

**Project Team 2: Indigenous Leadership and Community  
Implementation of the Indigenous Senior Leadership Report**

Submitted to:

Dr. Catherine Cook, Vice-President (Indigenous) and  
Jeff Leclerc, University Secretary  
University of Manitoba

September, 2022

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## Project Overview

In July of 2020, the Indigenous Leadership and Community Project Team started the work of identifying the persons, units, organizations or resources required to implement the commitments in our project charter.

The Project Team members include:

- Ruth Shead (lead)
- Heather McRae (co-lead)
- Jenny Trenchard (project support)
- Katherine Davis
- Debra DiUbaldo (retired – August 2021)
- Michelle Driedger
- Debra Beach Ducharme
- Melanie MacKinnon
- Stephanie Scott
- Leslie Spillett
- Nicole Stonyk

Maria Morrison, who took over the program manager role (previously held by Maire McDermott) which coordinates all six projects within the program strategy, also attended many of the Project Team meetings.

We hired two Indigenous graduate students to support the work of two of the commitments within the project: Amy Jackson, who worked with us from April 5, 2021, to August 31, 2021, and Iloradanon Effimoff, who began with us April 5, 2021, and will complete her contract September 30, 2022. Two additional students were hired to support Iloradanon's work: Kayla Normand, transcriber, and Courtney Clark, research assistant. Elder Carl Stone and Elder Wanda Joy Murdock were engaged to provide guidance on the work of this specific commitment.

We are submitting the following report to the project sponsors – Dr. Catherine Cook, Vice-President (Indigenous) and Jeff Leclerc, University Secretary, which lays out the necessary steps and resources required to fully implement the commitments, along with projected timelines.

## Recommended steps for implementing commitments in Project 2:

#	Commitment	Progress	Recommendation	Responsible	Status	Resources Required
2.1	Establish a Support Team of Portfolio Leads for the Vice-President (Indigenous).	This commitment was completed by Dr. Cook and the OVPI team.	N/A.	OVPI.	Complete.	N/A.
2.2	Establish an Elder in Residence to support the Office of the Vice-President (Indigenous).	Recommendations provided in March 2021. Some steps of the recommendations are complete, and others may change with the establishment of Director of Cultural Integration position.	2.2.1 - Complete a scan of other Elder/Knowledge Keeper positions on campus.	OVPI – Director of OVPI leading.	Complete.	N/A.
			2.2.2 - Connect with HR to discuss opportunities for compensation/benefits/flexible job description.	OVPI – Director of OVPI leading. Work may be handed off to Director of Cultural Integration.	Ongoing – ultimately depends on the key responsibilities of the position.	N/A.
			2.2.3 - Define the key responsibilities for this Elder-in-Residence position. The recommendations report says that the Elder-in-Residence will provide institutional advice and guidance, helping PET and Deans and Directors to set priorities. NOTE: This will be separate from the group of Elders (Commitment 2.7 in our charter) who would be hired on an honorarium basis to support ceremony,	Vice-President (Indigenous) in collaboration with PET.	Ongoing – consultation is taking place with Elders and Knowledge Keepers who currently work at UM.	N/A.

			research, language needs, etc.			
			2.2.4 - Secure appropriate space.	OVPI.	Near completion – VP (Indigenous) included this in request for office space for the OVPI. A space in the administration building was identified and the Associate Vice-President (Indigenous) Students, Community and Cultural Integration, is overseeing its design and development.	Space renovations – Campus Planning Recommends \$150,000 to \$200,000 to make space smudge-friendly. Will also need furniture, equipment, décor, etc.
			2.2.5 - Include salary in next budget request. Also include funds for an Elder helper.	OVPI.	Paused. Director of Cultural Integration position was developed, and Vanessa Lillie has been appointed to the role.	Elder Salary, Benefits and Pay Levy.  Elder Helper Salary, Benefits and Pay Levy.
			2.2.6 - Consultation to appoint someone into the position – Dr. Cook will bring together a group to act as an advisory committee.	OVPI.	Paused. Names of advisory have been provided. The activity of bringing this group together has been paused.	Honourariums for advisory that will be struck to appoint Elder-In-Residence.

			2.2.7 - Potentially hire an Elder helper. This depends on who is appointed. Could be an admin position or it may be an apprenticeship.	OVPI.	Not started.	
2.3	Establish a permanent Indigenous Advisory Circle at UM, comprised of members of the Indigenous community at UM, as well as the Indigenous communities external to UM. The committee will serve in a consultative role to the President and other key university administrators.	A working group was established to look at this commitment. After discussing background of previous Circles, it was unclear whether this should continue to be a Circle or an Indigenous Advisory Process that could be applied for specific matters. The working group met with the President and the Vice-President (Indigenous). Background information and questions were also presented to the President's Executive Team (PET), who in turn provided their	2.3.1 Each time that the UM seeks to establish an Indigenous Advisory Circle or Process, Senior Leadership and/or UM employees who are seeking advice from Indigenous stakeholders, must meet with Indigenous community stakeholders to build and foster good relationships and a mutual understanding of the advisory Circle/Process expectations and timelines.	OVPI, Office of the President, PET, Government Relations.  Working In Good Ways, a Framework and Resources for Indigenous Community Engagement is a recommended resource. <b>See Appendix B</b>	Ongoing. This work will continue to be ongoing.	Hospitality/gifts for community consultation. Possibly honourariums.

		expectations of an Indigenous Advisory Circle or Process. <b>See Appendix A</b>				
2.4	Redevelop/restructure annual reporting on Indigenous initiatives, including Faculty reports, progress on the TRC Calls to Action, UNDRIP, Murdered and Missing Indigenous Women and Girls (MMIWG) Calls for Justice and University Strategic Plan as well as share these reports with the university community and public in a spirit of transparency, and the Indigenous values of truth and honesty.	Project co-leads met with Vice-President (Indigenous) to recommend that it is necessary to hire someone on a contract to complete this work.	2.4.1 – Develop job description for a six-month – one year contract position to complete this work.	OVPI & Office of the President.	Not started.	In-kind hours.  Timeline: one month.
			2.4.2 – Recruitment and hiring for contract position.	OVPI.	Not started.	Resources required: Six-month salary, benefits, pay levy.  Timeline: one month.

			2.4.3 – Complete an internal scan of internal and external reports that ask for progress on Indigenous initiatives, TRC Calls to Action, UNDRIP, MMIWG Call for Justice, etc.	Contract position.	Not started.	Timeline: Two weeks.
			2.4.4 – Collate common information that would be requested, develop a reporting template, which includes a section for faculties and units to commit to measurable annual goals.	Contract position.	Not started.	Timeline: Three months (includes consultation with faculties and units, feedback, and revisions.)
			2.4.5 –Set annual reporting deadline.	Contract position in consultation with OVPI and President’s Office.	Not started.	Timeline: Included in 2.4.4.
			2.4.6 – Develop and send message to Deans and administrative unit directors that re-affirms roles and responsibilities, e.g., this is an ongoing commitment; Setting annual goals; Progress will be public.	Contract position.	Not started.	Timeline: two days (includes consultation with OVPI and President’s office, feedback, and revisions.)
			2.4.7 – Faculties and administrative units to identify ‘point person/position’ for reporting.	Faculties and administrative unit heads.	Not started.	Timeline: one week (based off a requested deadline to submit information back to contract position.)

			2.4.8 – Develop a communications plan, including webpage that will host information that is specific to UM’s goals to host.	Contract position and External Relations (Marketing Communication s Office) and Indigenous Engagement and Communication s.	Not started.	Timeline: six weeks.
			2.4.9 – Develop sustainability plan and final report for continued collection of annual reports.	Contract position and OVPI.	Not started.	Timeline: two weeks.
2.5	Engage in consultation with the NCTR to establish alignment with the Vice-President (Indigenous) portfolio within the University of Manitoba (also under the Office of the President).	This commitment has been completed.	<b>See Appendix C</b>	N/A.	Complete.	N/A.
2.6	Lead the development of a community engagement action plan that supports research, academic programs and students.	Community Engagement Action Plan is in progress through consultations.	<b>See Appendix D</b>  The final Indigenous Community Dialogue Sessions will wrap in June 2022.  Celeste McKay Consulting Inc. is expected to deliver a final report by June 30, 2022.	OVPI – committee co-chairs and Ruth Shead and Christine Cyr. Celeste McKay Consulting hired on a contract to facilitate the sessions and write the reports.	Ongoing. Listening Sessions we held in 2021, followed by dialogue sessions in 2022. Final report from consultant is currently being reviewed by co-chairs.	Funds for contract for consultant. Gifts/hospitality for engagement sessions. Two in person sessions require room booking, catering, parking.

2. 7	Establish a pool of Knowledge Keepers, Elders and People with Gifts to Share within UM community to support ceremonial aspects of university protocols (such as Indigenous land acknowledgements, graduation supports such as honour songs, guest speakers, research, curriculum development, etc.) in addition to the student supports currently existing in spaces such as Migizii Agamik, Ongomiizwin and Inner-City Social Work.	Definition needs to be broadened to include others. "People with gifts to share."	2.7.1 - Change the wording of the commitment to "People with Gifts to Share."	OVPI – Director of Cultural Integration.	Complete.	
			2.7.2 - Director of Cultural Integration to meet with current Elders and Knowledge Keepers at UM to develop an understanding of: <ul style="list-style-type: none"> <li>• How it's determined who is considered an Elder/Knowledge Keeper or gift carrier</li> <li>• A process for recommending individuals to be included in the "pool"</li> <li>• A process for sharing this information with UM community members and ensuring that engagement is done in a good way</li> </ul>	OVPI – Director of Cultural Integration.	Not started.	

2.8	Establish a network of supports for Indigenous scholars and staff across faculties and administration units through such means as mentorship and leadership programs, and research collaboration programs.	Consultations are in progress and will be completed by summer 2022.	<b>See Appendix E</b>	OVPI – Iloradanon Effimoff hired to lead research and provide project support.	Ongoing. Report from Iloradanon is in final review.	Funds for Project Support and Research contract position; funds for research focus groups; Elder honourariums ; tobacco.
2.9	Establish a website with links to resources to support faculty incorporation of Indigenous content, pedagogies, and Indigenous knowledge into their curriculum, as well as campus approved Indigenous protocols as a support for non-Indigenous allies in fostering Indigenous engagement.	Ongoing.	2.9.1 Scan UM pages to determine what already exists.	OVPI/External Relations the Indigenous Intranet site is being revised to include links learning opportunities, as well as culture, protocols and resources.	Ongoing. The NGWE team completed an initial scan which informed the content for the initial launch of the intranet page. IEC has engaged a part-time Communications Officer who is working with us to develop maintenance strategies for web content.	Salary for part-time Comms Officer
			2.9.2 Determine best place to link everything to single intranet and internet pages.	External Relations Next Generation Web Team.	Ongoing: The NGWE team is working with Indigenous Engagement & Communications and ISC to develop content for the Intranet site: <a href="https://umanitoba.sharepoint.com/sites/um-intranet-indigenous">https://umanitoba.sharepoint.com/sites/um-intranet-indigenous</a> Initial feedback was collected and will continue to be updated as a maintenance plan is developed. Internet site already exists: umanitoba.ca/indigenous and a maintenance plan is also under development.	Salary for part-time Comms Officer

			2.9.3 Communications strategy to let people know where to go.	Indigenous Engagement & Communication s and MCO.	Not started.	N/A.
			2.9.4 Develop ongoing maintenance plan.	This site will need ongoing maintenance, which will be led by Indigenous Engagement & Communication s (OVPI), assigned to the Communication s Coordinator.	In progress.	Salary for part-time Comms Officer

# Appendix A.1: Background information for meeting to discuss Establishing a Permanent Indigenous Advisory Circle at UM

Updated: October 20, 2021

## GOAL

A commitment in the Indigenous Leadership Report is to: **“Establish a permanent Indigenous Advisory Circle at the UM, comprised of members of the Indigenous community at UM, as well as the Indigenous communities external to UM. The committee will serve in a consultative role to the President and other key university administrators.”**

A working group has been established to recommend the steps and resources required to fulfil this commitment. The Working Group has identified that the President, Vice-President (Indigenous) and other senior university administrators must first define what they need from a permanent Indigenous Advisory Circle (IAC). The Working Group has provided the following summary of considerations to guide the defining of the purpose of the IAC.

## BACKGROUND

### History of Indigenous Advisories at UM

In 2013, the President and Executive Lead of Indigenous Achievement established the “President’s Advisory Council on Indigenous Achievement.” The purpose was to provide a forum for community leaders to provide advice on the UM’s Indigenous Achievement strategic plan, activities and initiatives. Council members were exceptionally experienced, respected leaders and represented diverse Indigenous communities. There was also representation from the provincial government. The terms of reference state that the Council would meet four times each academic year.

After the departure of the inaugural Executive Lead of Indigenous Achievement, the council met twice during the interim lead’s tenure in 2016-2017. Attendance began to fall, membership was not renewed nor revisited, and members expressed that they felt like they were being reported to rather than consulted and in a proactive role.

In 2015, the Executive Lead of Indigenous Achievement struck an “Indigenous Advisory Circle on Indigenous Achievement.” The purpose of this Circle was to advise the Executive Lead and to ensure that the university created an environment where culturally affirming practices are embedded and reflected in all aspects of campus living. The Circle was comprised of Indigenous faculty, staff and Elders at the UM, who were nominated by the UM community. The terms of reference state that the Circle would meet three times each academic year and once in August.

The IAC ceased to meet after the departure of the inaugural Executive Lead of Indigenous Achievement. Two meetings were scheduled, but postponed due to conflicting schedules. Members expressed concern with new members being added to the Circle without consultation, as the original membership was determined by nomination. In addition to advising the Executive Lead, other UM leaders and units requested to be on the agenda to seek input on their work to advance Indigenous initiatives and/or to solve issues.

## Challenges

Some of the challenges that previous Indigenous Advisories at the UM and elsewhere have faced include:

- Not having a clear purpose or function
- Difficulty bringing together all of the members
- Poor communication
- Balanced representation amongst membership

## Risks

Without addressing some of the issues that have arisen from previous experiences, a new IAC is at risk of:

- Being tokenistic and/or performative
- Experiencing scope creep – i.e., a place where all things Indigenous are directed
- Becoming a space for airing grievances
- Lack of trust and commitment
- Important voices go unheard

The President, Vice-President (Indigenous) and other senior leaders need to be invested in making a permanent Indigenous Advisory Circle work and in sustaining and building the relationships within the Circle.

## Opportunity

Lessons learned from previous IACs will guide this process to ensure that the UM and IAC members have a clear understanding of their shared goal, function, commitment and relationship.

## Defining the Purpose of new Permanent IAC

The Working Group needs to understand what the President, Vice-President (Indigenous) and other senior administrators need from an IAC.

- How would you engage with the IAC?
- Would the IAC be a group to bring Indigenous matters to (reactive)? Or a group that would bring ideas to senior administrators (proactive)?
- What is the scope of areas that you want to consult with the IAC about? What expertise is needed?
- Will it be a decision-making body?
- Is “advisory” the correct term?
- How frequently are you anticipating to connect with the IAC? And for how long?
- How do the President and Executive Team seek advice, frame advice and report on the advice?

Once the Working Group has a better understanding of the purpose of the IAC, it is prepared to make recommendations on membership, developing terms of reference, resources required (e.g., honourariums, administrative support), developing a reporting and communications strategy to reach community, and other considerations.

## Appendix A.2: PET consultation regarding advisory committee/process

### VP Research and International would seek advice on the following:

- What approaches are needed internally – how do we change research culture at UM to one that is with, by, and for Indigenous communities
  - a. Community focus rather than individual scholar reputation
  - b. Protocols for community engagement
- Research Ethics Protocols
  - a. Current process not familiar with Indigenous methods
  - b. Current process dissuades Indigenous scholars from conducting community research
- Research Supports for Indigenous and non-Indigenous scholars
- Standardized research agreement template
  - a. OCAP does not go far enough on sovereignty/data control
  - b. What is the place of Intellectual Freedom with regard to publishing if community gets to review prior to publication – compare this with concerns about the influence of Industry in research and publishing

### President

- Recognizes that the landscape has changed due to increasing capacity and engagement within the Institution
  - a. This lessens the need to go external on many questions
  - b. Our internal partners can recommend when external partners are needed and who they should be
- Concern expressed that the lack of a committee could isolate President from Indigenous community
- Recognition of need for leader-to-leader relationship with Indigenous governments
- Recognition of the need to visit communities

### Provost

- Supports idea of network of advisors that can respond more nimbly to diverse needs of a very diverse portfolio
  - a. Curricula revision requires specific field knowledge
  - b. Non-Indigenous people working on programming that includes Indigenous knowledges need encouragement and oversight as well as connection with community
    - a. Indigenous knowledges perspectives on teaching and learning as well as educational spaces very important
- Assessment – what questions should be asked in program and curriculum reviews
- How does UM best recruit Indigenous students, expand supports for them, and infuse these supports across all faculties and campuses
- How best to onboard and orient new faculty
  - a. Help people understand the Indigenous connections of this place (non-Indigenous)
  - b. Help Indigenous faculty feel safe, mentored, and part of UM community

- How do we help faculties to engage with Indigenous communities?
- How do we support Indigenous academics over the course of their career?

### VP Communications and External Engagement

- What is the proper protocol of community consultation?
- What are the most strategic ways to engage in Indigenous hiring within this unit?
- What is culturally appropriate/inappropriate in marketing?
- Advice on personalizing territorial acknowledgement
- Advice on messaging, for example recognizing Canada Day appropriately
- Treaty 1 and Metis Flag protocols at University locations
- Process for Alumni self-declaration and how that information could be appropriately used
- Indigenous government relations strategy

### VP Administration

- Likes a hybrid model – committee of experts who can recommend others with similar knowledge sets (ex: various law specializations)
- Seeks advice on hiring and retention of Indigenous faculty and staff with recognition that not every unit may be able to embed Indigenous personnel
- Recommends the hiring of an Indigenous Human Rights Officer
- Needs advice on HR policies
- Need to incorporate Indigenous perspectives into new spaces such as Southwood project
- Appreciates opportunities for informal discussions
  - a. Relationship building/networking
  - b. Sharing best practices
- Challenge – hesitation and lack of confidence of non-Indigenous staff
- How to engage with who and about what would be helpful guidance


**AGENDA ITEM:**

National Centre for Truth and Reconciliation Governance Policy and Procedure

**RECOMMENDED RESOLUTION:**
**THAT the Board of Governors approves:**

- The National Centre for Truth and Reconciliation Governance Policy
- The National Centre for Truth and Reconciliation Governance Procedure

**CONTEXT AND BACKGROUND:**

The proposed Policy and Procedure are intended to:

- clarify a joint governance structure of the National Centre for Truth and Reconciliation (NCTR);
- better assist the NCTR in fulfilling its unique national and international roles;
- implement the University's commitment to develop appropriate policies and procedures for governance of the NCTR; and
- help advance the University's ongoing work with respect to reconciliation, promotion of the human rights of Indigenous peoples, and innovation in Indigenous governance and decolonization of the University.

Bylaws will be adopted by the Governing Circle of the NCTR following the approval of the Policy and Procedure detailing further operational and administrative matters related to the operation of the NCTR.

**Background**

The NCTR is a unique institution within the University and within Canada. Through its work of maintaining, building, and disseminating an accurate record of residential school history, the NCTR is a critical part of Canada's formal commitment to redress for Residential School Survivors. As a center of research, learning, and public education, the NCTR plays a central role in the national imperative of truth and reconciliation.

This work also contributes to fulfilling Canada's obligations under international human rights law, including the UN Declaration on the Rights of Indigenous Peoples and the UN Joinet-Orentlicher Principles that require states to preserve the record of human rights violations and guarantee non-recurrence of these violations. In partnership agreements, including agreements with founding partners such as the University of British Columbia, the University of Manitoba has underlined the "national and international significance" of the NCTR.

## Existing Governance Framework

The NCTR, which is hosted at the University of Manitoba, was established through two legal instruments between the University and the Truth and Reconciliation Commission of Canada (TRC): the Trust Deed (21 June 2013) and the Administrative Agreement (21 June 2013). Also relevant to the governance of the NCTR is *The National Center for Truth and Reconciliation Act*.

### *The Trust Deed*

The Trust Deed focuses on the records, not the administration of NCTR. The Trust Deed creates the Trust that, like any other trust, is not a legal entity, but rather a relationship between the Trustee (the University), who holds title to the Settled Property (records) and the beneficiaries on whose behalf Settled Property is to be administered. The Trust Deed does not list the beneficiaries, but potential beneficiaries would be the parties to the IRSSA and Survivors and their families. The Trust has no status of its own to acquire rights or obligations. Instead, the University holds the records subject always to the obligations imposed by the Trust, which require the University to use and preserve the Settled Property exclusively for the purposes set out in sections 9(a) through (c) of the Trust Deed, which are summarized as follows:

- Preservation of records;
- Make materials accessible in accordance with access and privacy legislation and any other applicable legislation; and
- Promote engagement.

The recitals of the Trust Deed (which form an integral part of the Deed) set out that the University intends to continue to add to the records. Lastly, the Trust Deed states that the University “shall develop policies to guide the exercise of its powers and discretions [in respect to the NCTR] and shall seek advice from the [NCTR’s] Governing Circle in the development of such policies and in the exercise of the University’s powers and discretions.” (Trust Deed, para. 13)

Apart from the commitment referred to above, to develop policies “to guide the exercise of its [the University’s] powers and discretions”, the Trust Deed provides little guidance on the governance of the NCTR. The Trust Deed does state, however, that “when exercising its powers and discretions [the University] shall demonstrate respect for Aboriginal protocols and ceremonies in relation to Aboriginal sacred objects and ethics relating to Aboriginal research.” (Trust Deed, para. 14)

### *The Administrative Agreement*

The Administrative Agreement between the University and the TRC sets out how the purposes of the Trust Deed will be realized and refers to “a spirit of shared governance by the University, survivors and their families, and other Partners.” (Administrative Agreement, para. 9 e.). The Partners are defined as the original proposal Partners as well as any others who join through subsequent partnership agreements. The template used for such agreements recognizes that Partners have the “right to participate in the governance of the NCTR.” This is expressed by having “a representative occupy a Partner’s seat on the Governing Circle, if selected by the nominating committee.”

The named objectives of the Administrative Agreement also include “to assist Aboriginal peoples in Canada in the exercise of their rights under the *United Nations Declaration on the Rights of Indigenous Peoples*.” (Administrative Agreement, para. 7 d.) While the provisions of the *UN Declaration* are wide-ranging, there

is a central focus on recognition and exercise of the rights to self-determination and self-government (*UN Declaration*, articles 3 and 4), including control and repatriation of ceremonial objects (article 12); control of educational systems and institutions (article 14); control of cultural heritage, traditional knowledge and its manifestations, and Indigenous intellectual property (article 31); and revitalization and development of Indigenous decision-making institutions (articles 5, 18, 19 and 33).

The Administrative Agreement sets out in some detail the reporting structure, role, responsibilities and composition of the NCTR Governing Circle, which is to have a majority Indigenous membership and is to play a dual decision-making and advisory role (Administrative Agreement, paras. 9, 11 and 12). The Administrative Agreement states that the Governing Circle will make decisions and provide advice on a range of NCTR functions, activities and areas of concern, and that the University “shall show deference to the decisions and advice of the Governing Circle, as long as such advice is not inconsistent with applicable laws, the terms of the Trust Deed, the terms of this Agreement, and the University’s policies.” (Administrative Agreement, para. 11) These functions, activities, and areas of concern include “methods, sources and subject matters for expanding the NCTR’s holdings and resources;” “communications strategies for the Centre,” “engagement with external experts and interested parties for the furtherance of the Purposes and Objectives,” and “procedures and rules for Governing Circle meetings.” (Administrative Agreement, para. 11)

The Administrative Agreement also requires the University to show deference to the Governing Circle’s decisions and advice on “ceremonies and protocols relating to the Purposes, the Objectives, and the Settled Property” and “Aboriginal concepts important to the Purposes and the Objectives.” (Administrative Agreement, para. 11) From an Indigenous perspective, these are integral dimensions of every aspect of the NCTR’s work.

