

CONSEIL
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DE L'ÉDUCATION

Beyond Québec's Borders: A Look at Inspiring Initiatives in Canadian Universities for, by and with First Peoples — 2021 Portrait

Studies and Research

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Universities for, by and with First Peoples
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Conseil supérieur de l'éducation

Created in 1964, the Conseil supérieur de l'éducation du Québec is an independent government organization made up of 22 members from the world of education and other sectors of Québec society. It was established as a think tank on all matters relating to education with a view to developing an overarching vision of needs in the field and providing advice to the Minister of Education and the Minister of Higher Education.

The Conseil has five commissions, by education level or sector: preschool and primary education, secondary education, college education and research, university education and research, and adult and continuing education. There is also a committee whose role is to prepare a systemic report on the state and needs of education, which is then adopted by the Conseil and tabled every two years in the National Assembly. On February 28, 2020, the Council decided to establish an ad hoc student committee, the Comité interordres de la relève étudiante (CIRÉ), to be set up in Fall 2020. This committee was made permanent in June 2022, following a vote by Council members.

If needed, the Council may set up an ad hoc committee with a specific mandate to prepare a draft opinion or brief. On February 8, 2022, the Council established the *Ad Hoc* Committee on Indigenous Education.

The conclusions of the Conseil supérieur de l'éducation are the result of deliberations among its members, which are informed by literature reviews, research findings, and consultations with experts and education stakeholders.

More than 100 people contribute to the Conseil through their civic engagement and volunteer work.

Notice to readers

The Conseil supérieur de l'éducation may, in order to accomplish its mission, carry out or commission studies and research that it deems necessary for the preparation of the briefs or reports that it produces. Where appropriate, it may decide to make them public if it considers this action justified by the wealth and potential usefulness of the information gathered. Such is the case with this document. The following report is a continuation of the survey carried out by the Bureau de coopération interuniversitaire (BCI) *Québec Universities' Action for, by and with First Peoples – 2019 Portrait*, which presents an overall portrait of the measures implemented in Québec's 19 universities in five spheres: organization, education and teaching, student experience, research-creation, and community services. Inspired by the richness and importance of this survey, the Council decided to continue this major work by adding a pan-Canadian perspective.

This report identifies initiatives for, by and with First Peoples in 58 Canadian universities outside Québec that are intended to promote the access, inclusion, retention, educational success, academic accreditation and well-being of Indigenous communities within university institutions. In this document, the Council has sought to make a tangible contribution to the discussions on the challenges to be met in order to facilitate access and educational success for First Peoples students in higher education.

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List of acronyms and initialisms

AcadiaU	Acadia University
AlgomaU	Algoma University
AU	Athabasca University
BCI	Bureau de coopération interuniversitaire
BrockU	Brock University
BU	Brandon University
CapU	Capilano University
CarletonU	Carleton University
CBU	Cape Breton University
CSE	Conseil supérieur de l'éducation
CUE	Concordia University of Edmonton
CVR	Commission de vérité et de réconciliation du Canada
DalU	Dalhousie University
ECUAD	Emily Carr University of Art and Design
FNU	First Nations University
Guelph	Guelph University
KingsU	The King's University
KPU	Kwantlen Polytechnic University
Lakehead	Lakehead University
Laurentienne	Université Laurentienne
MacEwan	MacEwan University
MAU	Mount Allison University
McMaster	McMaster University
MRU	Mount Royal University
MSVU	Mount Saint Vincent University
MUN	Memorial University of Newfoundland
NBCC	New Brunswick Community College
NBCCD	New Brunswick College of Craft and Design
NU	Nipissing University
OCADU	Ontario College of Art and Design University
OTU	Ontario Tech University
Queen's	Queen's University
RMC	Royal Military College of Canada
RMIT	Royal Melbourne Institute of Technology
RRU	Royal Roads University
Ryerson	Ryerson University
SFU	Simon Fraser University

SMU	Saint Mary's University
STU	Saint-Thomas University
TrentU	Trent University
TRU	Thompson Rivers University
TWU	Trinity Western University
UBC	University of British Columbia
UFV	University of the Fraser Valley
UManitoba	University of Manitoba
UMoncton	University of Moncton
UNB	University of New Brunswick
UNBC	University of Northern British Columbia
UofA	University of Alberta
UofC	University of Calgary
UofL	University of Lethbridge
UofR	University of Regina
UofT	University of Toronto
UOttawa	Université d'Ottawa
UQAT	Université du Québec en Abitibi-Témiscamingue
USask	University of Saskatchewan
UVic	University of Victoria
UWindsor	University of Windsor
UWinnipeg	University of Winnipeg
VIU	Vancouver Island University
Waterloo	Waterloo University
WesternU	Western University
WLU	Wilfrid Laurier University
YorkU	York University
YU	Yukon University

Introduction

A large number of reports and commissions have revealed “the scope of the damage done to Indigenous populations by Canada’s colonial policies” (BCI, 2020), including the recommendations of the final report of the Truth and Reconciliation Commission (TRC, 2015), as well as those of the National Inquiry into Missing and Murdered Indigenous Women and Girls (2019), the Public Inquiry Commission on relations between Indigenous Peoples and certain public services in Québec (2019) and, more recently, certain sections of the report of the Special Commission on the Rights of the Child and Youth Protection (2021).

For the Conseil supérieur de l’éducation, “general education and higher education are important means for developing ethical and responsible citizenship and fostering openness and community building. Already in the late 1980s, the Council stated that education cannot limit itself to delivering lessons from the past. It must act as a lever for social change and construction of the future” (CSE, 2021, p. 19 [Translation]). As a privileged place of reflection for the development of a global vision of education, the Council wishes to meaningfully document future discussions so as to promote dialogue about the challenges of facilitating access and educational success for First Peoples students in higher education. At the moment, at least in Québec, access to post-secondary studies remains lower for people from Indigenous communities than for the non-Indigenous population (CSE, 2019a, 2019b).

This report is a continuation of the survey carried out by the Bureau de coopération interuniversitaire (BCI), titled [Québec Universities’ Action for, by and with First Peoples – 2019 Portrait](#), which presents an overview of actions undertaken in Québec’s 19 universities in five spheres: organization (including governance), education and teaching, student experience, research-creation, and community services. Inspired by the richness and importance of this study, the Conseil supérieur de l’éducation sought to build on this large-scale project by adding a pan-Canadian perspective. It should be noted, however, that only the first four spheres of activity are covered in this report, with community services integrated into these spheres. For reference purposes, community services at each university can be found in the accompanying set of fact sheets.

That said, the project carried out by the Council compiles the actions taken by Canadian universities outside Québec to promote the access, inclusion, retention, educational success, academic accreditation and well-being of Indigenous communities within university institutions. With the input of respondents from the 58 participating universities, the Council was able to gather extensive data and produce a portrait of the state of development, in the Canadian provinces and territories, of measures to encourage university access and the pursuit of higher education among Indigenous students, while reiterating that “developing a more inclusive education system means working toward both the success of all (equity) and realizing the full potential of each and every individual (performance)” (CSE, 2010, p. 123 [Translation]).

The research methodology was designed in three stages. The first step was to produce fact sheets for each of the 58 participating universities. These fact sheets are the result of a vast collection of information, used to draft a summary portrait of each university. This collection was based on websites, press reviews and articles, and more importantly, strategic plans, annual reports and other internal university documents. The fact sheets were then sent to the universities for approval by the respondents. Based on this data, the status of each province and some territories as well as their successes and innovations were identified.

The second step was a call for the participation of Canadian universities, who were invited to take part in a telephone meeting or videoconference in order to provide additional information on some of the initiatives and to ensure a human and participatory dimension to the project. The third step was the creation of an Indigenous Advisory Committee to review the entire written document and ensure an Indigenous perspective, which is essential to the ethics of working with First Peoples. This committee was composed of two experts in Indigenous education and one student. The participants were Janet Mark, a member of the Cree Nation and Strategic Advisor on Reconciliation and Indigenous Education at the Université du Québec en Abitibi-Témiscamingue; Tanya Sirois, a member of the Innu First Nation of Pessamit and Executive Director of the Regroupement des centres d'amitiés autochtones du Québec; and Raven Larocque-Laliberté, a member of the Mi'kmaq Nation of Gesgapegiag.

The report is divided into two parts: an account of the inspiring actions of Canadian universities in the four spheres of activity assessed, and a set of fact sheets outlining each university's initiatives in the areas of organization (including governance), education and teaching, student experience, research and creation, and community services. The purpose is to highlight innovative ways that could be replicated in Québec or elsewhere in Canada. This document should therefore be useful to Canadian universities as well as to ministries and organizations dedicated to higher education, as it will help identify specific and common issues for Canadian universities. At the same time, highlighting these many university initiatives reminds us of the importance of learning from each other to improve access to higher education in a spirit of solidarity aimed at the collective development of respect, support, recognition and success for Indigenous students.

This survey report will benefit from being updated and expanded upon over time. The Council plans to disseminate its contents, in particular by holding a webinar in collaboration with certain Québec and Canadian universities. The report will also inform the discussions of the Council's ad hoc Committee on Indigenous Education. We are therefore at the beginning of a collective, national effort to make universities more inclusive of and welcoming for First Peoples.

The Council hopes this project will serve as a springboard so that the ideas presented within can support Indigenous people in taking control of education by, for and with First Peoples, thereby creating levers for action to overcome the barriers they face.

1 Governance and Organization

This section considers the Indigenous presence in the governance and administrative structures of the 58 universities studied. A brief description is given of the roles and responsibilities of the senior positions held by Indigenous people before describing the bodies responsible for the development and inclusion of First Peoples' realities in organizational issues, such as strategic planning, decolonization, and indigenization¹ of the curriculum and physical spaces. We will also discuss the policies and regulations implemented to ensure inclusion, equity, and cultural safety for First Peoples. The elements analyzed in this section are presented in Table 1.

Table 1

Organizational elements

- Governance (e.g. Indigenous presence on decision-making and advisory committees)
- Administrative structure (e.g. executive position for implementing a strategy specific to Indigenous issues)
- Strategic planning (e.g. Indigenous realities in organizational issues, institutional decolonization strategy)
- Institutional policies and regulations (e.g. Indigenous presence in the program review process, policy for hiring Indigenous staff)

1.1 Governance

In our survey, 52 responding universities reported an Indigenous presence in their governance or administrative management bodies. Two universities currently have an Indigenous president. This is a first for each of these universities (FNU, STU).²

Eight of the universities reviewed have appointed a special advisor on Indigenous affairs who reports directly to the university president. This is an important role for supporting the success of Indigenous learners and strengthening the relationship with Indigenous people working within the university.

1 Indigenization is “The integration of Indigenous worldviews, knowledge and perspectives into the structures of an institution.” (TERMIUM Plus, https://www.btb.termiumplus.gc.ca/tpv2alpha/alpha-fra.html?lang=fra&i=1&srchtxt=AUTOCHTONISATION&index=alt&codom2nd_wet=1#resultrecs)

2 From 2015 to 2020, renowned Indigenous actress, playwright and filmmaker Shirley Cheechoo was the first Indigenous woman to serve as Chancellor at Brock University in Ontario. In 2019, she was awarded the Order of Canada.

This person provides institutional leadership by supporting faculty, staff and students in respecting the commitment to reconciliation. In some of these universities, the special advisor assists with recruitment and retention of Indigenous students, raising awareness of First Peoples' realities, and developing partnerships with various Indigenous nations and organizations. This person can also provide strategic direction and develop projects, programs and policies that meet the needs of the Indigenous community. Specific examples include: Special Advisor to the President on Indigenous Initiatives (ECU); First Nations Special Advisor (CapU); Special Advisor to the President on Indigenous Matters (TRU); Senior Advisor to President on Aboriginal Initiatives (UofL).

Twenty-nine of the universities surveyed have an Indigenous advisory committee to ensure the inclusion of First Peoples' perspectives in the university's governance. The mandate of this committee may be directly related to the design, review and piloting of an action plan covering various aspects of the university's mission with First Peoples, in particular with respect to management structures, recruitment and retention of Indigenous students and staff, integration of Indigenous knowledge, and research. Advisory committees can differ with respect to their status within the institution, their composition and their mandate. Depending on the university, some advisory committees have permanent status (e.g. KPU's Indigenous Advisory Committee; UVic's Indigenous Academic Advisory Council) while others have a status that seems to be limited in time (e.g. SFU's Aboriginal Reconciliation Council; UWindsor's Truth and Reconciliation Steering Committee; AcadiaU's Presidential Advisory Council on Decolonization). The majority of these committees are composed exclusively of Indigenous members, while others include non-Indigenous individuals who work for Indigenous organizations or who represent one of the university's faculties (e.g. UFV's Indigenization Committee; UNBC's Senate Committee on First Nations and Aboriginal Peoples).

In addition to this Indigenous advisory committee, seven universities have an Elders advisory council which, beyond supporting Indigenous students and staff, is involved in the integration of Indigenous content into existing courses and programs and in creating courses and programs related to Indigenous studies (e.g. RRU's Heron People Circle; UVic's SELWÁN SKÁL [Elders' Voices]; UNB's Elders Council; UWinnipeg's Elders Council). The Elders council typically consists of four to eight Indigenous people who meet during the academic year to provide input on Indigenous issues, assist in setting up awareness workshops, lead ceremonies, and support faculty and students on Indigenous languages, culture and traditions.³

³ Often at least one Elder from the Elder Advisory Council also serves as the Elder-in-Residence. In addition to participating in strategic meetings, the Elder makes themselves available on a weekly basis to assist Indigenous people on campus during the academic year.

Engaging Aboriginal Communities Through Education

An interesting initiative: Engaging Aboriginal Communities Through Education

In 2014, Mount Saint Vincent University engaged eight Mi'kmaq Nations in Nova Scotia on a consultation project to identify post-secondary education needs in their communities. To do so, the institution hired John R. Sylliboy, a Mi'kmaq education consultant and Indigenous policy analyst, to lead the project *Engaging Aboriginal Communities Through Education*. The main purpose of this major initiative was to engage a large number of Indigenous people from a variety of backgrounds to obtain their views on factors to consider for increasing university enrolment of Indigenous students while improving their overall experience. Data collection was done qualitatively through direct consultation with participating urban Mi'kmaq communities and Indigenous post-secondary students.

To ensure a methodology that was respectful of Indigenous realities, consultations with local communities were conducted by Mi'kmaq representatives selected and approved by the Chief or Council of each of the eight participating Mi'kmaq communities, creating a sense of cultural safety while strengthening the bond of trust between the local communities and the university. In addition, research ethics were ensured through the involvement of two advisory committees, the Mi'kmaw Ethics Watch and the Mount's Ethics Review, prior to final approval by the Chiefs and Councils of the Mi'kmaq Nation.

Over the course of a year, the initiative engaged 147 Indigenous people, including education experts, Elders, parents, youth and post-secondary students. The information gathered during this period was synthesized into a final report of over 100 pages outlining the needs of each of the eight participating Mi'kmaq communities⁴. The common themes were then used to develop three types of recommendations: 1) recommendations for the university; 2) recommendations for post-secondary institutions in general; and 3) recommendations from the Program Director. These were first used to develop the university's Indigenous strategy which was released in 2015 with strategic directions and goals that address the needs identified by the participating communities. At the time of designing MSVU's indigenization strategy, three priorities were identified in which explicit actions were implemented to achieve these goals. Below are some of the actions taken since 2015 under the three priority areas :

Academic

- Hiring an Indigenous advisor
- Increasing financial aid for Indigenous students
- Providing resources or services near the university (childcare, student residence, transportation)
- Establishing an Indigenous student centre
- Elder in residence
- Cultural events and welcome celebration

4 Consult the report titled *Engaging Aboriginal Communities Through Education: A Consultation on Post-Secondary Education Needs*.

Programs

- Incorporating Indigenous content into existing programs (women's studies and social sciences)
- Offering Mi'kmaq language, entrepreneurship and communication courses designed for local community needs
- Doctorate in Indigenous Studies
- After-school programs for Indigenous youth in elementary and secondary schools (orientation, career day, preparatory and upgrading workshops)

Learning

- Implementation of a blended approach combining face-to-face and community-based teaching

The *Engaging Aboriginal Communities Through Education* project is unique in its commitment to include all participants at all stages of the process. Its inclusive nature allowed for ongoing feedback that took into consideration the wishes and comments of Indigenous participants regardless of their personal or professional profile. Since education affects everyone in some way, participants were asked to comment on the consultation process, methodology, results, and dissemination of the final report. MSVU's Indigenous strategy is therefore based on participatory action research which, through listening and its willingness to reach out to others, had a huge success rate. The themes addressed in the final report were then further explored by education policy makers, researchers, community centres and organizations, and other post-secondary institutions with a goal to fostering the inclusion, well-being, and educational success of Indigenous students in Nova Scotia.

