



UNIVERSITY OF MANITOBA WISE PRACTICES/PROCEDURE

Procedure:	Respectful Rematriation and Repatriation Ceremony Wise Practices/Procedure
Parent Policy:	Respectful Rematriation and Repatriation Ceremony Policy
Effective Date:	June 3, 2024
Revised Date:	
Review Date:	Ten (10) years from its Effective Date
Approving Body:	President
Authority:	<i>The University of Manitoba Act, C.C.S.M. c. U60</i>
Responsible Executive Officer:	Vice-President (Indigenous)
Delegate: (If applicable)	Vice President (Research & International)
Contact:	Co-Chair appointed by the Office of the Vice-President (Indigenous)
Application:	University Community

Part I Reason for Wise Practices/Procedure

- 1.1 To provide a framework for and give effect to the Respectful Rematriation and Repatriation Ceremony Policy and matters relating to the acquisition, use, Caregiving, and Rematriation and Repatriation of Indigenous Ancestors and Belongings at the University, including how and when to engage in Respectful Rematriation and Repatriation, consistent with:
- (a) the Guiding Principles of the Policy; and
 - (b) the University’s broader commitments to:
 - (i) recognize, respect and uphold the human rights of Indigenous Peoples, including those affirmed in the *United Nations Declaration on the Rights of Indigenous Peoples*.

- (ii) honour the Calls to Action set out by the Truth and Reconciliation Commission of Canada (TRC) and further the commitment by the University toward reconciliation and to act respectfully and in dignified ways with respect to Indigenous peoples, their Nations, and communities.
- 1.2 To ensure that the voices of Indigenous peoples and Descendant Communities remain central to governance and administration regarding the acquisition, Caregiving, and Rematriation and Repatriation of Indigenous Ancestors and Belongings at the University and the attaining of Proper Consent.
- 1.3 To articulate and establish a model of Respectful Rematriation and Repatriation among the University, Indigenous peoples, Nations, communities, organizations, and other institutional partners, and for protocol management and review, and modifying and monitoring of protocols and procedures concerning reporting and compliance.

Part II Wise Practices/Procedural Content

DEFINITIONS

- 2.1 These Wise Practices/Procedures are to be read in conjunction with the Respectful Rematriation and Repatriation Ceremony Policy and all capitalized terms used herein shall have the same meaning and application given to them as the defined terms in the Respectful Rematriation and Repatriation Ceremony Policy.

SHARED RESPONSIBILITIES

- 2.2 Implementing and adhering to the Policy and Wise Practices/Procedures on the Respectful Rematriation and Repatriation of Indigenous Ancestors and Belongings taken and/or held without Proper Consent is a shared responsibility.
- 2.3 Notwithstanding this shared responsibility, the specific roles and responsibilities are as follows:
- 2.4 **Co-Chairs**
 - (a) There shall be three (3) Co-Chairs of the Respectful Rematriation and Repatriation Ceremony at the University.
 - (b) Each Co-Chair is respectively appointed by the following three (3) bodies: 1) the Council, 2) the Office of the Vice-President (Indigenous), and 3) the Department of Anthropology and/or Archives, for a renewable term of five (5) years.
 - (c) The three (3) Co-Chairs are responsible for:

- (i) internal knowledge sharing at the University amongst the Council, Working Circle, Designated Leads, and the Office of the Vice-President (Indigenous) and Office of the Vice-President (Research and International), and the Provost (Vice-President Academic) where necessary;
- (ii) the coordination of the work of Rematriation, Repatriation, and Caregiving at the University;
- (iii) outreach and Collaboration with identified Descendant Communities on Respectful Rematriation and Repatriation;
- (iv) providing Departments, Faculties, Colleges, Units, Libraries, Schools, or equivalent, Leads with guidance on respectful protocols for working with Ancestors and Belongings;
- (v) the collection of reporting information from Departments, Faculties, Colleges, Units, Libraries, Schools, or equivalent, on their respective searches and census activities;
- (vi) coordinating with and reporting information to the Office of the Vice-Presidents (Indigenous) regarding the Rematriation and Repatriation work at the University; and
- (vii) All other matters as set out in the Policy and the Wise Practices/Procedures.