The Administrative Agreement states that the NCTR “will operate within the academic and administrative structure of the University, and as such, be subject to the policies and rules of the University.” The Director of the NCTR will report administratively to a member of the University’s executive team and will manage the affairs of the NCTR, being guided by the advice of the Governing Circle and the policies and rules of the University. (Administrative Agreement, para. 17)

However, it has become clear over the last several years, that the Administrative Agreement does not provide sufficient clarity over the University’s and the NCTR’s respective roles in the shared governance model and how this will be carried out. The Administrative Agreement states that, “subject to a recommendation by its Senate, and approval by its Board of Governors,” the University “will cause the Centre to be established as an academic centre or institute of the University” but subject to the University’s “policy on Research Centres, Institutes and Groups (as amended from time to time).” (Administrative Agreement, para. 16) However, academic centres and research centres operate under separate policies. Furthermore, the NCTR does not properly fit within the definition of either an academic or research centre. As has been made evident through its administration and operation, the NCTR is unique within the structure of the University, requiring a distinct policy and procedure.

The Administrative Agreement states that two of the seven members of the Governing Circle will be “employees of or holding an academic appointment with the University.” While the Administrative Agreement refers to Survivors and other Partners having “representatives” on the Governing Circle, the two University of Manitoba employees are not expressly described as representatives. As worded, the Administrative Agreement would allow appointment of individuals who, although employed by the University, could not reasonably be expected to speak on behalf of the University and would not have clear lines of

communication or accountability in this regard. This was likely not the intent. It is worth noting that in practice the Governing Circle has consistently included a representative from the University's senior leadership. This role was initially filled by the University President and now by the Vice-President (Indigenous) since the creation of this new position. Part of the proposed changes in the governing documents, as explained below, is to formalize such a relationship to explicitly state that the Vice-President (Indigenous) *represents* the University within the Governing Circle.

### **Key Elements of Proposed Approach**

The following are the key elements of the proposed approach. In many instances, these elements reflect the practices that have already emerged in practice.

1. The proposed Procedure and the supporting bylaws would formalize the role of the Vice-President (Indigenous) as one of the University's representatives on the Governing Circle. Consistent with the commitment to shared governance with Partners and Residential School Survivors set out in the Administrative Agreement, the full participation of the Vice-President (Indigenous) in the deliberations of the NCTR Governing Circle is the primary means through which the University engages in decision-making in respect to the NCTR. The Procedure confirms that University will also have second appointed representative on the Governing Circle.
2. The role of the Governing Circle is intended to be meaningful and robust. To the fullest extent possible, advice and decisions about priorities and directions of the NCTR will be concluded within the Governing Circle. Where appropriate, the Vice-President (Indigenous) will bring decisions undertaken by the Governing Circle to University governance for final authorization. The University will continue to show deference to the advice and decisions of the Governing Circle.
3. To the fullest extent possible, the Governing Circle will respect and follow First Nations, Métis Nation, and Inuit decision-making processes and protocols, including through the adoption of a consensus model as the default mode for all decisions and advice. The use of consensus will also help give life to the University's obligation to give deference to Indigenous perspectives in respect to fundamental elements of the NCTR's governance.
4. To ensure the effective functioning of a consensus model, and appropriate representation of the diversity of Survivors and Indigenous Nations, the proposed Procedure would increase the number of participants in the Governing Circle and establish rules for quorum.
5. The proposed Policies and Procedures seek to formalize the understanding of the NCTR's mandate and principles of action that emerged through the TRC and which have shaped the NCTR's work to date.
6. The proposed Procedures and associated by-laws which will be enacted by the NCTR will provide greater clarity to the distinction between the Governing Circle as a mechanism of shared governance and the Survivors Circle as a committee of the Governing Circle and a source of advice to the Governing Circle.
7. The proposed Policy, Procedure and associated by-laws are intended to fulfill the commitments in the TRC Calls to Action, the Administrative Agreement and the Trust Deed, in a manner consistent

with the history of the NCTR, the overall principles set out in its founding documents, and the University's strategic direction in respect to reconciliation and the rights of Indigenous peoples.

8. It is recognized that self-determination and decolonization are areas of ongoing learning and transformation and are essential to the TRC's Ten Principles for Reconciliation and Calls to Action. As a consequence, the proposed Policy and Procedure set out an expectation that Vice-President (Indigenous) will assist the Governing Circle and other governance structures within the University to work collaboratively toward a common goal of ensuring that all policies and procedures of the NCTR and the University are consistent with the human rights of Indigenous peoples.

**RESOURCE REQUIREMENTS:**

None

**CONNECTION TO THE UNIVERSITY PLANNING FRAMEWORK:**

The Policy and Procedure are consistent with and help to advance the University's commitments to reconciliation and the rights of Indigenous peoples, as set out in the 2016 Manitoba Collaborative Indigenous Education Blueprint, the University's 2019-2020 Strategic Plan's commitment "to move forward the partnership with Indigenous communities in the a spirit of reconciliation and collaboration", and the Report of the Senior Leadership Review which called for Indigenous self-determination and leadership to be "embedded within the governance structures of the university."

**IMPLICATIONS:**

The proposed Policy and Procedure will delineate more clearly roles and responsibilities, clarify spheres of authority, create accountability, and streamline processes.

**ALTERNATIVES:**

N/A

**CONSULTATION:**

The Vice-President (Indigenous), Executive Director of the National Centre for Truth and Reconciliation, Governing Circle and the Survivors Circle, Human Resources and the Office of Legal Counsel have been consulted in the development of the Policy and Procedure.

**ROUTING TO THE BOARD OF GOVERNORS:**

<u>Reviewed</u>	<u>Recommended</u>	<u>By</u>	<u>Title</u>	<u>Date</u>
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	 Christine Cyr on behalf of Dr. Catherine Cook Vice-President (Indigenous)	Associate Vice President (Indigenous)	May 21, 2021
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		Vice-President (Administration)	June 1, 2021
<input type="checkbox"/>	<input type="checkbox"/>		President & Vice-Chancellor	June 4, 2021
<input type="checkbox"/>	<input type="checkbox"/>			
<input type="checkbox"/>	<input type="checkbox"/>			

**SUBMISSION PREPARED BY:** Lynne Hiebert, Legal Counsel in collaboration with Stephanie Scott, Executive Director, NCTR

**ATTACHMENTS:**

- The National Centre for Truth and Reconciliation Governance Policy
- The National Centre for Truth and Reconciliation Governance Procedure
- Executive Summary (for information only)

## UNIVERSITY OF MANITOBA POLICY

<b>Policy<sup>1</sup>:</b>	<b>National Centre for Truth and Reconciliation Governance Policy</b>
<b>Effective Date:</b>	
<b>Revised Date:</b>	
<b>Review Date:</b>	
<b>Approving Body:</b>	Board of Governors
<b>Authority:</b>	<i>The University of Manitoba Act, Section 16(1)(h)</i>
<b>Responsible Executive Officer:</b>	Vice-President (Indigenous)
<b>Delegate: (If applicable)</b>	
<b>Contact:</b>	Executive Director, National Centre for Truth and Reconciliation
<b>Application:</b>	All Staff, Students and Faculty

### Part I Reason for Policy

- 1.1 To provide greater clarity about the governance of the National Centre for Truth and Reconciliation (NCTR) and to fulfill commitments in the Administrative Agreement between the University of Manitoba and the Truth and Reconciliation Commission of Canada through which the NCTR was founded.
- 1.2 To support the NCTR in being responsive and accountable to the Indigenous peoples whose rights it promotes and to the Residential School Survivors whose truths it preserves.
- 1.3 To ensure that the perspectives of First Nations, Inuit, and Métis peoples, and in particular the voices of Residential School Survivors, are always reflected in the strategies and priorities of the NCTR.
- 1.4 To enable the NCTR to fulfill its responsibilities in a manner consistent with the laws, protocols, traditions, and knowledge systems of Indigenous peoples.

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<sup>1</sup> If the Governing Document is a By-Law or Regulation use the applicable term in place of the “Policy” reference throughout the document.

- 1.5 To support the NCTR in its unique national and international role in promoting truth and reconciliation, in fulfillment of Canada's obligations, as set out internationally by the Joint-Orentlicher Principles, to preserve the record of human rights violations and guarantee non-recurrence of these violations.
- 1.6 To fulfill the University's obligation and commitment to respect human rights and promote their fullest realization, including the human rights of Indigenous peoples.
- 1.7 To uphold the United Nations Declaration on the Rights of Indigenous Peoples ("UN Declaration"), adopted by the UN General Assembly as an expression of the "minimum standards" necessary to protect and fulfill the human rights of Indigenous peoples.
- 1.8 To create a new template of partnership and collaboration consistent with the UN Declaration's affirmation of the right to self-determination of Indigenous peoples, including the right of Indigenous peoples to govern their own cultural institutions and to make their own decisions about the preservation and transmission of their history, knowledge systems, and historical and cultural property.
- 1.9 To honour the Principles of Reconciliation set out by the Truth and Reconciliation Commission of Canada, which identify the UN Declaration as "the framework for reconciliation at all levels and across all sectors of society."
- 1.10 To realize the commitment made in the University's 2011 Statement of Apology and Reconciliation to Residential School Survivors to listen to, acknowledge and affirm Indigenous voices within the fabric of the university.
- 1.11 To put into action the University's strategic priority to promote research and education on the self-determination of Indigenous peoples.
- 1.12 To give life to the University's commitment to the Winnipeg Accord which recognizes that reconciliation requires "political will, joint leadership, trust building, accountability, and transparency."
- 1.13 To acknowledge and help dismantle barriers to Indigenous leadership within the University itself, as set out in the 2019 Indigenous Senior Leadership Review.

## **Part II Policy Content**

- 2.1 The following terms have the following defined meanings for the purpose of this Procedure:
  - (a) **Administrative Agreement:** The 2013 agreement between the University of Manitoba and the Truth and Reconciliation Commission of Canada setting out details concerning the administration and operation of the National Centre for Truth and Reconciliation.

- (b) **Governing Circle:** The shared governance body established under by the Administrative Agreement, further details of which are set out in this policy and the procedure.
  - (c) **Intergenerational Survivors:** All family and descendants of Survivors.
  - (d) **National Centre for Truth and Reconciliation (NCTR):** The center established through the Administrative Agreement and Trust Deed entered into by the University of Manitoba and the Truth and Reconciliation Commission of Canada.
  - (e) **Partner:** An educational institution, research centre, archive, Indigenous organization, or other interested group or entity engaged as a Partner in pursuit of the NCTR's mandate, pursuant to an agreement with the University.
  - (f) **Survivors:** Any and all former students of the Indian Residential School system regardless of the period or location of their attendance.
  - (g) **Survivors Circle:** An advisory body to the Governing Circle, established by the Governing Circle, and composed of Survivors and/or Inter-Generational Survivors.
  - (h) **Trust Deed:** The 2013 agreement between the University of Manitoba and the Truth and Reconciliation Commission of Canada establishing conditions under which the University would act as trustee for testimony, records and other property of the Truth and Reconciliation Commission of Canada.
- 2.2 The University of Manitoba recognizes that the NCTR has a unique role in Canada that cannot be appropriately defined as either an academic or research centre at the University of Manitoba.
- 2.3 The University affirms that the NCTR works to fulfill the following mandate, which has national and international dimensions:
- (a) To be a responsible and accountable steward for the stories, photos, and memories entrusted to the NCTR by the Survivors of Residential Schools, to honour their truths, and ensure that they can never again be forgotten or ignored;
  - (b) To continue the research work begun by the Truth and Reconciliation Commission and in this way contribute to the continuing healing of First Nations, Inuit and the Métis Nation and the country as a whole; and
    - a) To build a foundation for reconciliation by promoting public education and understanding of the Residential Schools and how they are part of a larger history of violent assaults on the distinct cultures and identities of First Nations, Inuit and the Métis Nation.
- 2.4 In all its operations, the NCTR will embody the following principles of action, responsibility and accountability, as developed by its Governing Circle and Survivors Circle:

- (a) To respect and uphold the teachings embodied in its logo: the single fire that represents the Seven Sacred Teachings of respect, honesty, courage, love, humility, wisdom and truth; the two birds that represent our spirits being set free when our truth is told; the three flames that represent our responsibility to past, present and future generations; and the circle that represents our duty to protect the fire while always welcoming people to join;
  - (b) To act in accordance with the NCTR's spirit name, which is One Feather – Bizhig Miigwan – which expresses that everything is connected, and that Survivors deserve the same respect as an eagle feather;
  - (c) To honour, acknowledge, and remember Residential School Survivors and their legacy in all that the NCTR does;
  - (d) To remember and honour the children who never returned home;
  - (e) To uphold the NCTR's duty to tell the truth of Canada's history of cultural genocide;
  - (f) To promote the vision of reconciliation articulated by the Truth and Reconciliation Commission of Canada; and
  - (g) To respect, uphold and promote the inherent rights of Indigenous peoples affirmed in the *UN Declaration on the Rights of Indigenous Peoples*.
- 2.5 The University supports a shared governance model for the NCTR in which decisions and advice about the strategy, policies, and priorities of the NCTR will be made or provided by the NCTR Governing Circle in accordance with this policy, the procedures and the by-laws adopted by the Governing Circle.
- 2.6 As academic host for the NCTR, and one of its founding partners, the University has a unique stewardship role, with financial and legal responsibilities in respect to the NCTR.
- 2.7 The University participates in the shared governance of the NCTR primarily through the University's representation as a full member of the Governing Circle and through the active participation of its representatives in all functions of the Governing Circle.
- 2.8 Under the terms of the Trust Deed and the Administrative Agreement, the NCTR is expected to follow all administrative and operations policies of the University.
- 2.9 It is expected that the Governing Circle of the NCTR will adopt additional policies specific to the NCTR's mandate and responsibilities.
- 2.10 In the event that the Governing Circle identifies any University policy as being inconsistent with the rights of Indigenous peoples as set out in the *UN Declaration on the Rights of Indigenous Peoples*, or as a barrier to the NCTR's fulfillment of its mandate, the University will work with the Governing Circle to reconcile such differences.

- 2.11 To the fullest extent possible, the University will seek the advice of the Governing Circle concerning any decisions being contemplated within the University governance that have potential implications for the operations of the NCTR.
- 2.12 In the event of disagreement concerning the administration of the NCTR, the University and the Governing Circle will establish a mutually agreed upon process to resolve the matter, with reference to any conflict resolution and mediation processes adopted by the Governing Circle.

### **Part III Accountability**

- 3.1 The Office of Legal Counsel is responsible for advising the Vice-President (Indigenous) that a formal review of this Policy is required.
- 3.2 The Vice-President (Indigenous) is responsible for the implementation, administration and review of this Policy.
- 3.3 All staff, students and faculty is/are responsible for complying with this Policy.

### **Part IV Authority to Approve Procedures**

- 4.1 The Vice-President (Indigenous) may approve Procedures, if applicable, which are secondary to and comply with this Policy.

### **Part V Review**

- 5.1 Governing Document reviews shall be conducted every ten (10) years. The next scheduled review date for this Policy is [Click here to enter a date](#).
- 5.2 In the interim, this Policy may be revised or repealed if:
  - (a) the Vice-President (Indigenous) or the Approving Body deems it necessary or desirable to do so;
  - (b) the Policy is no longer legislatively or statutorily compliant; and/or
  - (c) the Policy is now in conflict with another Governing Document.
- 5.3 If this Policy is revised or repealed all Secondary Documents, if applicable, shall be reviewed as soon as possible in order that they:
  - (a) comply with the revised Policy; or

- (b) are in turn repealed.

**Part VI**  
**Effect on Previous Statements**

- 6.1 This Policy 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 VII**  
**Cross References**

- 7.1 This Policy should be cross referenced to the following relevant Governing Documents, legislation and/or forms:
  - (a) *Centre for Truth and Reconciliation Administrative Agreement;*
  - (b) *Centre for Truth and Reconciliation Trust Agreement;*
  - (c) *The National Centre for Truth and Reconciliation Act, C.C.S.M. c. N20, [assented June 30, 2015];*
  - (d) *University of Manitoba NCTR Governance Procedure.*

## UNIVERSITY OF MANITOBA PROCEDURE

<b>Procedure:</b>	<b>National Centre for Truth and Reconciliation Governance and Administration Procedure</b>
<b>Parent Policy:</b>	National Centre for Truth and Reconciliation Governance Policy
<b>Effective Date:</b>	
<b>Revised Date:</b>	
<b>Review Date:</b>	
<b>Approving Body:</b>	Board of Governors
<b>Authority:</b>	<i>The University of Manitoba Act, Section 16(1)(h)</i>
<b>Responsible Executive Officer:</b>	Vice-President (Indigenous)
<b>Delegate: (If applicable)</b>	
<b>Contact:</b>	Executive Director, National Centre for Truth and Reconciliation
<b>Application:</b>	All staff, students and faculty

### Part I Reason for Procedure

- 1.1 To provide a governance and administrative framework for the National Centre for Truth and Reconciliation (NCTR) consistent with:
  - (a) The NCTR's unique national and international mandate, role and responsibilities;
  - (b) The University's commitments set out the Administrative Agreement and Trust Deed through which the NCTR was created; and
  - (c) The University's broader commitments to recognize, respect and uphold the human rights of Indigenous Peoples, including those affirmed in the *United Nations Declaration on the Rights of Indigenous Peoples*.
- 1.2 To ensure that the voices of Survivors and Intergenerational Survivors remain central to governance and administration of the NCTR.

- 1.3 To actualize a model of shared governance among the University, other academic and institutional Partners, Survivors and Intergenerational Survivors, and Indigenous peoples' organizations.

## **Part II Procedural Content**

- 2.1 The following terms have the following defined meanings for the purpose of this Procedure:

- (a) **Administrative Agreement:** The 2013 agreement between the University of Manitoba and the Truth and Reconciliation Commission of Canada setting out details concerning the administration and operation of the National Centre for Truth and Reconciliation.
- (b) **Governing Circle:** The shared governance body established under by the Administrative Agreement, further details of which are set out in the policy and procedure.
- (c) **Honourary Members of the Governing Circle:** Individuals invited to support the work of the Governing Circle, such as by providing advice, who do not participate in the decision-making functions of the Governing Circle. The roles of the Honourary Members are set out in the By-Laws.
- (d) **Intergenerational Survivors:** All family and descendants of Survivors.
- (e) **National Centre for Truth and Reconciliation (NCTR):** The center established through the Administrative Agreement and Trust Deed entered into by the University of Manitoba and the Truth and Reconciliation Commission of Canada.
- (f) **Partner:** An educational institution, research centre, archive, Indigenous organization, or other interested group or entity engaged as a Partner in pursuit of the NCTR's mandate, pursuant to an agreement with the University.
- (g) **Survivors:** Any and all former students of the Indian Residential School system regardless of the period or location of their attendance.
- (h) **Survivors Circle:** An advisory body to the Governing Circle, established by the Governing Circle, and composed of Survivors and/or Intergenerational Survivors.
- (i) **Trust Deed:** The 2013 agreement between the University of Manitoba and the Truth and Reconciliation Commission of Canada establishing conditions under which the University would act as trustee for testimony, records and other property of the Truth and Reconciliation Commission of Canada.

- 2.2 **Adherence to University policies and procedures**

- (a) The NCTR is responsible for upholding the policies and standard operating procedures of the University.
- (b) As a consequence of its unique mandate and responsibilities, the NCTR will adopt additional policies and procedures specific to its mandate as required.
- (c) Where there are gaps between University policies and procedures of general application and the policies adopted by the NCTR, the Governing Circle and Executive Director will work with the University's governance to address such gaps.

## **Research at the NCTR**

2.3 All research conducted at the NCTR, including research conducted by Partners and third parties accessing the records of the NCTR, must be consistent with all relevant University policies, procedures, standards, guidelines and principles pertaining to ethical research, as well as the First Nation principles of OCAP (Ownership, Control, Access and Possession); Manitoba Metis Federation principles of Ownership, Control, Access and Stewardship (OCAS); the Inuit Qaujimajatuqangit; the Tri-Council Policy Statement on Research Involving the First Nations, Inuit and Métis Peoples of Canada; the University of Manitoba Framework for Research Engagement with First Nation, Metis, and Inuit Peoples; and the rights of Indigenous peoples. The NCTR is expected to play a leading role in applying and advancing these policies, procedures, standards, guidelines, and principles in relation to the NCTR's records and the rights of Survivors and Intergenerational Survivors.

## **2.4 Shared governance model**

- (a) Shared governance among the University, Partners, Survivors and Intergenerational Survivors, and Indigenous peoples' organizations is carried out through the Governing Circle.
- (b) The University will participate in the shared governance of the NCTR by appointing the Vice-President (Indigenous) to serve as a full member of the Governing Circle. In the event that the Vice-President (Indigenous) is unable to fulfill this role, the University President will appoint an alternate from among the University's senior leadership.
- (c) An additional position on the Governing Circle is reserved for another member of the University administration, faculty or staff who will be nominated and appointed through the process set out in section 2.8 below.

## **2.5 Composition of the Governing Circle and Term of Appointment**

- (a) The Governing Circle will consist of no fewer than seven (7) members as stated in the Administrative Agreement and up to eleven (11) members to meet the need for diversity and representativity. All members will be equal in standing in all decision-making processes.

- (i) The membership of the Governing Circle will reflect the shared interests in good governance of Survivors and Intergenerational Survivors, the University of Manitoba, and its Partners.
  - (ii) This membership of the Governing Circle will also reflect a diversity of cultures and languages, genders, and regional representation and will have the skills, experience and ability to help fulfill the Governing Circle's needs and to enhance the Governing Circle's institutional role.
  - (iii) At least two (2) members of the Governing Circle will represent Partners.
- (b) A majority of Governing Circle members must be persons who identify as First Nations, Inuit or Métis Nation descent. Of these members, at least one person must be a First Nations Residential School Survivor or Intergenerational Survivor, at least one person must be an Inuit Residential School Survivor or Intergenerational Survivor, and at least one person must be a Métis Nation Residential School Survivor or Intergenerational Survivor.
  - (c) As per the Administrative Agreement, the standard term for members of the Governing Circle is a minimum of two (2) years. However, in their first term on the Governing Circle, each member will be expected to serve a minimum three (3) year term. There is no limit on the number of terms that a Governing Circle member may be re-appointed.
  - (d) It is expected that the Governing Circle will establish additional committees and advisory positions to receive further input as appropriate from Survivors, Intergenerational Survivors, Elders and others.

### **Roles and responsibilities of the Governing Circle**

2.6 The Administrative Agreement specifies that the Governing Circle has a dual role both as decision-maker and as advisor to the University and its Partners. In the areas set out below, any decision-making process should begin with the Governing Circle. Where additional sign-off is required from the University, deference will be given to the decision made or advice given by the Governing Circle. The three areas are a) governance, protocols and policy; b) strategic direction; and c) operation.

- (a) **Governance, protocols and policy** includes decisions and advice with respect to:
  - (i) Confirming, amending, repealing or replacing NCTR by-laws;
  - (ii) Adopting procedures or rules for Governing Circle meetings;
  - (iii) Establishing and setting the Terms of Reference for committees or other advisory bodies to the Governing Circle;
  - (iv) Creating ethical guidelines or codes of conduct for members of the Governing Circle and any of its committees;

- (v) Reviewing and adopting policies and protocols governing operations of the NCTR and its external operations; and
  - (vi) Identifying categories of partners that would benefit the NCTR, ratify agreements with new partners, or modify or end existing partnerships.
- (b) **Strategic direction** includes decisions and advice with respect to:
- (i) Setting priorities and strategic goals for NCTR activities and spending;
  - (ii) Determining fundraising goals and provide advice on strategies;
  - (iii) Making decisions about expanding the NCTR's holdings and resources, including the form that the expansion will take, and the sources and subject matter of any new holdings or resources; and
  - (iv) Approving and adopting communication strategies for the NCTR.
- (c) The **operation** of the NCTR includes joint decisions to hire and evaluate the Executive Director of the NCTR, in collaboration with the Vice-President (Indigenous).
- (d) Beyond the areas named in (a), (b) and (c) above, the Governing Circle does not directly engage with the administration and day to day operations of the NCTR. The administration and day to day operation are conducted in accordance with the Administrative Agreement and are the responsibility of the Executive Director.

