being will include intentional inclusion and representation of Indigenous peoples, perspectives and cultural practices on campus.

The Truth and Reconciliation Commission called this process “intercultural competency,” and suggested that such competencies require specific knowledge and skills.<sup>4</sup> These include knowledge of the history and legacy of Indian Residential Schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices. To transform our ways of being, the University of Calgary will develop these intercultural competencies.



**Transforming Ways of Being will include intentional inclusion and representation of Indigenous peoples, perspectives and cultural practices on campus.**



Transforming Ways of Being

Core Elements	Our Task
Identity	Identity is about who we are as individuals and collectives: the worldviews, values, attitudes and belief systems that underpin how we connect to the land, to society and to our relationships. It is our feeling of belonging to a particular group. Identity is what guides our thoughts and behaviours and is reflected in language, traditions, and ways of knowing.
Inspiration and Inclusivity	Inspiration and inclusivity are achieved by authentic, proactive involvement of people with diverse backgrounds, knowledges, and perspectives. They are also achieved by providing shared space — physical, mental and spiritual — in the process of creating and implementing high-quality, creative practices.
Shared Leadership	Shared leadership is necessary for relationships and partnerships that offer mutual benefit. It requires us to recognize Indigenous people on and off campus as essential partners who bring knowledge, skills, and different perspectives to education. Shared leadership also implies shared responsibility, empowering people to take leadership roles in their areas of expertise.
Community Engagement	An openness and active support of community relationships and engagement reflects a commitment to reconciliation, and confidence in the University of Calgary’s evolving identity. This engagement will be characterized by ongoing dialogue, reciprocal learning and mutual respect and recognition for existing protocols and traditions in campus and Indigenous communities.

Examples of Current Initiatives

• Indigenous Relations Leadership training program	• Blackfoot Youth Language project, Faculty of Arts
• Indigenous Awareness Week (Indigenous Student Council)	• Native Canada portal, Libraries and Cultural Resources
• Mandatory First Nations, Métis and Inuit History, Leadership and Education course, Werklund School of Education	• Spo’pi Cenovus Solar House
• Graduation Banquet and Pow-Wow, Native Centre	• Office of Diversity, Equity and Protected Disclosure
	• Annual Campfire Chats, National Indigenous Peoples Day, June 21

Recommendations

1. Increase inter-cultural capacity, competency, and knowledge at the University of Calgary, with respect to Indigenous peoples’ histories, cultures, and ways of knowing.
  - a) Develop campus wide inter-cultural capacity through integrated professional development for members of the Board of Governors, Senate, senior university leaders, faculty, and staff.
  - b) Develop campus-wide inter-cultural capacity for students through integrated curricula that weaves Indigenous histories, epistemologies, philosophies, and methodologies into all credit programs.
  - c) Create experiential opportunities for all members of the University of Calgary to learn about Indigenous histories, epistemologies, philosophies, and methodologies.
  - d) Conduct a review of all programs relating to Indigenous peoples, communities, histories and contemporary realities, to ensure that program content and pedagogies do not perpetuate stereotypes and are respectful and inclusive of Indigenous perspectives.
2. Create a more inclusive campus by increasing Indigenous representation in teaching, learning, and leadership through recruitment and retention of students, staff and academic staff.
  - a) Develop and implement a wise practice employment recruitment strategy to attract and retain Indigenous people in MaPS and AUPE positions in all faculties and units, and academic staff positions in all faculties through incentives, reviews, and the development of a welcome and respectful workplace environment.
  - b) Ensure representation of Indigenous peoples in the governing structures of the university.
  - c) Increase representation of Indigenous academic staff, with tenure, in all faculties. This will require concomitant creation of supportive pathways to tenure-track positions for Indigenous scholars and amendments to tenure criteria that recognize Indigenous ways of knowing and being, including obligation to community and recognition of research methodologies.
  - d) Review and enhance recruitment, support, and mentoring activities for Indigenous learners so that they feel a sense of belonging and experience success at the University of Calgary.
3. Create a Traditional Knowledge Keepers’ Advisory Circle that brings Indigenous spiritual and cultural leaders together with senior university leadership in an ethical space that allows for ongoing dialogue about decolonization and Indigenization at the University of Calgary.
4. Create an Indigenous Student Advisory Circle to provide advice, input, and insight into improving the overall student experience at the University of Calgary.