2.5 Respectful Rematriation and Repatriation Ceremony Council

- (a) Respectful Rematriation and Repatriation Ceremony Council (the “Council”) is comprised of a group (minimum of 3) of Indigenous Grandmothers, Grandfathers, Elders, and Knowledge Keepers, who may be associated with and/or employed by the University. Any Grandmother, Grandfather, Elder, and Knowledge Keeper can self-identify their intent to serve on the Council and may be invited by the Co-Chairs or existing Council to serve on the Council for a definite or indefinite term.
- (b) The Council provides guidance on all relevant matters, as determined by them, relating to the Respectful Rematriation, Repatriation, and Caregiving at the University.

2.6 Respectful Rematriation and Repatriation Ceremony Working Circle

- (a) The Respectful Rematriation and Repatriation Ceremony Working Circle (the “Working Circle”) membership and terms of reference are set out in its Shared Rules for Governance (TOR) document (2022) included as Appendix “A” to the Procedure.

- (b) The Working Circle is guided by the Council and is tasked to assist with creating the Policy and Wise Practices/Procedures and may provide oversight and input on the implementation of Rematriation and Repatriation, as needed, and may be reconstituted for any appropriate purpose pursuant to the Policy or Procedures.

2.7 Central Administration

- (a) The University is expected to play a leading role in applying and advancing the policies, procedures, standards, guidelines, and principles in relation to Indigenous Ancestors and Belongings taken or held without Proper Consent and the rights of Indigenous peoples.
- (b) The Vice-President (Indigenous) and Vice-President (Research and International) jointly bear executive responsibility for the implementation of the University's Policy of Respectful Rematriation and Repatriation of Indigenous Ancestors and Belongings taken and/or held without Proper Consent.
- (c) The University will exercise appropriate measures to ensure that its practices, processes, and procedures designed to protect the rights of Indigenous Ancestors and Belongings are being applied and are in compliance with the Policy. This administrative overview shall be the responsibility of the Office of the Vice President (Indigenous), through an annual report.
- (d) The Offices of Vice Presidents (Indigenous and Research & International), and under the guidance of the Council, and the Working Circle as needed, will oversee the engagement, outreach and Collaboration with Descendant Communities on Respectful Rematriation and Repatriation through the Co-Chairs, as deemed appropriate by these Wise Practices/Procedures.

2.8 Departments/Faculties/Colleges/Units/Libraries/Schools

- (a) Each Department, Faculty, College, Unit, Library, School or equivalent, will appoint and maintain a procedural "Lead" within their respective areas who is capable of complying with the responsibilities set out in the Policy and Wise Practices/Procedures. It is the discretion of the Department, Faculty, College, Unit, Library, School or equivalent to determine if more than one Lead is required. The term of the Lead will be appropriately determined by each Department, Faculty, College, Unit, Library, School or equivalent.
- (b) Each Department, Faculty, College, Unit, Library, School or equivalent, will ensure their budgets contribute to, account for and allocate a reasonably sufficient amount of resources required for internal searches, census activities and the appropriate administration of the Respectful Rematriation and Repatriation process;