1.2 Strategic planning

Fifty-seven of the responding universities mention that their strategic planning contains elements that support the realization of their mission with First Peoples. These elements appear under different headings, such as the mission, issues, strategic directions and concrete actions. Among the most common objectives concerning the Indigenous strategy, we noted the following:

Indigenization and decolonization of education

- Through the integration of Indigenous language, culture and history courses

Indigenization of the physical space

- By providing culturally safe spaces that honour Indigenous heritage on campus

Increased Indigenous participation in the institution

- Through awareness, creation of new support services, valuing of Indigenous teaching methods, creation of bridging programs and transition assistance programs, revision of equity processes for recruitment, and support of faculty on Indigenous issues

Increased Indigenous partnerships, collaboration and research networks

- By strengthening ties with local communities and providing First Peoples research training, internships and community-based research opportunities

For some universities, implementation of the strategic plan has led to the creation of ad hoc committees whose mandate is to design an action plan in direct support of their strategic plan issues and in response to the Truth and Reconciliation Commission's calls to action. These were mostly formed between 2015 and 2016. Examples include:⁵

- Indigenizing the Academy Committee (CapU)
- Indigenous Initiatives Strategic Task Force (Guelph)
- Presidential Advisory Council on Decolonization (AcadiaU)
- Indigenous Studies Curriculum Committee (UFV)

To ensure the achievement of strategic goals related to Indigenous students and staff, some universities have established standing committees to monitor the progress and evaluation of Indigenous-related initiatives. They are composed of Indigenous and non-Indigenous members representing different faculties or university associations. There is often at least one Elder or traditional Knowledge Keeper who is expected to represent the cultural and spiritual needs of the Indigenous community. According to the information gathered, these groups and committees meet between one and three times a year to discuss the progress of the university's indigenization strategy as well as emerging needs that can improve the well-being and educational success of the Indigenous student community. Examples include:

- Strategic Indigenous Committee (CarletonU)
- Indigenous Plan Implementation Committee (UBC)
- Task Force on Indigenous Learning (OCADU)
- Aboriginal Education Council (RyersonU)
- President's Advisory committee on Indigenous Affairs (MUN)
- President's Advisory Council on First Nations Initiatives (YU)
- Aboriginal Steering Committee (SFU, CUE)

The highlights and resulting goals and recommendations from these meetings are then published in an update to the indigenization strategy, for example:

- Institutional Accountability Plan and Report (CapU)
- Aboriginal Strategic Plan (SFU)
- Aboriginal Service Plan (UVic, UNBC)
- Aboriginal Education Plan (VIU)
- Indigenous Strategic Plan (UBC, MRU, UofC, WesternU)
- Nukshahtowin (Indigenous strategic plan) (AU)
- Peemahcheeowin: Indigenous progress report (USask)
- Strategic Action Plan (UNB)

5 Examples of action plans developed by these committees: Engaging Aboriginal Communities through Education (MSVU); Strategic Framework for Indigenization (MUN); Indigenization Plan (UFV, Waterloo); Campus Master Plan: Indigenization of the Campus (BU).

The Coyote Project: A decentralized strategic approach

An interesting initiative: The Coyote Project

In response to the 2015 Truth and Reconciliation Commission's calls to action, and particularly call 7 aimed at the elimination of educational and employment gaps between Indigenous and non-Indigenous Canadians, Thompson Rivers University mobilized its nine faculties, library, open studies program and international studies program to accelerate the indigenization process in a record time of five years. Called "Coyote Project" after the traditional story of the Secwépemc people of British Columbia,⁶ the initiative obtained an action plan from each unit designed to meet the specific needs of their program of study. After a period of consultation between departmental members and experts in indigenization, 12 strategic plans were developed along three main lines: recruitment, retention, and success of Indigenous students. Some bodies set targets for each of the axes while others focused on only one or two. Once the reports were approved by the university's senior management, the goals were posted on the faculty and departmental web pages for public consultation.⁷

This pan-institutional initiative was funded at \$1 million per year for five years. With the support of these funds, which were distributed equally among the parties, some chose to create new courses and modules, or modify existing programs to include content related to Indigenous culture; others supported research for, by and with First Peoples; and still others sought innovative ways to make their physical spaces more welcoming to the Indigenous community.

In 2019, halfway through the Coyote Project, Dean and Professor Airini stated: "This isn't just a feel-good exercise. Everyone involved with Coyote is committed to keeping track of numbers and reviewing results—good or bad. This is an investment, not just financial, but for the long-term future of the university."⁸ To date, the Coyote Project has proven to be a phenomenal success, making TRU one of the leaders in university-based initiatives supporting the integration, well-being and educational success of First Peoples. It is fair to say that what has contributed to the tremendous success of the Coyote Project is its decentralized nature, which has allowed each body to tailor its objectives to the specificities and needs of its area of expertise in order to make the most of the time and resources allotted, in a spirit of sustainable reconciliation.

1.3 Administrative structure

According to our survey, many universities have particular features in their administrative structure in order to achieve their mission with Indigenous people and to implement their plan related to Indigenous success. In addition to the various committees presented in the previous section (Indigenous advisory committees and Elders' councils) that have responsibilities for choosing strategic directions and actions, the information gathered allows us to identify different bodies and situations in different institutions.

6 The story is about how Coyote brought to Earth the resources necessary for the survival of living things. For more information on the story and how it inspired the Coyote Project, please visit TRU's website: <https://www.tru.ca/indigenous/coyote/story.html>.

7 Consult the list of goals by faculty at <https://tru.ca/indigenous/coyote/goals.html>.

8 From the article "*Coyote creates change: TRU strives to close the gap for Indigenous students*" (TRU website, News, September 19, 2018).

For example, 19 of the responding universities have an office dedicated to Indigenous affairs (e.g. Office of Academy Indigenization – MRU; Office of Indigenous Engagement – UofC, ECU, SFU, TRU, UVic, VIU, UNBC, UofT, Lakehead, NU, Queen’s, Waterloo, UofA, FNU). This body differs from the standing committees cited in the previous section in that it focuses more on supporting Indigenous students with personal and culturally appropriate university programs to ensure their educational success and well-being. The Indigenous affairs office also serves as a liaison between the university’s senior administration and the Indigenous student community. In most of the cases evaluated, executive and vice-presidential positions are reserved for Indigenous people, while some other positions may be granted to Indigenous or non-Indigenous people. Examples of positions within the Indigenous affairs office include:

- Director of Indigenous Affairs (CapU, ECU, RRU, TRU, VIU, MacEwan, UBC)
- Director of Indigenous Education
- Vice-President, Indigenous Affairs (UNBC, UofA, UofC)
- Administrative Assistant to the Indigenous Affairs Directorate (TRU, VIU, UNBC)
- Coordinator positions, such as:
 - Student services coordinator (RRU, UVic, UBC)
 - Indigenous initiatives coordinator (UVic, UNBC)
 - Community engagement coordinator (UVic)
 - Event coordinator (UVic)
 - Program coordinator (VIU, UBC)
 - Communication coordinator
- School and career information counsellor (RRU, VIU, MacEwan, MRU)
- Psychological and emotional support
- Elder in residence

Athabasca Council of Allies

Example of an initiative: Athabasca Council of Allies

In 2020, Athabasca University published its Indigenous strategic plan, *Nuksahtowin*, which outlines four goals to begin a new phase in its indigenization process.⁹ The plan’s second goal is “creation of an ethical space” to discuss Indigenous knowledge and issues so as to raise awareness and promote the cultural safety of the Indigenous student community. The creation of this space is intended to transfer Indigenous knowledge from the Neheyiwak Council, composed of Elders and Knowledge Keepers, to the members of the new Internal Allies Committee. This committee is composed of Indigenous and non-Indigenous faculty and staff who, with the assistance of the Neheyiwak Council, are responsible for the design and implementation of the indigenization strategy; they report their findings at quarterly meetings.

These meetings also serve as professional development for committee members to keep pace with the specific needs of the Indigenous student community. By learning more about the sensitivities of First Peoples’ history and realities, the Internal Allies Committee, which comprises a majority of non-Indigenous

9 Consult the 2020 strategic plan, *Nuksahtowin*.

people, can ensure a thoughtful approach to the needs expressed. At various times throughout the year, the Internal Allies Committee is called upon to take stock of the strengths and weaknesses of the strategy while proposing new avenues and strategies to improve the Indigenous student experience.

Currently consisting of 12 members, the committee is open to all employees who wish to become involved. Most recently, the Neheyiwak Council and the Internal Allies Committee, with the support of education experts, have collaborated to create the Integrated Learning Environment, a new online platform that will allow students to access Indigenous courses and content regardless of their program of study. Needless to say, the teamwork between the Neheyiwak Council and the Internal Allies Committee has paid off and promises positive long-term results.¹⁰

1.4 Institutional policies and regulations

According to the information gathered, the majority of Canadian universities offer Indigenous students the opportunity to complete a voluntary self-identification form to confirm their belonging to one of the First Nations of Canada. Typically, this form is completed at the time of admission to a university program through the institution's virtual platform; however, this does not preclude a student already enrolled at the university from completing a self-identification form after admission. Self-identification serves universities in two ways. Firstly, it ensures that their services meet the expectations and needs of the Indigenous student community; secondly, it makes sure that the relevant information is transmitted to Indigenous students concerning the services offered as well as the financial support available to help them succeed in their studies. In all cases, self-identification has no bearing on the admission process or on the student's academic progress. The information contained in the form is strictly confidential.

That said, it is important to remember that the topic of self-identification has been controversial in recent years because of identity theft. Allegations of identity fraud have involved the student community as well as university faculty and staff. Since 2020, many universities have realized that they have not applied the necessary rigour to identity issues in hiring and other processes, such as scholarship applications and admission to bridging programs reserved for First Peoples. As well, the significant increase in initiatives to benefit Indigenous populations requires universities to establish ways to ensure that the people for whom these programs are intended are the ones who actually benefit from them. Since 2021, universities such as USask and Queen's have begun to undertake consultations with First Peoples to establish a fair and consistent process that ensures that positions, awards, and prizes intended for Indigenous faculty, staff, and the student community actually go to Indigenous people.

To date, no initiative has been put in place to confirm the veracity of self-identification forms. First, one has to consider the complexity associated with Indigenous identity, as not all Indigenous people have official status due to a variety of factors, including adoption and separation from their families. It is also a controversial issue that involves a fear on the part of universities of violating human rights and being sued. So it will be a few years before a fair and equitable identity verification model emerges that can be replicated by other academic institutions.

¹⁰ Ibid.

According to the survey, there are no policies or regulations governing the participation of First Peoples in the institutions, other than the presence of Indigenous people in certain bodies (e.g. Board of Directors, director of the office dedicated to Indigenous affairs, special advisor to the President) and the application of an equal employment opportunity program in accordance with provincial and federal legislation. We note, however, that some universities have put in place initiatives to encourage the hiring of employees to address the historical under-representation of Indigenous peoples in decision-making positions within academic institutions. These programs aim to advance the university careers of Indigenous people, increase the strength and diversity of Indigenous voices on campus, support and enhance Indigenous educational leadership at the university, and promote greater cross-cultural engagement within the Indigenous community at these universities. Here are two examples:

- **President's Indigenous Peoples Scholars Program (UWindsor):** The university sought applications from scholars in all disciplines who self-identify as First Nations, Métis, or Inuit. It has since awarded six tenure-track faculty positions to Indigenous scholars.
- **Inclusive Excellence Initiative (WLU):** The university has taken a significant step toward indigenization, reconciliation, equity, diversity and inclusion by hiring no less than six new Indigenous faculty members and six Black faculty members.

In general, all Indigenous students and programs are subject to the same institutional policies and administrative rules as non-Indigenous students and programs. However, there are some unique features:

- One university created a position dedicated to cultural education and Indigenous protocols to support the institution's indigenization (Indigenous Cultural Education and Protocol Specialist, UofC).
- Some universities have developed a guidebook with protocols to follow when working with First Peoples (e.g. AcadiaU, TRU).
- Two universities have implemented an admissions process that automatically considers all qualified Indigenous people (Indigenous Student Admission Pathway, Queen's; Indigenous Admission Process, UofC).
- A few programs and courses have places reserved for Indigenous students.
- Indigenous awareness training is mandatory for faculty and staff at some universities (e.g. YU, UManitoba).

In recent years, protocols related to Indigenous culture and practices have been instituted at several university institutions to encourage cultural safety on campus and to honour the heritage of First Peoples. The primary focus is on reconciling two world views and bringing together the university community, both Indigenous and non-Indigenous, to celebrate living together through the respectful integration of Indigenous traditions.

Land acknowledgements have become the standard in the majority of Canadian universities to recognize the enduring relationship between Indigenous peoples and their traditional territories. They are used at university ceremonies such as convocation, official openings and building openings. They are also included in official documents such as strategic reports and guides for new students. The statement is usually developed in consultation with the Indigenous Affairs Office, Elders in residence, and selected subject matter experts. The land acknowledgement is available on the universities' websites in both long and

short versions. The short version is recommended as an opening word at smaller events, such as meetings and small gatherings, and recognizes the traditional territory on which the university is located and the nations that live there. The long version is delivered at larger events such as convocations, colloquia and building openings. The latter is much more explicit in its description of the territories, treaties and nations of the region where the university is located. As a show of solidarity, a dozen universities have raised, alongside the Canadian and provincial flags, those of the First Nations of the territory in which the institution is located (e.g. BU, BrockU, YU, Queen's, UofL, AcadiaU).

In some universities, purification ceremonies are permitted, which involve the burning of sweet herbs, sage or cedar in open spaces that provide good ventilation. This permission varies according to provincial laws and the design of the space within the university. For example, under section 13 of the *Smoke-Free Ontario Act*, the traditional use of tobacco that forms part of Indigenous culture and spirituality is allowed (e.g. UofT, UManitoba, UOttawa, UVic, McMaster, Queen's).¹¹

Universities that host Elders on their campuses must follow certain cultural protocols, such as:

- Tobacco should be offered to Elders when they are invited to share their knowledge or attend an event. The tobacco exchange is like a contract between the two parties: if the Elder agrees to do what is asked of them, the person offering the tobacco has an obligation to respect the teachings and the instructor. The tobacco must be exchanged before the activity or event.
- A host should be responsible for transportation, parking permits, greeting and accompanying the Elder on campus. Some Elders come with a friend or family member to assist them while others may be open to having the host designate an assistant.
- The university must cover daily expenses for the Elder and their companion (travel, food, etc.).

The University of Manitoba is the first Canadian university to develop an anti-Indigenous racism policy

An upcoming initiative: The University of Manitoba's anti-Indigenous racism policy

Christine Cyr, Associate Vice-President Indigenous at the University of Manitoba, is co-directing an initiative that goes beyond the anti-racism policies prevalent in many Canadian universities to encompass the various forms of aggression experienced by all ethno-cultural minorities. This policy proposal is unique in that it focuses exclusively on sensitivities related to the realities of First Peoples in Canada. The University of Manitoba is working with members of local communities and Indigenous organizations to develop an Indigenous anti-racism strategy that clearly defines the various expressions of racism (including microaggressions), promotes respectful dialogue, and ensures the accountability of everyone working within the institution to eliminate all forms of racism towards Indigenous people.

The project was first launched as a goal in the 2015-2020 University of Manitoba Strategic Plan, and was implemented when Cyr took office in February 2021. To date, a retreat has been held, bringing together members dedicated to Indigenous affairs at UManitoba and their local partners (Indigenous communities and organizations) to map out the components of the policy. The policy is expected to be officially launched in the fall of 2022.

¹¹ See the *Smoke-Free Ontario Act*: <https://www.phsd.ca/health-topics-programs/tobacco/tobacco-legislation-smoke-free-ontario-act/>

1.5 Summary

In recent years, many Canadian universities have come together with Indigenous peoples in Canada to participate in the decolonization efforts of academic institutions. Indigenous advisory committees have played an essential role in designing, revising, and piloting inclusive strategies that cover all aspects of universities' mission with First Peoples. From management structures, to recruitment and retention of Indigenous students and staff, to the integration of Indigenous knowledge and research, it is work that began with a willingness to reach out to Indigenous peoples and consider their realities and needs in post-secondary education at all stages of the process. The example of *Engaging Aboriginal Communities Through Education* provides an innovative way to ensure the greatest good for the greatest number of people through its extensive consultation campaign with eight Mi'kmaq First Nation communities in Nova Scotia. This resulted in a strategy designed for, by and with local communities, intended for governments and organizations concerned with redefining their role and responsibility in reconciliation.

Beyond the presence of Indigenous people in the administrative structure and their participation in the indigenization strategy, there was the matter of engaging the non-Indigenous community to ensure the implementation and smooth running of new initiatives while raising awareness of the realities of First Peoples. The examples of the Coyote Project and the Internal Allies Committee demonstrated how to address the under-representation of Indigenous people in key university positions. Indeed, part of the success of these initiatives lies in engaging all faculties and programs of study in an inter-institutional effort to listen to and learn about the realities and needs of First Peoples.