## 2.7 **Decision-making Model**

- (a) Decisions of the Governing Circle can be made either by a meeting with a quorum of no fewer than three-quarters of current Governing Circle members or by email involving all Governing Circle members.
- (b) Decisions of the Governing Circle will generally be made on the basis of consensus.
- (c) All decisions, advice or other directives of the Governing Circle will be documented through formal written resolutions. A copy of all resolutions of the Governing Circle shall be distributed to the Office of the Vice President (Indigenous) and archived in the University of Manitoba archives.

## 2.8 **Selection of Governing Circle Members**

- (a) The Vice-President (Indigenous) of the University of Manitoba is appointed to the Governing Circle by the University President.
- (b) In addition, a second position on the Governing Circle is reserved for another staff member or employee of the University. When this second position becomes

vacant, the Governing Circle will inform the University of any specific needs, such as skills or background, which it would request the University to consider in making its appointment. The University will show deference to this advice.

- (c) All other positions are filled through a nomination process as follows:
  - (i) When any position or positions on the Governing Circle become vacant, the Governing Circle will form a Nomination Committee. The Nomination Committee will inform the University of Manitoba and Partners of the vacancy and encourage the University of Manitoba and Partners to submit potential nominees for consideration. Nominations will close no sooner than 60 days after such notification was provided.
  - (ii) The Nomination Committee will consider a number of factors in selecting its nominations, including maintaining the balance among First Nations, Inuit, and Métis Nation members; regional diversity, gender diversity, linguistic and cultural diversity; familiarity with and knowledge of the NCTR, of the Truth and Reconciliation Commission and its work, and of the legacy of Residential Schools; and any specific skill or experience required by the Governing Circle at the time of nomination.
  - (iii) The Governing Circle will appoint Members based on recommendations of the Nomination Committee. In doing so, the Governing Circle will seek to include as many members as possible who are affiliated with the Partners. This will be done in a manner consistent with the overall goals of diversity and balance and the requirements for representation of Survivors and Intergenerational Survivors.

## **2.9 Compensation of Governing Circle Members**

- (a) Governing Circle Members are eligible for compensation for their time and expertise unless the person holds a salaried position at the University of Manitoba.
- (b) Compensation amounts will proactively recognize the expertise and knowledge of Survivors and Intergenerational Survivors as experts and deserving of fair compensation.
- (c) Provision will also be made for reimbursement of all travel expenses, based on rates of the University of Manitoba in its Travel Expense Policy.

## **2.10 Administrative Support to the NCTR**

- (a) Through the Administrative Agreement, the University has agreed to be responsible for administration and financial oversight of the NCTR for the duration of the Trust Deed.
- (b) The University makes available to the NCTR and its staff all the usual supports available to academic and administrative units of the University, including with

regard to communications, external relations, fund-raising, human resources, finance, information technology, access to information and privacy, and legal matters.

## 2.11 Executive Director of the NCTR

- (a) The Executive Director shall be the chief administrative executive and manager of the NCTR. In fulfilling their role as Executive Director of the NCTR, the Executive Director shall oversee all operations of the NCTR.
  - (i) Subject to the direction and guidance of the Governing Circle and the Vice-President (Indigenous), the Executive Director is responsible to provide the leadership necessary to position the NCTR at the forefront of the Truth and Reconciliation landscape across Canada.
  - (ii) In so doing, the Executive Director is tasked with developing and implementing a strategic plan to advance the NCTR's mission and objectives; to promote the realization of the objective's set forth in the Trust Deed and Administrative Agreements; to uphold and apply *the National Centre for Truth and Reconciliation Act*; and to work with a broad range of national and international partners to advance the mission and mandate.
  - (iii) The Executive Director oversees the operations of the NCTR to ensure quality, service, integrity and the highest values of public service.
  - (iv) The Executive Director is accountable to the University's Vice-President (Indigenous) for ensuring that all relevant University policies, procedures, and reporting requirements are upheld.
  - (v) Should any concern materialize with the Executive Director's performance, whether in the course of the regular performance evaluation described below, or at any other point in the year, the Vice-President (Indigenous) must engage the University of Manitoba's Human Resources office to ensure appropriate documentation occurs consistent with the rules and operations of the University of Manitoba. This shall be done in consultation with the Chair of the Governing Circle.
- (b) *Selection and Appointment of the Executive Director*

The following procedure will apply for the appointment of a person to serve as the Executive Director of the NCTR.

- (i) The Vice-President (Indigenous) shall establish a Search Committee composed of an equal number of members of the Governing Circle, Indigenous and non-Indigenous community members, and representatives of the University of Manitoba. The members of the Search Committee will be jointly appointed by the Governing Circle and the University.

- (ii) The Vice-President (Indigenous) will serve as chair of the Search Committee.
- (iii) The Search Committee will make all efforts to ensure the recommended individual is a First Nations, Métis Nation or Inuit person.
- (iv) Based on the recommendations of the Search Committee, the final decision on the appointment will be made by the Governing Circle, including the Vice-President (Indigenous), in consultation with the Survivors Circle, and following all procedures and policies of the University of Manitoba.

(c) *Performance Review and Evaluation of the Executive Director*

At least once annually, the Chair of the Governing Circle, along with any other members of the Governing Circle, chosen by the Governing Circle, shall, jointly with the University of Manitoba Vice-President (Indigenous), conduct a review of the Executive Director's performance in accordance with the University's policies and procedures.

- (i) The Chair of the Governing Circle shall establish parameters for the review through a written and signed performance agreement clearly communicated to the Executive Director in advance and agreed to by parties involved. In developing this performance agreement, the Chair shall consult with the University of Manitoba Human Resources office to ensure applicable policies and best practices are followed.

(d) *Resignation or Incapacity of the Executive Director*

If the Executive Director is, for any reason, unable to perform the duties of the office, such duties will be assumed and discharged by such person(s) and according to such procedures as the Chair of the Governing Circle may determine, in consultation with the University's Vice-President (Indigenous)'s, subject to ratification by the Governing Circle at its next meeting. To inform said measures, the Executive Director will be required to establish a business continuity plan, for approval by the Governing Circle, on an annual basis to ensure continued operations of the NCTR in the event of the Executive Director's resignation or incapacity.

## 2.12 **Fiscal Year**

The fiscal year of the NCTR shall end on the 31st day of March in each year or on such date as the University of Manitoba's Board of Governors may from time to time by resolution determine for the University.

## **Part III Accountability**

- 3.1 The Office of Legal Counsel is responsible for advising the Vice-President (Indigenous) that a formal review of this Procedure is required.

- 3.2 The Vice-President (Indigenous) is responsible for the implementation, administration and review of this Procedure.
- 3.3 The Vice-President (Indigenous) is/are responsible for complying with this Procedure.

#### **Part IV Review**

- 4.1 Governing Document reviews shall be conducted every ten (10) years. The next scheduled review date for this Procedure is [Click here to enter a date](#).
- 4.2 In the interim, this Procedure may be revised or repealed if:
- (a) the Vice-President (Indigenous) for Approving Body 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) *Centre for Truth and Reconciliation Administrative Agreement*
  - (b) *Centre for Truth and Reconciliation Trust Agreement*
  - (c) *The National Centre for Truth and Reconciliation Act, C.C.S.M. c. N20, [assented June 30, 2015]*

- (d) *Research Ethics Involving Human Subjects*
- (e) *Conflict of Interest Policy*
- (f) *Respectful Work and Learning Environment Policy*
- (g) *Travel and Business Expense Claim Policy*
- (h) *Directors of Schools of a Faculty or College Bylaw*

## **Executive Summary**

### **National Centre for Truth and Reconciliation Governance Model**

Three documents are attached: a proposed University of Manitoba (the University) Policy on Governance of the National Centre for Truth and Reconciliation (the NCTR), an associated University Procedure, and proposed By-Laws for adoption by the NCTR Governing Circle. Together, these three documents are intended to clarify a joint governance structure of the NCTR; to better assist the NCTR in fulfilling its unique national and international roles; to implement the University's commitment to develop appropriate policies and procedures for governance of the NCTR; and to help advance the University's ongoing work in respect to reconciliation, promotion of the human rights of Indigenous peoples, and innovation in Indigenous governance and decolonization of the University.

### **Background**

The NCTR is a unique institution within the University and within Canada. Through its work of maintaining, building, and disseminating an accurate record of residential school history, the NCTR is a critical part of Canada's formal commitment to redress for Residential School Survivors. As a center of research, learning, and public education, the NCTR plays a central role in the national imperative of truth and reconciliation.

This work also contributes to fulfilling Canada's obligations under international human rights law, including the *UN Declaration on the Rights of Indigenous Peoples* and the UN Joinet-Orentlicher Principles which require states to preserve the record of human rights violations and guarantee non-recurrence of these violations. In partnership agreements, including agreements with founding partners such as the University of British Columbia, the University has underlined the "national and international significance" of the NCTR.

### *Origins of the NCTR*

The NCTR is a product of the Truth and Reconciliation Commission of Canada (TRC). The TRC was established through the formal settlement agreement between the Government of Canada, the church bodies that had administered the Indian Residential Schools, the Assembly of First Nations and Inuit representatives, and the Residential School Survivors represented in a class action suit against the federal government and the church bodies. The TRC's mandate can be summarized as informing all Canadians about what happened in the Residential Schools by witnessing and documenting the truth of Survivors, families, communities and anyone personally affected by the Residential Schools.

In setting out the mandate of the TRC, the Indian Residential Schools Settlement Agreement called on the TRC to create a national research centre “accessible to former students, their families and communities, the general public, researchers and educators who wish to include this historic material in curricula.” From the beginning, there has been an implicit assumption that such a centre would be responsive to the overall mandate and purpose of the TRC and its relationship to Survivors. The TRC’s 2015 final report included Ten Principles for Reconciliation and 94 Calls to Action, both of which have been widely endorsed by governments and institutions in Canada. Five of the TRC’s Calls to Action are explicitly to be fulfilled through the NCTR (Calls to Action 65, 71, 72, 77 and 78).

As part of its work, the TRC put out a Call for Submissions for organizations and institutions willing to serve as a “Permanent Host” for a national centre. One of the criteria set out in the Call for Submissions was governance. The call asked that proposals “include a plan for how Aboriginal peoples will have significant decision-making responsibilities about what goes into the archives, who has access to the archives and how the archives is operated generally.”

The University of Manitoba submitted its application with a consortium of partners, including the University of British Columbia, Lakehead University, the University of Winnipeg, and other academic institutions, as well as the Legacy of Hope Foundation, the National Association of Friendship Centres, and the Canadian Museum for Human Rights (the “Partners”). In their proposal to host the NCTR, the University and its Partners noted that the NCTR would be “bound by university policies” on matters such as human resources and financial matters. The proposal also stated that although the governance model still needed to be worked out, “subject to the creativity and aspirations of partner organizations, the Partners “favour a shared governance model that includes a Governing Circle made up predominantly of Aboriginal people, plus an active Survivors Circle.”

The TRC subsequently stated that the University of Manitoba was selected as host “because its proposal best met the criteria. It had demonstrated a strong commitment to human rights research and promotion, and to Aboriginal peoples and governance. Its proposal stressed the highest standard of digital preservation, meaningful Survivor and community engagement, world-class archival experience and facilities, expertise in privacy and access, and financial stability.”

Chief Commissioner Murray Sinclair said at the ceremony announcing the decision, “The proposal that we had received from the university was head and shoulders above some of the other proposals that we had received, because it talked about the importance of establishing this as a national centre. This is not just about Manitoba. This is not just about Western Canada. A National Research Centre for Residential Schools has to be about Canada. It has to ensure that all of Canada will benefit from the things that are going to occur here.”

Tom McMahon, who was General Legal Counsel for the TRC when the agreements were negotiated with the University, has since written, “Although the U of M is not an indigenous organization, the TRC did as much as it could to infuse the NCTR with indigenous governance, while benefitting from the resources, expertise, experience and capacities of the U of M.”<sup>1</sup>

## **Existing Governance Framework**

The NCTR was established through two legal instruments: the Trust Deed (21 June 2013) between the University and the TRC and the Administrative Agreement (21 June 2013). Additional documents which give context to the arrangement are:

- Schedule “N” to The Indian Residential Schools Settlement Agreement (“IRSSA”) dated May 8, 2006;
- TRC Call for Submissions;
- University Proposal dated February 6, 2012;
- University Policy on Research Centres, Institutes and Groups;
- *The National Centre for Truth and Reconciliation Act* (the “Act”).

### *The Trust Deed*

The Trust Deed focuses on the records, not the administration of NCTR. The Trust Deed creates the Trust that, like any other trust, is not a legal entity, but rather a relationship between the Trustee (the University), who holds title to the Settled Property (records) and the beneficiaries on whose behalf Settled Property is to be administered. The Trust Deed does not list the beneficiaries, but potential beneficiaries would be the parties to the IRSSA and Survivors and their families. The Trust has no status of its own to acquire rights or obligations. Instead, the University holds the records subject always to the obligations imposed by the Trust, which require the University to use and preserve the Settled Property exclusively for the purposes set out in sections 9(a) through (c) of the Trust Deed, which are summarized as follows:

- Preservation of records;
- Make materials accessible in accordance with access and privacy legislation and any other applicable legislation; and
- Promote engagement.

The recitals of the Trust Deed (which form an integral part of the Deed) set out that the University intends to continue to add to the records. Lastly, the Trust Deed states that the University “shall develop policies to guide the exercise of its powers and discretions [in respect to the NCTR] and

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<sup>1</sup> Thomas L. McMahon, “Creating the National Centre for Truth and Reconciliation and proactive disclosure under the National Centre for Truth and Reconciliation Act,” January 2018. McMahon, Thomas, *Creating the National Centre for Truth and Reconciliation and Proactive Disclosure Under the National Centre for Truth and Reconciliation Act* (January 2018). Available at SSRN: <https://ssrn.com/abstract=3110303> or <http://dx.doi.org/10.2139/ssrn.3110303>

shall seek advice from the [NCTR's] Governing Circle in the development of such policies and in the exercise of the University's powers and discretions." (Trust Deed, para. 13.)

Apart from the commitment, referred to above, to develop policies "to guide the exercise of its [the University's] powers and discretions", the Trust Deed provides little guidance on the governance of the NCTR. The Trust Deed does state, however, that "when exercising its powers and discretions [the University] shall demonstrate respect for Aboriginal protocols and ceremonies in relation to Aboriginal sacred objects and ethics relating to Aboriginal research." (Trust Deed, para. 14.)

### *The Administrative Agreement*

The Administrative Agreement between the University and the TRC sets out how the purposes of the Trust Deed will be realized and refers to "a spirit of shared governance by the University, survivors and their families, and other Partners." (Administrative Agreement, para. 9e i.) The Partners are defined as the original proposal Partners as well as any others who join through subsequent partnership agreements. The template used for such agreements recognizes that Partners have the "right to participate in the governance of the NCTR." This is expressed by having "a representative occupy a Partner's seat on the Governing Circle, if selected by the nominating committee."

The named objectives of the Administrative Agreement also include "to assist Aboriginal peoples in Canada in the exercise of their rights under the *United Nations Declaration on the Rights of Indigenous Peoples*." (Administrative Agreement, para. 7 d.) While the provisions of the *UN Declaration* are wide-ranging, there is a central focus on recognition and exercise of the rights to self-determination and self-government (*UN Declaration*, articles 3 and 4), including control and repatriation of ceremonial objects (article 12); control of educational systems and institutions (article 14); control of cultural heritage, traditional knowledge and its manifestations, and Indigenous intellectual property (article 31); and revitalization and development of Indigenous decision-making institutions (articles 5, 18, 19 and 33).

The Administrative Agreement sets out in some detail the reporting structure, role, responsibilities and composition of the NCTR Governing Circle which is to have a majority Indigenous membership and is to play a dual decision-making and advisory role (Agreement, paras. 9, 11 and 12). The Administrative Agreement states that the Governing Circle will make decisions and provide advice on a range of NCTR functions, activities and areas of concern, and that the University "shall show deference to the decisions and advice of the Governing Circle, as long as such advice is not inconsistent with applicable laws, the terms of the Trust Deed, the terms of this Agreement, and the University's policies." (Agreement, para. 11) These functions, activities, and areas of concern include "methods, sources and subject matters for expanding the NCTR's holdings and resources;" "communications strategies for the Centre," "engagement with external

experts and interested parties for the furtherance of the Purposes and Objectives,” and “procedures and rules for Governing Circle meetings.” (Administrative Agreement, para. 11)

The Administrative Agreement also requires the University to show deference to the Governing Circle’s decisions and advice on “ceremonies and protocols relating to the Purposes, the Objectives, and the Settled Property” and “Aboriginal concepts important to the Purposes and the Objectives.” (Administrative Agreement, para. 11.) From an Indigenous perspective, these are integral dimensions of every aspect of the NCTR’s work.

The Administrative Agreement states that the NCTR “will operate within the academic and administrative structure of the University, and as such, be subject to the policies and rules of the University.” The Director of the NCTR will report administratively to a member of the University’s executive team and will manage the affairs of the NCTR, being guided by the advice of the Governing Circle and the policies and rules of the University. (Administrative Agreement, para. 17)

It has become clear over the last several years, that the Administrative Agreement does not provide sufficient clarity over how the University’s role in the shared governance will be carried out. The Administrative Agreement states that, “subject to a recommendation by its Senate, and approval by its Board of Governors,” the University “will cause the Centre to be established as an academic centre or institute of the University” but subject to the University’s “policy on Research Centres, Institutes and Groups (as amended from time to time).” (Administrative Agreement, para. 16.) However, academic centres and research centres operate under separate policies. Furthermore, the NCTR does not properly fit within the definition of either an academic or research centre. As has been made evident through its administration and operation, the NCTR is unique within the structure of the University, requiring a distinct policy and procedure.

The Administrative Agreement states that two of the seven members of the Governing Circle will be “employees of or holding an academic appointment with the University.” While the Administrative Agreement refers to Survivors and other Partners having “representatives” on the Governing Circle, the two University of Manitoba employees are not expressly described as representatives. As worded, the Administrative Agreement would allow appointment of individuals who, although employed by the University, could not reasonably be expected to speak on behalf of the University and would not have clear lines of communication or accountability in this regard. This was likely not the intent. It is worth noting that in practice the Governing Circle has consistently included a representative from the University’s senior leadership. This role was initially filled by the University President and now by the Vice-President (Indigenous) since the creation of this new position. Part of the proposed changes in the governing documents, as explained below, is to formalize such a relationship to explicitly state that the Vice-President (Indigenous) *represents* the University within the Governing Circle.

## *The National Centre for Truth and Reconciliation Act*

The *Act* is primarily concerned with the application of provincial freedom of information and privacy legislation to the unique work of the NCTR. In outlining this, the *Act* defines the authority and discretion of the NCTR's Director to release or withhold records. The *Act* also contains a short statement of the NCTR's mandate, something that is not found in the Administrative Agreement or the Trust Deed. This mandate statement includes promoting "the engagement of the public regarding residential schools and other Aboriginal issues, including through fostering understanding and reconciliation." (*National Centre for Truth and Reconciliation Act*, para. 3d)

### **University of Manitoba Commitments to Reconciliation, Decolonization and Promotion of Indigenous Rights**

It is important to note that since the establishment of the NCTR, the University has made a number of relevant further commitments to uphold and promote the human rights of Indigenous peoples.

The University is a signatory to the 2016 Manitoba Collaborative Indigenous Education Blueprint which includes, as its first commitment, "Engaging with Indigenous peoples in respectful and reciprocal relationships to realize the right to self-determination, and to advance reconciliation, language and culture through education, research and skill development." The Blueprint also includes a commitment to reflect "the diversity of First Nations, Inuit and Métis cultures in Manitoba through institutional governance and staffing policies and practices." The University has also joined the 2017 Winnipeg Accord which states that which recognizes that reconciliation requires "political will, joint leadership, trust building, accountability, and transparency."

The University's 2019-2020 Strategic Plan includes an Acknowledgement expressing the University's commitment "to move forward in partnership with Indigenous communities in a spirit of reconciliation and collaboration." The Strategic Plan also expresses the goal of ensuring that "university governance processes are meaningful, transparent, engaging and effective in advancing the University's mission and strategic priorities."

The 2019 Senior Leadership Review calls for Indigenous self-determination and leadership to be "embedded within the governance structures of the university." The Review also identifies the need to "view decisions through an Indigenous lens" and for the University to develop innovative responses to self-determination and decolonization. The Review specifically calls for engagement with the NCTR to ensure "alignment" between the NCTR and the new portfolio of Vice President (Indigenous).

## **Key Elements of the Proposed Policy, Procedure and By-laws**

The proposed policy, procedure and by-laws seek to provide clarity on how the NCTR is to be governed, consistent with the human rights of Indigenous peoples and the University's commitments. The following are the key elements of the proposed approach. In many instances, these elements reflect the practices that have already emerged in practice.

1. The proposed procedure and by-laws would formalize the role of the Vice-President (Indigenous) as the University's representative on the Governing Circle. Consistent with the commitment to shared governance with Partners and Residential School Survivors set out in the Administrative Agreement, the full participation of the Vice-President (Indigenous) in the deliberations of the NCTR Governing Circle is the primary means through which the University engages in decision-making in respect to the NCTR.
2. The role of the Governing Circle is intended to be meaningful and robust. To the fullest extent possible, advice and decisions about priorities and directions of the NCTR will be concluded within the Governing Circle. Where appropriate, the Vice-President (Indigenous) will bring decisions undertaken by the Governing Circle to University governance for final authorization. The University will continue to show deference to the advice and decisions of the Governing Circle.
3. To the fullest extent possible, the Governing Circle will respect and follow First Nations, Métis Nation, and Inuit decision-making processes and protocols, including through the adoption of a consensus model as the default mode for all decisions and advice. The use of consensus will also help give life to the University's obligation to give deference to Indigenous perspectives in respect to fundamental elements of the NCTR's governance.
4. To ensure the effective functioning of a consensus model, and appropriate representation of the diversity of Survivors and Indigenous Nations, the proposed by-laws would increase the number of participants in the Governing Circle and establish rules for quorum.
5. The proposed policies and procedures seek to formalize the understanding of the NCTR's mandate and principles of action that emerged through the TRC and which have shaped the NCTR's work to date.
6. The proposed procedures and by-laws will provide greater clarity to the distinction between the Governing Circle as a mechanism of shared governance and the Survivors Circle as a committee of the Governing Circle and a source of advice to the Governing Circle.

7. The proposed policy, procedure and by-laws are intended to fulfill the commitments in the TRC Calls to Action, the Administrative Agreement and the Trust Deed, in a manner consistent with the history of the NCTR, the overall principles set out in its founding documents, and the University's strategic direction in respect to reconciliation and the rights of Indigenous peoples.
  
8. It is recognized that self-determination and decolonization are areas of ongoing learning and transformation and are essential to the TRC's Ten Principles for Reconciliation and Calls to Action. As a consequence, the proposed policy, procedure and by-laws set out an expectation that Vice-President (Indigenous) will assist the Governing Circle and other governance structures within the University to work collaboratively toward a common goal of ensuring that all policies and procedures of the NCTR and the University are consistent with the human rights of Indigenous peoples.

# Appendix C.1

## **Overview Report of the 2021 University of Manitoba Indigenous Community Engagement Listening Sessions**

**September 2021**

**Prepared by:  
Celeste McKay Consulting Inc.**



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## I. BACKGROUND

In February, March and April 2021, the University of Manitoba convened a series of listening sessions to examine ways that the University could better meet the needs of First Nations, Inuit and Métis Nation students and build better relations with Indigenous communities. Ten listening sessions were held for different sectors of the Indigenous community, as follows:

- Post-secondary counselors, sponsors and funders;
- Indigenous students;
- Indigenous peoples and organizations working to promote languages and cultures;
- Elders and Knowledge Keepers working at the University;
- Elders and Knowledge Keepers from the community;
- 2SLGBTQIAA+ students;
- Students with disabilities;
- High school guidance counsellors;
- Adult learners; and
- Inuit students.