- (c) Leads may reasonably delegate, in writing, specific responsibilities under the Policy and Wise Practices/Procedures to their appropriate designates.
- (d) Department, Faculty, College, Unit, Library, School or equivalent, Leads have a general responsibility for:
 - (i) encouraging and ensuring compliance with this Policy and these Wise Practices/Procedures;
 - (ii) seeking guidance on respectful protocols for working with Ancestors and Belongings via the Co-Chairs.
- (e) Each Department, Faculty, College, Unit, Library, School, or equivalent's, procedural Lead will:
 - (i) will give direction on internal searches and census activities within their respective Department, Faculty, College, Unit, Library, School or equivalent;
 - (ii) oversee the conduct of searches and census activities specific to its Department, Faculty, College, Unit, Library, School or equivalent, to identify and account for Ancestors or Belongings taken or held without Proper Consent within their respective spaces and shall receive updates from such searches; and
 - (iii) assist in the reporting of information regarding their internal searches and census activities for their respective Department, Faculty, College, Unit, Library, School or equivalent.
- (f) Each Department, Faculty, College, Unit, Library, School or equivalent, will contribute to and provide an annual report as set out in these Wise Practices/Procedures, which reports information regarding their internal searches and census activities and any plans to address matters in accordance with this Policy and Wise Practices/Procedure. This report will then be provided to the individual(s) in charge of their respective Department, Faculty, College, Unit, Library, School (i.e. Dean, Director) and will then be provided to the Co-Chairs to compile for and present to the Office of the Vice-President (Indigenous) with regard to the work pursuant to the Policy and Wise Practices/Procedure. For example, each Department in a Faculty will do an annual report and provide their reports to the Dean/Director, who will compile this information into a final report to provide to the Co-Chairs.
- (g) Academic Administrators or Faculty/School Deans/Directors and Department Heads or their designates, as the case may be, have the authority to suspend research and/or teaching, in whole or in part and

specific to Indigenous Ancestors and Belongings being used in such research and/or teaching without Proper Consent, within their respective Department, Faculty, College, Unit, Library, School or equivalent, which in their opinion, prima facie, does not comply with:

- (i) this Policy or Procedure;
 - (ii) other applicable University policies, procedures, or codes of ethics that may include Indigenous Ancestors and/or Belongings; or
 - (iii) responsible and ethical research and/or teaching regarding consent and the human rights of Indigenous peoples generally.
- (h) Non-compliance with any part of section 2.8(g)(i) through (iii) above shall be reported to the Lead of the respective Department, Faculty, College, Unit, Library, School or equivalent, which will then be elevated to the appropriate Academic Administrators or Faculty/School Deans/Directors and Department Heads or their designates, as the case may be, and shall be subject to the appropriate reviews specified in section 2.8(j) or (k) below.
- (i) Academic Administrators or Faculty/School Deans/Directors and Department Heads or their designates, as the case may be, will provide written notice to the researcher or educator detailing any issue(s) of non-compliance and the terms of the immediate suspension.
- (j) In the case of a suspension of research, in whole or in part, Leads, upon the authority of the Faculty/School/Unit Deans/Directors and Department Heads or their designates, as the case may be, will immediately notify the Office of the Vice-President (Indigenous), and Office of the Vice-President (Research and International), and the Provost (Vice-President Academic) where necessary, as well as the Co-chairs, of any action to suspend research described in this Wise/Practices/Procedures. The Offices of the Vice-President(s), as applicable, will initiate a review of the suspension within five (5) working days. The review process for the suspension shall be dealt with in accordance with the applicable University Policy and Procedure, including but not limited to the University's *Responsible Conduct of Research Policy, Code of Ethics and Investigation Procedures, the Ethics of Research Involving Humans Policy and Procedures, and/or University of Manitoba/ University of Manitoba Faculty Association Collective Agreement*, as applicable and as informed by this Policy and Wise Practices/Procedure.
- (k) In the case of a suspension of teaching, in whole or in part, that concerns Indigenous Ancestors and/or Belongings being used without Proper Consent, Leads, upon the authority of the Academic Administrator, will immediately notify the Office of the Vice-President (Indigenous), and Office of the Vice-President (Research and International) and the Provost (Vice-

President Academic), as well as the Co-chairs, of any action to suspend teaching described in this Wise/Practices/Procedures. The Offices of the Vice-President(s) as applicable, will initiate a review of the suspension within five (5) working days. The review process for the suspension shall be dealt with in accordance with the applicable University Policy and Procedure, including but not limited to the University's *Responsibilities of Academic Staff with Regard to Students Policy and Procedure*, and/or the *University of Manitoba/University of Manitoba Faculty Association Collective Agreement*, as applicable and as informed by this Policy and Wise Practices/Procedure.