In terms of policies and regulations that promote cultural safety on campus and in the classroom, protocols such as mandatory training for employees, admissions processes that prioritize Indigenous people, land acknowledgements, and including and respecting Elders and Knowledge Keepers, have demonstrated a commitment to creating an environment that is welcoming and respectful of the heritage of Indigenous peoples.

In sum, while there is still work to be done in the area of governance for, by and with Indigenous communities and governments, the richness and innovation of some initiatives have proven to have positive and lasting effects on university institutions committed to the path of reconciliation.

2 Education and Teaching

This section provides an overview of the state of education that is culturally relevant to First Peoples' knowledge and realities, at the 58 universities surveyed.¹² Estimating the Indigenous student population, as well as transition and bridging programs that encourage the inclusion of First Peoples, and the offer of programs and courses that address the culture, perspectives and needs of Indigenous communities, will provide an overall picture of efforts underway to decolonize the knowledge traditionally disseminated by Canadian university institutions. To conclude, we will present some training programs and resources designed to raise awareness among faculty and staff working with Indigenous people. (See Table 2).

Table 2

Educational elements

- First Peoples student population
- Availability of programs that respond to the visions, values, needs and interests of Indigenous communities
- Inclusion of content on First Peoples' culture, perspectives and realities (e.g. history, culture, knowledge) in courses or parts of courses
- Pedagogical tools and services offered to teachers
- Academic path and administrative rules (admission conditions, places reserved in a program, inter-level bridges, preparatory programs, program splitting)
- Locations and means of teaching to reach Indigenous people living in remote communities
- Languages of instruction

2.1 First Peoples student population by province

Estimating the number of First Peoples students in Canadian universities is difficult to do with any degree of accuracy: the information in this report was gathered from statistics available on the Universities Canada website and on the websites of the universities evaluated. Although the information management systems of many universities allow Indigenous students to self-identify at the time of admission, many do not complete the form provided for this purpose. As a result, current figures tend to underestimate the number of Indigenous students at these institutions.

¹² Information and names follow the documentation provided by the universities.

Table 3**Estimated Indigenous student population by province and territory****British Columbia**

- Seven of the twelve universities surveyed had statistics available to estimate the Indigenous student population. Four universities estimated this population to be between 2 and 5%, two estimated it to be from 5 to 10%, and one estimated it to be greater than 10%.

Alberta

- Six of the eight universities surveyed had statistics available to estimate the Indigenous student population. Three universities estimated this population at 2 to 5%, one at 3.7%, and two at 5 to 10%.

Saskatchewan

- All three universities surveyed had statistics available to estimate the Indigenous student population. One university estimated this population at 2 to 5%, and two estimated it to be over 10%.

Manitoba

- Three of the four universities surveyed had statistics available to estimate the Indigenous student population. One university estimated this population at 12%, another at 13%, and the last at 8.3%.

Ontario

- Twelve of the twenty-two universities surveyed had statistics available to estimate the Indigenous student population. Five universities estimated this population at less than 2%, three at 2 to 5%, two at 5 to 10%, and two at more than 10%.

New Brunswick

- One of the four universities had statistics that estimated the Indigenous student population to be between 5 and 10%.

Nova Scotia

- Four of the five universities had statistics available to estimate the Indigenous student population. Three universities estimated this population at 2 to 5%, and one university estimated it at 5 to 10%.

Newfoundland & Labrador and Yukon

- Universities in these provinces do not provide statistics to estimate the Indigenous population at their institutions.

These data provide a general picture of the current Indigenous student population by province; however, they cannot be considered accurate due to the substantial amount of missing data. The available data allow us to estimate that the overall average Indigenous student population is between 2% and 10% of the total student population attending the universities assessed in 2021.

2.2 Transition and bridging programs for the Indigenous student community

Several universities have established transition and bridging programs to encourage Indigenous students to enrol in post-secondary education by helping them acquire the courses and credits needed to gain admission to their program of choice. Transition programs are usually one year or one term in length, or are offered as summer courses. They consist of upgrading and enrichment courses in languages and mathematics. This is the case with [Ryerson University's Aboriginal Foundation Program](#), which provides a foundation in academic writing with a focus on developing university-level critical thinking skills. The program consists of three hours of classes offered one evening a week for nine weeks and is described as ideal for older students who have obligations during the day.

In some cases, transition programs can be taken concurrently with first-year university courses in open studies (core courses that can subsequently lead to various university programs open to all first-year students, Indigenous and non-Indigenous). In this regard, Nipissing University, Algoma University, Lakehead University and Laurentian University in Ontario have collaborated to create the [Summer Indigenous Institute](#), a summer university orientation program that takes place in August and allows First Peoples students entering university to earn transferable credits at one of these institutions. Prospective Indigenous students can take upgrading courses while getting a head start on the prerequisite courses of their program of choice. Table 4 provides examples of transition programs currently offered at some Canadian universities.

Table 4

Examples of transition programs

- Transitional year with remedial and first-year university courses:
 - Indigenous Transition Year program (UofA, UManitoba, Lakehead)
 - [Indigenous Access Admissions Category – Undergraduate \(WesternU\)](#)
 - [Undergraduate Admission Pathway for Indigenous Students \(Queen's\)](#)
 - [University One for Aboriginal Learners \(CapU\)](#)
 - [Indigenous University Preparation Program \(SFU\)](#)
 - [The Aboriginal University Bridging Certificate Program \(VIU\)](#)
 - [Indigenous University Bridging Program \(MRU\)](#)
 - [Indigenous Student Access Program \(UofC\)](#)
 - [Al and Bee Wagner Indigenous Student Transition Program \(BU\)](#)
- [Summer Indigenous Institute \(NU\)](#)
- [Aboriginal Foundation Program for Indigenous community members \(RyersonU\)](#)
- [Aboriginal Leadership Opportunity Year](#)

Bridging-type programs are geared toward obtaining the necessary credits for eligibility to particular programs with prerequisites that are superior to those offered in transition programs, as may be the case for entry into medicine, social work and engineering (e.g. [Aboriginal Access to Engineering](#) [renamed Indigenous Futures in Engineering in 2022], Queen's; [College of Medicine Indigenous Admissions Pathways](#), USask; [Indigenous Nursing Entry Program](#), Lakehead).

Bridging programs include tutoring and exam preparation sessions, mentoring opportunities with Indigenous resource people, internships and summer jobs that can lead to renewable teaching and research assistantships at the beginning of each term. Assistantship positions are usually reserved for Indigenous students at the graduate level; however, these positions may be filled by undergraduate students whose experience can support faculty, particularly in Indigenous studies, teaching and social work (e.g. WLU, SFU, USask). Some bridging programs are designed for adults (21 years and older) who have experience in the academic field in which they wish to enroll. For example, the University of Manitoba's [Inner City Social Work BSW Access Program](#) allows adults who have themselves faced barriers such as poverty, racism, school failure and marginalization to be admitted without prerequisite courses.

Both types of programs are designed to increase Indigenous enrolment in post-secondary education while ensuring their long-term educational success. Transition and bridging programs address Indigenous realities by adapting to the specific needs of the community while incorporating content on Indigenous history, culture and perspectives. Depending on the institution, these programs are offered on a full- or part-time basis and can be taken in person, by distance education or directly in the communities. Where possible, courses and mentoring are provided by Indigenous faculty and students from the universities.

2.3 Program and course offerings related to Indigenous studies

The information gathered in our survey indicates that several universities have increased the number and quality of programs, courses and training related to Indigenous realities. Whether it is programs of study related exclusively to Indigenous studies, including Indigenous language courses, or the integration of content on First Peoples' culture, perspectives and realities into existing programs, considerable efforts have been made to indigenize and decolonize the curriculum in various fields of study. In addition, some universities have even developed programs and training to meet the specific needs of local communities. Although there is still a long way to go, it is important to note that some of the universities evaluated for this report have already formed permanent bodies that ensure the creation of content that reconciles both Western and Indigenous ways of understanding the world in order to ensure the dissemination of inclusive knowledge and long-term cultural security. The examples below provide a general picture of such initiatives.

More than half of the universities surveyed have developed programs related to Indigenous studies. These programs are often interdisciplinary and include Indigenous history, culture, arts and languages. More recently, courses and programs offered by Canadian universities have addressed current issues facing First Peoples, including the environment, land, justice, and social policy. Programs and courses in Indigenous studies can take a variety of forms, as shown below.

Table 5

Examples of programs related to Indigenous studies

- Minor in Indigenous Studies¹³
- Major in Indigenous Studies¹⁴
- Bachelor's degree in Indigenous Studies¹⁵
- B.A. in Archaeology and Indigenous Studies (SFU)
- B.A. in Indigenous Studies and Linguistics (SFU)
- Bachelor's degree in Native Studies and Elementary Education (UofA)
- Bachelor's degree in Native Studies and Secondary Education (UofA)
- Bachelor's degree in Indigenous Environmental Science¹⁶
- B.A. Anishinaabe Studies (AlgomaU)
- Bachelor's degree in Mi'kmaq Studies (CBU)
- The Chanie Wenjack School for Indigenous Studies of Trent University offers Bachelor of Arts degrees in Indigenous Studies with plans of study including:
 - Indigenous Knowledges, Culture and Languages
 - Lands, History and Politics
 - Theories, Methods and Practices
 - Cultural Expressions and Performance
 - Foundations of Indigenous Learning
 - Reconciliation and Resurgence: this option provides students with knowledge and skills necessary to contribute effectively to the Canadian national project of reconciliation, which is in large part animated by the resurgence of Indigenous peoples over the last few decades.
- Certificate in Gladue Principles (WLU)
- Certificate in Indigenous Research (SFU)
- Certificate in Indigenous Studies¹⁷
- Certificate in Stó:lō Studies (UFV)
- **Certificate in Reconciliation Studies**, short program (six courses) (FNU)
- **Indigenous Education: a Call to Action** (UofC): microprogram that explores themes of decolonization, Indigenous aesthetic expressions, and critical service learning with the intention of reconciliation

¹³ FU, UVic, UBC, UNBC, CUE, MRU, UofC, USask, BrockU, McMaster, UOttawa, YorkU, DalU, SMU

¹⁴ UVic, UBC, UofC, UofL, UWinnipeg, UofT, YorkU

¹⁵ SFU, UFV, VIU, UNBC, AU, UofA, FNU, USask, BU, CarletonU, WesternU, McMaster, NU, UOttawa, YorkU, YU

¹⁶ UofA, Guelph, TrentU

¹⁷ RU, UFV, UNBC, Dal, SMU

- **Niitsitapiisinni: Real Peoples' Way of Life** (UCalgary): microprogram that explores the Niitsitapiisinni heritage and culture
- Master's degree in Indigenous Studies¹⁸
- PhD in Indigenous Studies¹⁹

Indigenous Canada MOOC

An interesting initiative: Indigenous Canada MOOC

Created by the University of Alberta in 2017, this massive open online course (MOOC), called Indigenous Canada, has grown in popularity with over 20,000 enrolments in its first year, making it the most popular online course in Canada.²⁰ Developed by the University of Alberta's Faculty of Native Studies in collaboration with other academics, both Indigenous and non-Indigenous, and local communities, the online course is free and open to all. It contains 12 modules, which address Canadian history and contemporary issues from an Indigenous perspective. The course, which is classified as beginner level, includes video lectures, a set of course notes and course glossary, and a number of required and recommended readings. Students can study at their own pace or in small groups.

The modules cover the period before contact with Europeans as well as Indigenous-settler relations while addressing themes such as the fur trade and other exchange relationships, land claims and environmental impacts, legal systems and rights, political conflicts and alliances, Indigenous political activism, and contemporary Indigenous life, art and its expressions. Paul Gareau, an associate professor in the Faculty of Native Studies at the University of Alberta who is currently the director of Indigenous Canada, says the course has proven to be equally useful for both Indigenous and non-Indigenous people. In particular, it is an opportunity for Indigenous youth to reconnect with a history that, while it is theirs, has not always been taught to them within their families or the education system. Gareau, who himself is Métis and Fransaskois, says he enjoyed taking the course when he was young and living in the small village of Saint-Isidore-de-Bellevue, Saskatchewan, because it allowed him to better speak about Métis identity.²¹ It is one of the reasons why Gareau chose to collaborate on a project with researchers Cindy Gaudet and Chantal Roy-Denis, originally from the same region as him. This research project focuses on their Métis ancestors and attempts to bring out forgotten stories in order to integrate them into the Indigenous Canada program. The Indigenous perspective also challenges the normative colonialist view of Canada and its history traditionally disseminated by schools. The online course thus has a dual function: first, to decolonize history and indigenize the curriculum, and second, to raise awareness of the lived experiences of Indigenous peoples in Canada.

Since its launch, the online course has continued to grow in popularity. The pandemic and intensification of the Black Lives Matter movement have also contributed to growing student interest in the program, which in the fall 2021 semester reached a record 50,000 new enrolments in one week.²²

¹⁸ UofA, FNU, USask, CarletonU, TrentU, Guelph, Laurentian

¹⁹ UofA, USask, CarletonU, TrentU, Guelph.

²⁰ Data provided by Coursera, an online course aggregator

²¹ From his interview on *ICI Saskatchewan* (September 2020): <https://ici.radio-canada.ca/espaces-autochtones/1730747/paul-gareau-metis-autochtone-cours-universite-alberta-education>

²² For more information on Indigenous Canada, visit <https://www.ualberta.ca/admissions-programs/online-courses/indigenous-canada/index.html>.

2.4 Indigenous language-learning programs and courses

Thirty-nine universities offer courses in Indigenous languages. The languages taught vary according to the region and the nations that reside there. In some cases, Indigenous language courses are offered on campus, although in most cases they are taught by distance education or directly in the communities. Teachers are usually Indigenous Knowledge Keepers or teachers who work in Indigenous elementary or secondary schools. Language courses can be taken through the Indigenous studies program or within the modern languages department. Here are some examples of courses and programs offered, by province and territory.

Table 6

Examples of Indigenous language programs and courses by province and territory

British Columbia

- Lil'wat Nation Language and Culture Certificate (CapU)
- Sechelt Nation Language and Culture Certificate (CapU)
- Squamish Nation Language and Culture Certificate (CapU, TRU, UFV)
- Indigenous Language Proficiency Certificate (SFU, UNBC) offered in the following languages:
 - Heiltsuk; Kaska, N/S Tutchone, Han, Dene, Tlingit; Secwepemctsin; Skwxwú7mesh; Xaad-Kil Haida; Hənqəmínəm – Downriver; Halq'emeylem – Upriver; Nsyilxcən; Nuxalk; St'at'imcets; Tsilhqot'in
- Hul'q'umi'num' language courses (SFU, VIU)
- Indigenous Language Revitalization (UVic) offers a variety of programs:
 - Certificate in Indigenous Language Proficiency
 - Diploma in Indigenous Language Revitalization
 - Bachelor of Education in Indigenous Language Revitalization
 - Graduate Certificate in Indigenous Language Revitalization
 - Master of Education in Indigenous Language Revitalization
 - Master of Arts in Indigenous Language Revitalization
 - [Master of Arts in Indigenous Language Revitalization](#)
- First Nations and Endangered Languages Program (UBC)

Alberta

- Cree language courses (AU, CUE, MacEwan, UofA, UofC, UofL)
- Blackfoot language courses (UofC, UofL)

Saskatchewan

- Bachelor of Arts and Honours in Cree, Saulteaux, and/or Linguistics (FNU)
- Minor in Indigenous language (Cree, Dakota, Dene, Nakota, Saulteaux) (FNU)
- First Nations Language Instructors' Certificate (FNU)
- Certificate of Extended Studies in First Nations Languages (FNU)
- Master of Arts with specialization in Indigenous Languages/Linguistics (FNU)
- Cree language courses (UofR, USask)
- Saulteaux language courses (UofR)
- Michif language courses (USask)

Manitoba

- [*Bachelor of Arts in Indigenous Languages: Cree, Ojibwe \(UWinnipeg\)*](#)
- Cree language courses (UManitoba, BU)
- Minor in Indigenous Languages (UManitoba)
- Major in Indigenous Studies (Cree, Ojibwe and Dakota language courses) (UManitoba)