## The Path Ahead

The University of Calgary's journey toward reconciliation has just begun. There are many unanswered questions and much work to do as this journey proceeds. However, it is clear that the Indigenous Strategy comes at a pivotal time for the university. With the *Eyes High* Strategy 2017-22 vision, the Institutional Sustainability Strategy, and the Campus Mental Health Strategy in place, the Indigenous Strategy adds a pathway to create and rebuild relationships with Indigenous communities. The University of Calgary is committed to this journey, and has the ability to lead the post-secondary sector in Canada as we all work toward reconciliation.

The journey outlined in this strategy is intended to guide a long-term evolutionary process. This approach is critical to the journey as the university develops a shared, ethical space to authentically engage Indigenous communities, while simultaneously realizing and re-envisioning a sense of our own cultural identity and strength as an institution. Finding the right balance in this process will be the key to success.

The path ahead is challenging and demands strong leadership and resourcing of the Strategy at an institutional level. The early decision to recruit a Vice-Provost for Indigenous Engagement is a reflection of the university's commitment to this journey, and represents the type of leadership required to realize the Indigenous Strategy. The collective who worked on this strategy is confident that as a university community we will progress on our journey of reconciliation, and that we will create the ethical space for conversations to occur with Indigenous communities.

The Indigenous Strategy Steering and Working Groups call upon the University of Calgary to engage in and embrace the deep learning required in the journey of reconciliation. The success of the Indigenous Strategy will depend upon strong communication, openness and trust.

Finally, we must be accountable along this journey: to ourselves, our initiatives, words and actions; to members of our campus community who represent Indigenous peoples; and to Indigenous communities, who have been waiting for universities to begin this journey, and who will judge our progress toward reconciliation and the success of the Indigenous Strategy.

Let us move forward with promise, hope, and caring for the sake of those children not yet born, seven generations into the future.





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# Appendices

## Appendix A: Foundational Documents and Context

The path to reconciliation is guided by key foundational documents that recognize common themes and recommendations, based on the principles of community and institutional capacity building within the current socio-cultural landscape. For this strategy, three of the key documents include:

- 1) The Final Report of the Royal Commission on Aboriginal Peoples (RCAP), 1996
- 2) The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), 2008
- 3) The Final Report of the Truth and Reconciliation Commission of Canada Volume One: Summary “Honouring the Truth”, Reconciling for the Future, 2015

become mandatory; funding must be provided to integrate Indigenous epistemologies, methodologies, and pedagogies into classrooms; a dedicated senior-level leader should be responsible for the facilitation of Indigenous content in education; educators and students must be made aware of the legacy of residential schools and the assimilationist policies of the past; community Elders and Indigenous spiritual beliefs should be integrated into educational programming; and a funded national research program should advance the understanding of reconciliation.<sup>4</sup>

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) also serves as an important foundation for the University of Calgary Indigenous Strategy. The UNDRIP asserts that Indigenous groups have the right to control and establish their own educational systems, and have linguistic and cultural autonomy. UNDRIP also asserts that Indigenous people have the “right to all levels and forms of education of the State without discrimination” to be provided “when possible” in their own language.<sup>6</sup>

**We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation.**

(TRC Call to Action, #43)

The Final Report of the Truth and Reconciliation Commission of Canada released in 2015, builds upon the work of Report of the Royal Commission on Aboriginal Peoples and the United Nations Declaration on the Rights of Indigenous Peoples in impactful ways. Over a six-year period, the Truth and Reconciliation Commission of Canada conducted hearings across the country, serving as witnesses to the stories of residential school survivors and their families. The Truth and Reconciliation Commission’s final report was over 500 pages, which included 94 Calls to Action. The calls to action challenged individuals, organizations, and institutions to take an active role in the process of reconciliation. These calls to action include several clear statements pertaining to education and the inclusion of Indigenous peoples and perspectives in teaching, learning, and research.

The Commission called notably for the following measures: Indigenous course content and cultural awareness training must

- **Recognize the importance of providing greater exposure and knowledge for non-Indigenous students on the realities, histories, cultures and beliefs of Indigenous people in Canada.**
- **Recognize the importance of fostering intercultural engagement among Indigenous and non-Indigenous students, faculty and staff.**

(Universities Canada, Principles of Indigenous Education)

The Final Report of the Royal Commission on Aboriginal Peoples, released in 1996 after four years of inquiry and deliberation, insisted on the necessity to define a new contract with Indigenous people that would respect the principle of “nation to nation, people to people relationships.” The Report also emphasized the critical importance of traditional knowledges, Elders, and indigenous spirituality, and how these are often ignored in Canada’s education system.<sup>8</sup>

More recently, Universities Canada, which represents 97 universities across Canada and educates more than a million students each year, agreed to mandate 13 principles for Indigenous education. The 2015 Universities Canada report began by recognizing that Indigenous

students continue to be underrepresented in Canadian higher education institutions. This issue was identified as an urgent issue for Canada. Universities Canada argued that closing the educational gap will strengthen Indigenous communities contributing to self-determination, the informed citizenship of Canadians, and Canada's long-term economic success and social inclusion.