2.9 Researchers, Educators and Ethics Boards

- (a) Researchers and educators are responsible for/required to be aware of, honour, and comply with the Policy and Wise Practices/Procedures.
- (b) When research, teaching or publication is expected to involve First Nations, Inuit or Métis Ancestors and/or Belongings taken or held without Proper Consent, whether subject to ethics approval or not, researchers and educators are responsible to ensure they have obtained Proper Consent in a manner that respects the ongoing self-determination and sovereignty of Indigenous peoples and acknowledges that First Nations, Inuit or Métis will follow their own ways, practices, protocols and processes of providing their Proper Consent. Where Proper Consent is not obtained, researchers and educators are obligated not to use Ancestors and/or Belongings in their research and/or teaching.
- (c) To uphold the rights of Indigenous peoples, all research conducted at the University, including research conducted by partners and third parties, accessing the holdings of the University with respect to Ancestors and/or Belongings, whether subject to ethics board review or not, must be consistent with:
 - (i) the Policy and Wise Practices/Procedures;
 - (ii) all relevant University policies, procedures, standards, guidelines and principles pertaining to ethical research;
 - (iii) all relevant policies, procedures, standards, guidelines and principles that are used and employed in applicable disciplines, including but not limited to archival work;
 - (iv) the First Nation principles of OCAP (Ownership, Control, Access and Possession), Métis principles of Ownership, Control, Access and Stewardship (OCAS), and the Inuit Qaujimajatuqangit;
 - (v) the Tri-Council Policy Statement on Research Involving the First Nations, Inuit and Métis Peoples of Canada, where applicable; and

- (vi) the University of Manitoba Framework for Research Engagement with First Nation, Metis, and Inuit Peoples.
- (d) Academic program reviews are expected to comply with this Policy and Wise Practices/Procedure.

2.10 University Community

- (a) It is the responsibility of the entire University Community to respect the autonomy of Indigenous peoples and Descendant Communities. The University Community will follow the Policy and these Wise Practices/Procedures and do the utmost to prevent acquisition, research, teaching, access and use of Indigenous Ancestors and Belongings without Proper Consent.

INTERNAL SEARCHES/CENSUSES OF UNIVERSITY

2.11 Each Department, Faculty, College, Unit, Library, School or equivalent, is responsible for:

- (a) Conducting searches of its respective Department, Faculty, College or Unit, Library, School or equivalent, including all labs, collections, archives and records, for the presence of Indigenous Ancestors and/or Belongings identified to have been taken or held by the University without Proper Consent;
- (b) the creation and maintenance of written census(es) of Indigenous Ancestors and/ Belongings identified as being taken or held by the University without Proper Consent; and
- (c) contributing to and providing an annual report regarding the information on their internal searches and census activities. These annual reports shall be provided to the Co-Chairs to further compile for and present to the Office of the Vice-President (Indigenous) with regard to the work pursuant to the Policy and Wise Practices/Procedure.

2.12 All Department, Faculty, College, Unit, Library, School or equivalent, members working on internal searches and/or census activities will seek guidance on respectful protocols for Caregiving and working with Ancestors and Belongings taken or held without Proper Consent via the Co-Chairs.

2.13 Written census(es) must include:

- (a) an accurate account, or accurate estimate where necessary, of the number of Indigenous Ancestors and/or Belongings found/held in the Department, Faculty, College, Unit, Library, School or equivalent

- (b) a description of Ancestors and/or Belongings, including any copyright information;
- (c) reference to the means, date(s), and location(s) in which the collection or portion of the collection was acquired, where readily ascertainable; and
- (d) information relevant to identifying Descendant Communities, if available, and known traditional territorial and/or cultural affiliation.