Ontario

- B.A. in Anishinaabemowin (AlgomaU)
- Minor in Anishinaabemowin (Laurentian)
- Inuktitut language courses (CarletonU, McMaster, Queen's)
- Cree language courses (CarletonU, Lakehead, Nippissing)
- Algonquian language courses (CarletonU, Lakehead)
- Cayuga language courses (McMaster, Nippissing)
- Mohawk language courses (McMaster, Nippissing, Queen's, Waterloo)
- Ojibwe language courses (McMaster)
- Anishinaabemowin language courses (Nippissing, Queen's, RyersonU, TrentU, Guelph)
- Lunaape language courses (Nippissing)
- Haudenosaunee language courses (TrentU)
- [**Centre for Research and Teaching of Native Languages**](#) (WesternU) offers an extensive collection of educational materials in Algonquin, Cayuga, Cree, Delaware, Inuk, Mohawk, Odawa/Ojibwa, Oneida and Tuscarora
- [**Ciimaan/Kahuwe'yá/Qajaq \(CKQ\)**](#) (UofT): Indigenous language initiative that provides space, programs and support for learners at the Centre for Indigenous Studies

New Brunswick

- Maliseet language courses (STU)
- Wolastoqey language courses (STU, UNB)
- Passamaquoddy language courses (STU)
- Mi'kmaq Language Courses (STU, MAU, UNB)

Nova Scotia

- Mi'kmaq Language Courses (CBU, MSVU, SMU)

Yukon

- Athapaskan language courses (YU)

2.5 Programs offered in response to the needs of Indigenous communities

Some universities have set up programs to address the specific needs of Indigenous communities. In some cases, these programs are reserved for First Peoples students to provide them with the tools and knowledge they need to engage in their communities. These courses are usually offered as short or intensive programs (one term or less). Most of these programs are delivered in a hybrid mode, i.e. one part is offered at the university and the other in the surrounding Indigenous communities. Since these courses focus on Indigenous knowledge and teaching methods, professionals and members from the community, such as Elders and Knowledge Keepers, are involved in the development of educational content as well as the teaching of some courses and workshops. Programs that respond to community needs are focused on various issues such as land claims, community capacity building for remote and rural communities, community-based Indigenous teacher training, and the revitalization of Indigenous entrepreneurship. These programs and courses have a limited number of participants because of the travel involved (cohorts of 10 to 15 learners). Below are some examples of the programs for First Peoples students:

- **Indigenous Maps, Films, Rights, and Land Claims (UFV)**
- **Certificate in Community Capacity Building for Remote and Rural Aboriginal Communities (SFU)**
- **Indigenous Governance and Partnership Program, Certificate (UofA)**
- **Indigenous Employability Certificate (UNB)**
- Community-Based Aboriginal Teacher Education Program (UWinnipeg, BU)
- Indigenous Entrepreneurship Training Programs (Waterloo)

In other cases, programs addressing the specific needs of communities are also open to non-Indigenous students and follow the procedures outlined in the previous section. These programs, however, have a larger number of students (Indigenous and non-Indigenous) and are for the most part given exclusively within the university. Education, law, social work, and management of Indigenous communities and organizations are among the main topics covered by the programs open to everyone. In particular, we noted the following programs:

- **Minor in Indigenous Community Justice (KPU)**
- Community Health Promotion for Aboriginal Communities Certificate (VIU)
- **Business Fundamentals for Indigenous Communities (VIU)**
- **First Nation Community Education program (UNBC)**
- **Bachelor of Management – Indigenous Nations and Organizations Major (AU)**
- **Certificate in Aboriginal Sport and Recreation (UofA)**
- **Certificate in Community Engaged Learning (MAU)**
- **Graduate Certificate in Indigenous Counselling (UNB)**
- **Indigenous Peoples and Technoscience (UofA)**
- Training in Indigenous Elementary Education (BrockU, Lakehead)
- **Experiential Learning: Catalyst Experiences (TrentU):**
 - The Nawash program takes place during Reading Week on the territory of the Chippewas of Nawash Unceded First Nation. Participants explore historic and contemporary social justice themes experienced by First Nations communities while living with host families and volunteer at community placements.
 - This Guelph-based program takes place in the spring or summer semesters and focuses on the theme of Truth and Reconciliation. It aims to explore issues related to reconciliation and the role of individuals and communities in reconciliation.

Indigenous Ecotourism Training Program

An interesting initiative: The Indigenous Ecotourism Training Program

Funded by the Government of Canada through the Canada-British Columbia Job Fund, the Indigenous Ecotourism Training Program was created through a partnership between Vancouver Island University, Heiltsuk Tribal Council and North Island College.²³ The nine-month program leading to a Certificate in Adventure Tourism and Recreation is designed to provide Indigenous and non-Indigenous learners with the essential skills for employment within British Columbia's rapidly growing Indigenous Tourism sector. The applied learning experience is delivered in a hybrid mode, with courses offered face-to-face and online, and transportation is facilitated for Indigenous students living in remote Indigenous communities. Participants are brought together each month for six to ten days to complete course work with the help

²³ The mission of the Heiltsuk Tribal Council is to protect the traditional and modern practices of the Heiltsuk Nation of British Columbia. It ensures equality through transparency and accountability in a spirit of self-government. North Island Community College serves over 9,000 students each year either at one of its four campuses, online or directly in local communities.

of Indigenous teachers, Elders and instructors. The program incorporates theory and practice in order to recover and highlight Indigenous teaching and learning methods and emphasizes the connection between living things, the Earth and its resources.

Through the stories, knowledge and skills of Indigenous Elders and instructors, learners are provided with an understanding of some of the phenomena of environmental and territorial justice from an Indigenous perspective, thus becoming change agents who are better equipped and have the tools to protect and defend their territory independently. The training covers:

- advanced techniques in sea kayaking, canoeing, paddleboarding, interpretation, risk management, wilderness first aid, etc.
- notions specific to the tourism sector, including the design and delivery of experiences that are sensitive to environmental and cultural considerations
- working in communities and with organizations involved in Indigenous ecotourism.

Tuition, learning materials, transportation and accommodation required for successful completion of the program are covered by Vancouver Island University. Upon completion of the program, graduates are trained to raise awareness and educate the public on environmental issues. They feel they can make a difference in their community.

2.6 Inclusion of content on First Peoples' culture, perspectives and realities

Many university faculties and programs have revised the material taught in their curricula to include an Indigenous perspective. This can take a number of forms, including the addition of Indigenous knowledge and realities, the modification of some of the material taught, or the creation of courses, programs and training focusing exclusively on Indigenous knowledge and practices and inserted into an existing program of study. These courses, programs and training sessions are open to Indigenous and non-Indigenous people and have a dual function: decolonizing knowledge and indigenizing the curriculum. These initiatives permeate many programs related to health, social services, the arts, and business management. Here are a few examples:

- [Indigenous Health Nursing \(TRU\)](#)
- [Diploma in Social Services \(two years\) – First Nations option \(UFV\)](#)
- [Indigenous Sport and Recreation Graduate Certificate \(UofA\)](#)
- [Trauma-Informed Practice](#), Clinical Social Work Practice Specialization (UofC)
- [Indigenous Health Program \(UofC\)](#)
- [Collaborative Program in Indigenous Health \(UofT\)](#)
- [Graduate Diploma in Indigenous Governance \(Queen's\)](#)
- [Aboriginal Law and Indigenous Legal Traditions \(UOttawa, DalU\)](#)
- Bachelor of Management with a major in Indigenous Governance and Business Management (UofL, FNU)
- Bachelor of Health Sciences with a major in Indigenous Health (UofL, FNU)

- Bachelor of Education with a major in Indigenous Education (UofL, FNU)
- Bachelor of Fine Arts with a specialization in Indigenous Art (Art History/Museum Studies) (UofL, FNU)
- Bachelor of Arts with a major in Indigenous Literatures in English (FNU)
- Indigenous Social Work, undergraduate and Master's degrees (FNU, Laurentian)
- Indigenous Knowledge and Science, undergraduate degrees (FNU)
- **Indigenous Visual Culture Program (OCADU)**

Many universities offer courses on themes related to First Peoples' realities and that can be taken as electives independently of the program of study. These courses cover a wide variety of topics and do not require prerequisite courses to register. Some examples include:

- Introduction to Indigenous Studies, course (KPU, TRU, UVic, MacEwan)
- Indigenous Perspectives on Settler Colonial Societies, course (KPU)
- Indigenous Activism, course (KPU)
- Global Perspectives on Indigenous Ways of Knowing, course (RRU)
- Indigenous Culture and Learning, course (TRU, MacEwan)
- Interdisciplinary Indigenous Health, Health Sciences (TRU)
- Mental Health Assessment and Intervention with a focus on minorities, Health Sciences (TRU)
- Introduction to Human Services Practice with Indigenous Communities, Social Work (TRU)
- Indigenous Peoples and Social Services, Social Work (TRU)
- Decolonizing Social Work Practice ne Secwepemcul'ecw (TRU)
- Indigenous Peoples of North America, Anthropology (TRU)
- Indigenous Peoples in Comparative Perspective (TRU)
- Composition and Indigenous Literature in Canada, English (TRU)
- Geography of First Nations in British Columbia, Geography (TRU)
- Indigenous Law in British Columbia (UVic)
- Aboriginal Issues in Canada, Sociology (KingsU)
- First Peoples' Rights (Queen's)
- Indigenous Politics and Governance (RyersonU)
- Current Issues in Indigenous Governance (RyersonU)
- Indigenous Governance/Justice (RyersonU)
- Communication in an Indigenous context (RyersonU)
- Indigenous Media (RyersonU)
- Conflict resolution in Indigenous environments (RyersonU)

The bodies dedicated to the development of courses, training and programs on Indigenous culture, perspectives and realities differ from one university to another. As noted in Section 1 on organization and governance, some universities have a special council or committee made up of Indigenous people (Elders, Knowledge Keepers, professionals, etc.) and representatives from departments and faculties within the university to oversee the development and delivery of Indigenous content. However, in recent years, some universities have established permanent bodies such as departments or institutes dedicated to the principle of “two-eyed seeing.”

Introduced in 2004 by Mi’kmaq Elder Albert Marshall, “two-eyed seeing,” or *Etuaptmank* in the Mi’kmaq language, is a principle of co-learning in the integrative sciences. Since its introduction into academic research and creation, the concept has spread beyond the field of integrative sciences to all spheres of intercultural and interdisciplinary studies such as history, geography, anthropology and sociology. It is an approach that seeks to reconcile two distinct ways of understanding the world (Indigenous and Western) with the intention of achieving a new and inclusive consciousness for the good of all. One of the main objectives of this type of forum is to rethink societal structures as they are articulated in today’s world, as well as the relationship between Indigenous and other populations in Canada. These bodies offer paid internships, employment and volunteer opportunities, and various educational activities related to Indigenous culture and language. According to the information gathered, six universities have a body that is working to advance “two-eyed seeing” (*Etuaptmank*). Several are working to integrate Indigenous teachings through dedicated training for all staff within the institution. These bodies are composed primarily of Indigenous individuals but they are open to the participation of non-Indigenous people. Examples of these initiatives include:

- **The Integrated Learning Environment (AU):** This project integrates Indigenous teachings into training offered to all employees of the institution with the intention of raising awareness and imparting the knowledge essential to the creation of inclusive curricula.
- **Indigenous Learning (Lakehead):** This interdisciplinary, cross-cultural department is open to both Indigenous and non-Indigenous students. Borrowing from subjects including history, geography, anthropology and sociology, this program examines societal structures and the ways the Indigenous population relates to mainstream populations in Canada.
- **Enweying Institute (TrentU):** This professional learning centre employs both Western and Indigenous ways of learning to offer knowledge and skills identified by local Indigenous communities, organizations and professionals.
- **Indigenous Experiential Learning (STU):** This initiative connects Indigenous and non-Indigenous students through hands-on learning, which enhances their creativity, and personal and professional development. It offers paid internship opportunities, career exploration opportunities, volunteering, and exposure to the rich culture and language of the Indigenous people of the Wabanaki Territory.
- **Nutsihpiluwewicik (UNB):** This initiative strives to integrate traditional Indigenous medicine and health practices with Western medicine.

Centre for Indigegogy

An interesting initiative: The Centre for Indigegogy

“Indigegogy,” a concept coined by Cree Elder and educator Stan Wilson, means using Indigenous knowledge and teaching methods to generate new knowledge. This approach promotes the use of Indigenous stories, traditions and methodologies, and focuses primarily on understanding the Earth and its resources and how we interact with them. Indigegogy does not seek to replace the dominant colonial knowledge of Western societies, but rather to complement it with a vision that reshapes the minds of tomorrow by teaching an alternative way of seeing and understanding the world.

In 2007, seeking to put Wilson’s concept into practice, Wilfrid Laurier University’s Faculty of Social Work created the first-ever Centre for Indigegogy in Canada. The Centre serves as a critical space for rethinking education, decolonizing knowledge and indigenizing the curriculum through two distinct ways of understanding the world. The intention was to create innovative programs that would deconstruct the colonizing knowledge and practices that had been adopted in colonial social work education. To date, 13 faculty members, 9 of whom are Indigenous, teach and participate in the design of integrated courses and programs. In addition, since its inauguration, the Centre for Indigegogy has created three unique certificates that have become very popular:

1. **Indigenous Peoples Certificate in Indigegogy:** This program is designed specifically for Indigenous people who wish to develop their ability and capacity for bringing their own ways of knowing and learning to their work and life. It provides an opportunity for Indigenous people to learn together in an experiential manner using Indigegogy practices. Participants build their capacity to apply their new knowledge within their specific territories, traditions, languages, cultures and workplace.
2. **Decolonizing Education Certificate:** This certificate is for Indigenous and non-Indigenous people who want to develop their capacity to understand Indigenous perspectives from the history of colonization to contemporary realities in Canada.
3. **Wholistic Healing Practices and Colonial Trauma Certificate:** This program is designed for practitioners who want to understand the historical and present structural violence that is at the root of trauma in Indigenous communities.

In addition, the Centre for Indigegogy offers a series of workshops on research for, by, and with Indigenous people, as well as workshops on holistic professional development, with the intention of decolonizing education and decolonizing teachers. The idea behind the centre is not only to decolonize the curriculum, but also to decolonize the actors responsible for its delivery, even beyond the classroom.

The Centre for Indigegogy even offers to tailor workshops to the specific needs of the applicant regardless of their program of study, profession or workplace. Topics studied by the Centre’s team include colonial trauma, suicide prevention, restorative justice and community healing.

2.7 Exchange programs for First Peoples

Although exchange programs specifically for First Peoples students are still not widespread in Canadian universities, the information gathered allowed us to identify four initiatives that offer travel opportunities relevant to international Indigenous realities. These programs facilitate exchanges between countries with Indigenous communities in order to foster solidarity and strengthen a sense of belonging through the exchange of knowledge and experiences in health, language, culture and well-being specific to each of the participating Indigenous communities.

The countries contributing most often to these exchanges are New Zealand, Australia and the United States, although some universities include countries in Central America and Southwest Asia. In all cases, participants receive financial support covering up to 70% of the costs for travel, accommodation, basic necessities, etc. The duration of the exchange may vary depending on the program, but most often it is a one- or two-semester exchange (four to eight months). The exchange may last longer if it is a research internship or a work-study exchange. Courses taken, as well as the number of hours of volunteer or paid community service (in the case of an internship, for example) are credited toward a degree from the sending Canadian university.

The number of spaces available in Indigenous exchange programs is limited. The students chosen must have excellent academic records. Some of the Indigenous exchange programs are listed below with a brief description:

- **Cross-Cultural Indigenous Knowledge Exchange (UNBC):** This scholarship program supports senior undergraduate students and graduate students to study or complete an internship in New Zealand. It is a partnership between UNBC's Department of First Nations Studies and Te Whare Wananga o Awanuiarangi, a Maori University.
- **Indigenous Exchange Program (WesternU):** This program provides an opportunity to share Indigenous realities, and is available with the University of Otago in Dunedin, New Zealand, and Monash University in Melbourne, Australia.²⁴
- **Indigenous Peer to Peer Exchange Program (YorkU):** This program aims to provide opportunities for dialogue and collaboration between Indigenous students at York University and their peers located in Australia, Costa Rica, Ecuador, Mexico and the Philippines. During the eight-week program, participants complete projects that are then shared at the International Indigenous Knowledge Fair.
- **Indigenous International Work-Integrated Learning Exchange Program (UVic):** This program facilitates a hybrid work/academic exchange for Indigenous students with the University of Newcastle, Macquarie University and the Royal Melbourne Institute of Technology (RMIT University) in Australia.

24 Several bursaries, scholarships and awards are available to help cover costs, including the Indigenous Student Travel Award (varying amounts), International Learning Award (covers 70% of costs), and Global Opportunities Awards (\$1000).

Indigenous Mobility and Curriculum Across Borders Program

An interesting initiative: The Indigenous Mobility and Curriculum Across Borders Program

In the winter of 2019, three Indigenous students from Wilfrid Laurier University (WLU) and three Indigenous students from Syracuse University, located in the state of New York, traded academic places. Then, they worked together to create Indigenous content that could be integrated into the curriculum of their respective universities' various programs of study.