Universities Canada declared that that higher education offers great potential for reconciliation and a renewed relationship between Indigenous and non-Indigenous people in Canada. It also suggested that the “cohabitation” of different scientific approaches and methodologies on campuses, including in priority Indigenous Knowledges, has the power to open a dialogue between people of different cultural groups, enhancing our shared knowledge.<sup>9</sup>

**We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills- based training in intercultural competency, conflict resolution, human rights, and anti-racism.**

(TRC Call to Action, #43)

Despite the recommendations identified in these foundational documents, enrolment and completion rates for Indigenous peoples in Canada remain substantially lower than rates for non-Indigenous people.<sup>10</sup> Only 9.8 per cent of Indigenous peoples between the ages of 25 and 64 in Canada have a university degree, compared to 26.5 per cent of non-Indigenous peoples.<sup>11</sup> Studies show that significant barriers deter Indigenous peoples from pursuing advanced education in Canada, and post-secondary institutions have worked to develop strategies for addressing them. Perhaps the largest impediment to achieving the goals articulated by the TRC, UNDRIP and RCAP is an ongoing colonial history, with education used as a

tool of assimilation that is particularly destructive and far-reaching to Indigenous communities.<sup>10,12,13</sup> In addition to loss of language and culture, and legacies of physical, sexual and emotional abuse through residential schools, there are several other barriers that are routinely identified in the literature.

#### Preparation

Forty-one per cent of Indigenous peoples in urban centres and 58 per cent of those living on reserves have not completed secondary education.<sup>14</sup> Further, Indigenous students most commonly pursue highly-competitive professional degrees that will assist their communities, such as social work, education, law, and health-care.<sup>13,15</sup> Transition and bridging programs are therefore essential. Currently, 86 per cent of universities offer targeted services such as academic counseling and peer mentorship, and 69 per cent of universities offer specific transition programs that include outreach programs, academic support, and mentorship as early as in elementary schools.<sup>9</sup>

#### Funding

Economic barriers are the most common obstacle<sup>16</sup> to participation in post-secondary education, with Indigenous and Northern Affairs Canada (INAC) funding programs being only available to those with Status First Nations, and not to Non-Status or Métis groups. There are restrictive policies that affect a large percentage of Indigenous people. Funding that is available to Status First Nations, Métis and Inuit people is limited and restricted by stringent criteria. In addition, Indigenous students' debt load can be higher than others due to travel from remote communities, additional living expenses, childcare responsibilities, and cost of services.<sup>17,18</sup> Scholarships available specifically for Indigenous students have only marginally increased in availability, while bursary levels have not increased over time.<sup>17</sup> Universities Canada recommends establishing more funding avenues by providing prospective students with direct assistance, scholarships, and new support programs.<sup>9</sup>

#### Culture

There are still too few university courses integrating Indigenous worldviews and perspectives. There are also often few Indigenous faculty members at universities to teach relevant courses.<sup>13</sup> In particular, there is minimal instruction in Indigenous languages, a lack of welcoming spaces and places, and a failure to acknowledge the importance of Traditional Knowledge Keepers and Indigenous perspectives across educational institutions. This disjunction is what Leroy Little Bear calls “jagged world views colliding,”<sup>20</sup> and is best addressed through hiring, inter-cultural awareness training and professional learning, and initiatives that mandate Indigenous course content.



### Place

The absence of post-secondary institutions in Northern Canada and in rural communities dictates that prospective Indigenous students must relocate, which may be difficult or impossible. Consequently, if they wish to remain in their communities, Indigenous youth may lose interest in obtaining a post-secondary degree.<sup>21</sup> Relocating to an urban centre can result in further complications, such as inadequate access to childcare, affordable housing, food and transportation.<sup>10</sup> In recent years, universities have expanded program delivery options and partnerships with Indigenous institutions, and these do hold promise for the future.

### Discrimination

Indigenous students experience post-secondary environments that are “impersonal and hostile environments that do not recognize Aboriginal culture[s], tradition or values.”<sup>10</sup> McMahon notes how systemic issues like poverty and violence have created a socially constructed bias where Indigenous people are “second-class citizens.”<sup>22</sup> The processes of colonization and the recurring misinformation about the histories of Indigenous peoples have perpetuated racist ideologies, including in the classroom.