In addition, 10 community members provided comments through an on-line survey or by email. The University of Manitoba is grateful to all those who shared their expertise and experience during these listening sessions.

Summary reports have been prepared for each of the 10 sessions. This overview report sets out common themes and ideas discussed throughout these sessions, while also being mindful of the diversity of voices and experiences that were expressed.

This report begins with a short summary of key areas of discussion. The summary is followed by five sections based on the structure of the listening sessions. These five sections are: goals and priorities, challenges and barriers, existing positive programs and initiatives, improvements that the University and other post-secondary institutions can make, and opportunities for collaboration. Then, the conclusion summarizes some of the recommendations highlighted in the listening sessions as well as opportunities to expand and continue this dialogue.

## II. KEY AREAS OF DISCUSSION

Key areas of discussion throughout the listening sessions were as follows:

- **Post-secondary education can play an important role in the well-being of Indigenous students and their communities.** To fulfill this potential, there needs to be a greater meeting point between western educational models and Indigenous ways of knowing and learning. Indigenous peoples need to see that Indigenous knowledge and achievements are respected in the educational setting. Universities and other post-secondary institutions must prioritize addressing urgent needs of Indigenous peoples in terms of revitalizing and reclaiming traditional knowledge.

- **There is a large gulf between post-secondary institutions and First Nations, Métis Nation and Inuit students, and more generally, Indigenous communities.** The University campuses can be experienced as alien, unfriendly and intimidating environments. High school students are often unaware of the diverse educational paths they might take while community members as a whole often face significant barriers in accessing opportunities and resources at the University. Indigenous students who move to the city to attend University face a double form of culture shock. In addition to finding their way through the University environment, and coping with academic stresses, they may face challenges in carrying out the tasks of daily life in the city. These challenges are often compounded by a range of other factors such as if the student has a disability or must work to provide for their family. These barriers to education and accessing the resources of post-secondary institutions have direct impacts on educational attainment, wellness and quality of life.
- **Indigenous students need culturally safe spaces to feel welcome and included in the University community.** This includes spaces specific to Indigenous students. It also requires changing the culture of the classroom and other spaces on campus so it is clear that First Nations, Métis Nation and Inuit cultures, traditions and ways of knowing and learning are respected and valued. There is specific need to ensure inclusion of Inuit students who rarely see their culture and history reflected even when the University acknowledges and discusses other Indigenous peoples.
- **Respect for Indigenous teachings and ways of learning is part of what makes post-secondary education accessible and inclusive and contributes to Indigenous students success.** The University must do more to bring Indigenous knowledge and the expertise of Indigenous Elders into the classroom. There are subjects such as Indigenous languages that should not be taught unless there is direct involvement of these experts. Indigenous ways of teaching also require concrete, meaningful and long-term investment into spaces that can accommodate experiential and land-based learning.
- **One-on-one counselling and mentoring, including peer-to-peer supports, are examples of effective supports for students.** Several models and structures in these areas have been developed and continue to be enhanced. The University has also recognized that engagement must begin before students enter the university, through collaboration with high schools, Indigenous governments and community organizations. Ongoing collaboration through the student's educational journey would help connect them to the supports they need, whether they are provided in the University or in the community.
- **Supports and educational approaches that work for most students may not work for adult learners.** Learners returning to the educational system after an absence often face additional pressures and demands that make it hard to complete semester-long courses within the required time. Options for certification or other micro-credentials for shorter courses, or course completed over longer periods of time, could make the University more accessible.

- **More attention needs to be paid to the relationship between the University and the wider Indigenous community.** Collaboration is key to ensuring that the research and other work of the University truly benefits Indigenous communities. It is not appropriate or reasonable to expect community members to initiate such collaboration. The University has a role to play in actively fostering and facilitating such collaboration. For example, the University could create more culturally safe and welcoming opportunities for engagement, such as hosting community feasts.

## II. GOALS AND PRIORITIES

In all ten listening sessions, there was considerable energy and enthusiasm for the positive contributions post-secondary institutions can make in the lives of First Nations, Inuit and Métis Nation students and for the well-being of Indigenous communities. Participants were also frank that fully realizing this positive potential requires fundamental changes in how post-secondary institutions are organized and structured, particularly in light of their historic role in colonialism.

The western education system has historically done a poor job in reflecting the histories, knowledge and values of First Nations, Inuit and the Métis Nations. Canadian educational institutions, including post-secondary institutions, have played a central role in efforts to eradicate Indigenous cultures and traditions and forcibly assimilate Indigenous peoples. In all the discussion circles, participants emphasized the necessity of universities and other post-secondary institutions to actively and purposefully reverse this harm. Post-secondary institutions have a fundamental responsibility to ensure that Indigenous and non-Indigenous students have opportunities to learn about Indigenous peoples' cultures, histories, traditions and languages.

Elders spoke about how generations of Indigenous children and youth have lost touch with much of their own cultures, traditions, and knowledge systems because of the impacts of colonialism, including the residential schools. One Elder said that it is crucial that the education system “prioritize some of the things we almost lost along the way,” including Indigenous worldviews and languages. Another talked about the role of educational institutions in helping rebuild the connection between generations: post-secondary institutions can be places where students learn about the experiences and knowledge of Elders.

### 1. **Indigenous students can reconnect with Indigenous cultures and communities through post-secondary education.**

Indigenous students also talked about education as a way to connect with their own identity. One said, “My family has lost a lot of their history and culture, my parents and grandparents didn’t want to tell people that they were Métis when they were growing up. Now it’s something they should be proud of. Being in Native Studies, I’m excited to bring back the conversation to my family and my own life.” Another student said that because post-secondary education is a place where Indigenous students come together, it is often a place where they find peer support for the journey of learning about their own identities and communities.

Participants also spoke of the need to shift the paradigm of education to put more emphasis on things that are important from an Indigenous perspective. One participant said, “I find the things that are really important in life, they’re not taught in school.” Such a paradigm shift would include more “learning by doing,” including land-based learning. Many Indigenous students are very responsive to these hands-on, culturally-based ways of teaching. Experiential learning helps instill pride and restore connections to Indigenous students’ cultures and to the lives and experiences of older generations. Experiential learning can also be a powerful way for students to make positive contributions to their own communities.

## **2. Importance of culturally safe spaces**

Listening session participants talked about the vital importance of learning environments that are comfortable, safe and approachable for Indigenous persons of diverse backgrounds. One said, “I want all of us feel welcome, whether we grew up in the city or not and whether or not we know our own culture.” Current students emphasized the importance of cultural competency among faculty and staff, and access to culturally safe recourse to make complaints or resolve conflicts when students experience disrespectful or harmful treatment from instructors or peers. Culturally safe spaces include spaces for ceremony and spaces that are specifically designated for Indigenous students.

Another common theme was the need for post-secondary curricula that accurately reflects Indigenous cultures and histories. Equally important is honouring and valuing Indigenous knowledge and ways of learning within educational institutions. One participant described this as “honouring the stories of our mothers and grandmothers.” Respect for Indigenous teachings and ways of learning is part of what makes post-secondary education accessible and inclusive and enables Indigenous students to succeed. One participant said, “We need to instill a sense of pride, belonging and dignity in our Aboriginal children.”

In this context, it is important that Inuit participants highlighted the experience of feeling left out or excluded even when curricula, programs, services or events highlighted the cultures and experiences of other Indigenous peoples.

Participants recognized the importance of post-secondary credentials in gaining access to higher paying and more secure jobs. It was said that unless the affordability of post-secondary education is addressed, many Indigenous people will continue to be “caught in a poverty cycle,” prevented from getting the credentials they need due to the high cost of education. One participant in the survey said that providing a culturally relevant curricula in a non-racist environment is a key component to Indigenous self-determination and economies.

Several Elders spoke about the need for educating non-Indigenous students about Indigenous cultures, histories and worldviews. One commented on the fact that people come from all over the world to get a post-secondary education in Manitoba and many will stay in the province and engage with Indigenous peoples as social workers, educators and doctors. The Elder asked, “What do we need them to learn?” Their answer was, “I want them to learn about anti-oppression and to be able to reflect on their own power, privilege and place in relationship to everyone else.”

### **III. CHALLENGES AND BARRIERS**

All of the listening sessions highlighted the financial pressures faced by Indigenous post-secondary students. One student commented that although tuition is a major expense, at least it is predictable. In comparison, the cost of textbooks varies enormously depending on course selection and what the faculty require. They said, “Professors release book lists the week before class starts and the cost of them sometimes almost pushes me over the edge.” Another student talked about the added financial challenge of attending university as a parent.

#### **1. Challenges accessing supports**

While participants acknowledged the advances that been made in setting up specific financial supports and resources for Indigenous students, many – including guidance counsellors and current and former students – also talked about the difficulty Indigenous students face in finding out what supports are available or how to access them. A number of participants said that information about scholarships and bursaries is difficult to find and the application process is intimidating.

A critical issue is that students may not realize that there are staff who can support them in accessing the information and resources they need. One student talked about trying to find answers through internet searches because they were not aware that there were people who could help with course selection or accessing supports. They said, “Throughout my undergrad degree I would always go at it alone. I didn’t talk to advisors. I would just google things on my own.”

Of note, educators working with Indigenous high school students and adult learners, and staff from community organizations who work with university students, also stated that they have trouble accessing information about things such as application procedures, contact persons and available supports. Improved communication with the University would help them better support the students that they work with.

Just as it is important for students to know about available resources and supports, it is also important that they feel comfortable accessing these supports. One counsellor put this in terms of roles and responsibilities. They said that Indigenous students may assume that they carry the entire responsibility for navigating their way through the post-secondary system and not realize that there are staff and structures in place who have been given the role and responsibility to support them.

Some students said that for them, shyness was a key factor in not seeking out supports, and related to this shyness, the sense of being overwhelmed by the University environment or of feeling as though they did not fit in. One participant said, “It took me three years before I got the courage to start meeting people and learning about the resources that are available for me. The first few years can be lonely not having anyone going through the same things as you.”

Participants also said that there was a sense of stigma associated with many supports, including tutoring, as though admitting they needed or could benefit from such supports would reflect badly on them. They also commented that it can feel stigmatizing to self-declare as an

Indigenous student. One participant said, “There is a stigma that I felt in my earlier years when it came to declaring because I didn’t know what it meant.”

## **2. Culture shock**

Many participants emphasized the culture shock experienced by many Indigenous students, particularly in the transition to attending a post-secondary institution. The University of Manitoba is a large, complex and unfamiliar environment. For many Indigenous students, this may be the first time they have been away from home or in an environment where the majority of their peers are non-Indigenous. It was noted that the culture shock is amplified by the fact that many Indigenous students are the first in their family to attend a post-secondary institution.

One participant pointed out the challenges created by the rapid pace of a university semester. They said many Indigenous students have not had to deal with so many deadlines before and may have a very different perspective, based on their experience or cultures, about how important or strict such deadlines are likely to be.

Several participants emphasized the impact of the sheer scale of the University of Manitoba. The size of the main campus, its remoteness from downtown, and the number of students and faculty all accentuate the culture shock. Some talked about the impact of the physical environment of the university, including the industrial architecture of many university buildings. As one of the participants said, “You’re coming from a worldview where nature is so important, and land is so important. Now you’re going into a concrete box. That’s not going to feel nice.”

For many Indigenous students, challenges in transitioning to the post-secondary environment are compounded by the fact that they are living in a large urban environment for the first time. Students often need help with fundamentals like where to shop for food, how to use public transit, or safety issues associated with living the city. One student said, “It’s easy to get lost and it’s so frustrating not knowing where you’re going. Learning how to use the bus system is something other people can take for granted.”

## **3. Diversity of experiences**

Participants noted the diversity of Indigenous students and the fact that various aspects of their identities and backgrounds could further exacerbate this experience of culture shock. Participants highlighted in particular the need for greater attention to the needs of 2SLGBTQIAA+ students, Inuit students coming to Winnipeg from the far north, and students with disabilities.

It was pointed out that a lot of 2SLGBTQIAA+ youth are coming from communities that do not support their gender identity or sexuality in a good way or a positive way. These students need a place where they can feel safe to celebrate their lives and feel part of a community. It was noted that for many, the broader 2SLGBTQIAA+ community in Winnipeg is not experienced as a culturally safe space because the norms and the ways of interacting are too different from what Indigenous youth are used to. Two spirit students need safe spaces of their own, where they feel empowered to determine for themselves how they will interact with others.

It was also noted that pronouns and names are a major issue at universities. A legal name change is expensive, complex and time consuming. There needs to be ways for students to indicate their chosen or spirit name and for that name to be honoured, regardless of how they are legally identified. This should not be an onerous task for students and should not make two spirit students feel singled out.

A number of participants noted that culture shock can be particularly intense for Inuit students who travel to the south to attend a post-secondary institution. Inuit culture and traditions, and the needs of Inuit students, tend to be left out and forgotten when talking about Indigenous peoples as a whole. One participant said, “Inuit have been excluded from many conversations and in many of the decision-making areas in education.”

Participants noted that students with disabilities have distinct needs and the right to accommodation. Yet, for a wide range of reasons, they may be reluctant to seek these accommodations. Participants talked about the fact that some disabilities are invisible. One of the participants talked about the impacts of trauma, intergenerational trauma and addiction as mental health issues that continue to go largely unrecognized and unacknowledged. Many have had negative experiences throughout their lives associated with disclosing or drawing attention to their disability. One commented, “If you’re with people who don’t understand, then you won’t share: you can’t even describe how you need help.”

Many Indigenous people have had negative experiences with doctors and hospitals and become reluctant to access care as a result. These problems are compounded for Indigenous people with disabilities. This experience plays out in all aspects of their lives. One participant said, “Sadly, we have this collective experience of being relegated to the bottom of the pile. That is a shared experience that we have.”

It can be very difficult to seek accommodations. At the same time, if students with disabilities are not up front about the challenges they face, their peers and their teachers may make biased assumptions about their behaviour or why they are falling behind, often based on cultural stereotypes.

Participants also noted the importance of the jurisdictional gaps that have historically created divisions among those students who have or have not had access to support provided by the federal government. For example, Non-Status First Nations students, many Status First Nations students without an on-reserve residence, and Métis Nation students have been excluded or have had greater difficulty accessing many of these supports.

#### **4. Consequences of spaces not being culturally safe**

All the ways that Indigenous students may experience culture shock and alienation in the transition to the post-secondary environment can have severe negative consequences for educational attainment and for student health and wellness. Current and past students talked about the sense of frustration associated with feeling unwelcome or not being able to successfully navigate the system. Inability to access supports and accommodations puts Indigenous students at a disadvantage for successfully completing their programs. Participants

also said that when Indigenous students are failed by the system, they often blame themselves. The stress, anxiety or sense of failure can be highly damaging, especially if there are already underlying trauma or other mental health considerations.

Many community members, and leaders in community-based organizations, also expressed similar negative experiences in navigating the complex and alien environment of the University of Manitoba campuses. One participant described the University as an environment where it is easy to feel lost. Another said that for years, as a community member, they literally got lost every time they tried to visit the campus. One community member said that it would be unrealistic to expect community members to reach out to the University with ideas for collaboration because it would be extremely difficult for them to even identify the right person to speak with, much less actually manage to contact them. Some said that the opportunity to collaborate with a university on common concerns often relies on the ability to develop relations with individual staff. However, the size of the institution works against that happening. Participants said where they have had opportunities to collaborate, it has often been as the result of chance encounters with university staff.

## **5. Engaging high school students**

Participants noted that more attention should be paid to familiarizing Indigenous students with the post-secondary environment, and the opportunities for post-secondary education, while they are still in high school. In the online survey, one participant named as a priority increased opportunities for high school students to meet and shadow post-secondary students, along with culturally relevant orientation programming, such as culture camps and retreats. A number of participants emphasized the positive role of the University's Indigenous liaison staff.

One participant spoke of the importance of raising awareness of educational opportunities that young people may not hear about otherwise. They said that in their experience, Indigenous youth, particularly in smaller communities, are often aware of opportunities for training in different trades but may have little awareness of all the options open to them to attend university. It is important for them to hear from Indigenous people who have made educational and career choices that are out of the ordinary. One survey respondent said, "All we ever see posted are social work, nursing, and teaching degrees. What about Conservation, Writing & Literature, Art, Music? These are interests that can become employment [or] even self-employment careers."

In the online survey, one participant noted the specific needs of Indigenous youth in care. They said that youth in the care system often have gaps in their education due to time away from the school system. There is need to pay particular attention to ensure that they are completing the high school courses needed to qualify for entering university.

One participant commented that the deadlines for applications, including for bursaries and other supports, are too early for many Indigenous students. They said, "It's very rare that an Indigenous student that's coming from a community outside of the city is 100% confident in the school they want to go to after high school." One participant noted that they entered university immediately after school because they had been awarded entry scholarships that required them to register immediately. Unfortunately, they didn't know what they wanted to study and received

little guidance. They found the experience of university very frustrating until they were able to work out what they wanted to do.

## **6. Connecting with adult learners**

A discussion about Indigenous adult learners underlined the importance of making in-person connections. Educators working with adult learners said that the University produces good resources but cannot rely on adult learners finding, or even having access to electronic resources like videos. They also said that in person engagement is much more effective in helping adult learners feel connected. Ideally, there would be regular visits to the community centers and other locations offering programs for adult learners.

## **7. Cultural safety and bringing Inuit, Métis Nation and First Nations ways of knowing and learning into the classroom**

Participants said more can and should be done to make the post-secondary environment a culturally safe space for all. Participants emphasized the need to build faculty awareness and cultural safety skills, as well as to hire more Inuit, Métis Nation and First Nations faculty and staff. One student said, “I’m a leader in the community and I’m still scared to reach out to some professors because they might not understand where I’m coming from. I think professors have to be aware of what barriers Indigenous students have to go through even to just be in an institution like this, let alone succeed.”

In addition, students shared experiences where racist statements were made in the classroom by other students and faculty failed to step in to address the issue. One student said, “These conversations happen in the classroom. Professors don’t do anything about it. But the non-Indigenous students having these conversations don’t know they’re acting on biases and being discriminatory.” This student pointed out a lack of clarity about how to raise complaints about racist behaviour and action and the lack of support for students who do want to come forward. They said that there should be policies and procedures in place to respond to acts of racism and other discriminatory behaviour comparable to how the university handles sexual assault or harassment.

Elders commented on the resistance to change that they have experienced, or that they know other educators have experienced, in trying to bring Inuit, Métis Nation and First Nations ways of knowing and learning into the classroom. One example that came up several times, as representative of a larger problem of negative attitudes toward Indigenous culture and traditions, was resistance to smudging.

One consequence of this resistance is that Universities and schools end up talking about Inuit, Métis Nation and First Nations cultures and traditions rather than enabling students to experience them. The Elders said that this is a very western approach that is deeply at odds with Indigenous ways of learning and knowing. One said, “You can’t teach a pipe ceremony without tobacco and a pipe.”

Elders also talked about how efforts to add Indigenous content to the curriculum are undermined by disrespectful attitudes toward Indigenous peoples and cultures. For example, one Elder described how they were asked to review course content at the last minute. Even though the course had been under development for three years, the people responsible only allowed a short amount of time for the Elder to ask questions and provide input.

#### **IV. EXISTING PROGRAMS AND INITIATIVES**

Participants spoke positively of many of the existing programs and initiatives at the University of Manitoba that provide support tailored to the needs of Métis Nation, First Nations and Inuit students. These include the first-year orientation. One participant said, “The first-year orientation provides a good opportunity to drive the point home that they shouldn’t be scared or hesitant to ask questions or find their voice.”

##### **1. One-on-one and peer support**

Students participating in the listening sessions highly valued the peer interaction and peer-to-peer support provided through Indigenous student bodies such as: the University of Manitoba Indigenous Students Association, the Métis University Students’ Association, the Indigenous Students Working Group within the University of Manitoba Student Union, University of Manitoba Indigenous Concerns on Environment (UMICE), the Indigenous Circle of Empowerment, and the Manitoba Indigenous Law Student Association. The Neechiwaken Peer Mentorship Program, that matches mentors with first year Indigenous Students, was also highlighted as a successful and valued program, as was the Indigenous Student Centre.

One student, who talked about volunteering with the Neechiwaken Peer Mentorship Program, said, “As long as we have people in those spaces, reaching out and helping, I think it will make a big difference.”

Reflecting on their own experience at the University of Manitoba, one participant said they probably would never have completed their program except for the Winnipeg Education Centre campus. They said, “It was off-campus, a smaller setting, and there were people there to help you if you needed help. I think a lot of us that attended there, and speaking for myself, succeeded because we weren’t in a big institution where we could get lost.”

In the online survey, one participant noted that the shift to online learning with COVID-19 underlined the importance of Indigenous students having peer supports. They wrote that students “require a space where they can support, motivate and mentor one another.... Most are trying to attend on-line classes alone at home, where distractions and slow internet hinder their success.”

Participants also emphasized the value of relations they have developed with specific staff and faculty. Participants said these personal relationships are critical.

## **2. Student Supports**

The University has also tried to be creative in the kinds of supports it makes available. Examples include an Emergency Bursary Program that is offered only for Indigenous students and a Technology Fund.

Participants also noted the importance of the specific financial supports made available to Métis Nation, First Nations and Inuit students. One example given was the Post-Secondary Education Support Program (PSESP) from the Manitoba Metis Federation.

Participants from the Tunngasugit Inuit Resource Centre noted that the supports needed are not just financial in nature. They described the “wrap around” supports offered by their Centre which range from the opportunity to eat familiar foods to a place where they can make long distance calls back home.

## **3. Self-identification**

As much as possible, the University has made its supports available on the basis of self-identification. Self-identification makes students eligible for all the programming and services specific to Indigenous students, including Indigenous-specific awards based on GPA and bursaries. In some areas, however, where supports or placements are limited, such as applying for the special consideration category in medicine or social work, for example, the University asks for documentation, including support letters from communities.

## **4. Reflecting Indigenous cultures and traditions**

It was noted that First Nations, Métis Nation and Inuit students have been at the forefront of bringing about changes to teaching and learning to better incorporate Indigenous traditions, protocols and ceremonies. For example, some have brought smudging and other ceremonies into classroom presentations and incorporated elements of community accountability into research design. While it was acknowledged that the University still has a long way to go in terms of familiarizing all faculty and staff with the importance of First Nations, Métis Nation and Inuit cultures and traditions, these efforts were seen as positive signs of change.

## **5. Connecting with Indigenous students**

University staff emphasized their efforts to meet Indigenous students where they are at by using a range of media and techniques to stay in touch. An example is the response to COVID-19. When it was announced that the University would be closing down, the Indigenous Student Centre moved all programming online, including ceremonial and support programming. They started a virtual sharing circle that is now held three times a week (an increase from pre-COVID-19). Some are only for students, and some are just for women. One Elder offers a weekly men’s wellness program that is open to male and male-identifying partners and children of students. There are monthly fireside chats where students and the community can gather for learning sessions.

It was noted that more informal initiatives within the university community often foster the greatest inclusivity. For example, participants in the 2SLGBTQIAA+ discussion talked about a project to create a digital archive of two spirit history and experiences. The project is not currently associated with any formal teaching or learning projects at the university but there is potential for students to focus their research on the archive.

## **V. WAYS THAT POST-SECONDARY INSTITUTIONS CAN IMPROVE**

Participants talked about the importance of increasing the number of Inuit, First Nations and Métis Nation faculty and, more generally, of ensuring the cultural competency of faculty. Students wanting to pursue research in areas of Indigenous cultures and histories, or engage with Indigenous methodologies of research and learning, can face barriers if professors do not have a proper grounding themselves. At a fundamental level, it is an unfair burden to expect Indigenous students to educate their professors on these subjects – which is something participants described having to do.

One participant talked about the need for University leadership to help educate faculty about the importance of supporting Indigenous students. They said, “I think we can reach more people at the upper levels of the university to strongly advocate around why it’s so important for us to see Indigenous people succeed in university and higher education and in society at large. Instead of just thinking about supporting students we need to understand that we have the power to help them find success.”