2.14 The Co-Chairs are intended to be the principle point of communication with external parties or entities outside of the University with regard to this Policy and Wise Practices/Procedures. All Department, Faculty, College, Unit, Library, Schools or equivalent, members must not share information related to internal searches, census activities or reporting with parties or entities outside of the University that:

- (a) circumvents the Respectful Rematriation and Repatriation Ceremony or breaches this Policy or Wise Practices/Procedures;
- (b) does not accord with Descendant Communities' Proper Consent and desired access protocols;
- (c) does not respect the dignity and integrity of Descendant Communities; and
- (d) shares or discloses private, confidential or personal information, as privacy and confidentiality regarding Descendant Communities is vital to recognition of their sovereignty and rights to control their culture, heritage and information.

2.15 The Co-Chairs must be notified immediately in the event of any inappropriate external communication or information sharing set out in Section 2.14 above, whether inadvertent or not, regarding this Policy and Wise Practices/Procedures or Indigenous Ancestors and/or Belongings taken or held without Proper Consent.

IDENTIFYING DESCENDANT COMMUNITIES

2.16 Identification and/or determination of Descendant Communities of Indigenous Ancestors and/or Belongings will be done through:

- (a) meaningful, respectful, and extensive Collaboration with Indigenous individuals, families, Nations, local governing authorities, and communities in Manitoba, or elsewhere if necessary, and in Collaboration with the Co-Chairs, under the guidance of the Council, and Working Circle as needed, and in coordination with the Office of the Vice-President (Indigenous);
- (b) remaining open to and acknowledging Indigenous knowledge in identification, for example, using oral tradition, Ceremony, knowledge of burial traditions, travel, migration, tools, and dress; and

- (c) internal census, searches and/or archival information to aid in the identification process.

Where a Descendant Community is Identified

- 2.17 Where a Descendant Community is identified, Co-chairs, under the guidance of the Council, and in coordination with the Office of the Vice-President (Indigenous), will contact the identified Descendant Community to initiate communication:
- (a) regarding the identified Indigenous Ancestors and/or Belongings taken or held at the University without Proper Consent
 - (b) the Respectful Rematriation and Repatriation of Ancestors and/or Belongings; and
 - (c) including providing census, site and or collection/item summary information and reports.

Where Overlapping/Shared Descendant Communities are Identified

- 2.18 Where overlapping/shared Descendant Communities are identified, Co-chairs, under the guidance of the Council, in coordination with the Office of the Vice-President (Indigenous), will contact the identified overlapping/shared Descendant Communities to initiate communication:
- (a) regarding the identified Indigenous Ancestors and/or Belongings taken or held at the University without Proper Consent
 - (b) the Respectful Rematriation and Repatriation of Ancestors and/or Belongings; and
 - (c) including providing census, site and or collection/item summary information and reports.

Where No Descendant Community Is or Can Be Identified

- 2.19 Where Ancestors and/or Belongings can be identified as Indigenous, but where no Descendant Community(ies) can be readily or reasonably ascertained or identified, the Co-chairs, under the guidance of the Council, and in coordination with the Office of the Vice-President (Indigenous):
- (a) will, where it is deemed practical to do so, advise the appropriate Department, Faculty, College, Unit, Library, School or equivalent, to conduct further work toward identifying any Descendant Community(ies); and/or

- (b) will establish and document a Care Plan that records all known information regarding the Indigenous Ancestors and/or Belongings, and which may include Ceremony, burial or reburial; and/or
- (c) may reconstitute the Working Circle to provide additional guidance.

Where Holistic Rematriation and Repatriation May Be Required

2.20 If, from the information obtained through internal search and census process, Indigenous Ancestors and/or Belongings are identified who/that originated from the same place/site but may be separated and housed at multiple institutions, Departments, Faculties, Colleges, Units, Libraries, Schools and/or equivalent, the Co-chairs, under the guidance of the Council and in coordination with the Office of the Vice-President (Indigenous), will:

- (a) contact the institutions, Departments, Faculties, Colleges and/or Units, Libraries, Schools or equivalent, where Indigenous Ancestors and/or Belongings who/that originated from the same place/site but may be separated and housed and advise of the circumstances and will document all correspondence;
- (b) advise that Holistic Rematriation and Repatriation may be required and the processes by which this can take place; and
- (c) Collaborate with the institutions, Departments, Faculties, Colleges and/or Units, Libraries, Schools or equivalent, using best efforts, to ensure that this Policy and Wise Practices/Procedure are followed.