With such barriers to participation, many institutions recognize that incorporating Indigenous knowledge traditions, accurate histories and learning models is critical to create a balanced, supportive, and respectful curriculum and campus. Research highlights the need for the creation of policies and wise practices that recognize and are inclusive of the diversity of Indigenous peoples in Canada and their knowledge traditions. In Canada, these initiatives have included mandatory Indigenous courses and content, Indigenous awareness training, Indigenous studies programs, accessible and continuous funding for Indigenous students and faculty, language learning and revitalization, safe and welcoming spaces on campus, and collaboration with Indigenous communities.

It is imperative to explore, review, and reconsider the many factors, policies, and practices that may present barriers and/or either prevent or discourage Indigenous people from engaging in post-secondary institutions. Developing and enhancing inclusive reciprocal relationships with Indigenous communities in teaching, learning, and research through partnerships and community engagement activities will support the quality of student learning and experience.

The University of Calgary’s Indigenous Strategy will take guidance from the community as well as the key foundational documents listed above to adequately and appropriately address the systemic barriers that exist within the education system. As an educational institution, the university will commit to the path of reconciliation by engaging the campus community in a process of inter-cultural

capacity building that opens the hearts and minds of individuals to reconciliatory actions.

The University of Calgary’s Indigenous Strategy will take guidance from the community as well as the key foundational documents listed above to adequately and appropriately address the systemic barriers that exist within the education system. As an educational institution, the university will commit to the path of reconciliation by engaging the campus community in a process of inter-cultural capacity building that opens the hearts and minds of individuals to reconciliatory actions.

Indigenous strategies, in general, must consider and be prepared to explore the language of reconciliation, including terms such as Indigenization, colonization, and decolonization. There are many interpretations of these terms, therefore defining these terms in relation to strategic planning is an evolutionary journey that requires further exploration. This process also presents an opportunity for the university to create an ethical space for dialogue with Indigenous communities. Ermine defines ethical space as: a process in which competing worldviews or “disparate systems” come together for meaningful engagement; a “refuge of possibility in cross-cultural relations;” (p. 193)<sup>5</sup> a framework for cross-cultural dialogue; and a “partnership model between communities.” (p. 203)<sup>5</sup>

# Appendix B: Parallel Paths to our Indigenous Strategy

The development and composition of the Indigenous Strategy was guided by the adoption of two culturally distinct and parallel frameworks and documents: a typical institutional terms of reference framework guided by Steering Committee and Working Groups and an Indigenous-oriented, *Journey towards an Indigenous Strategy Framework*. The Terms of Reference for the Provost's Task Force laid out a standard institutional process for development of the strategy, which included defined leadership and accountabilities assigned to the appointed Steering Committee and Working Group. The Indigenous framework, designed in consultation with Traditional Knowledge Keepers, provided guidance framed within the context of a four-stage evolutionary journey. These stages focused on the wisdom and collection of stories from an Indigenous world-view. The four stages of our journey, listed below, were validated by the Steering Committee and through ceremony conducted by Traditional Knowledge Keepers.

	Institutional Framework (Written Terms of Reference)	Indigenous Framework (Oral Collection of Stories)
Stage 1	Developing Terms of Reference  Setting Goals  Confirming Committee Membership	Setting Out  Defining a Common Purpose
Stage 2	Information Gathering  Data Collection	Clearing the Path  Gathering Stories
Stage 3	Data Compilation and Analysis	Bringing the Stories Home
Stage 4	Strategy Writing  Approvals and Launch	Empowering the Spirit of Indigenization

## Stage One: Setting Out / Developing Terms of Reference

Our journey began with development of the Terms of Reference, which outlined Indigenous Strategy processes and responsibilities, then progressed to the appointment of Steering Committee and Working Group members. The Steering Committee also included Traditional Knowledge Keepers as cultural advisors. The Working Group included representatives from across campus, as well as

Indigenous community members. Inclusivity and representation at this stage were very important, and efforts were made to reflect our entire campus community. Together these committees also developed initial goals, procedures and timelines required to create the Strategy.

The adoption of an Indigenous framework, based upon oral traditions, acknowledged and honoured cultural parallels between eurocentric and Indigenous ways of knowing. It also provided an ethically-grounded space for community engagement and cultural validation throughout our journey. Each stage of development was validated through ceremony. The ceremonial initiation of the Steering Committee was marked by a pipe ceremony, held on April 6, 2016. This was followed by the initiation of the Working Group, marked by a smudge ceremony, held on May 18, 2016. All members of the Indigenous Strategy Task Force (members of the Steering Committee and Working Group) were gifted with small Pendleton pouches, symbols of commitment to the development of Strategy. The parallel documents were blessed and placed into a pipe bag that was situated in the Provost's office throughout the creation journey, awaiting the completion of the Strategy. Ceremonial blessings were offered throughout the community engagement activities. The Working Group and their Pendleton pouches were blessed once again as the group moved from one stage of the journey to the next.