### **1. Partnerships and commitment to Indigenizing the University**

A number of participants talked about exploring how institutional partnerships can be created to bring more First Nation, Inuit and Métis Nation knowledge into the classroom in a meaningful and integrated way that honours the depth and complexity of First Nation, Inuit and Métis Nation knowledge systems. Many participants also emphasized the importance of making significant, long-term investments in decolonizing research and learning. One participant said, “I want this university to truly invest in a full, intense way. Don’t just do it for three or four days and then go back to colonizing us again.”

One suggestion was to create a teaching lodge. However, the participant who raised this idea also cautioned against doing so in a partial or half-hearted way. They said that a teaching lodge requires “not only the structure but the foundation” referring both to the physical infrastructure and the relationships needed for a teaching lodge to be successful.

Participants also emphasized the importance of co-teaching models where Elders are full partners in delivery of curriculum. This requires honouring and respecting the expertise and contributions of Elders on an equal level with other faculty. It was noted that Elders are not eligible for tenure or sabbaticals, even though in many cases their teaching responsibilities are comparable to other faculty.

One participant suggested that the University work with community organizations to bring more Elders into the classrooms. They said, “They are the wise ones. They have the knowledge, the language, the culture and the experience that they can share.” They said that having more Elders in the classroom can help students build bridges between the classroom and the community.

Collaboration with Indigenous community organizations was also identified as a way to bring greater awareness of the diversity of Indigenous cultures and traditions into all University, including orientation, events and ceremonies.

On a more basic level, some participants said that more University faculty and staff need to make the effort to meet and learn from the Elders who are already working at the University in different capacities. They said, “We’re there at the university...Get to know us and listen to us when we talk.”

One participant emphasized the particular importance of Elders and Knowledge Keepers being directly involved in the teaching of First Nation, Métis Nation and Inuit languages. Not only should Grandmothers and Grandfathers be participating in the classroom, so that students can understand how the language is used in daily life, Elders and Knowledge Keepers need to be involved in the determination of who is qualified to teach the language.

In the online survey, one participant emphasized the need for Indigenous communities to have a greater voice in the University’s decisions about priorities and approaches to learning. Another commented on having previously served as a member of the University’s Indigenous Advisory Group that had been created to address Indigenous learning. They commented that this was a “great initiative that was discontinued” and that they were “not sure why the Indigenous Advisory Group was cancelled.”

One Elder said that the University’s relationships with Indigenous peoples, including the lands on which it is located, should be part of students’ basic orientation. As it stands, these are things that students may only become aware of if they take classes that have Indigenous content. Another suggestion was to require every student to take an Indigenous history course. It was said that such a mandatory course “should cover everything from pre-, post-, and current-contact” and that the course should be designed and taught by Indigenous people.

Elders emphasized the importance of students understanding the diversity of Indigenous cultures. Courses need to be explicit about this diversity. Students should not be presented with one Indigenous culture as an example of all Indigenous cultures.

Overall, participants emphasized the importance of involving Elders in all aspects of education, including setting priorities, developing curriculum and teaching. One participant said, “I just want to say that the University of Manitoba needs to sit down with Elders again. They need to hear our voice again.”

It was also noted that supports for Indigenous students are not as visible as other supports on campus so extra effort needs to be made to ensure students are aware of them. It was suggested

that there should be more active engagement with current students to identify their needs and to connect them with available supports.

## **2. Understanding student needs**

Participants talked about the importance of creating a feeling of community. One example shared was the importance of creating smaller, more familiar spaces for Indigenous students within the large structure of the school. A high school guidance counsellor who works with Indigenous students said, “One of the things I try to do is create a place where they will feel comfortable. Often that’s a specific room, or place in the school, where other Indigenous students are hanging out. So, one of the goals is to make it more comfortable for Indigenous students to be in such a big building.”

Participants also talked about the importance of connecting with the students individually to identify their needs and ensure that they are getting the supports they need. One said, “Sometimes their needs are academic. Sometimes they are social: they just need someone to talk to. Sometimes their needs are emotional, and they require some guidance. Overall, my priority is to get to know them a little bit better and understand where they’re coming from.”

Participants noted the importance of clear communications in making students aware of the supports available to them. It was recommended that the University not rely exclusively on its own communications streams. Indigenous governments and community organizations are also important for reaching students. Updated information about supports and services should be supplied to Indigenous governments and community organizations on a regular basis, along with contact information for point people at the University. It was recommended that the University have an Indigenous liaison to bridge any communication among such organizations.

One suggestion was to have knowledge sharing events where there could be peer to peer exchange about the available supports and how to access them. Another participant said, “Perhaps in addition to automatically receiving the biweekly newsletter after self-declaring, there could be an automatic set up for a meeting with someone from the Indigenous Student Centre [ISC] to get your foot in the door.”

One participant talked about the amount of learning that students need to do that is not directly related to the classroom, such as personal finances, leadership skills, presentation skills and technology skills. Supporting students with these kinds of skills would relieve some of the stress and anxiety associated with learning these skills on their own. This would thereby improve their academic performance overall.

Participants also underlined the importance of access to counselling specific to the needs of two spirit youth. It was recommended that the programs and services at the university have more two spirit centered events. It was also suggested that there should be a two spirit Elder or Elders on campus.

Given the importance of athletics to Indigenous cultures and to the health and well-being of Indigenous students, it was recommended that the University have specific cultural, academic and financial supports for Indigenous athletes.

Based on concerns discussed above, including culture shock and the challenges navigating the complex university environment, some participants raised the idea of the University having a greater number of smaller, and more decentralized access points to make engagement and learning more accessible and less intimidating. For example, the University of Winnipeg's Wii Chiiwaakanak Centre was described as very effective in connecting with the community. "The size is more tolerable and the location is more central."

### **3. More "touch points" before students enter University**

Participants recommended greater outreach to Indigenous students while they are still in high school. This would include helping make them aware of how decisions about course selection in high school could have an impact on their longer-term education goals. A number of the listening sessions examined the issue of "touch points" – the opportunities for high school students to engage with the university through guest speakers or having campus tours. It was generally agreed that there were not enough of these touch points. In particular, the gap between high school ending and university starting was seen as critical. There may be opportunities for further orientation toward the end of summer to build "a sense of safety and belonging at the University before classes start in September." Positive models, such as business camps for students, were cited.

On the theme of awareness of educational opportunities, one participant suggested that it would be beneficial for Indigenous alumni to speak to high school students and explain the courses they took and how they have benefitted from those courses. There are so many different options for learning that young people might never imagine otherwise.

Participants also discussed the need for post-secondary institutions to make more of their resources available to people at the grassroots level, particularly those who cannot afford post-secondary education. Faculty, administration and students should be more present in the community and the University needs to do more to ensure that the projects and activities that it undertakes benefit the community. One participant said, "Don't post about it. Go down to the ground level and be there and be present."

## **VI. OPPORTUNITIES FOR PARTNERSHIP AND COLLABORATION**

Participants emphasized the crucial importance of regular flow of information between the University and counsellors and other support workers in the community, in the high schools and working with adult learners. It was emphasized that these counsellors may have a greater degree of communication with students than University staff. It was also noted that community-based counsellors would be better able to support students if they had access to clearer and more up-to-date information on the supports and programs that are available. University staff in turn

commented that they would benefit from having more information on the supports being offered at the community level.

Specific resources to support such collaboration include an up-to-date list of available student supports or services and an up-to-date contact list for relevant staff and counsellors at the University. It was recommended that this be sent out as a monthly email update. It was also recommended that the University maintain an up-to-date email list of counsellors and other “influencers” at the community level. Because things change quickly at the community level, the accuracy of the list should be checked regularly.

One participant raised the potential for university and community-based counsellors to actively collaborate in identifying and providing student supports. High schools take an individualized or “case management” approach to student needs. There is a responsible staff person who tries to assess student needs and checks in with students regularly to see whether their needs are being met. The question was asked whether the University has the capacity to take a similar approach and, if so, if there is potential for coordination. This kind of “collective case-management.” would help prevent inadvertent duplication of supports or services, while also identifying and closing any potential gaps.

## **1. Engaging with the wider Indigenous community**

One of the participants also talked about the responsibility of university-based researchers to make a positive contribution to the communities they research. For example, some participants pointed out that many small communities have few resources around gender expression and exploration and that this is especially true in northern communities. Researchers need to examine how they can not only bring more resources to these communities, but also provide community members a long-term way for them to continue engaging with these resources in a safe way after the research is over.

A number of participants expressed support for the idea of the University hosting a community feast on a regular basis, such as four times a year, to build relationships in an accessible and culturally-appropriate way.

One participant in the online survey suggested that the University develop specific policies for economic investment in Indigenous communities, including policies for buying from Indigenous business and policies for hiring and providing a fair rate of pay to Indigenous summer students.

Another participant particularly emphasized the importance of building relations with Inuit organizations. They said, “I think there is a responsibility for institutions in Winnipeg to include us in the conversation and decision making and knowledge sharing.”

The participants pointed out that there are a lot of organizations and institutions engaging with the question of what it means to decolonize or be more inclusive, particularly in respect to accessibility. Many are much farther along than the University. It was recommended that the University should connect with and learn from others who are doing this work well.

In the online survey, one participant noted the importance of outreach to Indigenous communities to help them identify research needs that the University could help meet and to assist in developing any associated grant proposals. It was also suggested that more degrees should include an option for students to complete a practicum working in Indigenous communities.

## **VII. CONCLUSION**

Participants showed a lot of positive energy around the listening sessions. It was clear that participants appreciated having the opportunity to provide input to the University. Professionals working with students in the high schools and the community were enthusiastic about building better ongoing relations with their counterparts at the University. Elders and community leaders emphasized the importance of making such engagement more regular and more frequent. Engagement could take many forms, including the proposed community feast on a quarterly basis.

Other specific recommendations highlighted during the listening sessions included:

- Increase the numbers of First Nations, Métis Nation and Inuit faculty and staff.
- At the highest levels of the University, establish a clear expectation that all faculty and staff will be contribute toward creating culturally safe environments.
- Increase collaborations with Elders and community members to bring Métis Nation, Inuit and First Nations knowledge and perspectives into the classrooms and to build relations between students and Métis Nation, Inuit and First Nations experts.
- Invest time and resources into transforming the campus to increase the numbers of spaces suitable for Inuit, First Nation and Métis Nation ceremony and experiential learning.
- Consider the creation of smaller, more accessible satellite campuses that would be more welcoming to Indigenous students and community members.
- Maintain and build on initiatives that provide one-on-one interactions, counselling and support to Indigenous students, including peer to peer support.
- Increase specific supports for 2SLGBTQIAA+ students including having two-spirit Elders.
- Increase “touch points” for First Nation, Métis Nation and Inuit high school students, including having current post-secondary students and alumni speak to high schools in First Nation, Métis Nation and Inuit communities. This would lead to creating more opportunities for incoming Indigenous students to engage with the University in the immediate period between high school graduation and the start of the Fall semester.

- Increase and regularize two-way communication with high school and community-based educators, counsellors, and support workers, as well as organizations supporting adult learning and literacy. This should include sharing information on available supports and staff directories.
- Provide students with information about supports and services available through community organizations in Winnipeg.
- Translate orientation information into Inuktitut.
- Explore the potential to partner with high school and community-based counsellors on a collaborative “case management” approach to identify and meet individual student needs.
- Make a concerted effort to learn from other institutions that are engaged in Indigenization and in making their spaces more culturally safe and inclusive.
- More degrees should include an option for students to complete a practicum working in Métis Nation, Inuit and First Nations communities.
- Explore options for micro-credentialing, particularly for adult learners.
- The University should develop specific policies for economic investment in Indigenous communities, including policies for buying from Indigenous business and policies for hiring and providing a fair rate of pay to Indigenous summer students.
- Future listening sessions should include additional sessions with Elders and knowledge keepers and a specific session to consider the experience of Inuit students. Similarly, specific sessions with Indigenous students with disabilities and 2SLGBTQIAA+ students would be beneficial.

## Appendix C.2: Indigenous Community Dialogue Sessions

Interim Report

Celeste McKay Consulting Inc.

In March 2022, the Office of the Vice-President (Indigenous), University of Manitoba, launched a new series of Indigenous Community Dialogue sessions to explore in greater depth the measures that could be taken to support Indigenous learners and build better relations between the University and Indigenous peoples. This interim report provides a summary of the first two community dialogue sessions that were held.

### Session 1: Community Service Projects

March 9, 2022

- 1. If UM students could spend time in your community, what would make it most significant for them? For you?**

#### Relationship and Network Building

During the discussions with the participants, Sharon Pelletier shared instances where MIEA worked with other organizations (ie. Ka Ni Kanichik); colleges and universities (ie. Red River College) and after school programs to build connections and bridges for students.

Jerilyn expressed the need for someone coming into any community has prior knowledge, awareness and understanding of the community they are working with and the need to build relationships first. Further, relationships need to continue after the project or initiative ends. When there is no authentic and long-term engagement in relationship building; this creates barriers for Indigenous communities to work with you. One way to support an ongoing network could be by creating a registry of Indigenous students who have graduated that communities and the university can contact for continued work and speaking engagements.

#### Support - Mentorship and Knowledge Sharing

Sharon recognized the higher need of support required for high school students. She highlighted the importance of students having someone to call who can support them as they navigate their education and the various systems they will interact with. (ex. Support with medical appointments, supported them with their homework, helped them access tutor supports,

Marlene agreed that one on one environments are great for learning and important. She further shared that people often keep their knowledge to themselves and don't pass it along. It is a big plus when there are opportunities for knowledge to be passed down. She further highlighted the importance of sharing practical knowledge on different roles and positions in the community to ensure that other community members have the skills to step up and take on the roles. The passing of knowledge can also include passing on cultural and traditional knowledge.

Jerilyn highlighted the importance of educators and researchers doing more land-based teachings and that they also need to be open to learning from Indigenous communities. Indigenous communities will inform and tell them how to do work in a good way. Furthermore, true mentorship needs to be sustainable and increase resource and capacity. When programs come and end, it is not beneficial. There is a reciprocal nature to mentorship.

Dennis highlighted the need to prepare and support students for the sciences from the beginning as a F in a course can affect funding support opportunities and ability to access educational opportunities in the future. It is important for mentors to help students navigate courses, gain focus, and ensure that they are taking courses for a degree in line with their area of interest! It is equally important to acknowledge that students who can stay home have support from family, whereas those students required to move for education will be missing on this additional support. Therefore, additional financial support is often needed for students who come from elsewhere.

### Practical Experience

Sharon described student work placements as a win win win for all involved. She shared how building capacity is important. She did share some further guidance that students would only take on a small workload, but that this had beneficial impacts as it took some work off counsellors and helped students tremendously in learning new skills.

Marlene discussed how it is good for the community when grad students can do research in the communities, particularly when the community is not readily able to do it from themselves. It is a good opportunity for students to further their education and could lead to positive impacts for the community.

## Innovative Approaches

Dennis shared his work with the Faculty of Science's Wawatay Program and how it aims to address the gaps and ensure Indigenous communities' participation in research. He further detailed how this work is accomplished:

- Community Involvement and Participation - Community members and researchers identify Research topics. Bridging the connections between community experiences and research can foster passion in students for the science and they may be more readily available to see the connection of what they have experienced in their community and the sciences.
- Preparation and Support
- Opportunities for learning – Incorporate opportunities for Indigenous community members and students to learn research skills (ie. Complete course to understand research database and different approaches to research). It is equally important that researchers learn from Indigenous communities about Indigenous science perspectives;
- Capacity Building - In the future, the hope is that community will identify high school students within their community who are interested in the sciences or other research projects and these students will become research assistant. Students can work with researchers to build different research skills such data collecting and sampling skills;
- Relationship Building – The project supports connecting researchers to Indigenous communities to continue cultural and traditional knowledge learning and highlight the importance of maintain relationships.
- Reciprocity – Researchers teach different research skills and relay information to community members and the researchers gain insight on cultural and traditional knowledge, Indigenous science perspective and local knowledge and impacts from community members (ie. Foster better understanding of environmental impacts over time). This is important as it helps turn communities into more sustainable communities with benefits for everyone.
- Collaboration – Dennis B. highlighted the importance of having industry partners for these initiatives and strategies and working with different organizations to broaden the network and foster more connections. Collaborative projects must include Indigenous people and communities.

## Benefits

Marlene emphasized the importance of research being community-led when further outlined the benefits of masters' students doing research in the community. It has to be presented to

Chief and Council and everyone in the community. When involving the community, who is doing the research needs to be communicated.

When involving community, it is essential that reciprocal relationships are built. Marlene shared the benefit of researchers ongoing visits to communities to speak and share with students knowledge, opportunities and experiences because it helps create student awareness of different career paths.

## Challenges

Jerilyn shared practical experiences at Centre for Aboriginal Human Resource Development (CAHRD) supporting urban and rural community students through the post-secondary process. Based on this experience, there were some noted challenges including:

- Resources are often limited for inner city adult education services that places doing this work are stretched to the max. It can be quite burdensome to support students as they navigate trade and practical internships and placements because it adds additional work (ie. Prepare students for interviews and work and supervise);
- Lack of consistent engagement and responsibility in maintaining support and relationships. After internships and placements, it is common to not hear from the “employers” again, which gives the appearance that they just wanted to get work done and not fully engaged in building connections. This is disappointing and insulting as it gets students excited that someone wants to work with them, and they get experiences.
- Lack of awareness and understanding of barriers and challenges experienced by Indigenous students from all walks of life.

Other challenges acknowledge by Dennis include:

- current academic advisors help 120+ students and that this workload does not allow for meaningful support to students. Ideally, an advisor should work with 4-5 students; and
- Cost and availability of housing is a major issue

Marlene emphasized the need to address lack of supports available to exceptional students in the North. She also noted additional barriers and strategies including:

- Courses with priority list can create a barrier for students in accessing required education to meet their interests;
- Only one intake period per year, which can further delay students entry into programs;
- Prerequisite course for certain educational programs are often full due to priority lists or high demand courses;

- Increase availability of course in community (ie. Virtually, particularly prerequisite courses);
- Need to hire more instructors;
- Dire need for ongoing, continued and regular support to assist;
- The learning HUBs sound like a promising idea, have centres all over the province, there is a dire need for ones in the north to provide the necessary support to students to build relationships and networks

### Overcoming Barriers

Jerilyn suggested micro-credential or certificate programs to make school more accessible to the various needs of people with different backgrounds.

Sharon emphasized the importance of starting before post-secondary education; should be at grade 9 level or even earlier nursery and kindergarten. She explained that kids start thinking about careers at a very early age. For the most part, their exposure to careers is limited to highly visible careers (ie. Police, fire fighters, teachers). There are so many more professions and career paths and there is a need to educate children early about the variety, which also has benefits for building a variety of capacities in the communities.

Sharon also discussed the need to work with parents, but that the large barrier that exist due to the lasting impact of residential schools and lack in trust in government education systems. One way to overcome this is showing up and ensuring that you are developing positive relationships with communities, and it is not like the old way or what it used to be. There are successes when people who care about communities come and work together with the community to make things happen. She emphasized the need for more positive reinforcement in so that people in the communities can acknowledge and understand there are opportunities for them and that relationships will address the intergenerational harms. Reviving Indigenous languages through and in educational programming is also needed.

Dennis further emphasized the need to start young some including fostering relationships between researchers, junior and high school students, and Elders to maintain cultural links in schools, better awareness of Indigenous knowledge system including science, and decolonizing the euro-canadian education system present in communities by incorporating Indigenous knowledge systems. All professionals (ie. Doctors, researchers, scientists) just work with Indigenous Elders, knowledge keepers and healers to expand euro-Canadian education knowledge to incorporate Indigenous knowledge. Important to show students that their Indigenous knowledge systems are valued. Dennis further stressed the need to maintain

students' connection to their community to ensure they return, because there is a noted economic and social impact when community members' leave. He also highlighted the need to build capacity to implement research outcomes and results (ie. ctually build energy efficient homes in communities). Another strategy to overcome barrier is through recruitment and support to help prepare them for different career paths that require a science background. It is also essential to expand to other faculties and build strong collaboration and partnerships between faculties. It is also important to build awareness of the different needs and professions need to build students and communities' capacity need (ie. Project management, maths) to help give them head starts.

## **2. How can we ensure students are getting value out of participating in community services projects?**

Jerilyn emphasized the following in responding to this question:

- There is a need to decolonize the educational institution by breaking the structure. One way this can be accomplished is by mandating faculties to do work in communities regularly by grouping close communities in regions and creating learning hubs in the different regions. This is a way to breakdown the narrative that the south is better and western faculties and education is more valued. It would be good to rotate between hubs to understand how to best serve the various communities near the hub; students would also be required to rotate. (ie. Professors are required to travel and bring their courses to communities by teaching them there). For this to be accomplished relationships need to be built. This is beneficial as it increases Indigenous student's access and exposure to different career paths and fosters better learning and understanding of communities.
- There is a need to visit and build ongoing relationships with communities and work and educational opportunities to be immersed in communities.
- It is equally important to recognize the variations and distinctions in Indigenous cultures and nations and accommodate the varying knowledge system, education, and support needs.
- It is also essential to engage the wider Canadian education system and educators in these efforts to build awareness and foster a better understanding of Indigenous communities' realities, cultures, and knowledge systems. There is a need for them to build relationships, incorporate and immerse themselves in Indigenous communities' realities, perspectives, ways, approaches, knowledge systems, and culture. This requires increasing accessibility to everyone and building bridges and relationships to avoid segregation

Marlene shared the success of having cohorts in community. There is benefit in having instructors come up to teach and be part of the community. This helps as it does not require students to move away from community. There is a need to expand the educational programming and training offered in the north to foster better community immersed capacity building and learning more about and from community (ie. Doctor, nurse, growing sustainable food). It is important that there are a variety of opportunities including community service projects, trade programs, and specialized master programs. An additional benefit is bringing and recruiting people to live, stay and become part of the community as well as increasing community capacity by educating and training those in community who can't leave.

Dennis added that it is important that people are properly compensated in a sustainable way for sharing their knowledge, their work and involvement in research projects (ie. Building salaried positions rather than honorariums). If not, this creates limits on peoples' ability to fully participate.

**3. Does your community/school currently have any community service programs? What makes them successful/not successful?**

Jerilyn shared that there is a hesitation from certain industries and agencies in creating practical opportunities (ie. Internships) for Indigenous students. Jerilyn further explained that there is additional work required in building those partnerships and alliances with industries to ensure it is a safe and culturally safe space for Indigenous student. She highlighted the harms in creating opportunities using a deficient model as it creates barriers. Therefore, it is essential that partnerships are built on relationships, so opportunities build Indigenous strengths. One way this can be accomplished is by giving Indigenous people power to guide how the work should be done by setting boundaries and determining procedures, protocols, and approaches. She further cautioned the hesitancy that may exist when U of M engages to in their partnerships, but it is dependent on how it is approached. Jerilyn emphasized that the same model will not work with every community or previous relationships. Additional strategies to bridge relationships is by creating student buy in so they are interested to partake and see value in their participation and the need to inform and share knowledge with non-Indigenous students and faculty to prepare them on proper protocol.

Dennis emphasized the importance of community buy in and that the need to change U of M structures (ie. University currently imposes funding, imposed organization funding eligibility, prerequisites, and qualifications can create barriers). Strategies to create better engagement and opportunities for Indigenous students by ensuring supportive resources for Indigenous

students and connecting students to teachers and professionals with experiential knowledge, this needs to be facilitated by the university.

Marlene emphasized the success of community service programs in high school in her community because it gives students a sense of pride that they are making a difference and contributing to their community (ie. Building homes, growing gardens). She further explained the multitude of opportunities to learn such as teachings from Elders and growing a garden to better understand nourishment. She highlighted the many benefits of land-based learning programs because they teach skills such trapping, hunting, fishing, gathering and tanning hides and this program can contribute and provide for the community. It is important that everyone is involved and that there are support from institutions for these types of community services and programs to be brought to the north. She further explained that relationships among peers can also support Indigenous student success.

In her experience with MIEA, Sharon explained that they took advantage of a lot of programs to fund practical experience opportunities for students, she categorized as first job opportunities. She noted that this helped a lot. Some examples included positions at CAHRD, Urban Green Team, working with youth in cultural programs, IT, administrative support, and social worker opportunities. These practical and mentorship type opportunities were fulfilling for everyone involved.