The Indigenous Mobility and Curriculum Across Borders program was developed by WLU in partnership with three American universities and two Indigenous organizations. Thanks to a 100,000 Strong in the Americas Innovation Fund grant from Santander Bank, participants not only had the opportunity to live an unforgettable experience, but they also played a significant role in the development of a revised Indigenous curriculum for, by and with First Peoples.

WLU professors Kevin Spooner, of the Department of North American Studies and History, and Lucy Luccisano, of the Department of Sociology, came up with the idea for the Indigenous exchange program when they heard about the grant competition for innovative study abroad partnerships and collaboration from the U.S. Consulate in Toronto. The initiative sought to address two major gaps in the participation of Indigenous students in existing exchange programs. First, as Luccisano explained, "We hadn't in the past seen many Indigenous students applying to go on exchange, so that's a gap. Also, usually students go on their own and it's a very individual experience. We wanted to do something different."²⁵ The second gap to consider was the financial barrier that prevented many Indigenous students from securing the necessary funds for this type of travel.

To get their idea off the ground, Spooner and Luccisano worked with Erin Hodson, Indigenous curriculum specialist; Lianne Leddy, assistant professor of Indigenous Studies; and Phyllis Power, manager of global engagement programming at WLU. Together, they developed the vision of a curriculum development project that would see students working with academic and community mentors. Syracuse University became the primary partner and the University of Buffalo, Cornell University, Woodland Cultural Centre in Brantford and Skä•noñh – Great Law of Peace Center in Liverpool, New York, also came on board to offer the students resources and mentors.

During the term-long exchange, the three WLU students traveled to Syracuse while the three Syracuse students traveled to one of WLU's campuses based on their respective fields of study. In addition to taking their courses during the academic year, at the end of the term the six participants were required to submit and present their curriculum development projects at a one-day symposium hosted by WLU. The end result was the creation of six online modules that can be used as resources and incorporated into courses at any of the partner institutions.

Based on the notion that nobody knows better what an Indigenous student needs at a post-secondary institution than another Indigenous student, the student-developed content allowed the non-Indigenous students to learn more about the realities of First Peoples while ensuring that future Indigenous students see themselves better reflected and valued at the university.

25 Quote from the article "[Laurier-Syracuse exchange program will build Indigenous curriculum across borders](#)," Laurier News Hub, June 1, 2018.

2.8 Pedagogical tools and training for faculty and staff

Almost half of the universities have implemented measures to develop staff competencies related to the cultural safety of Indigenous students.

To date, Yukon University is the only Canadian university that requires all members of the university community to pass an exam to assess, in this case, their basic skills about Yukon First Nations history and culture. In 2015, two years after this initiative was launched, 93% of the university's permanent and temporary staff had passed the exam. The exam was developed by the Council of Yukon First Nations in collaboration with each of the 14 Yukon First Nations. Both Indigenous and non-Indigenous students must pass the exam to graduate; students who do not pass the exam must retake it before they can obtain their diploma. However, the exam is usually taken at the beginning of the student's academic or professional career at Yukon University. This initiative is part of what earned the institution the inaugural Gold Indigenous Education Excellence Award in 2015.

In terms of the other responding universities, measures to develop the skills of staff exclusively (not including students) take a variety of forms such as a guide to working with Indigenous students, annual or monthly training sessions with or without hands-on workshops, and online programs followed by an evaluation. The length of the training varies depending on the format chosen by the university. However, there are some common features, such as a two- or three-hour introductory course once a year, a series of half-day courses spread out over the year, and an online course that staff can take at their own pace.

The courses are made up of different components covering the history of the relationship between First Peoples and Canada, the culture and traditions of local communities, current realities and issues, and appropriate language to use in discussions related to First Peoples. The courses are all offered free of charge and developed with the support of Indigenous experts. Here are some examples:

- Kinamagawin Indigenous Cultural Awareness Training (CarletonU): This initiative is a three-hour introduction to the history of the relationship between First Peoples and Canada. Faculty and staff participants are introduced to appropriate language to use in discussions related to First Nations, Métis and Inuit.
- Cultural Safety Online Learning Program (AlgomaU): This program is designed for the entire university community and aims to enhance cross-cultural understanding, develop appropriate communication skills and ensure cultural safety for First Peoples.
- Guide for Working with Indigenous Students (UWL): This guide is written to support faculty and staff in their understanding of Indigenous history and culture and in the use of appropriate language when addressing topics related to Indigenous realities.
- [Working with Indigenous Peoples Handbook 2018 \(AcadiaU\)](#): The purpose of this handbook is twofold: to increase understanding of Indigenous cultures and knowledge, and to support Acadia University staff, faculty and students in understanding cultural protocols.
- Na'tsa' maht Shqwaluwun, One Heart, One Mind, Understanding Indigenous Perspectives Learning Series (UVic): This program includes a range of half-day, full-day and multiple-day education sessions taking place throughout the school year that are free and open to all interested faculty, staff, students and community members.

- **Professional Development and Community Engagement: Reconciliation Through Indigenous Education (UBC):** This six-week course is offered online and is open to all. It addresses the need to rethink Indigenous histories, cultures and realities to enable educators to better integrate them into the classroom in a respectful manner.
- **Indigenous Cultural Acumen Training (MacEwan):** This two-hour training session is offered to the entire university community. It is designed to introduce participants to the concept of cultural awareness and to provide non-Indigenous participants with a better understanding of the issues and challenges facing Indigenous peoples in Canada.
- **Piluwitahasuwasuwakon and Your Course: A guide for UNB Faculty and Instructors:** This guide supports decolonization efforts. It aims to help faculty and instructors make their courses more welcoming for Indigenous students.
- **Mawoluhkhotipon: Ally and Safe Space Program for Wabanaki and Indigenous Peoples (UNB):** These training sessions focus on the experiences of and issues related to Indigenous people in Canada.

Collaborative Indigenous Learning Bundles

An interesting initiative: Collaborative Indigenous Learning Bundles

In response to the Truth and Reconciliation Commission's Call 10 regarding the integration of Indigenous knowledge in post-secondary institutions, Kahente Horn-Miller, Carleton University's Assistant Vice-President, Indigenous Initiatives, created the Collaborative Indigenous Learning Bundles in 2016. Designed as a series of informative packages on Indigenous ways of learning and knowing, these bundles are intended to help teachers and students when an Indigenous resource person is not available to answer their questions about First Peoples' culture, perspectives and realities. In addition, these tools help to alleviate the often heavy workload that is placed on Indigenous experts in university institutions as they are already overstretched for their expertise and cultural experience. This over-solicitation is a phenomenon that was identified by the majority of Indigenous experts within Canadian universities, who shared the challenge posed by the mental burden of the many requests coming from both within and outside the universities.

The information contained in the Collaborative Indigenous Learning Bundles is organized into ten distinct modules, which include the following topics:

- The First Peoples: A Brief Overview
- Decolonization is for Everyone: Identity Formation in the Canadian Context
- Engaging with Indigenous Communities
- Indigenous Environmental Relations
- Indigenous-Canada Relations
- Introduction to the Metis People and the Metis Nation
- Cultural Conceptions of the Life Cycle
- The Inuit Story
- Maternal and Child Health

- Determinants of Health
- Indigenous Law and Conceptions of Human Rights
- Contemporary Indigenous Arts in the Gallery

Each module consists of a number of lessons in two parts. The first provides the necessary factual and theoretical basis for understanding Indigenous history and politics in Canada, while the second consists of an audio or video interview with an Elder or Indigenous Knowledge Keeper. The modules were uploaded to the Brightspace digital learning platform to make them accessible to the entire Carleton community; this was followed by training designed by the Centre for Indigenous Initiatives, in collaboration with Carleton University's Education Development Centre, to ensure the proper use of the materials and to identify the different ways in which this knowledge can be applied to various fields of study.

To date, the Collaborative Indigenous Learning Bundles have been used in over 40 courses as well as for professional development in Carleton University's monthly workshops on teaching Indigenous students.²⁶

The RESPECT Project

An interesting initiative: The RESPECT Project

Launched in 2019 by the Faculty of Education of Simon Fraser University, the RESPECT Project responds directly to Call #7 of the final report of the Aboriginal Reconciliation Council, which is: "Develop mandatory intervention programs teaching cultural safety and anti-racism for all employees at SFU."²⁷ One of the goals of the project is to teach the importance of Indigenous knowledge, languages, culture and protocols so that staff can honour them both on and off campus.

The initiative was developed through the joint efforts of the RESPECT Project's Working Circle and Advisory Circle. The 11 members of the working circle were selected from the SFU community for their strong reputations in the work of decolonization, indigenization, equity, inclusion, or anti-racism. As for the advisory committee, it was composed of 20 members with a strong Indigenous majority. They included union representatives, staff, faculty members and students, and were responsible for providing advice and feedback throughout the creation of the training and professional development program.²⁸

The project was divided into two distinct, though interrelated, parts. The first part was a strictly theoretical training session that reviewed the past, present and future of Canada's First Peoples. In this introductory course, participants became familiar with their individual and collective roles in the process of indigenization and decolonization essential to reconciliation. With the help of experts, including the support of Elders and Knowledge Keepers, SFU staff learned how to deconstruct certain ideas and ways of doing things that originated in colonial societies and then develop a new awareness of different forms

26 For more information about the bundles, visit: <https://carleton.ca/tls/teaching-learning-and-pedagogy/collaborative-indigenous-learning-bundles/>.

27 RESPECT is an acronym for Reconcili-Action, Employee, SFU, Professional Development, Education, Cultural, Teachings. Consult SFU's Aboriginal Reconciliation Council's report, [Walk With Us \(2017\)](#).

28 Consult the list of members of each circle (working and advisory): <https://www.sfu.ca/respect-employee-learning/about/people.html>.

of racism, including microaggressions. These lessons were then put into practice in the second part of the project, which focused on developing a new curriculum that promotes cultural safety through the inclusion of Indigenous perspectives and knowledge.

Scheduled for spring 2022, the new pilot curriculum was developed in a pan-university effort. The mandatory involvement of all staff members, not just a select group of faculty and academic program representatives, is what sets this initiative apart and further ensures its long-term success.

2.9 Summary

According to the final report of the Truth and Reconciliation Commission published in 2015, education is key to reconciliation. It is therefore no surprise that to close the gap between Indigenous and non-Indigenous graduates, many Canadian universities have stepped up and increased the number of courses, programs and training on Indigenous culture, perspectives and realities. Some of the universities examined in this report have rethought education in a broad sense, revisiting its meaning among Indigenous peoples to better understand how it has been reshaped in the image of colonial societies. This new awareness is one of the factors that led to the emergence of the concepts of indigenization and decolonization, both in the content of the curriculum and in the methods used to teach it. Thus, teaching initiatives have a dual function. First, they must take into account the mechanisms of thinking and learning influenced by colonialism in order to find ways to break out of or “unlearn” them. Second, it is important to create a new curriculum that emphasizes “two-eyed seeing,” that is, the inclusion of revised content on the history, perspectives, and current realities experienced by First Peoples.

Many promising initiatives have been described in this section. First, transition and bridging programs that facilitate access to post-secondary education have been successful in encouraging the enrolment of Indigenous students. Indeed, programs offering upgrading courses encourage the return to school and admissions of Indigenous applicants to quota programs such as engineering, health sciences and business administration. Transition and bridging programs open up new avenues without compromising the specific needs of Indigenous communities. In this way, school perseverance, self-confidence and personal growth become factors that lead to educational success.

Today, more than half of Canada’s universities offer programs and courses in Indigenous Studies to enable Indigenous and non-Indigenous students to learn more about the heritage of First Peoples in Canadian history and how that heritage continues to influence and shape our societies. It is also an opportunity for the current generation of Indigenous people to reconnect with their ancestral roots, including learning Indigenous languages and taking certain courses that directly address the needs of their communities (childhood education, social work, environmental science, etc.).

Finally, the information gathered demonstrates that the teaching of Indigenous culture and perspectives is not limited to Indigenous studies programs, but is increasingly being integrated into existing programs and courses, thereby promoting learning and respect for Indigenous perspectives regardless of the field and background of the learner and teacher. These changes have been accompanied by the creation of educational tools and training for faculty and staff to raise awareness and ensure cultural safety inside and outside the classroom. Nevertheless, it is important to reaffirm the importance of reaching out to Indigenous peoples right from the start of designing programs, courses and training so that they can fully guide and support the process of indigenization and decolonization of Canada’s university institutions.

3 Student Experience

This section presents various initiatives implemented to ensure inclusion, well-being, and culturally safe approaches for First Peoples students on the campuses examined in this survey. The information gathered on the student experience is divided into broad categories such as orientation and integration, support services for success, and cultural and social activities intended for Indigenous students or for the general student population. It also includes the identification of infrastructure that reflects First Peoples' heritage as well as that dedicated to learning about Indigenous culture and realities. (See Table 7).

Table 7

Elements related to student experience

- Orientation and integration (e.g. student association, mentoring program)
- Student support services: academic, psychosocial, financial (e.g. reserved scholarships and bursaries) and logistical (e.g. family housing, student services)
- Cultural and social activities for Indigenous students and activities of interest to the entire university community
- Activities to celebrate the success of Indigenous students
- Specific infrastructures (e.g. spaces, pavilions, visibility of Indigenous cultures)
- Access to support from Elders
- Cultural competencies of university staff (e.g. training on Indigenous history and realities, cultural awareness, cultural safety) in various student services (e.g. registrar, library)

3.1 Orientation and integration

Several Canadian universities hold events to help prepare Indigenous students for their entrance into university to ensure a smooth transition to post-secondary education. Although not yet widespread, some universities have begun to offer upgrading and enrichment courses to youth attending elementary and secondary schools located in Indigenous communities. This encourages their long-term education and helps to counteract the problem of school dropout. In addition, welcoming ceremonies allow new students to participate in celebrations that respect their culture and traditions. Resources such as peer mentoring and the Indigenous student handbook also serve as supports and guideposts to promote a sense of belonging within the university community, to make it an environment where culturally safe and other approaches essential to well-being promote educational success.

3.1.1 Educational support programs for Indigenous youth from kindergarten to grade 12

First Nations, and organizations designated by First Nations, are responsible for managing and delivering education programs and services for K-12 students living in Indigenous communities. However, there is still much to be done both to improve Indigenous children's access to education and to improve the quality of that education, which shows significant gaps in comparison to schools outside the communities. For this reason, the Government of Canada, together with First Peoples, has committed to establishing a new partnership on elementary and secondary education for First Peoples living in Indigenous communities. In recent years, discussions with First Nations on education have highlighted a number of key issues. Among the points discussed, communities have expressed the following two requests:

- communities want to build First Nations' capacity to establish educational institutions that will deliver quality, culturally appropriate programs and services for children;
- First Nations want supports similar to those available to children who attend school off reserve.²⁹

To meet these needs, some Canadian universities have created educational programs to support students at the elementary and secondary levels while seeking to introduce them at an early age to the various university fields of study and related professional fields. These programs are intended to get them thinking about their future through remedial and upgrading courses that will ease their transition to high school and post-secondary education. It is therefore a gradual integration that attempts to direct them into areas where First Peoples are particularly under-represented, such as science, engineering and mathematics. Confidence and cultural safety principles are ensured through the inclusion of Indigenous content and activities throughout their preparatory journey. For some universities, close collaboration with the recruitment department allows for connections to be made with Indigenous applicants long before they are enrolled at the university. These programs include summer camps organized by the universities in collaboration with local communities.

Day camps can take different forms in terms of the duration of the activities, the themes covered or the target audience. For example, Impact Girls' Summer Camp, organized by the University of Waterloo and sponsored by the HeForShe IMPACT 10X10X10 initiative, is a two-and-a-half day summer camp exclusively for Indigenous girls enrolled in Grades 7/8 to promote post-secondary education awareness and build confidence in girls to consider careers in science, technology, engineering or mathematics (STEM fields). Other camps, such as TRU's Summer Camp in Science and Health Sciences for Aboriginal High School Students and Western University's [Mini-University Program](#) offer interdisciplinary workshops combining traditional and Western approaches. They are often open to all elementary and high school students, who are then divided by age group (e.g. ages 11 to 13 and ages 14 to 17). Finally, a number of summer camps run over several weeks, such as the Youth Experience Program at Nipissing University (six weeks for ages 3 to 8) and [Turtle Island Summer Art Camp](#) at the University of Windsor (four weeks, elementary students); in addition to classes and educational workshops, these camps include field trips and outdoor activities. In most cases, activities are provided by Indigenous and non-Indigenous students with the support of volunteers. The majority of camps are offered free of charge and allow younger children (ages 3 to 11) to be accompanied by a caregiver from their community.