## Stage Two: Clearing the Path and Gathering Stories / Information Gathering and Data Collection

Part of the journey for the Indigenous Strategy involved important background research focused on three key areas: 1) developing a sense of readiness with regards to Indigenization; 2) learning more about what other post-secondary institutions have done with regards to the development of similar strategies; and 3) understanding the foundational documents that provide the context and history of Indigenous education. As part of *Clearing the Path*, the Working Group completed three research-based activities to help provide clarity and shape the Strategy:

1. a literature review focused on the history and background of Indigenous education in Canada; barriers to education for Indigenous students; and relevant policies and frameworks to support Indigenous education;
2. an internal environmental scan identified current strengths and potential gaps in Indigenous education at the University of Calgary; and
3. an external scan and benchmark study examined other post-secondary institutions across Canada.

### Gathering Stories, Community Dialogues

Community engagement was a necessary and critical part of developing an Indigenous Strategy. To fully engage the community, the university embarked on a full-circle reflective journey by gathering and listening to stories. *Gathering Stories* became a key part of the journey towards the development of an Indigenous strategy. The university hosted three in-person community dialogues, held numerous on-campus focus groups, and launched an online survey, which was accessible to the public. Conversations focused on broad topics were categorized under the headings: people, place, and spaces; programs; and practice. In total, the university connected with and received input from more than 2,200 people.

#### The Inner City Dialogue, October 17, 2016

The Inner-city Dialogue, which took place at Fort Calgary, was the first in a series of dialogues and focus groups hosted by the University of Calgary as part of the community engagement stage of the Strategy. This community dialogue focused on the university as a service provider to the community and table conversations addressed marginalization, access to education, and community-based research. Approximately 75 people representing 35 agencies, including First Nations, Métis and Inuit representatives from the City of Calgary and surrounding area attended this event. The table conversations provided insight into the educational barriers, the importance of community partnership, and the overall perception of the University of Calgary from an urban orientation.

#### The Community Stakeholder Dialogue, November 4, 2016

This large full-circle gathering brought the internal campus community together with a wide variety of community stakeholders. The full-day event included keynote addresses by Dr. Shauneen Pete, Dr. Willie Littlechild, and Kainai Elder Wilton Goodstriker. The event included a series of table topics centered on people, programs, practice, and places. Table conversations were rich, engaging, and informative. Each table included a facilitator and scribe. Findings and summaries of the table conversations were transcribed and included in the University of Calgary Indigenous Strategy Data Analysis Report (March, 2017) for the full *Gathering Stories* community engagement series. Approximately 225 stakeholders from 59 agencies, including First Nations, Métis and Inuit representatives from across Alberta, attended this event.

#### The Traditional Knowledge Keepers' Dialogue, November 18, 2016

This very important session was facilitated by former Assembly of First Nations (AFN) National Chief, Dr. Phil Fontaine, and included participation from 15 Traditional Knowledge Keepers, including First Nations and Métis representatives. The session also included 25 listeners. The dialogue focused on Indigenous knowledge in

relation to land, language, history, and education. The information shared throughout the day was rich and enlightening, and will help to envision the role of the university with respect to Traditional Knowledge and Traditional Knowledge Keepers.

#### Online public survey, November 4 – December 5, 2016

In order to provide an opportunity for more open public input into the development of the Strategy, the university hosted an online public survey. Over 1,370 respondents took the time to complete the survey, and the information was comprehensive and informative. The narrative data from the survey was analyzed and grouped into thematic categories, which are reflected in this document.

### Stage Three: Bringing the Stories Home / Data Compilation and Analysis

The process of *Bringing the Stories Home* is one that involved both analysis and ongoing reflection of the online survey data and the stories told by community dialogue participants, including Traditional Knowledge Keepers. Analysis of the data and stories took approximately three months, with a team of three faculty members and two research assistants involved in the process. The narrative data was analyzed and coded using NVivo software, and it was also manually analyzed as a means to gain additional insight and cross reference themes emerging from the data.