RESPECTFUL REMATRIATION AND REPATRIATION

Engagement and Collaboration with Descendant Communities

- 2.21 Any outreach and Collaboration with Descendant Communities will respect their ongoing self-determination and sovereignty and acknowledge that Descendant Communities will follow their own ways, practices, and processes regarding Respectful Rematriation and Repatriation.
- 2.22 The University will engage in outreach and Collaboration with Descendant Communities on Respectful Rematriation and Repatriation through the Co-Chairs, under the guidance of the Council and in coordination with the Vice-President (Indigenous), and the Working Circle as needed.
- 2.23 Where Indigenous Ancestors and/or Belongings taken and/or held without Proper Consent have been identified, the Descendant Community(ies) have also been identified, and outreach has taken place, Descendant Community(ies) will decide whether or not to participate in the Respectful Rematriation and Repatriation Ceremony.

- 2.24 It is acknowledged that Proper Consent is ongoing consent and may be withdrawn at any time prior to finite actions (including, but not limited to, burial or re-burial) being taken in the Respectful Repatriation and Repatriation Ceremony process. Ongoing Collaboration is critical to ensure that Proper Consent is achieved in the Respectful Rematriation and Repatriation Ceremony process. The parties in the process for Respectful Rematriation and Repatriation will not be considered at fault for any Collaborative decision making, including any decision(s) made pursuant to Section 2.34 herein, or any efforts made to Respectfully Rematriate or Repatriate Ancestors or Belongings in accordance with this Policy and Wise Practices/Procedure.
- 2.25 Funding is a well-known barrier to Respectful Rematriation and Repatriation. Descendant Communities will not be responsible to incur any costs associated with the Respectful Rematriation and Repatriation of Indigenous Ancestors or Belongings that were taken or held at the University without Proper Consent. The University will use best efforts to seek out, provide, secure and allocate funding for Respectful Rematriation and Repatriation, as required, and will not detract from funding which is specific to Indigenous commitments or strategic initiatives identified at the University to do so.
- 2.26 The Descendant Communities and the Co-Chairs, under the guidance of the Council, and the Working Circle where necessary, will Collaborate with the University to determine reasonable funding and resources for the Respectful Rematriation and Repatriation of Indigenous Ancestors and/or Belongings taken and/or held without Proper Consent.

Processes for Respectful Rematriation and Repatriation

- 2.27 Where Descendant Community(ies) decide to participate in the Respectful Rematriation and Repatriation Ceremony:
- (a) The Descendant Community(ies) will determine the processes for Rematriation, Repatriation, and Caregiving. This may include, but is not limited to, an apology, sacred burial/reburial, and Ceremony.
 - (b) The Co-Chairs will Collaborate with Descendant Community(ies) to understand and implement Descendant Community(ies) needed processes for Caregiving, Respectful Rematriation and Repatriation and the development of a Care Plan. These processes may include, but are not limited to, interim or longer-term care, visitations, restrictions on access and duplications, logistics and protocols for return.
 - (c) The Co-Chairs will Collaborate with Descendant Community(ies) to understand and implement appropriate ways for documenting Descendant Community(ies) and Collaborative decisions regarding Caregiving and/or Rematriation and Repatriation. Processes for documenting these decisions may include, but are not limited to, written confirmation by Descendant

Community(ies), oral attestations by Co-chairs as to Descendant Community(ies) decisions, or video recordings on decisions.