29 Consult the Government of Canada page, "[First Nations education transformation](#)."

Other universities offer mentoring and tutoring programs for Indigenous youth in elementary and secondary school with the intention of facilitating their transition to secondary and post-secondary education, so as to prevent school dropout and to encourage self-confidence. As much as possible, these programs give priority to peer-to-peer matching while remaining open to the support of non-Indigenous students. Mentoring services include general support in terms of orientation and integration into the university and offer, for example, an introduction to presenting documents. General mentoring may also include learning how to use computer and research tools to enable prospective Indigenous students to experience educational support services in an optimal and independent manner before moving on to graduate studies. Some mentoring programs focus on specific themes and are of interest to Indigenous youth who are thinking about their future, for example:

- **In.Business (CBU):** Business mentoring for Indigenous students in grades 10 to 12. During the school year, students work on projects related to business and entrepreneurship at a rate of two days per week. The courses are delivered by entrepreneurship professionals using smartphones or tablets provided by CBU.
- **TRACKS (TrentU):** Mentorship hosted by Trent University's Indigenous Environmental Studies and Sciences Program in partnership with the Kawartha World Issues Centre. TRACKS consists of two broad programs:
 - Outreach & Education: This initiative includes a wide variety of programs such as awareness activities, after-school events, classroom workshops and day camps. In addition, specific programs (resources and training) have been developed for teachers and educators working with Indigenous youth. This programming is intended to introduce Indigenous and non-Indigenous youth to scientific approaches to current environmental issues in order to understand the interdependence of living things and nature from multiple world views.
 - Oshkwazin: This is a leadership program designed for Indigenous high school students. It teaches how to optimize the use of their traditional environmental knowledge to encourage them to continue their studies in the E-STEM fields.³⁰
- **Winds STEAM & Beginning Time Teaching Project (UWindsor):** Program for Indigenous and non-Indigenous youth in grades 5 and 6. Workshops are designed according to the Ontario Ministry of Education's expectations in science, technology, engineering, arts and mathematics.
- **Ótáp ímisskaan: The Indigenous Youth Leadership Program (UofC):** This program is designed for Indigenous youth aged 13 to 24 and consists of two main streams: educational outreach and youth leadership training.
- **Wiidooktaadwin Indigenous Mentorship Initiatives (NU):** A mentorship program for Indigenous youth ages 13 to 17 led by university students.

³⁰ E-STEM refers to Environment, Science, Technology, Engineering, Mathematics.

Other universities offer tutoring to Indigenous elementary and secondary school youth on their campuses and, in some cases, directly in the surrounding communities. The goal of tutoring is to improve young people's skills and encourage them to continue their education in the long term. In this regard, Nipissing University has developed several academic support programs for Indigenous children and youth living in the community, such as:

- Biidaaban Academic Support, a tutoring program for students in grades 6, 7 and 8 offering a focus on mathematics or literacy
- Biidaaban Youth Group, an after-school cultural activities program for Indigenous youth in grades 4, 5 and 6
- Debwendizon Indigenous Youth Education Gathering, a university orientation program offered in Indigenous high schools in Northern Ontario.

Finally, some universities offer open houses or “student for a day” programs to encourage Indigenous youth to visit the campus and participate in integration activities. For example, Western University offers Youth Day, a special day organized in partnership with elementary and secondary schools in local communities, where Indigenous youth are invited to experience university life. Western also offers Track and Field Day for youth in grades 6 and 8, which is a unique opportunity to learn about the athletics programs and meet Indigenous university athletes.

Aki-naagadendamowin Youth Outreach

Example of an initiative: Aki-naagadendamowin Youth Outreach

The Indigenous Environmental Justice Project is a five-year project, funded by the Social Sciences and Humanities Research Council and based at York University in Ontario. It aims to develop a distinctive methodology based on Indigenous knowledge, laws, concepts of justice and experiences in the field of environmental justice. The goal of the project is to create an ethics research tool for students, ecologists and experts to support communities struggling for environmental justice.

Aki-naagadendamowin, an Anishinaabemowin word meaning “caregiver of the land,” is the youth component of this initiative. Designed exclusively for Indigenous high school youth and students, the program allows participants to undertake a research project individually and at their own pace. They have the choice of working on one of three themes: Climate Change Futures, Listening to the Land, or Change Your World. After receiving preliminary training in interviewing techniques, different research methods, and the proper use of equipment, youth can begin their research to reconnect with one of their traditions and to document the process under study. Once they have completed their project, the young people are invited to share their findings on a dedicated website. Three young people have made documentaries about their quest to (re)discover their family and community history.

Emma Daybutch, from Mississauga First Nation and a student at Humber College in the Landscape Technician program, produced a documentary called “Re connecting with the Land during COVID-19.” In it, she explains: “To manage my stress during COVID-19, I decided to take care of my natural surroundings – the trees, plants and flowers. I wanted to learn how to connect to the land through gardening, especially

tending to plants that in turn help pollinators and other insects as well as birds.”³¹ Her project led her to present several medicinal plants used in Indigenous healing techniques that grow on her community’s territory and to explain the impact they have on the environment.

Duncan Stewart, from the Whitefish River Anishinaabe First Nation, is a graduate from Carleton University who has a Bachelor of Arts Honours degree in Human Rights with a double minor in Law and Indigenous Studies. He carried out his research with his grandmother, Leona Nahwegahbow. In his documentary, his grandmother shares her teachings of *Mnaabmaadziwin* (to live a good life), a phenomenon tied to the traditional values expressed by the Seven Grandfathers: Love, Truth, Respect, Wisdom, Humility, Honesty and Bravery.³²

Finally, Sterling McGregor, an Anishinaabe youth from Whitefish River First Nation and first-year student in Indigenous Studies at the University of British Columbia, tells the story of her family’s sugarbush where they have been making maple syrup for countless generations. Her documentary invites the viewer into the intimate world of her family as they collect the sap and transform it into syrup despite the many hardships caused by the pandemic.

Each documentary presents the inextricable link between the land, youth well-being, and family and community tradition. Listening to these stories and Indigenous perspectives examining environmental issues encouraged non-Indigenous students to reflect on their own relationship with colonialism and the potential impact it has had on climate change. This is one of the reasons why the “Change Your World” component will now be offered annually to all Indigenous and non-Indigenous students at York University, with the goal of developing environmental activists who are prepared to engage in the decolonization of their activism while ensuring that Indigenous perspectives remain at the forefront.

3.1.2 Welcome ceremonies

Of the universities surveyed for this report, nearly half hold welcoming events to mark the start of the academic year for new Indigenous students. Depending on the university, these events can last a day or even a week; they take place at the beginning of the fall term in most cases and sometimes at the beginning of the winter term, although this practice is less widespread (e.g. Start Indigenous, Guelph; Indigenous Week of Welcome & Indigenous Recognition Ceremony, UVic; Gathering at the Rapids Pow Wow, AlgomaU; TAWAW, UofA).

The purpose of these activities is to familiarize new Indigenous students with the campus and to introduce them to the resources available to support their educational success and personal well-being during their studies. It is also an opportunity to meet their peers as well as some faculty and staff to encourage a sense of belonging. In most universities, these activities are organized by the university’s Indigenous affairs office and Indigenous student association. Although the welcome and integration activities may vary from one institution to another, certain similarities emerge:

- Welcome ceremony in the form of a traditional powwow incorporating dance, ceremonial dress and drums, followed by a speech from the university directors³³

31 Quote from Emma Daybutch on the website: <https://iejproject.info.yorku.ca/emma-daybutch/>

32 See Duncan Stewart’s project: <https://iejproject.info.yorku.ca/duncan-stewart/>

33 Ceremonial dress (regalia) is used to signify one’s First Nations belonging, identity, spirituality, beliefs and spiritual traditions. In this sense, it is sacred. The acquisition or making, the handling and the wearing of ceremonial clothing are subject to certain rules.

- Presentation of the resource people affiliated with the university's Indigenous affairs office and the Elders in residence
- Campus tour
- Icebreaker games and cultural workshops (e.g. sharing circle and beading workshops)
- Distribution of practical information (e.g. Indigenous Student Handbook)

Ekpahak Student Orientation Powwow

Example of an initiative: The Ekpahak Student Orientation Powwow

Since 2010, four New Brunswick post-secondary institutions (STU, UNB, NBCC, NBCCD) have joined forces to organize the Ekpahak Student Orientation Powwow, held at the beginning of the fall semester to welcome all new Indigenous students during a day dedicated to the beginning of a new stage in their academic journey. Organized by the Ekpahak Powwow Committee, which is made up of members from each of the participating institutions, the event aims to create a welcoming environment that fosters a sense of belonging to the New Brunswick post-secondary community.

Taking turns, the four institutions bring together students, faculty, Indigenous staff, Elders and representatives of local New Brunswick communities to mark the occasion with a grand celebration that includes various activities honouring First Peoples' culture and traditions. These activities include drumming, chanting, dancing, speeches, crafts and more. This event differs from the other welcome activities identified in our survey in that it brings together a larger number of participants, generating a sense of belonging to a larger community, rather than being limited to the boundaries of a single campus. It is an ideal time for new students to build peer relationships and form a support group on which they can rely throughout their educational journey.

3.1.3 Peer mentoring

Fifteen of the universities in our survey offer a peer mentoring program to help integrate students at the beginning of each academic term (e.g. Ishdodehwin Indigenous Mentorship Program, TrentU; Indigenous STEM Mentorship Program, Guelph; Neechiwaken Indigenous Peer Mentor Program, UManitoba; Indigenous Peer Mentorship Program, UFV). The intent of Indigenous mentorship programs is to provide first-year Indigenous students with the opportunity to receive one-on-one mentorship focused on their specific program and needs. The Indigenous mentors, second- or third-year students, provide academic and social support as well as guidance essential to the educational success, well-being and inclusion of mentees. This type of program provides academic and cultural peer learning opportunities for all members.

3.1.4 Indigenous student handbook

Ten universities have a handbook for Indigenous students, designed to serve as a guide for navigating the services and resources available on campus and in the surrounding area (e.g. Indigenous Student Handbook –AcadiaU, UNBC, UofT, VIU, UBC; Anishinaabe Student Handbook, AlgomaU; First Nations Handbook, FNU; Aboriginal Student Guide, MSVU). The following table shows the elements generally included in these guides.

Table 8

Examples of items listed in the Indigenous student handbook

- Emergency and support numbers
- Hospitals, clinics and pharmacies near the place of study
- Study tips (e.g. balance, organization, asking for help)
- On-campus success support services (library, daycare, support centre, financial aid, etc.)
- Equity policies regarding harassment and discrimination
- List of social activities and sports clubs
- Recommendations for restaurants, cafés, and businesses near the school
- Information on student residences
- Dedicated support for Indigenous students (e.g. Indigenous initiatives, student association, events, resource persons)
- Detailed map of the campus and university town

The handbook is available as a hard copy or electronically on the university's website. Its purpose is to facilitate university entry for newly enrolled Indigenous students, some of whom are leaving their communities for the first time. The document is clear, simple and produced in pocket-sized format or as a mobile application.

In 2021, Memorial University of Newfoundland developed the first Indigenous Student Scholarships Handbook, which lists over 50 internal and external scholarships, bursaries and grants available to Indigenous students. Each entry provides a short description of the scholarship program and a link to the web page where students can find more information as well as a direct link to the application form, thus facilitating the financial aid application process which can sometimes be intimidating for new students.

3.2 Support services for student success

The majority of the universities surveyed offer support services for student success that address the needs of Indigenous students. In some universities, the support offered is centralized in an institutional body established specifically for this purpose (e.g. Kéxwusm-ayakn Student Centre, CapU; Aboriginal Gathering Place, ECUAD; Likaisskini Gathering Place, UofL; Aboriginal Education Centre, UWindsor), while at other universities, this support is provided by a service that serves the entire student population (Trinity Western Student Services; King's University Student Services).

3.2.1 Support services for student success

General support services are usually provided through the office dedicated to Indigenous affairs, which is staffed by a majority of Indigenous people, although some non-Indigenous people may work there. The various support services offered are:

- Guidance counsellor
- Elder in residence

- Therapist, psychologist or social worker
- Tutors and mentors
- Writing workshops and language exercises
- Monthly workshops on various themes in order to foster leadership and self-confidence

These services also offer all the material resources that can guide Indigenous students according to their specific needs (e.g. Indigenous student handbook, information on financial aid, student housing, daycare services, student clubs and associations). Despite the many similarities in the support services offered by universities, it is important to highlight some initiatives that stand out for the originality of their student support and wellness programs.

Table 9

Examples of student support services

- **Sataténnikon: raren – Take Care (OCADU):** Program that invites Indigenous health practitioners to lead discussion circles and workshops on traditional healing methods and holistic wellness several times a year.
- **Infinite Reach – Métis Student Solidarity Network:** A broad-based Ontario network dedicated to increasing the recruitment and retention of Métis students in post-secondary education through the organization of special events.
- **Indigenous Circle of Empowerment (UManitoba):** Indigenous leadership program that offers various cultural activities including community volunteering to increase autonomy and self-confidence.
- **Miyopimâtsiwin – Fitness Programming (UofA):** A program that encourages Indigenous students to lead a healthy lifestyle and offers a variety of physical activities, recipes and other tips for mental, physical and spiritual balance. Participants receive \$50 per semester for a maximum of \$100 per year to register for activities at the university's recreation centre.
- **The pamināwasowin Child Care Centre** of First Nations University of Canada is a child care centre for up to 90 children. The centre offers play areas, a baby room, kitchen, laundry and study rooms. Newly renovated to honour Indigenous culture and traditions, the centre was designed to positively affect Indigenous families. Admission costs are among the lowest in Canada to facilitate family-school balance without compromising educational success.

Living-Learning Communities

Example of an initiative: Living-Learning Communities

Living-Learning Communities are made up of students with common interests who come together in university residences. They usually share some courses and take part in the same events organized by the student association, faculty or program of study. Sponsored by various departments at participating universities, the communities are designed to encourage academic perseverance and personal growth in a friendly atmosphere that fosters peer relationships. In addition, these residences encourage active

participation in university life by organizing a variety of events based on the interests and fields of study of each community. To date, a dozen Canadian universities have introduced them on their campuses with the intention of extending collaboration and learning beyond the classroom.

In this regard, four Canadian universities examined in our survey have a dedicated community for Indigenous students. The number of spaces available varies from 4 (UofR) to 22 (SFU) rooms depending on the university and demand. The rooms contain basic amenities such as a bed, desk, dresser, bookcase, closet, mirror and high-speed Internet. These residences also offer a shared bathroom and common rooms, including a kitchen, living room and, in some cases, a study room with some services (printer, computer, telephone). Some Indigenous Living-Learning Communities are open to students from all over the region regardless of the university where the residence is located.

The communities offer a unique cultural experience for Indigenous students who, during their time there, can honour cultural traditions such as traditional cleansing of the room, enjoy workshops with traditional teachings by Elders or Knowledge Keepers, as well as annual celebrations such as the back-to-school powwow, sharing circles, peer mentoring and sharing traditional meals throughout the school year. Funding is available, although there may be additional fees of up to \$100 for specific activities (e.g. purchase of meals).

All in all, this initiative has been very successful with Indigenous people who are new to university and who, in some cases, are leaving their communities for the first time to pursue their education. Living-Learning Communities have the advantage of creating a sense of belonging to a peer group while providing cultural safety through the many activities offered. It is important to note, however, that First Peoples students are not required to enroll in Indigenous communities; rather, they are welcome to enroll in any community offered by their university. Listed below are the Indigenous Living-Learning Communities and their specific aspects, if applicable:

- Endahying Community (TrentU): Community for Indigenous and non-Indigenous students enrolled in the Chanie Wenkack Shool for Indigenous Knowledge and at Peter Gzowski College. Those admitted receive a \$2,500 subsidy for housing costs. The community offers teachings on traditional medicine and healing practices in collaboration with the Nursing Living Learning Community.
- Indigenous House (Guelph): Open to Indigenous and non-Indigenous students without exception.
- Indigenous Cultural House (SFU): Open to local Indigenous students. No additional fees for cultural programming.
- Neekaneewak Living-Learning Community (UofR): Indigenous people only. Cultural programming: \$100.
- Ayukwanaktiyóhake' Student Residence (WesternU).

3.2.2 Elders and Knowledge Keepers in residence

More than 30 universities offer access to support from Elders or Knowledge Keepers on campus. The role of these individuals is to support Indigenous students in their academic and personal journey. Elders may also be called upon to advise the university on issues related to Indigenous realities. They may lead ceremonies such as powwows or purification ceremonies. Typically, universities host between one and five Elders, who are then required to come to campus at varying frequencies (some are there full time, some on predetermined days, and some by appointment)

Supporting Aboriginal Graduate Enhancement (S.A.G.E.)

Example of an initiative: Supporting Aboriginal Graduate Enhancement (S.A.G.E.)

In 2008, the Supporting Aboriginal Graduate Enhancement (S.A.G.E.) initiative was launched at five British Columbia universities with the goal of increasing the number of Indigenous students completing graduate and post-graduate programs. Since then, the support program has been adopted by several post-secondary institutions across Canada (e.g. UofL, UManitoba, WersternU, Queen's, UofC, STU).