The data analysis report identified several fundamental areas on which the Working Group needed to further reflect and conceptualize. A day-long mind-mapping exercise was held for the Working Group on May 22, 2017, in order to further clarify and connect these ideas. The result is a set of interconnected, overarching themes that shape the recommendations found in this document. These overarching themes are not surprising, but are important to identify:

#### Indigenous Representation: Authentic Involvement in Decision-making Processes

Indigenous representation in decision-making processes that include the development of policies, curricula and programming that are supportive of Indigenous students. We noted repeated feedback regarding the need for more Traditional Knowledge Keepers, Indigenous faculty, students and community representation on campus.

#### Addressing Divisive Attitudes and Behaviours

This finding relates to the affective domain and the systemic and systematic change that addresses overt and covert racism and discrimination evident and experienced on campus.



**Decolonizing Practices: Policy, Programming, Curricula, Research and Pedagogies**

The resourcing (financial and otherwise) of Indigenization and the decolonization of policies, programming, curricula, strategies, research and ethics, teaching (pedagogies) and learning (experiential, land- and place-based learning).

**Holistic Student Support Services**

The lack of, and challenges to, obtaining sufficient student funding for tuition from Indigenous and Northern Affairs (INAC) and Indigenous and provincial governments was recognized as a theme. The general lack of finances for basic needs such as childcare, counselling and food was also repeatedly mentioned.

**System-wide Learning**

System-wide learning about Indigenous histories, knowledges, perspectives, research methodologies, pedagogies, cultures, and traditions was recommended for senior leadership, faculty, staff, and students. Holistic and culturally-responsive forms of education were strongly suggested (e.g., experiential, land- and place-based learning), as was the consideration of a mandatory course for University of Calgary leadership, faculty, staff, and students.

**Indigenous Places and Spaces**

The recommendation for an Indigenous Peoples’ building was evident throughout all the data. This place would be open to everyone, and used for cultural knowledge sharing, storytelling and ceremonies. Visual representations (e.g., art, Indigenous flags) and place names throughout campus were also suggested.

**Reciprocal and Respectful Relationships**

Active and ongoing relationship building was strongly recommended. This can be described as a complex interconnected web of people, community and organizations that support the Indigenous Strategy. The following kinds of relationships were identified:

- Collaborative partnerships with schools (elementary, secondary, other post-secondary institutions) to create a through-line of support for Indigenous students.
- Relationship that begins with the recognition of Indigenous Traditional Knowledge Keepers Indigenous leaders, educators, community members, and alumni as valuable resources, supporters, and teachers of knowledges and experiences.
- Relationship-building was recognized as happening within the University of Calgary (e.g., between departments and faculties, students and faculty, etc.), and between the University of Calgary and Indigenous and non-Indigenous people and organizations external to the university.

**Stage Four: Empowering the Spirit of Indigenization / Strategy Writing, Approvals and Launch**

*Empowering the Spirit of Indigenization* is the final stage in our journey to the realization of an Indigenous Strategy for the University of Calgary. It is a process that focuses on building authentic relationships with Indigenous communities and supporting Indigenous education and research in new, powerful ways. It is clearly a stage that can be thought of as just underway, and will continue for many years, perhaps generations.

Early steps in this stage are clear. The Indigenous Strategy must be considered, approved, and launched by the University of Calgary. Once approved, implementation of the strategy must be started and resourced. However, even at the early point in Stage Four of our journey, there is a need to follow a parallel path that recognizes both Indigenous and eurocentric ways of knowing. This has resulted in two complementary frameworks to guide the realization of our strategy. One framework is a Conceptual Model that articulates the path ahead from a Euro-centric perspective. The second framework is a Cultural Model that articulates the path ahead from an Indigenous perspective.

## Appendix C: Glossary of Terms

There are several frequently heard in current conversations about rebuilding relationships with Canada's Indigenous peoples. The following are provided as a starting point for understanding the context and meaning of these terms.

### Indigenous

The term “Indigenous” is increasingly used to recognize the place of Aboriginal Peoples in Canada's late-colonial era and implies land tenure. The term is also used by the United Nations in its working groups and in its Decade of the World's Indigenous People. (National Aboriginal Health Organization, 2012. <http://www.naho.ca/publications/topics/terminology/>)

### Indigenization

Indigenization can be understood as the “transformation of the existing academy by including Indigenous knowledges, voices, critiques, scholars, students and materials as well as the establishment of physical and epistemic spaces that facilitate the ethical stewardship of a plurality of Indigenous knowledges and practices so thoroughly as to constitute an essential element of the university.” It is not limited to Indigenous peoples, but encompasses all students and faculty, for the benefit of our academic integrity and our social viability.” (Dr. Shauneen Pete, Indigenous Advisory Circle, University of Regina)