2.28 Where Descendant Community(ies) cannot (at that time) or do not wish to engage in the Respectful Rematriation and Repatriation Ceremony:

- (a) the Co-chairs will sign a written attestation as to:
 - (i) the form and manner of action taken to contact and Collaborate with the Descendant Community(ies) on the identified Indigenous Ancestors and/or Belongings and Respectful Rematriation and Repatriation Ceremony;
 - (ii) the decision(s) indicated by the Descendant Community(ies) (ie. no response to repeated emails, phone calls, visits, verbal or written indication from the Descendant Community(ies) that they cannot participate at this time, etc.); and
 - (iii) any Collaborative Care Plan(s) established that details the Caregiving for the Indigenous Ancestor(s) and/or Belongings until such time as a Descendant Community(ies) can appropriately engage in the process, and a timeline of such future engagement.
- (b) The Co-Chairs will follow up with the identified Descendant Community(ies) every five (5) years, unless otherwise specified.

2.29 It is acknowledged that a Descendant Community(ies) may have their own reasons for being unable to engage in the Respectful Rematriation and Repatriation Ceremony, including, but not limited to, capacity issues, disputes, and/or political circumstances. These factors should not be a barrier to participation where Indigenous Ancestors and/or Belongings have been taken and/or held without Proper Consent, a Descendant Community(ies) has been identified, and where they have indicated their ongoing desire to engage in the process.

2.30 The University will use best efforts to identify Indigenous Ancestors and/or Belongings and identify Descendant Community(ies). However, where no Descendant Community(ies) can be reasonably identified, a Care Plan may be established for Respectful Rematriation and Repatriation in accordance with the Policy and Wise Practices/Procedure.

2.31 Where copyright is requested for Rematriation or Repatriation, the University, led by the Co-Chairs, shall undertake to a process to assess the copyright status, and determine if the University is the correct copyright holder to be able to transfer the copyright to the Descendant Community(ies). For greater clarity, if the University is not the copyright holder, this may not impact the University's ability to Rematriate or Repatriate physical Belongings taken or held by the University, excluding copyright.

CAREGIVING AT THE UNIVERSITY

Care Plans

- 2.32 Where Indigenous Ancestors and/or Belongings taken and/or held without Proper Consent have been identified and where the Descendant Community(ies) have also been identified, a Collaborative Care Plan may be established.
- 2.33 Care Plans should be adhered to as closely and respectfully as possible.
- 2.34 Where Indigenous Ancestors and/or Belongings taken and/or held without Proper Consent have been identified, but where a Descendant Community(ies) has/have not been identified, a Care Plan may be established by the Co-Chairs, under the guidance of the Council, in coordination with the Office of the Vice-President (indigenous), and the Working Circle where necessary, that:
- (a) records all known information regarding the Indigenous Ancestor and/or Belongings; and
 - (b) which may include, but is not limited to, ongoing Caregiving, a public acknowledgement, burial/reburial, and Ceremony, where appropriate.
- 2.35 In instances specified in section 2.34 above, the Co-Chairs may, at any time or at a maximum of every five (5) years, call for:
- (a) a review of the Care Plan; and/or
 - (b) a review of, or request to continue, internal search and census activities with the possibility to identify Indigenous Ancestors and/or Belongings or their Descendant Community(ies).

Temporary Resting Room

- 2.36 The University created a Temporary Resting Room to house and care for Ancestors and their Belongings until they can be respectfully Rematriated or Repatriated. Not all Belongings will be cared for in the Temporary Resting Room. Any Belongings held in the Temporary Resting Room are those that are identified to have been found alongside Ancestors at their sacred burial sites or that have housed or been in contact with Ancestors during their housing.
- 2.37 The University must maintain the Temporary Resting Room for as long as it is required under this Policy and Wise Practices/Procedure.
- 2.38 Access to the Temporary Resting Room is restricted. All access requests must be submitted in writing to the Co-Chairs.
- 2.39 Where Ancestors and/or Belongings are/or will be housed at the Temporary Resting Room, the Caregiving shall be conducted with guidance from the

Descendent Community(ies) (where identified), and/or the Council, and/or the Working Circle as needed.