Sharon further emphasized the importance of building capacity with graduating and upcoming students (ie. supporting them as they accomplish their work, tasks, and projects). Again, she highlighted how this work needs to start early and help prepare students for post-secondary by helping students explore what kind of living they wanted and then show them what different career paths and opportunities that would work to meet their living needs and wants (ie. the different types and level of education you would need to get certain positions to ensure they were financially stable for the job they wanted). She shared how traditionally grandmothers would watch their grandchildren and see what their natural gifts were and then they would work with their grandchild to hone these natural gifts. She shared techniques used to figure out students' natural gifts by asking them about their dreams and expose and immerse students in different career opportunities by taking students to different places (ie. aviation museums, universities, hospitals) and introducing them to different mentors. After figuring out a students' career path, it is important that they are supported as they navigate the prerequisites and requirements to get there. She further emphasized the importance of providing holistic experiences to students to help them find their way and future lifestyle by including cultural teachings, building confidence, and not limiting students in the opportunities available to them.

## Session 2: Cultural and Community Competency Training for Faculty and Staff

March 17, 2022

### Welcoming

Dr. Catherine Cook, Vice-President (Indigenous) provided a welcoming, emphasizing that the purpose of the dialogue was to hear from the participants about what the university can do for Indigenous students and communities. How can we be better partners?

### Overview of Process and Key Findings from the 2021 Listening Sessions

Celeste McKay provided an overview of the process and Key Finding from the 2021 Listening Sessions.

The discussion questions were set out:

1. What do university staff and faculty need to know to make safe learning spaces for students?
2. What are the weaknesses or limitations of cultural competency and cultural safety training? How can these weaknesses be overcome?
3. Are there any training programs that you know of (either on-line or in community) that could benefit faculty and staff?

### Question One

The participants provided the following comments about what university staff and faculty need to know to make safe learning spaces for students:

They must understand there has been a pivot in Canadian history. This began with the RCAP report, and that message is that it's not business as usual. So, making safe spaces at the university needs to involve a cross department pivot, and the institution needs to be committed to that. In midwifery, they are not learning about traditional plant medicines. They don't know which trees are native to Manitoba. When we work in a silo we are working in certain colonial assumptions. A lot of Indigenous nursing students left that program, because the words were there but there was no substance. This really needs to become a pivot across departments, a commitment to doing that. It goes to the initial logic of that course. I don't understand why Indigenous students are not learning about plant medicines.

Murray Sinclair was instrumental in the whole RCAP process, unfortunately not too many TRC recommendations are being implemented. Perhaps a presentation by Murray Sinclair would be helpful. When I was in university, I was just a number, I didn't feel like an individual, I went

from class to class...there should be some go-to people for Indigenous students, not just staff and advisors. Students need to reach out and they don't always do that. We need to ensure that staff contact students as well. What I do in my position is that I contact students monthly, especially if they just moved. I think that's one of the things we need to do, we need to make them feel that they're part of something. This goes to the safe learning that students all need.

Maybe providing cultural awareness training, maybe creating more visibility throughout the school. Making sure that all spaces incorporate it in some way so that Indigenous students don't need to seek out like a center, that it's just more everywhere.

There must be anti-Indigenous racism prevention training. Violent incidences occur that are based on racist beliefs of the perpetrator. Anti-racism must be Indigenous specific. Murray said it was not only the residential schools we have to understand but how non-Indigenous people were being educated and about what. Their attitude is intergenerational as well.

Another violent incident involving the burning of teepees in Brandon was recounted. I want to add that some institutions are adopting Indigenous (?) in their curriculum and this is one way to educate non-Indigenous communities.

What does Indigenizing mean? Is it a checklist or is it really permeating deeply into that program that they're trying to Indigenize?

Colonial instructions have only grown in the last thousand years, so doing that comparison between wealth of knowledge [Indigenous ways of knowing versus Western] is key. Indigenization means opening your mind to that reality. Look at climate change, that is a result of their systems not seeing the big picture. Is it ongoing resource extraction despite everything? This is why an Indigenous perspective is important because it deconstructs all those things and helps us see the big picture. We are land-based people, and this balances all those thousands of years of knowledge. Opening people's minds to the consciousness and creating a special relationship.

Everybody pre-judges, they see the homeless and they don't know. When we were all on reserves and there was the pass system and you couldn't hunt or harvest, they brought in sugar and lard. Why do you think we're so susceptible to diabetes? It's because of that, so these little tidbits of information need to be brought into the institution. People say we've lost our language, but it was just quiet for a while. When it comes to programming there are still very many barriers to Indigenous students. Specialized training—you have a student that wants to be a psychologist but then we are told, it's only for the elite or it's only for the high achievers. There's got to be some room for Indigenous students to pursue their dreams.

## Question Two

Participants made the following comments about the weaknesses or limitations of cultural competency and cultural safety training, and how these weaknesses be overcome:

I think a lot of university is starting to make mandatory training, the cultural safety training. I remember having to beg initially to attend these sessions and it's kind of heart breaking because I want to learn but students are not given enough opportunities. Now that it's opening up, I'm not sure if the training is structured to be done on participants' own time or not. Some of the feedback I've heard from my colleagues is where do we go from here? It's about the history and impact of colonialism and institutional racism—that's great knowledge but what do we do with it now [from healthcare colleagues]. I have sought out training from Indigenous Elders and Knowledge holders and none of this counts toward my professional development hours. The challenge that I'm facing now is trying to harmonize those traditional ways with what we learn in Western colonial ways of delivering healthcare. I'm trying to champion for our department bringing in Elders and Knowledge holders to share that knowledge. I don't want to convey it because I'm not the expert in it. We need to compensate them because we can't just expect them to volunteer.

An evaluation of the benefits of a Indigenous course requirement could be explored.

There are a lot of weaknesses and barriers to post-secondary Indigenous students, the offering of courses. Too often, these courses fill up quickly and students are precluded from taking them. This should never happen – enough instructors should be hired to offer enough of the classes.

Students are desperate to take the course, so they take psychology for year one and then that will disrupt their entire schedule or potentially whole degree. This is counterproductive.

It is ridiculous that students face barriers to getting those prerequisites. It probably takes prerequisites one year and then a year to apply and then no guarantee you're going to be admitted. There's got to be more Indigenous seats. We need more courses to be available. This is also a funding issue.

Regarding the weaknesses of existing programs, when I think about training and the Inuit population, a key barrier is that Inuit do not see themselves reflected in the institution. The University of Manitoba will hire me maybe once a year to talk about Inuit culture and do some throat singing, but that's entertainment. It's a celebration. So, it would be nice to see more opportunity for staff to learn more about our culture, but also to the students – a 45-minute discussion about Inuit is insufficient. So, there needs to be a big shift in the way Indigenous Studies is executed here. For the training piece, if I want to talk about having an entity that is reflective of the conversations that are happening, it should be an Inuk that has knowledge and can speak to things. We are playing catch up for the last 50 years. It's important to me that Inuit are the ones that are telling are stories and to teach how this should be. This will prevent mis-information and mis-representation which currently occurs too often.

### Question Three

Participants made the following comments about whether there any training programs that they knew about (either on-line or in community) that could benefit faculty and staff:

A program by Shared Health - an online course that is accredited for WRHA.

There's one by White Horse – that is his spirit name but not his English name. Allen is his English name, from Cedar Lake Ranch. There is a big facility there for cross cultural training around Indigenous identity, including two spirit identity.

There is no program out there that talks about Inuit culture and there are thousands of healthcare workers that take up jobs in Nunavut. This is a huge gap because a lot of healthcare workers don't understand Inuit culture, even when they move up North, which makes students feel unsafe. The university needs to find Inuit that have all this knowledge and expertise to deliver to staff and students.

There was that slogan, "we're all treaty people." That's lost its cachet. Just like the cultural adaptation piece, what is urban life like? It's that transition from northern or remote to urban, I remember from hearing students from northwestern Ontario about how to get to U of M and they said, "Take number 68 or 62." They didn't even know the person was talking about a transit bus, so just because they'll be familiar doesn't mean we will be familiar. Education is their right and it's an obligation. If they have to advocate to get what they need to complete their courses, it's not them that's failing, it's the instruction. It is society's obligation to provide this education. Another asset is the National Center for Truth and Reconciliation. I worked with them recently about two spirit identity and binary gender construct of institutions, which is another way of making it safe. I'm an advisor at RRC and I noticed in their analysis of international students they give a binary gender statistic. I thought that's not the approach that is still binary specific, so it upholds that's binary in the minds of international students or staff. They fit into this construct, but then Indigenous peoples are working to broaden that construct. I don't know what impact that has on students when they see it on a huge poster in the hallway, they are essentially erased.

We have all kinds of activities in our community right now at our local high school: moccasins, cooking, Elder stories, cradleboard making. All these traditional things that would be so awesome for staff to take, along with guest speakers, like from Judge Sinclair, the blanket exercise. I was wondering about the about how some programs rewrite the CASPAR? It gets the feeling from the individual on a whole bunch of issues, I don't know if CASPAR could be added to applications from staff so maybe it could be added to this training as a short-term solution.

I went to really good training at RRC years ago. It was held by someone named Cecil Sveinson. It still stands out as the best training I've ever been to. Another one I went to a workshop with Kevin Chief, and it was like a jigging workshop, and I know everyone left it feeling really positive and had learned a lot.

I think we could move to some of the STEM components of education and employment, the sciences, and expand on that like a balance on Indigenous tech and theory. Dr. Mike Yellowbird does some of that but more around neuroscience and Indigenous experiences. Just that Indigenous peoples are going to be the scientists of the future and the inventors of whatever, its planning for the future and where Indigenous graduates will sit in that future.

Participants were invited to provide additional comments:

When you go to these academic institutions it's intimidating, and even though you have the artwork, Norval Morrisseau, etcetera all the spaces across campus need to have an Indigenous component. For Indigenous students it is a reminder of that relationship, and every building should do a review of how they can accomplish that because when students see that it is a reminder of those relationships. You are on Treaty One territory, that itself is a privilege and your education is a benefit of that treaty. That consciousness should be there. The level of education and training you're getting is based on these treaties and that message should be throughout the campus. Not just based in a couple of spaces.

I think a lot of the courses where people are getting into a helping career: nursing, social work, etcetera. I think having folks with a variety of feelings is important because if they're going to be interfacing with different folks from all over the world . . . it's really making me think about the work that our organization is doing and for urban Inuit that's a double whammy and when we're gone from the north for six months suddenly, we're a Manitoba citizen and that's a barrier to finding education or training. Just to give an example, Jordan's Principle, it's been up for a number of years, but I just found out that no one has ever found out what organization can assist urban Inuit in that project itself. So, a lot of urban Inuit that want to utilize this have fallen through the cracks. For me I think I would really want to know, what are they next steps, now how can we take this information that you're gathering. It's great to have discussions and it's great to have these ideas, but what are the next steps.

We did a consultation in 2019 and around what the office needed and then they hired all these powerful Indigenous women so there are things that can happen and that can happen quickly.

RCAP recommended that there be 10,000 Indigenous healthcare workers trained and I think it goes into ethical recommendations. What are the ethics of not responding in a constructive way? Willie Ermine and Dr. Crowshoe do this sharing of what is ethical space with Indigenous peoples. After twenty years there should be equity. So, after twenty years of this at U of M, is it 50 percent or is it 5 percent? We're going to maintain the colonial infrastructure because it benefits us. There's really no buy-in for others and that's where the break down happens. I've worked in public health for thirty years and when my colleagues retire, they don't want to hear from me. The friendship is a façade.

I want to emphasize the importance of training in the north and there are opportunities for faculty and stuff to come to our communities and they are going to benefit from seeing what

communities are all about. So, like other universities, like the First Nation University in Saskatchewan, does the U of M have one? In Thompson, in social work only. We have to stop the university from limiting us based on what they think we need. We need more specialized training, physiotherapy, etcetera. We need more services so that students are able to learn at their level of learning, bring the programs in, bring the staff in.

## Reconvene for Report Back

### Group One

We started off with one person reminding us about all the various things that have happened and come forward with RCAP and the TRC, there is a sense of a shift over that time, and we now have to ask ourselves as an institution what are the ethics of not responding to all these calls that we are aware of. So, we need anti-racism training that is specific to us, and cultural competency training, and we continue with our efforts toward Indigenization. Not just in spaces but throughout campus; we must reflect all Indigenous peoples and not just First Nations or Metis. When we ask the second question about what we're feeling, we were fortunate to have someone who has seen them from a settler perspective, and they mentioned when they took this it was very limited access and there was no compensation in their time, and nothing was done with next steps. They said there was a lack of compensation for knowledge keepers, and the lack of inclusion of the Inuit, lack of inclusion of 2S identities, and things we are conveying overall. Real challenge to know what to do next. They don't know how to harmonize traditional and Western ways of knowing. Who should be on campus taking these trainings? It's not just students but it's staff, security guards, janitors and cashiers and everyone on campus to create this sense of safety. We were reminded of incidents pre-COVID of slashing of teepees. It's not as safe as we might think. They mentioned there were various trainers: Cecil, White Horse, Cedar Lake. Of course, Alberta does 2S training and Nikki does Inuit training, but that's not enough. There are training by treaty relations. It was also mentioned that training across Manitoba is done regarding history, traditions, and teachings to humanize who Indigenous peoples are. We mentioned the blanket exercise and CASPAR and this real piece around STEM. Need to teach our learners about the right around education.

### Group Two

The group talked about different experiences of coming to the university and how that was a difficult transition, not sure where to get support or services. There needs to be a transition moving from high school to post-secondary and this needs to start in grade 9 as opposed to grade 12. There is a focus on the individual to locate services and figure out how campus works and figure out how to be a part of the community, but really, there needs to be more emphasis on doing this all together and community building, so there is less of an onus on the individual. Even though you're in university for a few years there can be occasional moments of stress coming up so just reporting back to relationship building. Regarding programs and services, there are a ton of training sessions and it's figuring out how are we going to relate this information and how to communicate with students and staff, as well so just kind of how to provide this info in more effective ways. Just having that mentorship, a participant spoke to

how they reached out to students and to going to them off-campus so instead of always having students come to campus. There needs to be more mandatory training for anti-racism training on campus, so how faculty or staff will take this training just to put it on their resume and talking about what really is cultural competency. Another participant said that we should consider is as being cultural humility rather than cultural competency.

We talked about where students struggle in university, and it wasn't classes or papers but bigger systemic things presenting challenges for them. One is that racism still exists and having to carry that as you move around campus, carrying that in your mind and body and spirit . . . How to stay in university and how to have mentorship and that's what was seen as important.

Having a more specific commitment to students coming from specific communities in large numbers is important.

There is a lot of controversy about this term, cultural competency. I snuck into a workshop once on cultural competency and they talked about a spectrum of learning awareness: proficiency, ally, or co-conspirator. I think the controversy comes from people taking a one-hour workshop and saying hey I'm competent. I don't think we do a good job at all of saying, what's next. there's still a lot of racism and sometimes people are forced to take these things and they don't want to take them and then they're belligerent and it's harmful to other Indigenous peoples in those rooms.

Roger Roulette has said that past cultural competency there is a demonstrative culture . . . learning the nuances of community through experience. If you go to powwow that's a two- and half-day ceremony, you sit there and you meditate with the drums for two and a half days. Same with a sun dance, it's four days and it's a consciousness. This is distinct from material culture. You're not going to learn demonstrative culture from behind a computer screen and you learn the nuances by doing and being and acting.

When we discuss cultural competency, we know that it is holistic, but I wonder if what we really intend for the instruction, I think we mean understanding, and maybe we change the words, we are really talking about reconciliation and we are really talking about understanding the truth. It is about competency but that is not all of it, so I think we really need to start thinking about what we intend. It encompasses all these different languages, cultures, and protocols. We need to get really honest about what we need to do and that includes policies at the university.

Language is so important in all of this. Just doing the deep work. It has to be holistic and meaningful basically.

There is one gap and it's Indigenous spirituality. Universities are built on this concept of Euro-Christian belief systems, with Indigenous language, culture, ceremony, and belief--that belief involves energy and it's real. When we talk to non-Indigenous people about that they don't really believe it's real, but they believe in their spiritual system. That's the shift that needs to happen about equity. The early settlers saw the efficacy of Indigenous spirituality and they

repressed it because they needed their own. They tried to destroy it to supplant theirs, and that is the conversation we're having today. Equity and belief that our philosophy is just as sound as anything they could have created. I think they take it in intellectually, but I don't think they really believe it at a core, psychological level.

## Appendix C.3: Brief Report on Progress of Dialogue Sessions

In February, March and April 2021, the University of Manitoba convened a series of listening sessions to examine ways that the University could better meet the needs of First Nations, Inuit and Métis Nation students and build better relations with Indigenous communities. Ten listening sessions were held for different sectors of the Indigenous community, as follows:

- Post-secondary counsellors, sponsors and funders
- Indigenous students
- Indigenous peoples and organizations working to promote languages and cultures
- Elders and Knowledge Keepers working at the University of Manitoba
- Elders and Knowledge Keepers from the community
- 2SLGBTQIAA+ students
- Students with disabilities
- High school guidance counsellors
- Adult learners
- Inuit students

In addition, 10 community members provided comments through an on-line survey or by email. The University of Manitoba is grateful to all those who shared their expertise and experience during these listening sessions.

In 2022 we began a series of themed Dialogue Sessions to dig deeper. The themes are:

- Supporting Indigenous learners
- Creating pathways to post-secondary education
- Pre-university preparation
- Cultural and community competency training for faculty and staff
- Extra-curricular learning opportunities
- Supporting community research and evaluation
- Creating pathways for Indigenous student researchers
- Building research capacity in Indigenous communities
- Connecting Indigenous students with labour market opportunities
- Building good relationships
- Community Service projects
- Supporting community economic development priorities
- Open session

To date, 4 of these themed sessions have been held, and all sessions will be complete by June 8, 2022.

Members of the Indigenous Community Engagement Planning Committee include:

- Ruth Shead (co-chair)
- Christine Cyr (co-chair)
- Catherine Cook
- Kyle Bobiwash
- Karen Cook
- Debra Beach Ducharme
- Laura Forsythe
- Carla Kematch
- Jill Latschislaw
- Heather McRae
- Desiree Morrissette-Keesick
- Jennefer Nepinak
- Peter Pomart
- Marla Robson
- Diane Roussin

## Appendix D.1: 2.8 Environmental Scan Report

Prepared by Iloradanon Efimoff, Program Support and Researcher, for the Office of the Vice-President Indigenous (Indigenous Community and Leadership Project).

The Office of the Vice President Indigenous (OVPI) conducted this project to assess existing supports for Indigenous students, staff, and faculty at other post-secondary institutions to address Priority 2.8 of the Indigenous Senior Leadership Report: “Establish a network of supports for Indigenous scholars and staff across faculties and administration units through such means as mentorship and leadership programs, and research collaboration programs.”

### Summary of Similar Supports at Other Institutions

We selected 22 institutions to review, including comparable national institutions (e.g., the U15, the University of Winnipeg), notable national institutions (e.g., Dechinta Centre for Research and Learning, the Banff Centre), and comparable international institutions (e.g., University of Hawai’i, University of Otago). The total list is in the associated excel file entitled “2.8 External Environmental Scan Draft.” I reviewed the supports for Indigenous students, staff, and faculty at each of these institutions through a high-level search: I searched “Indigenous” in the institution’s website search bar and reviewed the results. For institutions with notable approaches, I reviewed the strategic planning documents.

Many institutions offered similar supports to what we offer at the University of Manitoba, such as **Indigenous-specific student supports** (e.g., support programs, advising, scholarships, physical student centres, wellness programming, admissions streams, orientations, groups, academic programs, Indigenous content in courses, recruitment goals, retention goals, and graduation goals), **Indigenous cultural supports** (e.g., elders, knowledge keepers, ceremonies, events, gatherings, and language resources), **Indigenous research supports** (e.g., research centres, community research, and Indigenous researchers), **institutional/administrative supports** (e.g., advisory circles, senior leadership positions like VP Indigenous, and policies), **Indigenous spaces** (e.g., medicine gardens, ceremonial fire grounds, and physical gathering spaces), **Indigenous celebrations and representation** (e.g., graduation powwows, art on campus, land acknowledgements, and self-declaration of Indigenous identity), **Indigenous employee supports** (e.g., employee recruitment, Indigenous employees, and professional development), **outreach** (e.g., community outreach and newsletters), and **funding for Indigenous initiatives**.

As at the University of Manitoba, most listed supports were focused on Indigenous students. Of particular interest are the supports at other institutions that are not present at the University of Manitoba, listed below.

## Summary of Unique Supports at Other Institutions

*Notes.* Points starting with “Goal:” are from aspirational documents like strategic plans. Some points pertain to Pacific Islander and Maori Peoples.