### Colonization / Decolonization

The Truth and Reconciliation Commission describes colonization as a process. In its final report, the TRC stated that “for over a century, the central goals of Canada's Aboriginal policy were to eliminate Aboriginal governments; ignore Aboriginal rights; terminate the Treaties; and, through a process of assimilation, cause Aboriginal peoples to cease to exist as distinct legal, social, cultural, religious, and racial entities in Canada. The establishment and operation of residential schools were a central element of this policy, which can best be described as cultural genocide.” (Summary of the Final Report of the Truth and Reconciliation Commission of Canada, 2015. Honouring the Truth, Reconciling for the Future)

Linda Tuhiwai Smith asserts that decolonization was once viewed as a formal process of handing over the instruments of government, but is now increasingly recognized as a long-term process involving the bureaucratic, cultural, linguistic and psychological divesting of colonial power.<sup>23</sup>

## Reconciliation

Canada's Truth and Reconciliation Commission states that reconciliation is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. For that to happen, there has to be awareness of the past, acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour.”<sup>24</sup>

### Residential Schools

Residential schools were government-sponsored religious schools established with a stated goal to assimilate Indigenous children into Euro-Canadian culture. Most residential schools were established after 1880, and the final residential school closed in Canada in 1996. Originally conceived by Christian churches and the Canadian government as an attempt to both educate and convert Indigenous youth and to integrate them into Canadian society, residential schools disrupted lives and communities, causing long-term problems among Indigenous peoples. Former students have pressed for recognition and restitution, resulting in the Indian Residential Schools Settlement Agreement in 2007 and a formal public apology by Prime Minister Stephen Harper in 2008. In total, an estimated 150,000 First Nation, Inuit, and Métis children attended residential schools<sup>25</sup>.

### Traditional Knowledge Keepers / Elders

The terms are interchangeable, referring to ceremonial and spiritual leaders as well traditional and cultural knowledge keepers, recognized by and within the context of the Indigenous community.

## Appendix D: Acknowledgements

The journey towards the University of Calgary Indigenous Strategy: **ii’ taa’poh’to’p** involved many minds, hands, and hearts. The university would like to acknowledge the following individuals for their contributions:

### Steering Committee

Dru Marshall, Co-Chair	Provost and Vice-President (Academic), UCalgary
Jacqueline Ottmann, Co-Chair,	Werklund School of Education, UCalgary
John Alho	Associate Vice-President, Government and Community Engagement, University Relations, UCalgary
Susan Barker	Vice-Provost (Student Experience), UCalgary
Reg Crowshoe	Traditional Knowledge Keeper, Piikani   University of Calgary Senate
Shawna Cunningham	Director, The Native Centre, UCalgary
Pierre-Gerlier Forest	Director, The School of Public Policy, UCalgary
Kris Frederickson	University of Calgary Board of Governors
Evelyn Good Striker	Chair, Calgary Aboriginal Urban Affairs Committee, City of Calgary
Jackie Sieppert	Dean, Faculty of Social Work, UCalgary
Florentine Strzelczyk	Vice-Dean, Faculty of Arts, UCalgary
Dennis Sumara	Dean, Werklund School of Education, UCalgary
Roy Weasel Fat	President, Red Crow Community College

### Working Group

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Brendan Boyd	The School of Public Policy, UCalgary
John Brown	Faculty of Environmental Design, UCalgary
Howard Campbell	Calgary Catholic School District
Lyndsey Crowshoe	Cumming School of Medicine, UCalgary

Kori Czuy	Graduate Students’ Association, UCalgary
Glen Eagletail	Bull Head Adult Education Centre, Tsuut’ina Nation
Steven Gamble	Representative, Alberta Union of Provincial Employees, Local 52
Alisha Gordon	Indigenous Students’ Council, UCalgary
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Hilary Jahelka	Students’ Union, UCalgary
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Sheila LeBlanc	Continuing Education, UCalgary
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Traditional Knowledge Keepers’ Dialogue