Belongings Held in Department, Faculty, College, Unit, Library, School or Equivalent

- 2.40 Belongings that are not identified to have been found alongside Ancestors at their sacred burial sites or that have housed or been in contact with Ancestors during their housing, may be housed respectfully at the Department, Faculty, College, Unit, Library, School or equivalent, through the establishment of an appropriate Care Plan, unless otherwise specified.
- 2.41 Each respective, Department, Faculty, College, Unit, Library, School or equivalent, will follow an established Care Plan. Where a Care Plan is yet to be established, the respective Department, Faculty, College, Unit, Library, School or equivalent, shall seek instruction from the Co-Chairs, under the guidance of the Council, or the Working Circle as needed, on how to provide respectful Caregiving for the Belongings.

Part III Accountability

- 3.1 The Office of Legal Counsel is responsible for advising the Vice-Presidents (Indigenous and Research & International) that a formal review of this Procedure is required.
- 3.2 The Office of the Vice Presidents (Indigenous and Research & International), being guided by and in Collaboration with the Co-Chairs, Council, and the Working Circle when appropriate, are responsible for the implementation, administration and review of this Procedure.
- 3.3 This Procedure is a living document and a review can be requested through Legal Counsel or the Office of Vice Presidents (Indigenous, or Research & International), or in Collaboration with any Indigenous governments, organizations, or Descendant Communities.
- 3.4 These Procedures do not apply to anything held by or stored with the National Centre for Truth and Reconciliation, or acquired or obtained thereby through donation, gift, deed, agreement or otherwise.
- 3.5 Subject to Section 3.4, the entire University Community is responsible for complying with this Procedure and honouring this Procedure in a good way and in compliance with all laws and policies applicable to the University of Manitoba.

Part IV Review

- 4.1 This Procedure is a living document and will be reviewed in this spirit on an ongoing basis and as required.
- 4.2 If no prior review of this Procedure is conducted in accordance with Section 4.1, Governing Document reviews shall be conducted every ten (10) years. The next scheduled review date for this Policy is ten (10) years from date of approval.
- 4.3 In the interim, this Procedure may be revised or repealed if:
 - (a) Vice-Presidents (Indigenous, and Research & International), or the Approving Body, being guided by the Council or Descendant Communities, deems it necessary or desirable to do so;
 - (b) the Procedure is no longer legislatively or statutorily compliant;
 - (c) the Procedure is now in conflict with another Governing Document; and/or
 - (d) the Parent Policy is revised or repealed.

Part V Effect on Previous Statements

- 5.1 This Procedure supersedes all of the following:
 - (a) all previous Board of Governors/Senate Governing Documents on the subject matter contained herein; and
 - (b) all previous Administration Governing Documents on the subject matter contained herein.

Part VI Cross References

- 6.1 This Procedure should be cross referenced to the following relevant Governing Documents, legislation and/or forms:
 - (a) The Respectful Repatriation and Rematriation Ceremony Policy;
 - (b) Academic Freedom and Responsibilities Policy;
 - (c) Access and Privacy Policy;
 - (d) Archives Policy;

- (e) Art Collections Policy and Procedures;
- (f) Ethics of Research Involving Humans Policy and Procedures;
- (g) Gifts to the University Policy;
- (h) Intellectual Property Policy;
- (i) National Centre for Truth and Reconciliation Governance Policy and Procedures;
- (j) Records Management Policy and Procedures;
- (k) Research Agreements Policy and Procedures;
- (l) Respectful Work and Learning environment Policy and Procedures;
- (m) Responsible Conduct of Research Policy, Code of Ethics, and Investigation Procedure;
- (n) Responsibilities of Academic Staff with Regard to Students Policy;
- (o) Other governing documents of the University which speak to research, teaching, Indigenous reconciliation, archives, or equity, diversity and inclusion and/or anti-racism;
- (p) University of Manitoba / University of Manitoba Faculty Association Collective Agreement; and
- (q) Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans – TCPS 2 (2022)