### Allyship

- Centralized source with allyship resources (e.g., toolkit), related training opportunities, and Indigenous cultural information (McGill, Queen’s, Waterloo)

### Centres

- Indian Residential School History and Dialogue Centre (University of British Columbia)
- Centre for Indigenous Media Arts (University of British Columbia-Okanagan)

### Course content

- Extensive land-based programming (Dechinta)
- Artists and knowledge keepers leading most courses (Dechinta)
- Most content rooted in Indigenous ways of knowing and being (Dechinta)
- Indigenous-specific intensive programming in Fine Arts, Governance, etc. (Banff Centre)
- Independent Research Courses (University of Toronto)
- Massive Open Online Course (MOOC) "Reconciliation Through Education" (University of British Columbia)
- Goal: Indigenous competency outcomes for all students (University of Auckland)
- Institution-wide undergraduate Indigenous course requirement (University of Winnipeg)

### Family support

- Culturally appropriate child programming (Dechinta)

### General Indigenous supports

- Indigenous Studies Student Union open to all students, alumni, faculty, and staff (University of Toronto)
- Indigenous Faculty and Student Lounge (Western)
- Indigenous Library (University of British Columbia)

### Government

- Goal: Monitor the government’s Pacific Islander education strategy (University of Otago)

### Indigenous Faculty/Staff

- Goal: Recruit Māori professional staff (University of Otago)
- Goal: Incorporate Pacific Islander Strategic Plan aspects into promotions and competencies policies (University of Otago)
- Indigenous Staff and Faculty Network (Queen’s)

## Outreach

- Goal: Encourage alumni to act as role models and mentors to current Pacific students (University of Otago)
- Indigenous alumni chapter (Queen's)
- Indigenous Workways: multi-institution collaboration focused on Indigenous employment (Waterloo)
- Goal: Communicate relevant research to Pacific Islander community (University of Otago)

## Representation

- University has Māori name (University of Auckland, Massey University)
- University has Māori song (Massey University)
- Street signs in local Indigenous languages (University of British Columbia)
- Website material translated into Indigenous languages (Queen's)
- Māori graphic design throughout website (not just on Māori pages) (Massey University)
- Māori language throughout, often first (not just on Māori pages) (Massey University)

## Research

- Goal: Promote Pacific research related to Pacific development and wellbeing (University of Otago)
- Research reflecting treaty relationships and Māori knowledges (University of Auckland)
- Goal: Pacific input on research ethics processes (University of Otago)
- Goal: Create network for Pacific academic staff and post-graduate students doing Pacific research (University of Otago)
- Goal: Semi-annual Pacific Research Forum (University of Otago)
- Indigenous Law Journal (University of Toronto)
- International Indigenous Policy Journal (Western)
- Nokom's House Research laboratory (Guelph)

## Teaching

- Goal: Teaching reflecting treaty relationships and Māori knowledges (University of Auckland)

## Statistics

- Indigenous faculty and student numbers are easily accessible (University of Hawai'i)
- Goal: to have accurate data on Pacific students in New Zealand and abroad (University of Otago)
- Statistics on Indigenous students, courses, and Indigenous funding (University of Calgary)

## Strategic planning/Administration

- Goal: become an "Indigenous-serving institution" (University of Hawai'i)
- Goal: become a "Māori Data Sovereignty organisation" (University of Auckland)
- Connect sustainability goals to Indigenous knowledges (University of Hawai'i)

- Separate strategic/action plans for Indigenous, Māori, or Pacific Islander university members (University of Otago, University of British Columbia, University of Calgary, Université de Montréal, University of Ottawa, Massey University)
  - o Goal: Use these separate strategic plans for University level strategic planning (University of Otago)
  - o Specific "actions" to reach Indigenous-related goals (University of British Columbia)
- Developing Indigenous education and research strategy (McMaster University)
- Goals related to treaty (e.g., develop mutually beneficial relationships with University's primary treaty partner) (University of Otago)
- Goal: Relationship Principles to guide partnerships with Māori (University of Otago)
- Embedded Māori worldview principles and outcomes in strategic plan (University of Auckland)
- TRC actions
  - o 52 unique Truth and Reconciliation Calls to Action (McGill)
  - o 25 recommendations based on the TRC (Queen's)
  - o TRC task force and their implementation report (Queen's)
- Indigenous Council for decision making for Indigenous programs and services (Queen's)
- Progress report on Indigenous initiatives (University of Toronto)
- Indigenization as strategic direction (University of Winnipeg)
- Goal: assess current Pacific Islander content in the curriculum (University of Otago)

### Student Support

- Guaranteed funding for all Indigenous students (McGill)
- Goal: Increase opportunity for Māori students to enter residential colleges for first year (University of Otago)
- Goal: Early identification of Pacific student issues (University of Otago)
- Goal: Develop pathways for success for all Pacific staff including academic development and career confirmation (University of Otago)
- Indigenous housing options (University of Alberta, Waterloo)
- Small library in Indigenous student centers (University of Alberta)
- Extensions and exam rescheduling for Indigenous students (Dalhousie)
- Wampum Commitment String (similar to code of conduct) in the Four Directions Indigenous Student Centre (Queen's)

### Training

- Goal: Assess current Pacific Islander relevant training activities (University of Otago)

### Website

- List of Indigenous academic programs and courses with Indigenous content (University of Ottawa)
- List of Indigenous-related committees and working groups (Queen's)
- Art on Indigenous Initiatives webpage is done by an Indigenous student (Queen's)
- Tab on decolonizing and Indigenizing (Queen's)

- Statement on mass and unmarked graves at top of Indigenous page (University of Saskatchewan)
- List of Indigenous spaces (Western)

## Appendix D.2: Full Environmental Scan

### Legend

no symbol = general support/unknown

\* = Indigenous student support

† = Indigenous staff support

‡ = Indigenous faculty support

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
X			Clayton H. Riddell Faculty of Environment, Earth, and Resources	<ul style="list-style-type: none"> <li>- First-year math and science students have access to ENGAP*</li> <li>- Verna J. Kirkness Science and Engineering Education Program to bring Indigenous high school students to campus*</li> <li>- Indigenous Undergraduate Summer Research Awards (USRA) projects each year*</li> <li>- University of Manitoba Indigenous Concerns on the Environment (UMICE)</li> <li>- Indigenous projects coordinator</li> <li>- Aboriginal Issues Press series and scholarship</li> <li>- Forthcoming: space for Indigenous students,* link to SAGE on website</li> </ul>
Clayton H. Riddell Faculty of Environment, Earth, and Resources	X		BA Geography	<ul style="list-style-type: none"> <li>- Indigenous content</li> <li>- See Clayton H. Riddell Faculty of Environment, Earth, and Resources</li> </ul>
Clayton H. Riddell Faculty of Environment, Earth, and Resources	X		Bachelor of Environmental Science	<ul style="list-style-type: none"> <li>- See Clayton H. Riddell Faculty of Environment, Earth, and Resources</li> </ul>
Clayton H. Riddell Faculty of Environment, Earth, and Resources	X		Bachelor of Environmental Studies	<ul style="list-style-type: none"> <li>- Requires completion of NATV 1220: Indigenous Peoples in Canada, Part 1 (or another NATV course or an approved course with Indigenous content)</li> <li>- See Clayton H. Riddell Faculty of Environment, Earth, and Resources</li> </ul>

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
Clayton H. Riddell Faculty of Environment, Earth, and Resources	X		BSc in Geological Sciences (General)	- See Clayton H. Riddell Faculty of Environment, Earth, and Resources
Clayton H. Riddell Faculty of Environment, Earth, and Resources	X		BSc in Geological Sciences - Geology	- See Clayton H. Riddell Faculty of Environment, Earth, and Resources
Clayton H. Riddell Faculty of Environment, Earth, and Resources	X		BSc in Geological Sciences - Geophysics	- See Clayton H. Riddell Faculty of Environment, Earth, and Resources
Clayton H. Riddell Faculty of Environment, Earth, and Resources	X		BSc in Physical Geography	- See Clayton H. Riddell Faculty of Environment, Earth, and Resources
Clayton H. Riddell Faculty of Environment, Earth, and Resources	X		Master of Arts in Geography	- Indigenous research - See Clayton H. Riddell Faculty of Environment, Earth, and Resources
Clayton H. Riddell Faculty of Environment, Earth, and Resources	X		Master of Environment	- Indigenous research - See Clayton H. Riddell Faculty of Environment, Earth, and Resources
Clayton H. Riddell Faculty of Environment, Earth, and Resources	X		Master of Science in Environment and Geography	- Indigenous research - See Clayton H. Riddell Faculty of Environment, Earth, and Resources
Clayton H. Riddell Faculty of Environment, Earth, and Resources	X		Master of Science in	- See Clayton H. Riddell Faculty of Environment, Earth, and Resources

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
			Geological Sciences	
Clayton H. Riddell Faculty of Environment, Earth, and Resources	X		Master of Natural Resource Management	<ul style="list-style-type: none"> <li>- Indigenous research</li> <li>- See Clayton H. Riddell Faculty of Environment, Earth, and Resources</li> </ul>
Clayton H. Riddell Faculty of Environment, Earth, and Resources	X		PhD in Geography	<ul style="list-style-type: none"> <li>- Indigenous research</li> <li>- See Clayton H. Riddell Faculty of Environment, Earth, and Resources</li> </ul>
Clayton H. Riddell Faculty of Environment, Earth, and Resources	X		PhD in Geological Sciences	<ul style="list-style-type: none"> <li>- See Clayton H. Riddell Faculty of Environment, Earth, and Resources</li> </ul>
Clayton H. Riddell Faculty of Environment, Earth, and Resources	X		PhD in Natural Resources and Environmental Management	<ul style="list-style-type: none"> <li>- Indigenous research</li> <li>- See Clayton H. Riddell Faculty of Environment, Earth, and Resources</li> </ul>

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
X			College of Nursing	<ul style="list-style-type: none"> <li>- Indigenous Nursing Advisory Council</li> <li>- Pathway to Indigenous Nursing Education (PINE) program for students*</li> <li>- Canadian Indigenous category for admissions*</li> <li>- Indigenous teachings</li> <li>- Access for Midwifery*</li> <li>- Indigenous course content</li> <li>- Indigenous simulation for clinical practice</li> <li>- Host Orange Shirt Day: Every Child Matters with the Nursing Students Association (NSA)</li> <li>- Indigenous student representative in NSA*</li> <li>- Knowledge keeper in residence, hosts weekly check-in circles</li> <li>- Traditional medicines display</li> <li>- Ceremony*†‡</li> </ul>
X			College of Pharmacy	<ul style="list-style-type: none"> <li>- Northern exposure program</li> <li>- PharmD program has Indigenous health focus</li> <li>- Ongomiizwin mentorship program for students through Rady Faculty of Health Sciences*</li> </ul>

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
X			College of Rehabilitation Sciences	<ul style="list-style-type: none"> <li>- Indigenous research</li> <li>- Partnerships with Indigenous community</li> <li>- Indigenous health focus</li> <li>- Mentor rural and remote community members to join program</li> <li>- Indigenous course content</li> <li>- Cultural Safety course</li> <li>- Kairos Blanket Exercise for faculty and staff (via Ongomiizwin)</li> <li>- Sharing Circles (via Ongomiizwin)</li> <li>- Elder blessings for college events</li> <li>- Part of the Rady EDI (Equity Diversity Inclusion) committee</li> <li>- Indigenous categories for admissions applications*</li> <li>- Smudging before some classes depending on class content*†</li> <li>- Ongomiizwin (via Rady Faculty of Health Sciences)*†‡</li> </ul>
X			Desautels Faculty of Music	<ul style="list-style-type: none"> <li>- Indigenous content</li> </ul>

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
X			Dr. Gerald Niznick College of Dentistry and School of Dental Hygiene	<ul style="list-style-type: none"> <li>- Admission: Canadian Indigenous category</li> <li>- Indigenous research</li> <li>- Indigenous academics</li> <li>- Indigenous content in courses</li> <li>- Encourage attendance at Indigenous-related professional development activities</li> <li>- Supports through Ongomiizwin (e.g., Cultural Safety Training for academics, staff, and graduate students; awareness training for students including Blanket Exercise and First Contact led by Elders and Knowledge Keepers; student support)</li> <li>- Criteria for faculty to complete the curriculum mapping process to capture interprofessional collaboration (IPC), EDI, and Indigenous initiatives</li> <li>- Faculty and staff on EDI, TRC committees at Rady Faculty of Health Sciences</li> <li>- 2021 College Strategic Planning includes Indigenous support in curriculum, professional development, student, and staff supports</li> <li>- Northern and rural externship rotations (experiential learning) include various Indigenous sites</li> <li>- Elder in Residence and Knowledge Keepers through the Rady Faculty of Health Sciences</li> <li>- Anti-racism and policy training/activities through the Office of Interprofessional Collaboration</li> </ul>
X			Extended Education	<ul style="list-style-type: none"> <li>- Access and Aboriginal Focus programs*</li> </ul>

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
X			Faculty of Agricultural and Food Sciences	<ul style="list-style-type: none"> <li>- Funding: Awards for Indigenous students,* Indigenous research,* and Indigenous recruitment*</li> <li>- Admission: Special consideration category for admission to Agriculture Diploma Program (considers contribution to rural and northern Indigenous communities)*</li> <li>- Indigenous research</li> <li>- Indigenous academic staff</li> <li>- Indigenous content in courses</li> <li>- Encouraging attendance at Indigenous-related professional development activities (e.g., Summer Institute on Literacy in Indigenous Content)</li> <li>- Indigenous garden</li> <li>- Cooperative planting with lead of the Peguis Northern Food Security group</li> <li>- Criteria for the academics Annual Activity Reviews focused on EDI and Indigenous Initiatives</li> </ul> <p>Forthcoming:</p> <ul style="list-style-type: none"> <li>- The Faculties of Agricultural and Food Sciences, Engineering, Science, and Environment are developing a website to advance collaborations between First Nations communities and UM researchers related to science and engineering research questions</li> <li>- Developing a co-curricular record for science and engineering students to learn about Indigenous cultures and reconciliation</li> </ul>
Faculty of Agricultural and Food Sciences	X		Agribusiness and Agricultural Economics	See Faculty of Agricultural and Food Sciences
Faculty of Agricultural and Food Sciences	X		Animal Science	See Faculty of Agricultural and Food Sciences
Faculty of Agricultural and Food Sciences	X		Biosystems Engineering	See Faculty of Agricultural and Food Sciences

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
Faculty of Agricultural and Food Sciences	X		Entomology	See Faculty of Agricultural and Food Sciences
Faculty of Agricultural and Food Sciences	X		Food and Human Nutritional Sciences	See Faculty of Agricultural and Food Sciences
Faculty of Agricultural and Food Sciences	X		Plant Science	See Faculty of Agricultural and Food Sciences
Faculty of Agricultural and Food Sciences	X		Soil Science	See Faculty of Agricultural and Food Sciences
Faculty of Agricultural and Food Sciences	X		School of Agriculture	See Faculty of Agricultural and Food Sciences
X			Faculty of Architecture	<ul style="list-style-type: none"> <li>- Indigenous Design and Planning Students' Association (IDPSA)*</li> <li>- Indigenous research</li> <li>- Indigenous assistant professor who advises on related issues</li> <li>- Equity, Diversity, and Inclusion (EDI) Committee</li> </ul>
X			Faculty of Arts	<ul style="list-style-type: none"> <li>- Mamawipawin*†‡</li> <li>- Centre for Creative Writing and Oral Culture</li> <li>- Centre for Human Rights Research</li> <li>- National Centre for Truth and Reconciliation</li> <li>- Language Centre</li> <li>- Indigenous Recruitment Team*</li> <li>- Indigenous Student Advisor (academic advising)*</li> <li>- Bi-monthly Native Studies Reconciliation in Teaching drop-in lunches</li> <li>- Summer Institute for Literacy in Indigenous Content†‡</li> <li>- Faculty of Arts Indigenous Lead position</li> </ul>

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
Faculty of Arts	X		Anthropology	<ul style="list-style-type: none"> <li>- Unique Land Acknowledgement</li> <li>- Statements on reconciliation and decolonization</li> <li>- Indigenous field school</li> <li>- Indigenous research</li> </ul>
Faculty of Arts	X		Asian Studies	- See Faculty of Arts
Faculty of Arts	X		Canadian Studies	- See Faculty of Arts
Faculty of Arts	X		Catholic Studies	- Indigenous content in courses
Faculty of Arts	X		Central & East European Studies	- See Faculty of Arts
Faculty of Arts	X		Classical Studies	- See Faculty of Arts
Faculty of Arts	X		Economics	- See Faculty of Arts
Faculty of Arts	X		English, Theater, Film, & Media	<ul style="list-style-type: none"> <li>- Indigenous research</li> <li>- Indigenous content in courses</li> <li>- Indigenous faculty</li> <li>- Indigenous faculty mentoring students</li> </ul>
Faculty of Arts	X		French, Spanish, Italian	<ul style="list-style-type: none"> <li>- Indigenous content</li> <li>- Indigenous research</li> </ul>
Faculty of Arts	X		Global Political Economy	- See Faculty of Arts
Faculty of Arts	X		History	<ul style="list-style-type: none"> <li>- Indigenous research</li> <li>- Indigenous content in courses</li> <li>- Indigenous content in the Archive Studies M.A. Program</li> <li>- Funding for Indigenous-related research</li> </ul>

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
Faculty of Arts	X		Icelandic Language and Literature	- See Faculty of Arts
Faculty of Arts	X		Judaic Studies	- See Faculty of Arts
Faculty of Arts	X		Labour Studies	- See Faculty of Arts
Faculty of Arts	X		Language Centre	- Indigenous language resources (books, software, videos) - Indigenous language tutoring - Indigenous language courses
Faculty of Arts	X		Linguistics	- Indigenous language faculty - Indigenous language resources - Indigenous language research
Faculty of Arts	X		Management	- Crosslists a Native Studies course
Faculty of Arts	X		Native Studies	- Indigenous content in courses - Public Indigenous related events (colloquium, Rising Up Conference, book club, Indigenization drop-ins) - Traditional teachers, Indigenous community members, elders together in courses - Resources for Indigenous students* - Indigenous student funding* - Native Studies Graduate Students' Association
Faculty of Arts	X		Philosophy	- See Faculty of Arts
Faculty of Arts	X		Sociology and Criminology	- Indigenous research - Indigenous content in courses - Statements on racism on home page

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
Faculty of Arts	X		Political Studies	<ul style="list-style-type: none"> <li>- Indigenous researchers</li> <li>- Indigenous course</li> <li>- Indigenous faculty</li> <li>- Indigenous content</li> </ul>
Faculty of Arts	X		Psychology	- See Faculty of Arts
Faculty of Arts	X		Religion	- Indigenous content in course
Faculty of Arts	X		Centre for Ukrainian Canadian Studies	<ul style="list-style-type: none"> <li>- Readings with Indigenous content on website</li> <li>- Indigenous public lectures</li> </ul>
Faculty of Arts	X		Women and Gender Studies	<ul style="list-style-type: none"> <li>- Indigenous content in courses</li> <li>- Informal mentorship of Indigenous students</li> <li>- Accommodations to address systemic barriers Indigenous students may experience</li> </ul>
X			Faculty of Education	<ul style="list-style-type: none"> <li>- Indigenous content</li> <li>- Indigenous content scholarship</li> <li>- Indigenous student community space*</li> <li>- Indigenous faculty</li> <li>- Indigenous research</li> </ul>
Faculty of Education	X		Post-Baccalaureate Diploma in Education	- See Faculty of Education
Faculty of Education	X		Master of Education	- See Faculty of Education
Faculty of Education	X		PhD in Education	- See Faculty of Education

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
X			Faculty of Graduate Studies	- Indigenous student funding*
Faculty of Graduate Studies	X		Aging Concentration	- See Centre on Aging
Faculty of Graduate Studies	X		Applied Health Sciences	- Supports offered by Faculty of Graduate Studies and unit of instruction
Faculty of Graduate Studies	X		Collaborative PhD	- See Faculty of Graduate Studies
Faculty of Graduate Studies	X		Biochemistry and Medical Genetics (MSc, PhD)	- See Faculty of Graduate Studies
Faculty of Graduate Studies	X		Biological Sciences (MSc, PhD)	- See Faculty of Graduate Studies
Faculty of Graduate Studies	X		Canadian and Intercultural Studies – Université de Saint-Boniface (M ès A)	- Supports offered by Faculty of Graduate Studies and unit of instruction
Faculty of Graduate Studies	X		Civil Engineering	- See ENGAP in Price Faculty of Engineering
Faculty of Graduate Studies	X		Human Rights	- Collaborates with NCTR

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
Faculty of Graduate Studies	X		Individual Interdisciplinary Studies	- See Faculty of Graduate Studies
X			Faculty of Kinesiology and Recreation Management	<ul style="list-style-type: none"> <li>- Reconciliation statement</li> <li>- Indigenous faculty</li> <li>- Indigenous research</li> <li>- Sport Physical Activity and Recreation in the Community Certificate Program (SPARC)</li> <li>- Rec and Read Mentorship Program for All Nations</li> <li>- Jigging as recreation programs*†‡</li> <li>- Pow wow practice group (in collaboration with the Indigenous Student Centre)*†‡</li> <li>- Indigenous Engagement Unit including Director of Indigenous Engagement</li> <li>- Indigenous Engagement Circle† and working groups (academic, students)*‡</li> <li>- Indigenous land-based education courses</li> <li>- PERKS Indigenous Student Rep position*</li> <li>- Mini U/Junior Bisons Subsidy program for Indigenous participants</li> <li>- Forthcoming (upcoming year): Indigenous/BIPOC student mentorship program;* Indigenous/BIPOC Fall Student orientation/events;* Rites of Passage: Indigenous sport leadership program;* Junior Bison’s Indigenous Athlete Development Camps*</li> </ul>

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
X			Faculty of Law	<ul style="list-style-type: none"> <li>- Indigenous law research</li> <li>- Indigenous law courses</li> <li>- Indigenous admission*</li> <li>- Response to TRC call to action 28</li> <li>- Indigenous seminars and forums</li> <li>- Manitoba Indigenous Law Students' Association (MILSA)*</li> <li>- Canadian Indigenous Category for Admissions*</li> <li>- Connections with NCTR</li> <li>- Indigenous financial aid*</li> <li>- Indigenous content in Orientation Week*</li> </ul>
X			Faculty of Science	<ul style="list-style-type: none"> <li>- Wawatay Supporting Indigenous Student Success in Science Program*</li> <li>- Indigenous research</li> <li>- 10 Undergraduate Research Awards reserved for Indigenous students*</li> </ul>
X			Faculty of Social Work	<ul style="list-style-type: none"> <li>- Language around Decolonization and Reconciliation</li> <li>- Indigenous research</li> <li>- Equity plan including Indigenous people</li> <li>- Strategic plan includes Indigenous research, programs, achievement, content</li> <li>- Master of Social work based in Indigenous Knowledges</li> </ul>

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
X			I. H. Asper School of Business	<ul style="list-style-type: none"> <li>- Indigenous Business Education Partners (IBEP)*</li> <li>- Indigenous Business Studies Major</li> <li>- Indigenous student group</li> <li>- Indigenous Business Research Conference</li> <li>- Admission: 10 spots held for Indigenous students who apply through the Canadian Indigenous Ancestry Category and meet entrance criteria;* Co-op Program holds up to 5 spots for Indigenous students who meet the program requirements*</li> <li>- Scholarship and bursary pool</li> <li>- Fellowship package of \$40,000 per year for 4 years for Indigenous Ph.D. students*</li> <li>- Fellowship package of \$20,000 per year for 2 years for Indigenous M.Sc. students*</li> <li>- Tutoring program*</li> <li>- Committee on Indigenous Business Scholarship (explores ways Indigenous matters may be incorporated into the classroom and extracurricular activities)</li> <li>- Annual Shaw Camp on Innovation and Entrepreneurship (for Indigenous high school students)*</li> </ul>
I. H. Asper School of Business	X		Bachelor of Commerce	- See I. H. Asper School of Business
I. H. Asper School of Business	X		Leadership for Business and Organizations (Minor)	- See I. H. Asper School of Business

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
I. H. Asper School of Business	X		Management Minor for Non-Business Students	- See I. H. Asper School of Business
I. H. Asper School of Business	X		Master of Business Administration	- IBEP support (See I. H. Asper School of Business)*
I. H. Asper School of Business	X		Master of Finance	- See I. H. Asper School of Business
I. H. Asper School of Business	X		Master of Science in Management	- See I. H. Asper School of Business
I. H. Asper School of Business	X		Master of Supply Chain Management and Logistics	- See I. H. Asper School of Business
I. H. Asper School of Business	X		PhD in Management	- See I. H. Asper School of Business
I. H. Asper School of Business	X		President's Student Leadership Program	- See I. H. Asper School of Business
I. H. Asper School of Business	X		Certificate in logistics	- See I. H. Asper School of Business
X			Max Rady College of Medicine	- Ongomiizwin through Rady Faculty of Health Sciences*†‡

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
Max Rady College of Medicine	Residency		Clinical Health Psychology	- Encourage Indigenous applications - Hosted Grand Rounds entitled "Towards Inclusivity: Pathways for Indigenous Students into Clinical Psychology"
Max Rady College of Medicine	Residency		Public Health and Preventive Medicine	- Exposure to Indigenous health issues
Max Rady College of Medicine	Residency		Family Medicine	- Indigenous and anti-racism content - Mention of Indigenous patients - Indigenous care as Domain of Care
Max Rady College of Medicine	Residency		Pediatrics and Child Health	- Mention of Indigenous patients
Max Rady College of Medicine	Residency		Psychiatry	- Indigenous research
X			Price Faculty of Engineering	- Indigenous bursaries* - Engineering Access Program (ENGAP)* - Engineering Access Student Association* - Indigenous elder-in-residence - Indigenous scholar for mentorship/leadership - Indigenous content in courses
Price Faculty of Engineering	X		Biosystems Engineering	- See Price Faculty of Engineering
Price Faculty of Engineering	X		Civil Engineering	- See Price Faculty of Engineering
Price Faculty of Engineering	X		Computer Engineering	- See Price Faculty of Engineering
Price Faculty of Engineering	X		Electrical Engineering	- See Price Faculty of Engineering

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
Price Faculty of Engineering	X		Mechanical Engineering	- See Price Faculty of Engineering
Price Faculty of Engineering	X		Biomedical Engineering	- See Price Faculty of Engineering
Price Faculty of Engineering	X		Electrical and Computer Engineering	- See Price Faculty of Engineering
Price Faculty of Engineering	X		Internationally-Education Engineers Qualification (IEEQ) Program	- See Price Faculty of Engineering
X			Rady Faculty of Health Sciences	- Support through Ongomiizwin*†‡ - Indigenous community partners
Rady Faculty of Health Sciences	X		Ongomiizwin	- Elder-in-residence - Ceremony*†‡ - Mentorship*†‡ - Awards and bursaries* - Research supports (including space)*†‡ - PIKE-Net* - Indigenous health research course - Framework for Indigenous health research
Rady Faculty of Health Sciences	X		Preventive Dental Science	- Indigenous research - Indigenous clinical specialty - Indigenous Health Symposium