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Andy Black Water	Kainai First Nation, Alberta
Edmee Comstock	Métis Nation of Alberta
Tom Crane Bear	Siksika First Nation, Alberta
Reg Crowshoe	Piikani First Nation, Alberta
Rose Crowshoe	Piikani First Nation, Alberta
Patrick Deranger	Athabasca Chipewyan First Nation, Alberta
Casey Eagle Speaker	Kainai First Nation, Alberta
Evelyn Good Striker	Standing Buffalo Dakota First Nation, Saskatchewan
Florence Kelly	Onigaming First Nation, Ontario
Marion Lerat	Cowessess First Nation, Saskatchewan
Warner Many Bears	Kainai First Nation, Alberta
Kerrie Moore	Métis Nation, Saskatchewan
Charles Powder Face	Chiniki — Stoney Nakoda First Nation, Alberta
Virgle Stephens	Bearspaw — Stoney Nakoda First Nation, Alberta
Evelyn Striped Wolf	Kainai First Nation, Alberta
Sophie Tail Feathers	Kainai First Nation, Alberta
Roy Weasel Fat	Kainai First Nation, Alberta
Calvin Williams	Kainai First Nation, Alberta
Bruce Wolf Child	Kainai First Nation, Alberta
Clarence Wolf Leg	Siksika First Nation, Alberta
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Anastasia Johnson	Schulich School of Engineering

Ceremonial Leaders

Andy Black Water  
Reg Crowshoe  
Rose Crowshoe  
Calvin Williams

Cultural Gifts

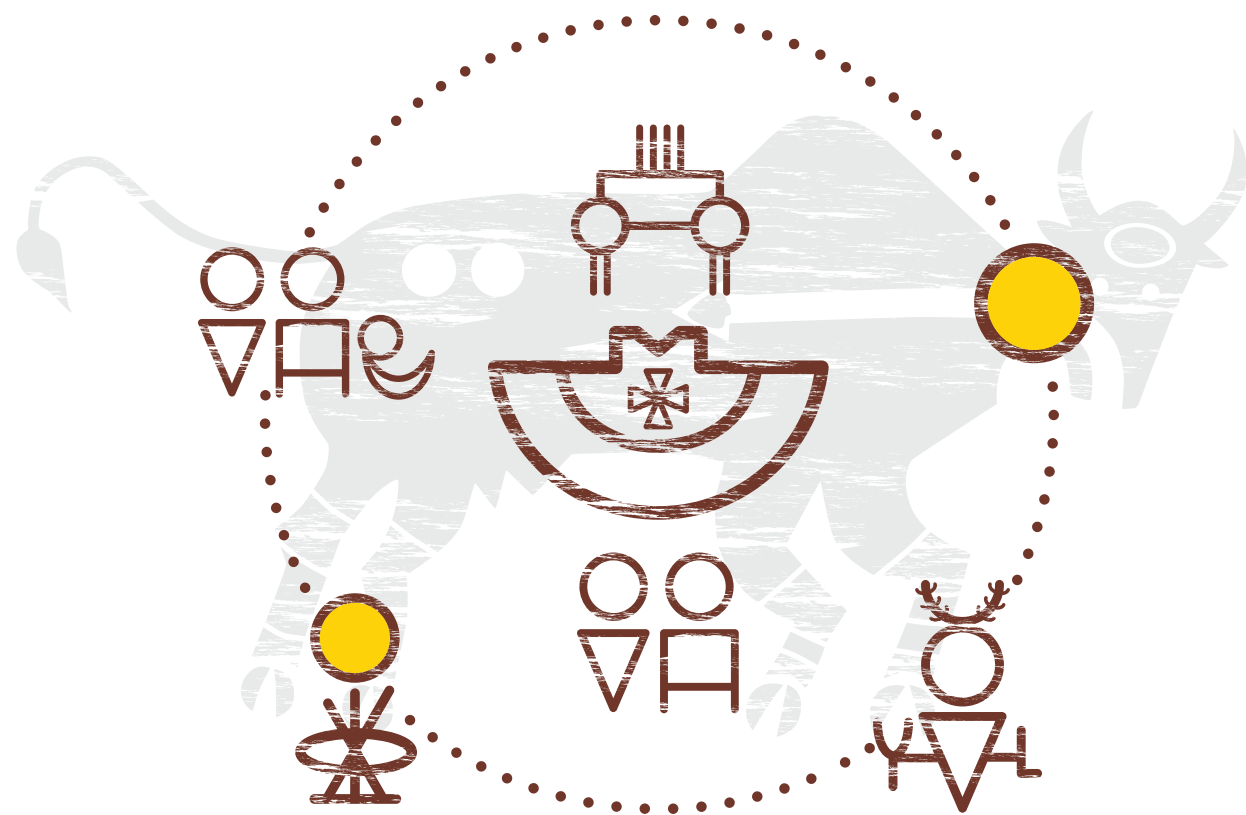
Andy Black Water, Blackfoot name  
Reg Crowshoe, cultural symbols  
Amelia Crowshoe, buffalo imagery

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Original Buffalo Imagery gifted by Amelia Crowshoe and the Crowshoe family





Let us move forward with promise, hope and caring  
for the sake of those children not yet born,  
seven generations into the future.







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