S.A.G.E. is an inter-institutional educational program that provides peer support and faculty mentoring to guide research being carried out for, by and with First Peoples, regardless of the program of study. Non-Indigenous graduate students engaged in Indigenous research are also encouraged to participate in the program. One of the main goals of S.A.G.E. is to encourage participants to become agents of substantive change within their communities while reconnecting with their cultural identity to enhance the overall well-being of the individual and their environment.

In addition to research support services, S.A.G.E. offers many cultural activities during the school year. Thus, social life is promoted through the organization of a variety of Indigenous cultural and traditional events conducive to exchanges between peers and teachers. Programming is open to all graduate students who self-identify as First Nations, Métis or Inuit and to anyone involved in Indigenous research. Activities organized by S.A.G.E. include the following:

- Lunches and dinners
- SAGE Café (a weekly coffee gathering)
- Writing retreats
- Cultural activities
- Ceremonies
- Elders' teachings
- Indigenous-focused research workshops
- Research presentations

3.3 Cultural and social activities

All of the universities examined in this survey organized at least one cultural and social activity to honour First Peoples. In most cases, the number of activities offered by universities varied according to the Indigenous population. In this section, we will discuss the vital role of Indigenous student associations in organizing cultural and social activities, commemorative events, sharing circles and cultural exchange activities. We will also see that, more recently, student radio stations and podcast series with Indigenous content or in Indigenous languages have found their place in some universities, and have subsequently been broadcast across the country. We will conclude by mentioning some of the activities that have been implemented to celebrate the success of Indigenous graduates.

3.3.1 Indigenous student associations

The survey shows that more than 40 universities have an Indigenous student association in which Indigenous members (without excluding non-Indigenous students who would like to join) come together to socialize and organize different social and cultural activities during the academic year. They are provided with a space equipped with amenities such as a microwave, computer and printer, and they offer resources on social, cultural and sports clubs and other information on services available at the university. The Indigenous student association also serves as a cultural hub where newly enrolled Indigenous students can connect with their peers and support each other throughout their university journey. Many of the Indigenous cultural and social events offered by the university are organized with strong input from members of the Indigenous student association (e.g. The Indigenous Fellowship, CUE; Indigenous Student Collective, BU, CapU; Trent University Native Association).

The Indigenous Circle of Support and Leadership

Example of an initiative: Indigenous Circles of Support and Leadership

To encourage Indigenous students to become involved in university life, the University of Western Ontario created the Indigenous Circles of Support and Leadership Program. The program is open to all members of the Indigenous student community who want to become involved in university student life through activities that promote awareness of their culture and traditions.

Each semester, members of the Indigenous Circle of Support and Leadership are called together for a two-hour event, divided into two parts. The first part of the session focuses on financial aid for members, where a resource person explains how to apply for financial aid, what it is for and why it is a good idea to apply. In the second part, members are invited to participate in an event such as an Indigenous knowledge seminar or an educational workshop organized by Western University's Indigenous Student Centre or by a local community.

In addition to participating in at least one educational event per term, Circle members are required to complete a total of 40 hours of extracurricular activities from five different categories: Indigenous Knowledge, Health and Well-Being, Academic, Career and Leadership Engagement. Their participation in university and community life is rewarded with extra credits at the end of the program.

In sum, the **Indigenous Circle of Support and Leadership** can be considered an Indigenous student association that includes benefits in the form of program credits, which most Indigenous student associations do not typically offer. The idea behind this initiative is to ensure active participation by Indigenous members throughout the academic year in order to build their confidence and sense of belonging to the university community.

3.3.2 First Peoples commemorative days and events

According to our survey, virtually all universities hold an event to mark National Indigenous Peoples Day on June 21. Some universities will even expand their programming to offer a variety of cultural activities in honour of National Indigenous History Month (e.g. UofA, UWaterloo, UofT, UofC, CarletonU). The event is usually organized by a committee created for this purpose (e.g. National Indigenous Peoples Day organizing committee, Ryerson), bringing together Indigenous and non-Indigenous people from various programs and university bodies (e.g. student associations, Indigenous affairs office, library).

A large number of universities also held events to commemorate the first National Day of Truth and Reconciliation, a new federal statutory holiday established on September 30. The focus for this day was on the history and legacy of residential schools in Canada. On this day of reflection, members of the university community are encouraged to wear an orange shirt.

In light of the social distancing measures in place as a result of the pandemic, in 2021, nearly half of the universities adapted their events by offering virtual activities to mark the commemorative days dedicated to the First Peoples. For example, to ensure rich and varied programming despite the health measures, the University of Alberta, MacEwan University, Concordia University in Edmonton and the Northern Alberta Institute of Technology joined forces to organize a wide range of virtual activities open to all members of their university communities. Among the activities organized for each of the commemorative events, we noted the following commonalities:

- Webinars with guest speakers
- Traditional ceremonies, dances and songs
- Words and teachings offered by Elders
- Sharing circle
- Cultural workshops (drum making, crafts)

3.3.3 Sharing circles and cultural exchanges

Several Canadian universities report that cross-cultural discussion, exchange and sharing activities are organized weekly or monthly by the Indigenous student association under the auspices of the university's dedicated Indigenous affairs office. Some activities are aimed at practising a spoken language, particularly Indigenous languages taught at the university. Other activities focus on cultural exchange in the form of workshops or meals shared between Indigenous and non-Indigenous people or between an Elder or Knowledge Keeper and interested individuals at the university. These events usually last about one hour and take place at the university's Indigenous centre. Here are some examples:

- Networking Wednesdays (UVic)
- Virtual Sharing Circles with Elders (UManitoba)
- Tea n Talk (RyersonU)
- ISC Cultural Connections (SFU): An opportunity for Indigenous students to interact with university staff while participating in craft workshops on Fridays
- Medicine Trail Program Naato'ohsokoy (MRU): A Knowledge Keeper leads small and large group cultural workshops regularly throughout the school year

- Lunch and Learn (MRU)
- Elder in Residence Blog (MRU): Virtual newspaper managed by two Elders in residence from the Blackfoot Nation. They write articles on various historical, cultural or current topics related to Indigenous issues.
- Bannock and a Movie (AU): Archive of Indigenous films available on the university portal. The collection is renewed every year.
- Bannock and Board Games (MUN)

Indigenous Storyteller-in-Residence

Example of an initiative: Indigenous Storyteller-in-Residence

In February 2021, the University of Saskatchewan inaugurated its new Indigenous Storyteller-in-Residence program. Lindsay “Eekwol” Knight, a renowned hip-hop artist and doctoral student in USask’s Department of Indigenous studies, was appointed as a guest storyteller to launch the project, which ran for six months at the USask library.

During her residency, Knight was invited to discuss her research project, *For Women by Women*, and to host virtual cafés where the entire university community was invited to share their impressions, ask questions, and even advise her on her work. These conversations served to educate participants on a little-known topic, that of Indigenous women in hip-hop. At the same time, these exchanges allowed Lindsay Knight to share her knowledge while incorporating elements discussed during the virtual meetings into her work.

After the tremendous success of the pilot project, which saw the participation of over 100 students, the university decided that the “Storyteller-in-Residence” would become an integral member of the USask library team. In addition to sharing the status and content of their research, the storyteller is involved in creating and participating in opportunities to promote intercultural understanding and story-sharing between and among Indigenous and non-Indigenous peoples. The residency culminates in a presentation of a project during the university’s Indigenous Achievement Week in February.

3.3.4 Indigenous student radio and podcasts

Health measures and the enforcement of distancing to prevent the spread of COVID-19 forced universities to adapt quickly to the new social context. This meant finding innovative ways to meet students’ need for social and cultural activities to ensure their well-being despite isolation. It is important to note that it was difficult to reach Indigenous students who, for the most part, live in communities far from the campus. That said, between 2020 and 2021, student radio stations and podcast series appeared on topics related to First Peoples’ realities. Based on the information collected in our survey, we noted four distinct initiatives that mark the beginning of an enterprise that would benefit from being replicated by other university institutions.

Table 10

Indigenous student radio and podcasts

- **Aakoziwigaming: An Ojibwe Radio Drama (UWinnipeg):** In 2021, the University of Winnipeg, the University of Manitoba, Indigenous Languages of Manitoba, Native Communications Inc. Radio (NCI), and Mazinaate Publishing collaborated to create one of the first radio channels showcasing Indigenous languages. The original intent was to bring together an Ojibwe-speaking community beyond the classroom. Following the channel's huge success, the goal is now to maintain and grow that community.
- **Diversity and inclusion podcast series (MRU):** In 2020, athletes from the Mount Royal University Cougars produced a four-part podcast series on racism in sports and society, particularly the experiences of the First Peoples.
- **Walking Our Path Together: A journey of reconciliation (YU):** An audio podcast series featuring the voices of more than 50 Yukoners sharing their first-hand experiences at Yukon University (formerly Yukon College) with a focus on relationships with the 14 Yukon First Nations and initiatives to integrate Indigenous knowledge into the university curriculum.
- **Learning in and Speaking out (BU):** Jackie Kirk and Michelle Lam interview guests whose research and life experiences have a direct impact on today's classrooms. Aimed at teachers, administrators, researchers and anyone interested in learning more about the issues facing children today, many of the programs focus on Indigenous issues (e.g. Indigenous education, mental health among Indigenous men, revitalizing Indigenous languages, ethical storytelling).

3.3.5 Activities to celebrate Indigenous success

The survey found that 26 universities hold events to celebrate the achievements of First Peoples students. These events include honour ceremonies for Indigenous graduates featuring a reception with speeches by faculty, students and Elders.

A few colleges and universities come together at the end of each academic year to hold a large-scale honour ceremony celebrating the success of all graduates at the same time. This helps generate a sense of belonging to a large family.

Other universities offer a gift as a symbol of pride, such as a colourful stole (scarf) or a traditional drum handmade by other students.

In addition to graduation ceremonies, events are sometimes held to recognize achievements and distinction in general. These events highlight the actions, initiatives, work and research of the entire Indigenous community at the university. They may take the form of a day or a week of lectures, workshops, meals and traditional ceremonies honouring First Peoples. Here are some examples of celebrations:

- **Indigenous Graduate Honouring Ceremony (UOttawa):** This evening ceremony brings together Indigenous graduates from the University of Ottawa, Algonquin College, Carleton University, Heritage College, Cree School Board post-secondary program, and La Cité to celebrate their many accomplishments. The graduation ceremony is followed by a reception with presentations by Elders, guest speakers, and local Indigenous performers.

- Indigenous Excellence 2021 (BU): During the month of June, several virtual events dedicated to excellence among Indigenous students, graduates, faculty and staff were held in recognition of National Indigenous Peoples Month. A specially created screen background was provided to participants to promote solidarity. In addition to the recognition of inspiring role models, events included virtual open houses, streamed music concerts, preparatory information for prospective students, and guidance for students interested in pursuing law school.
- Indigenous Graduation Stoles (UManitoba): A custom inaugurated in 2014 at the 25th annual graduation powwow, the purple stole has since been given to all Indigenous graduates as a symbol of pride and honour.
- Honour of One Is the Honour of All (UBC): A virtual sourcebook in recognition of Indigenous individuals who have received an honorary degree from UBC for their substantial contributions to society at the provincial, national and/or international levels, through which the values of the University are reflected.
- The Timberwolves Athletics Drum Making and Gifting Program: The gifting of painted, handmade First Nations drums to graduating varsity athletes during the year-end athletic banquet. The drums are made each year by non-graduating varsity athletes as part of a cultural learning/awareness opportunity.
- Indigenous Achievement Week (USask): A week of events celebrating the successes and contributions of the university's entire Indigenous community.

3.4 Indigenization of the physical space

According to the survey, about 40 universities have set up spaces on their campuses to promote cultural safety for the Indigenous student population. In addition to this infrastructure, nearly half of the universities have committed to the indigenization of their campuses by adding commemorative sites reflecting Indigenous culture and traditions. Depending on the size of the institution and the average Indigenous student population at the university, the services and resources available in these spaces may vary. However, there are some similarities that are shared by the majority of the universities reviewed, for example.³⁴

- An Indigenous name is assigned to the infrastructure
- Resources and support services for Indigenous students brought together under one roof, such as:
 - Elders in residence
 - Psychosocial services
 - Academic advisors
 - Indigenous student association
 - Classrooms, study and conference rooms
 - Computer labs

³⁴ For a complete list of Indigenous student centres, see [Appendix 2](#).

- Collective space (e.g. library, documentation and archive centre, collection of books on Indigenous realities, rooms adapted for traditional ceremonies and purification)
- Showcasing of Indigenous heritage (architecture, choice of location, traditional decorations)
- Social and cultural activities conducive to exchanges and to intercultural and interdisciplinary learning

In addition to Indigenous student centres, some university institutions have cultural artifacts that honour Indigenous heritage or commemorate the history and realities of First Peoples.

Table 11

Examples of sites and artifacts honouring First Peoples

- Indigenous gardens: **Indigenous art sculptures and Indigenous Teaching Garden (UFV)**; **Mount Allison University Indigenous Gardens**; **Indigenous Food and Medicine Garden (WesternU)**; **Shakespeare Reconciliation Garden (UFV)**
- **Imesh Indigenous Art Walk (SFU)**: Mobile application developed by the Bill Reid Centre, University of the Fraser Valley (2016) to inform the public about Indigenous artworks and sculptures on display on campus. By downloading the app from the university's website, the public can access a guided tour of the works, with their traditional meanings as well as the Western interpretations attributed to them.
- **First Nations Veterans Memorial Tipi**: A large architectural work in the form of a tipi made of glass tiles and located at the entrance of the First Nations University. It is a tribute to Indigenous veterans who served in the Canadian and American Armed Forces during the First World War. It was unveiled on June 6, 2008, to commemorate D-Day and is the site of an annual service.
- **Three majestic totem poles** representing the three major language groups of the region—Kwakwaka'wakw, Coast Salish and Nuu-chah-nulth—stand at the main entrance to Shq'aphut, Vancouver Island University's Aboriginal Gathering Place.
- **1000 Ravens for Reconciliation (UNBC)**: According to an ancient Japanese legend, whoever folds 1000 origami cranes will be granted a wish. For this reason, the University of Northern British Columbia invited its entire community to make origami ravens as a symbol of hope for reconciliation with First Peoples. These are spread across the campus.³⁵
- **The Sweetgrass Bear (UofA)**: Bear sculpture by Indigenous artist Stewart Steinhauer, acknowledging the University of Alberta's location on Treaty 6 territory.
- Some campus locations are being renamed or given Indigenous names (e.g. the new digital learning environment paskwâwi-mostos mēskanâs at MacEwan; the renaming of Macdonald Hall student residence to Residence Hall West at UWindsor).
- The **portrait of Molly Muise**, a well-known and respected figure in the Mi'kmaq community, was painted on the front of Lafrance Residence on the UMoncton campus in 2017.

³⁵ The raven is also an Indigenous symbol that represents learning and bringing light to a world of darkness.

3.5 Financial assistance for Indigenous students

In the final report of the 2015 Truth and Reconciliation Commission, three of the seven calls to action relating to First Peoples' education refer to the need for funding—one of the most significant barriers to access to education. Since then, financial support for Indigenous students has increased significantly. That being said, in addition to earmarked scholarships and bursaries, financial support for Indigenous students may also include the following resources:

- Financial and academic advisors assisting in the preparation of scholarship and bursary applications
- Search tools to find bursaries outside the university
- Food assistance or school supplies
- Emergency monetary fund
- Student employment in offices, laboratories, technical departments, libraries, or affiliated hospitals

Table 12 provides brief descriptions of the scholarships and bursaries intended for Indigenous students across Canada, while Table 13 lists programs available in each of the provinces and territories studied.

Appendix 3 presents a complete list of the scholarships and bursaries reserved for Indigenous students at each of the institutions that participated in the survey.