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
Rady Faculty of Health Sciences	Preventive Dental Science		Pediatric Dentistry	<ul style="list-style-type: none"> <li>- Required Indigenous courses</li> <li>- Cultural Safety Training</li> <li>- See Indigenous student supports through Rady Faculty of Health Sciences: Ongomiizwin, *†‡ health and healing services, PIKE-Net*</li> <li>- Access to research networks for Indigenous researchers/Indigenous content (Network Environments for Indigenous Health Research [NEIHR] and Network for Canadian Oral Health and Research [NCHOR])*†‡</li> <li>- Equity, Diversity, and Inclusion Committee</li> <li>- Indigenous Ambassador</li> <li>- Connected to Indigenous Relations Advisory Committee: Canadian Public Health Association</li> <li>- Connected to Access to Dental Care in remote and Northern Communities Task Force: Manitoba Dental Association</li> <li>- Rural and Northern Externships</li> </ul>

Faculty or College	Department, Program, School	Administrative Unit	Name	Summary of Supports
Rady Faculty of Health Sciences	X		Community Health Sciences	<ul style="list-style-type: none"> <li>- CHSC 7220 Grad course on FN/I/M Health Services (co-taught by non-Indigenous community researcher, First Nations Doctor, and First Nations Elder)*†‡</li> <li>- Indigenous graduate student award (\$10,000)*</li> <li>- Indigenous and anti-racism content</li> <li>- Graduate admission applicants are reviewed with Canadian Indigenous category considerations*</li> <li>- Indigenous student representation on committees designed to improve Indigenous content for courses</li> <li>- Departmental anti-racism policies</li> <li>- Indigenous staff and faculty</li> <li>- Indigenous health research</li> <li>- Elder blessings/ceremony for major departmental events</li> <li>- In annual reports, faculty and students are encouraged to document professional development/training related to systemic racism and colonization</li> </ul>
	School of Art		School of Art	<ul style="list-style-type: none"> <li>- Indigenous art courses*</li> <li>- Indigenous academic staff for Indigenous courses</li> <li>- Gallery showcases Indigenous art</li> <li>- Equity, Diversity, and Inclusion (EDI) Committee</li> <li>- Collaboration with and sponsorship of exhibitions at Urban Shaman Gallery</li> </ul>
X			University 1	<ul style="list-style-type: none"> <li>- Reserved section of ARTS 1110: Introduction to University for the Qualico Bridge to Success Program in Fall term</li> <li>- Workshops to the Blankstein Momentum Program</li> <li>- Advising partnership with the Indigenous Student Centre</li> </ul>

Units not included in [Faculties, Colleges, and Schools](#) list

Unit	Summary of Supports
Board of Governors	- Mr. Jeff Leclerc (University Secretary) is on the Indigenous Leadership Advisory Counsel and Co-Leading the Indigenous Representation in Governance and Senior Leadership (Office of the Vice President Project) to work toward changes in governance.
Bruce D Campbell Farm and Food Discovery Centre	
Centre for Global Public Health	
Centre for the Advancement of Teaching and Learning (CATL)	<ul style="list-style-type: none"> <li>- Indigenous pedagogy portal</li> <li>- Indigenous initiative educators</li> <li>- Indigenous workshops (Working with Elders, Supporting Indigenous Diverse Learners, Indigenous Frameworks, Indigenous Research-Magzina'igan, Indigenous Apps, etc)</li> <li>- One-on-one consultation with faculty, staff, and students by request</li> <li>- Customized and discipline-specific Indigenization and decolonization support for curriculum and course design</li> </ul>
Center on Aging	<ul style="list-style-type: none"> <li>- Indigenous Aging Working Group</li> <li>- Conducted an environmental scan of University of Manitoba courses with Indigenous aging content</li> <li>- Indigenous aging workshop</li> </ul>
Chancellor	- See Board of Governors
Childhood adversity and resilience research team	
Community Engaged Learning	<ul style="list-style-type: none"> <li>- Working in Good Ways with Indigenous Communities sessions (for staff, faculty, graduate students)</li> <li>- Student version of Working in Good Ways with Indigenous Communities under construction</li> <li>- Land and Water: Land-based Education Online Event focuses on Indigenous connection, belonging, and leadership</li> <li>- Amazon Rainforest experience with Indigenous collective</li> <li>- Teaching students how to work with Indigenous communities</li> <li>- Indigenous community engagement</li> </ul>
Enrollment Services	
Glenlea Research Station	- See Department of Animal Science
Human Resources	- Links to other content on University of Manitoba website (land acknowledgment, learning opportunities like workshops and open ceremonies, Indigenous projects, etc.)

Unit	Summary of Supports
	<ul style="list-style-type: none"> <li>- Report the numbers of Indigenous faculty and staff</li> <li>- Promote job opportunities to external Indigenous Partners</li> <li>- Support, participate, and promote Gaa wii ji'i diyaang*†‡</li> <li>- Partnered with the NCTR to answer the TRC Call to Action 57 by producing two training videos, "Our Path to Reconciliation" to address anti-Indigenous racism, cultural competence/safety, awareness, to increase respect/empathy/understanding, and to strengthen reconciliation</li> <li>- Co-facilitate Our Path to Reconciliation Workshops</li> <li>- Support, promote, and attend cultural events</li> </ul>
Indigenous	<ul style="list-style-type: none"> <li>- Indigenous news stories</li> <li>- List of Indigenous academic programs*</li> <li>- Cultural and protocol page</li> <li>- List of Indigenous events</li> <li>- List of Indigenous spaces*†‡</li> <li>- Reconciliation page with resources, commitments, and progress</li> <li>- Scholars and research page with Indigenous faculty and research resources</li> </ul>
Indigenous Student Awards	<ul style="list-style-type: none"> <li>- Indigenous-specific student awards*</li> </ul>
Indigenous Student Centre	<ul style="list-style-type: none"> <li>- Elders-in-residence*†‡</li> <li>- Events</li> <li>- Cultural protocol/information/terminology</li> </ul>

Unit	Summary of Supports
	<ul style="list-style-type: none"> <li>- Métis inclusion programming</li> <li>- Indigenous counselors*</li> <li>- Pow wow practice group (in collaboration with Faculty of Kinesiology and Recreation Management)</li> <li>- Indigenous student newsletter</li> <li>- Graduation scaves/stoles*</li> <li>- Many Indigenous programs (Blankstein Momentum program, Qualico bridge to success, Supporting Aboriginal Graduate Enhancement [SAGE] program, Neechiwaken Indigenous peer mentor program, Indigenous Circle of Empowerment [ICE], EmpoweringU)*</li> <li>- Services at Migizii Agamik (Indigenous student advisors, tutoring, reading specialist, reference librarian, student advocacy, career services)*</li> <li>- Graduation Pow wow*</li> <li>- Self-declaration*†‡</li> <li>- Indigenous student groups (University of Manitoba Indigenous Students' Association and Métis University Students' Association)*</li> </ul>
James W. Burns Executive Education Centre	<ul style="list-style-type: none"> <li>- Provided leadership training to multiple Indigenous groups</li> </ul>
Libraries	<ul style="list-style-type: none"> <li>- Indigenous library guides</li> <li>- Indigenous Studies Liaison librarian</li> <li>- Indigenous health librarian</li> <li>- GIS support for Indigenous students/researchers</li> <li>- Continually adding Indigenous content</li> <li>- Mazinibiige Comic Collection</li> <li>- Indigenous Health Collection</li> <li>- Reference hours at Migizii Agamik*</li> <li>- Indigenous collection in Archives</li> </ul>
MCHP	<ul style="list-style-type: none"> <li>- Indigenous research</li> <li>- Territory acknowledgment requirement</li> <li>- Indigenous deliverables/reports</li> <li>- Social Policy Evaluation Collaborative Team Research at Universities in Manitoba (SPECTRUM) has some anti-racism resources</li> </ul>
Métis University Students' Association (MUSA)	<ul style="list-style-type: none"> <li>- Métis representation, focus on Métis culture, discuss Métis-related issues, events*</li> </ul>

Unit	Summary of Supports
Office of Institutional Analysis	- Indigenous enrollment statistics
Office of the President	<ul style="list-style-type: none"> <li>- Indigenous-related statements (reconciliation, Indigenous achievement, etc)</li> <li>- Reports (including the Strategic Plan Report)</li> <li>- Executive sponsor of Governance and Leadership Project from the Indigenous Senior Leadership Report</li> <li>- General tone-setting about Indigenous events/issues</li> </ul>
Office of the Provost and Vice-President (Academic)	- Indigenous Achievement Framework and Document (2014)
Office of the Vice-President (Administration)	<ul style="list-style-type: none"> <li>- Careers at UM has Indigenous achievement as a value and equity statement</li> <li>- Executive sponsor for Indigenous Senior Leadership Project 4 (Supportive Environment for Indigenous Faculty, Students, Staff, and Guests)</li> <li>- Chair of the Path Forward Implementation Committee</li> <li>- Leads the development of the UM’s Anti-Racism Strategy</li> </ul> <p><b>Reporting units:</b></p> <p><u>Human Resources</u></p> <ul style="list-style-type: none"> <li>- (see Human Resources)</li> </ul> <p><u>Financial Services</u></p> <ul style="list-style-type: none"> <li>- Indigenous student awards,* elder payment,† student account positions with a large proportion of Indigenous students*</li> <li>- Indigenous Procurement Program: Creating Pathways for Indigenous Businesses and University communities to work together toward Economic Reconciliation (with funding from the IIF Purchasing Services) to establish purchasing process that is fair to Indigenous people, increase community outreach and engagement with Indigenous business, collaborate with other universities and public entities, and increase faculty and staff Indigenous business learning opportunities</li> <li>- Request for Proposal (RFP) Template includes an Indigenous Well-Being (currently weighted low but hope to increase weight soon)</li> <li>- RFPs with Indigenous requirements includes Indigenous initiatives section (weighted higher than in general RFPs)</li> </ul>
Office of the Vice-President (Administration) Continued	<p><u>Facilities</u></p> <ul style="list-style-type: none"> <li>- Indigenous Planning and Design Principles (IPDP) Working Group</li> <li>- Indigenous Planning and Design Principles and Indigenous Art and Placemaking Project are on the Campus Planning website and there is a summary document on the website with physical copies circulated to the UM Libraries</li> <li>- Architectural and Engineering Services and the Office of Sustainability hosted a workshop (May 2021) where participants were</li> </ul>

Unit	Summary of Supports
	<p>encouraged to reimagine the spaces by integrating UM Indigenous Planning and Design Principles into their ideas and concepts</p> <ul style="list-style-type: none"> <li>- Support of smudging spaces*†‡</li> <li>- Landscape Master Plan will include a focus on the Indigenization</li> <li>- Cultural Landscape of the Fort Gary Campus draft (Campus Planning Office)</li> <li>- Campus Tree Inventory (Campus Planning Office) including Indigenous language translations</li> <li>- Forthcoming: enhance the University Crescent boulevards, including Indigenous design elements</li> </ul> <p><u>IST</u></p> <ul style="list-style-type: none"> <li>- Support elders with digital signatures†</li> <li>- NCTR support with archiving and security</li> <li>- Media production support for Indigenous programming and events</li> </ul> <p><u>Office of Human Rights and Conflict Management</u></p> <ul style="list-style-type: none"> <li>- Supports for responding to discrimination and human-rights based harassment</li> <li>- Lead for the Indigenous Senior Leadership Project 4 (Supportive Environment for Indigenous Faculty, Students, Staff, and Guests)</li> <li>- Supports Indigenous-specific initiatives through the Office of the Vice President Indigenous and the National Centre for Truth and Reconciliation.</li> </ul>
<p>Office of the Vice-President (External)</p>	<p><b>Reporting Units:</b></p> <p><u>Alumni and Donor Relations</u></p> <ul style="list-style-type: none"> <li>- Fundraising for Indigenous related projects and initiatives (academic funding, bridging programs, mentorship programs, research chairs, National Centre for Truth and Reconciliation [NCTR], Indigenous education, anti-racism)*†‡</li> </ul> <p><u>Marketing Communications</u></p> <ul style="list-style-type: none"> <li>- NCTR Communications Officer</li> </ul>

Unit	Summary of Supports
	<ul style="list-style-type: none"> <li>- Marketing/Brand communications to support the Office of the Vice-President Indigenous (OVPI)</li> <li>- UM Brand and Indigenous brand standards</li> <li>- Voice/Tone Style Guide (includes considerations for the Indigenous perspectives)</li> <li>- Marketing/Brand support to faculties and specific areas of Indigenous focus- Promotion of Indigenous research</li> <li>- Supports Indigenous-focused institutional initiatives</li> </ul> <p><u>Government Relations</u></p> <ul style="list-style-type: none"> <li>- Writing/sending letters to federal ministers on the work and importance of NCTR and the Office of the Vice-President Indigenous</li> <li>- Supporting meetings with ministers and deputy ministers for Office of the Vice-President Indigenous, NCTR Executive Director, and the University of Manitoba President</li> <li>- Promoting NCTR to all levels of government (federal, provincial, municipal)</li> <li>- Flagging potential committee appearance opportunities and government funding opportunities for NCTR, Indigenous students, staff, and faculty</li> </ul> <p><u>Media Relations and Strategic Communications</u></p> <ul style="list-style-type: none"> <li>- Write and edit UM Today stories and distribute news releases in collaboration with the NCTR Communications Officer</li> <li>- Consultation with Indigenous faculty on major campaigns and projects‡</li> <li>- Worked with outside PR agencies as requested by NCTR</li> <li>- Triage and refer media questions on Indigenous issues to appropriate individuals</li> <li>- Pursue media opportunities for advancing Indigenous resources and faculty‡</li> <li>- Work with Indigenous faculty and staff to assist the UM president with statements on issues relating to Indigenous matters as requested</li> <li>- Assist in media monitoring of NCTR stories in media</li> <li>- Ensure that Indigenous content is present on UM Today</li> </ul>
Office of the Vice-President (Indigenous)	<ul style="list-style-type: none"> <li>- University strategy on reconciliation</li> <li>- Indigenous engagement and achievement initiatives</li> <li>- Anti-racism strategy</li> <li>- Administrative and staff members supporting the office</li> <li>- Partnerships with Indigenous Education Blueprint, Manitoba Aboriginal Languages Strategy, Winnipeg's Indigenous Accord</li> <li>- Indigenous advisory council</li> </ul>

Unit	Summary of Supports
	<ul style="list-style-type: none"> <li>- Indigenous Initiatives fund*†‡</li> <li>- Indigenous awards of excellence (in collaboration with Indigenous Engagement)*†‡</li> </ul>
Office of the Vice-President (Research and International)	<ul style="list-style-type: none"> <li>- Indigenous research, Indigenous researchers, Indigenous research chairs, and Indigenous research centres</li> <li>- EDI statements including Indigenous Peoples</li> <li>- 10% of Undergraduate Research Experience awards for Indigenous students*</li> <li>- Ethics Indigenous Research information and forms</li> </ul>
Qualitative Research Group	<ul style="list-style-type: none"> <li>- Indigenous researcher on advisory committee</li> <li>- Indigenous research resource</li> <li>- Past workshop on Indigenous topic</li> </ul>
Registrar's Office	
Senate	<ul style="list-style-type: none"> <li>- See Board of Governors</li> </ul>
Smartpark	<ul style="list-style-type: none"> <li>- Space for director of National Centre of Truth and Reconciliation (NCTR) in 2014 before NCTR building</li> <li>- Territory Acknowledgement displayed on the welcome monitor of the Smartpark Innovation Hub</li> </ul> <p>North Forge Technology Exchange</p> <ul style="list-style-type: none"> <li>- North Forge North: currently building fabrication labs in Thompson and The Pas and partnerships with Indigenous communities to train youth in fabrication labs</li> <li>- Forthcoming: Geraldine Shingoose to present to staff, mentors, founders, and board members on Indigenous culture and Indian Residential Schools.</li> <li>- Indigenous Youth Scholarship Program (year-long membership to a fabrication lab, mentorship, training, and materials)</li> <li>- Indigenous Youth Mentorship Program (mentorship in the fabrication lab)</li> </ul>
Sports and Recreation	<ul style="list-style-type: none"> <li>- Indigenous student award in intramurals*</li> <li>- Indigenous Space in the Active Living Center (through Faculty of Kinesiology and Recreation Management)</li> </ul>
Sports and Recreation Facilities	
St. Paul's College	<ul style="list-style-type: none"> <li>- Indigenous content in courses</li> <li>- Support offered through unit of instruction</li> </ul>
St. John's College	

Unit	Summary of Supports
Student Affairs	<ul style="list-style-type: none"> <li>- Indigenous view book*</li> <li>- Indigenous student orientation*</li> <li>- Links to Indigenous financial aid*</li> </ul>
U of M Press	<ul style="list-style-type: none"> <li>- Indigenous authors and books</li> </ul>
University of Manitoba Athletics	<ul style="list-style-type: none"> <li>- Spirit of the Bison Indigenous Sport Day</li> <li>- Forthcoming: equity audit to assess where justice, equity, diversity, and inclusion supports are needed</li> </ul>
University of Manitoba Faculty Association	
University of Manitoba Graduate Students' Association	<ul style="list-style-type: none"> <li>- Share Indigenous student resources from other places on campus</li> <li>- Promote an inclusive culture</li> <li>- Have an anti-racism page</li> <li>- Forthcoming: Indigenous student outreach program in 2021/22*</li> </ul>
University of Manitoba Indigenous Students' Association (UMISA)	<ul style="list-style-type: none"> <li>- Indigenous student group*</li> <li>- Support students, programming, events, provide information, advocacy, and leadership*</li> </ul>
University of Manitoba Students' Union	<ul style="list-style-type: none"> <li>- List three Indigenous student groups</li> <li>- Mentions an Aboriginal Students' Association</li> </ul>
William Norrie Centre	<ul style="list-style-type: none"> <li>- See Faculty of Social Work</li> </ul>

**Notable past initiatives**

Faculty and Staff Indigenous Career Mentorship program†‡
Traditional Peoples' Advisory Council
National Indigenous Social Work Conference

# Appendix D.3: Internal Environmental Scan Report

## 2.8 Environmental Scan Report

Prepared by Iloradanon H. Efimoff, Program Support and Researcher, for the Office of the Vice-President Indigenous (Indigenous Community and Leadership Project).

The Office of the Vice President Indigenous (OVPI) conducted this project to assess existing supports for Indigenous students, staff, and faculty to address Priority 2.8: “Establish a network of supports for Indigenous scholars and staff across faculties and administration units through such means as mentorship and leadership programs, and research collaboration programs.”

### Existing Indigenous Supports

Below common supports are grouped into broad categories for ease of interpretation. Readers can view Appendix A for methods and Appendix B for the full environmental scan. Many programs, departments, schools, and faculties provide information or links to Indigenous supports provided at the University of Manitoba (e.g., the Indigenous experience page). Many programs and departments do not have unique supports and instead utilize faculty level supports. Lastly, many units included a Land Acknowledgement in their events.

#### Administrative initiatives

- Equity, Diversity, and Inclusion Committees
- Indigenous-specific committees or working groups
- Indigenous Advisory Councils
- Indigenous/anti-racism/reconciliation content in strategic plans

#### Allied units

- Centre for Creative Writing and Oral Culture
- Centre for Human Rights Research
- Language Centre
- National Centre for Truth and Reconciliation (NCTR)
- Centre for the Advancement of Teaching and Learning (CATL)

#### Celebration

- Graduation powwow
- Indigenous awards

#### Cultural Support

- Ongomiizwin
- Elders-in-residence
- Knowledge-keepers-in-residence
- Ceremony
- Indigenous language resources (books, software, videos)

#### Curriculum

- Indigenous courses
- Land-based courses
- Indigenous content in courses
- Indigenous programs or majors
- Indigenous-related programs or majors (e.g., Northern Social Work)
- Courses with traditional teachers, Indigenous community members, elders

- Indigenous field schools
- Rural and northern externships/programs
- Required Indigenous content courses
- Indigenous curriculum development support
- Indigenous content on webpages

### **Events**

- Programming (e.g. Native Studies Colloquium, Fireside Chats)
- Public lectures
- Public events (e.g., Orange Shirt Day: Every Child Matters [Nursing Students Association])
- Cultural activities (e.g., powwow practice)

### **External relations**

- Partnerships with external groups to further Indigenous initiatives
- Connections with government to support Indigenous initiatives

### **Financial Support**

- Indigenous research funding
- Financial support for Elders
- Fundraising for Indigenous-related projects and initiatives
- Indigenous initiatives fund
- Applications for funding requiring information about Indigenous impacts
- Indigenous student funding (scholarships, bursaries)
- Indigenous recruitment funding
- Fellowship packages for Indigenous graduate students

### **Professional Development**

- Indigenous workshops/training (e.g., Summer Institute on Literacy in Indigenous Content)

### **Representation**

- Indigenous academic staff, faculty members, and leaders (e.g., Vice President Indigenous)
- Graduation scarves/stoles
- Self-declaration
- Indigenous Planning and Design Principles
- Indigenous brand standards
- Many Indigenous-authored publications through U of M Press
- Statistics on numbers of Indigenous people on campus
- Indigenous newsletters
- Indigenous content in University of Manitoba news outlets
- Media support for Indigenous stories
- Traditional medicine display
- Gallery of Indigenous Art

### **Research**

- Indigenous research
- Indigenous research units: Mamawipawin, Ongomiizwin
- Research networks for Indigenous researchers
- Indigenous research chairs

- Indigenous Undergraduate Research Awards
- Indigenous graduate research awards
- Research space
- Indigenous research conferences
- Ethics Board Indigenous research procedure
- Connections to Indigenous-related task forces/policy groups

### **Spaces**

- Migizii Agamik – Bald Eagle Lodge
- Indigenous gardens
- Faculty-level Indigenous student spaces (e.g., Faculty of Education)
- William Norrie Centre
- Northern Social Work Program

### **Statements**

- Racism, reconciliation, and decolonization statements on faculty and university webpages
- Unique land acknowledgements

### **Student Support**

- Program orientation activities
- Student advocacy
- Indigenous counselling
- Career services
- Indigenous student advisors
- Informal mentorship in units
- Unit-specific accommodations (e.g., computer access)

#### ***Academic Support***

- University of Manitoba Extended Education Access Program
- Tutoring programs
- Reading specialist
- Library support

#### ***Admission***

- Special considerations category considering Northern Indigenous communities
- Reserved spots for Indigenous students who meet entrance requirements (Canadian Indigenous Ancestry Category)

#### ***Groups***

- Indigenous student clubs
- Indigenous student support programs (typically organized by unit)
- Mentorship built into clubs/programs
- Indigenous representative in non-Indigenous student groups

#### ***Recruitment***

- Indigenous Recruitment Team
- High school student recruitment
- Encourage Indigenous student applications

## Appendix A: Methods

Note. The word “unit” denotes a faculty, college, school, department, administrative office, etc.

List creation: I started by adding all the faculties, departments, colleges, and schools to the 2.8 Environmental Scan excel file based on the University of Manitoba [Faculties, colleges and schools](#) list. Next, I looked for units that were not on the Faculties, colleges and schools list, including administrative units on campus (e.g., Human Resources), governance units (e.g., the President’s Office, Vice-President Offices), service units (e.g., the Indigenous Student Centre), students’ unions and student groups (e.g., the University of Manitoba Students’ Union, the University of Manitoba Indigenous Students’ Association), centers (e.g., the William Norrie Centre, the James W. Burns Executive Education Centre), Libraries, and Sports and Recreation. Lastly, I connected with my supervisors to add any missing units to the list.

Search tool: Using an extension called “Multiple Search and Highlight”, I searched for multiple terms at once on a webpage (search term: indigenous [] aboriginal [] "first nation" [] native [] metis). If any of those search terms showed up, I read the content and added that information to the excel sheet if it was an Indigenous support.

Search process: I searched each unit home page on the list. Next, I clicked each of the main headings (e.g., on a faculty website, those were typically programs of study, student experience, research, and community and partners) and did the same search. I also clicked on each program of study and searched for the terms. If there were links to any unit-specific Indigenous supports, I clicked those and read the information to add to the excel sheet.

Contacting units: Throughout the search process, I also tracked the contact information of each unit. I then emailed all units to ask for information on Indigenous supports that may not be on University of Manitoba websites and added this information to the excel sheet.