Table 12

Scholarships and bursaries for Indigenous students at Canadian universities outside Québec

National scholarships open to students at all Canadian universities

- **ATCO Indigenous Education Awards Program:** \$1500
- First Nations Information Governance Centre, **National Student Bursary:** Up to \$2500, excellence scholarship
- **Joan and Dean Sandham Scholarship in Aboriginal Health Professional Leadership:** \$21,475 for undergraduate students in medicine or nursing
- **Harvey Bell Memorial Prize:** \$1200/year, law
- **NunatuKavut Bursary Program:** From \$500 to \$2000
- **Helen Bassett Commemorative Student Award:** \$1,000
- **National Union of Public and General Employees (NUPGE) Scholarship for Indigenous Students:** \$2500
- **Arctic Institute of North America – Jim Bourque Scholarship:** \$1000
- **NSERC Indigenous Student Ambassadors:** Up to \$5000
- **Gillis Purcell Memorial Journalism Scholarship for Indigenous Peoples:** \$4000 and a summer job in journalism
- **Indspire – Bursaries, Scholarships and Awards:** Various amounts

- **Tom Longboat Awards:** \$1500 travel subsidy for two athletes
- **Michael Melancon – Koffend Student Award:** \$1000 for Indigenous women
- **Jean Goodwill Scholarship:** \$2500, for Indigenous nurses
- **Cenovus Indigenous Scholarships:** Various amounts for students enrolled in a program leading to a potential career in the oil and gas industry
- **RBC Indigenous Student Awards Program:** Up to \$5000 for students who still have a least two years of post-secondary studies to complete
- **Canadian Aboriginal Writing Challenge – Our Story:** Multiple prizes up to \$2000, short story contest for Indigenous youth ages 14-29
- **Arthur C. Parker, Society for American Archaeology and National Science Foundation Scholarships for Native Americans and Native Hawaiians** (includes First Peoples in Canada): Various amounts
- **KPMG's Indigenous Student Awards:** Various amounts
- **Jose Amaujaq Kusugak Scholarship:** \$5000
- **TC Energy Indigenous Legacy Scholarships:** Up to \$5000
- **TD Scholarships for Community Leadership:** Up to \$70,000
- **Nutrien Indigenous Youth Financial Management Awards:** \$5000 for students interested in a career in the areas of finance or management
- **Indigenous Graduate Student and Post-Doctoral Awards:** From \$15,000 to \$25,000
- **Modern Métis Woman Scholarship:** Various amounts
- **Indigenous Learning Centre – Bursary Program:** Various amounts for studies in business management
- **Indigenous Learning Centre – Professional Development Scholarships:** Various amounts for studies in business management

Table 13

Scholarships and bursaries for Indigenous students by province and territory

Scholarships and bursaries open to universities in British Columbia

- **Holiday Inn Indigenous Scholars Program:** \$2000, applies to all areas of study
- **Ch'nook Scholars Program:** \$3500, business administration (including the University of Calgary)
- **Cliff-Marcel Trust Fund Scholarship:** \$1500, applies to all areas of study
- **Indigenous Awards:** \$1000, \$2500, \$5000, multi-year, applies to all areas of study
- **B.C. Hydro Indigenous Scholarship Program:** \$5000, priority to students in technology or engineering
- **Clarence Ludwig Musclow Bursary:** \$3550, Indigenous studies only
- **HSA Bursaries for Indigenous Students:** \$1500, medicine and social services
- **New Relationship Trust Bursaries and Scholarships:** Various amounts, applies to all areas of study

- **First Citizens Fund:** Various amounts, applies to all areas of study
- **Health Science Awards:** Various amounts, medicine and social services
- **Awards for Aboriginal Women:** Various amounts, applies to all areas of study, intended for women
- **Northwestel Northern Futures Scholarships:** \$4000, business and administration, communications and media, computer sciences, engineering and architecture
- **Chief Joe Mathias of British Columbia:** Applies to all areas of study

Scholarships and bursaries open to universities in Alberta

- **Freehorse Family Wellness Society Award:** Various amounts, applies to all areas of study
- **Senator James Gladstone Memorial Scholarship:** Various amounts, business and administration, economics and statistics
- **AltaLink Indigenous Student Awards:** \$1000, applies to all areas of study
- **Métis Nation of Alberta Region 1 Scholarship (Metis):** \$1500, applies to all areas of study
- **Robert C. Carson Memorial Award:** \$500, police and security, social sciences
- **Belcourt Brosseau Métis Awards (Metis):** From \$1000 to \$10,000, applies to all areas of study
- **Wayne Wells Memorial Scholarship:** Various amounts, finance or management
- **Syncrude's Rod Hyde Indigenous Award:** \$2000, education, recreation and leisure
- **Indigenous Arts Individual Project Funding:** \$3000 per month, maximum grant will not exceed \$15,000, arts
- **Aboriginal Education Partnership Program:** Full tuition up to five years for a degree program and three years for a diploma program
- **Alberta Health Careers Bursary:** From \$2000 to \$11,000, athletics
- **Alliance Pipeline Indigenous Student Awards:** Up to \$2000, business administration, earth sciences and natural resources, engineering and architecture, environmental studies, sciences
- **The Rebecca Kellin Métis Bursary Fund (Metis):** Various amounts, applies to all areas of study
- **Métis Nation of Alberta Region 1 (Metis):** Various amounts, applies to all areas of study
- **Métis Nation of Alberta (MNA) Scholarships (Metis):** From \$500 to \$1000, applies to all areas of study
- **Alberta Apprenticeship and Industry Training Board Family of Scholarships:** \$1000, skilled trades

Scholarships and bursaries open to universities in Manitoba

- **IRTC Scholarship:** Various amounts, applies to all areas of study
- **Manitoba Hydro Certificate Program Award:** Various amounts, business administration
- **Manitoba Hydro First Year Business Bursary:** Various amounts, business administration
- **Manitoba Hydro Employment Equity Bursary:** \$1500, business administration, computer sciences, engineering and architecture
- **Louis Riel Scholarships and Bursaries:** Various amounts, applies to all areas of study
- **MASRC Aboriginal Coach Scholarship:** \$600, applies to all areas of study

Scholarships and bursaries open to universities in Saskatchewan

- **CIC Aboriginal Bursary:** \$5000 and \$2500, applies to all areas of study
- **SIGA First Nations Scholarship Awards Program:** Various amounts, applies to all areas of study
- **SIGA's Paul Favel Scholarship:** \$5000, business and administration, computer sciences, hotel industry and tourism
- **Saskatchewan Indian Institute of Technology (SIIT) Awards:** Various amounts, business and administration, management
- **SaskTel Métis Scholarship:** \$2000, business and administration, computer sciences, engineering and architecture
- **SaskEnergy Scholarship:** \$10,000, business and administration, engineering and architecture, environmental studies
- **Roger Carter Scholarship:** Various amounts, law
- **Napoleon LaFontaine Economic Development Scholarship Program:** Various amounts, applies to all areas of study
- **Louis Riel Scholarship:** \$2000, applies to all areas of study
- **Blaine and Pat Holmlund Scholarship for First Nations People:** Various amounts, agriculture, animal sciences, medicine, engineering and architecture
- **Cyril Tobias Memorial Aboriginal Awards:** Various amounts, applies to all areas of study
- **Chase Memorial Scholarships:** \$2000, applies to all areas of study

Scholarships and bursaries open to universities in Ontario

- **Charlotte Carter Memorial Scholarship:** \$1000, health careers and services
- **Gladys Watson Indigenous Education Fund:** Various amounts, applies to all areas of study
- **Métis Nation of Ontario Scholarships & Bursaries (Metis):** Various amounts, applies to all areas of study
- **Science Education and Employment Development Scholarship:** \$1000, Earth sciences and natural resources
- **Ontario First Generation Bursary:** \$1000 to \$3500, applies to all areas of study
- **First Nations, Metis, Inuit Women in Education Bursary (Métis):** Up to \$1250, education
- **Four Directions Scholarship:** \$1000, applies to all areas of study
- **Diana Fowler LeBlanc Aboriginal Social Work Scholarship:** Various amounts, social services
- **Dr. Tomer Leavy Memorial Bursary (Levey-Levy):** Various amounts, medicine
- **Ontario Parks Association Foundation Scholarships and Bursaries:** Various amounts, agriculture, Earth sciences and natural resources, environmental studies
- **Ontario Justice Education Network:** Various amounts, law
- **Métis Student Bursary Program (Metis):** Various amounts, applies to all areas of study

Scholarships and bursaries open to universities in New Brunswick

- [Bursaries – Education Assistance Program of the New Brunswick Aboriginal People's Council](#): Various amounts, applies to all areas of study
- [Scholarships – Education Assistance Program of the New Brunswick Aboriginal People's Council](#): Various amounts, applies to all areas of study

Scholarships and bursaries open to universities in Nova Scotia

- [Native Council of Nova Scotia Scholarship Awards](#): Various amounts, applies to all areas of study
- [Unama'ki Institute of Natural Resources PHP Forestry Scholarship](#): Various amounts, applies to all areas of study
- [Nova Scotia Power Aboriginal Scholarship](#): \$1500, applies to all areas of study
- [Donald Marshall Sr Memorial Scholarship Fund](#): \$1000, applies to all areas of study

Scholarships and bursaries open to universities in Prince Edward Island

- [John James Sark Memorial Scholarships](#): \$1000, applies to all areas of study
- [J. Elmer and Elise Hynes Aboriginal Student Achievement Award](#): \$1000, applies to all areas of study

Scholarships and bursaries open to universities in Newfoundland and Labrador

- [The General Motors Undergraduate Scholarship](#): Various amounts, applies to all areas of study
- [Aboriginal Memorial University Entrance Scholarship](#): \$1000, applies to all areas of study

Scholarships and bursaries open to universities in Yukon

- [Sahtù \(Sahtu\) Renewable Resources Board Scholarship](#): Various amounts, Earth sciences and natural resources, environmental studies, sciences
- [Our Nation Education Student Financial Support Program](#): Various amounts, applies to all areas of study
- [Yellowknives Dene First Nation / De Beers Canada Inc. Scholarship](#): Various amounts, applies to all areas of study
- [Kete Whii / Procon Scholarship](#): \$1500, engineering and architecture
- [Gwich'in Scholarship/Bursary](#): Various amounts, applies to all areas of study
- [Yellowknives Dene First Nation and Diavik Diamond Mines Inc. Scholarship](#): Various amounts, applies to all areas of study
- [Dehcho Divisional Education Council Scholarships](#): \$2000, applies to all areas of study
- [Association of Canadian Universities for Northern Studies](#): Various amounts, applies to all areas of study
- [Research Grants – Research Assistant Program and Research Fellowship Program](#): Various amounts, applies to all areas of study
- [Jim Edwards Sittichinli Scholarship](#): Various amounts, Earth sciences and natural resources

3.6 Summary

In this section, we discussed a wide range of services that Canadian universities offer to support the Indigenous student experience in general.

Preparatory programs for Indigenous youth have proven to be an effective way to ready the next generation by introducing them to various programs of study and fields such as science, engineering, education and the arts. They allow young people to learn about future paths available to them. Seeing their peers succeed in university and giving them classes and workshops in their communities fosters their academic perseverance and allows them to dream of a fulfilling future.

We also presented ways to support the integration of students into the university community, particularly with welcoming ceremonies honouring Indigenous traditions, peer mentoring, and the Indigenous student handbook, all of which serve to lay the groundwork for a safe and empowering approach. In addition to these initiatives, there are support services for success that accompany students throughout their academic career, including general services (academic advisors, psychosocial support, tutors and mentors, writing workshops, etc.), Elders in residence, and even support for graduate students. It is important to mention that the indigenization of physical space has also been a significant factor in ensuring cultural safety through the presence of visible and welcoming Indigenous artifacts and places (Indigenous student centres, sculptures, artworks, totems, pavilion names, etc.).

Through the efforts of the Indigenous student associations that exist at most Canadian universities, a multitude of social and cultural activities are organized throughout the academic year to celebrate First Peoples' culture, perspectives and realities. With the support of the Indigenous affairs office or cultural activities committees, the university community is invited to participate in awareness-building and outreach activities such as those organized for National Indigenous Peoples Day and the National Day for Truth and Reconciliation. Moreover, the organization of intercultural meetings as well as sharing circles where Indigenous and non-Indigenous people can come together and discuss their life stories promotes social cohesion in an environment that is conducive to listening to and developing awareness of Indigenous realities according to each person's lived experience.

Indigenous student radio and podcast series have been among the most notable initiatives of the pandemic period, and are likely to continue given their popularity. Among them was one of the first student radio stations to broadcast exclusively in Indigenous languages. These initiatives perpetuated a sense of belonging to a distinct community despite the considerable distance imposed by health measures.

Finally, the significant increase in financial assistance reserved for the Indigenous community has helped to encourage university enrolment and to promote the well-being and comfort of Indigenous students. Unfortunately, to date, there are still no statistics to measure the impact of this increase on student success. Nonetheless, this range of services promises to have a positive impact on current and future Indigenous students.

4 Research and Creation

This section focuses on the initiatives of the universities reviewed that have continued on the path to reconciliation. Whether through the development of training to build skills in Indigenous research, or the creation of an ethical framework that promotes positive relationships between institutions and local communities, the initiatives put in place in recent years have already had an impact on communities. To demonstrate the importance of the contribution of First Peoples in research as well as the growing interest in themes related to Indigenous realities and perspectives, the following parameters were evaluated: researchers and their research and creation themes; strategic networks and partnerships; research groups, alliances, creation laboratories and research chairs; ethics and protocols; and means of disseminating results.

Table 14

Research elements

- Objectives for developing research skills for, by and with Indigenous people
- Researchers and their research and creation themes
- Approaches and ethics of research and creation
- Research infrastructures (e.g. groups, alliances, creative labs and research chairs)
- Strategic networks and partnerships
- Means of disseminating the research and creation results

4.1 Researchers and research and creation themes

Nearly all the universities have researchers whose work in a variety of fields is directly or indirectly concerned with themes related to First Peoples' realities, issues or perspectives:

- Anthropology
- Health sciences
- Health services
- Education
- Environment
- Social work
- History
- Languages
- Sociology

- Political science
- Law
- Arts and literature

According to the information gathered, a large majority of universities are currently conducting, or have recently conducted, research projects on themes related to the realities of First Peoples, but not by Indigenous researchers. However, working closely with the communities involved and ensuring that projects are guided by experts in Indigenous ethics and protocols is a better guarantee of success.

In addition, we noted several trends, such as a significant number of studies related to environmental justice and protection, population health (e.g. accessibility of health services), education advocating “two-eyed seeing,” the revitalization of languages, and the principles of Indigenous law. The COVID-19 pandemic has also influenced new directions in research on the effects felt and experienced by Indigenous people living in communities or in urban settings.

The table below illustrates some of the research and creation topics addressed in recent years (2020 and onwards). It is important to note, however, that a dedicated researcher may be interested in a variety of topics, alone or with colleagues. Issues related to First Peoples are not necessarily a continuous part of their work. That said, Table 15 lists some researchers. For more examples, see Tables 17 and 19.

Table 15

Examples of recent or ongoing research and creation topics

History

- **Rewriting history of pre-contact North American copper trade (2021):** Research partnership between Saint Mary’s University and the Nova Scotia Museum. Project led by Algonquin geologist Jacob Hanley.

Indigenous studies

- **Two-Eyed Seeing Research Program (in progress):** Yukon University, University of Alberta North, funded by the Government of Yukon.

Feminist studies

- **Land, Body and Consent: Resource Development and Indigenous Communities (2021):** Isabel Altamirano-Jimenez, Canada Research Chair in Comparative Indigenous Feminist Studies, University of Alberta.

Education

- **Decolonizing journeys: Learning about decolonizing through Indigenous research and digital story work (2020):** Dr. Kathy Absolon-King, Wilfrid Laurier University

- **Reciprocal Mentorship as Trans-Systemic Knowledge: A Story of an Indigenous Student and a Non-Indigenous Academic Supervisor Navigating Graduate Research in a Canadian University (2021)**: Research partnership between Dr. Kathy Bishop, at Royal Roads University, and Dr. Christine Webster, at the University of Victoria
- **The application of holistic Indigenous well-being frameworks in education (2021)**: Dr. Jennifer Markides, University of Calgary
- **Wise Practices in Indigenous Entrepreneurship Education (2020)**: Dr. Brent Mainprize, University of Victoria.

Anthropology

- **Raising Nisga'a Language, Cultural Sovereignty, and Land Based Education through Traditional Carving Knowledge (2022)**: Dr. Amy Parent, Simon Fraser University.

Health sciences

- **CareOnDemand: Virtual health solutions for older adults, patients, and Indigenous communities (2021)**: Dr. Ramona Kyabaggu, Dr. Cheryl Camillo, Dr. Tim Maciag, University of Regina
- **Understanding & Mending “Broken” Hearts: Linking European colonization, Indigenous women’s heart health, and resiliency-focused approaches to heart literacy**: Dr. Bernice Downer, McMaster University
- **Trans PULSE Canada: a national report on health and well-being among trans and non-binary people (2022)**: Dr. Greta Bauer, Western University
- **She Walks with Me: Supporting Urban Indigenous Expectant Mothers Through Culturally Based Doula (2022)**: Dr. Jaime Cidro, University of Winnipeg
- **COVID-19 and Urban Indigenous Peoples (2021)**: Dr. Michael Rotondi, York University
- **COVID-19 and collaborative emergency management planning between Indigenous communities and federal/provincial/territorial governments (2021)**: Chanz Gamble, University of Victoria.

Engineering

- **Water Walk: A Research-Driven Guide to Clean Water in Indigenous Communities (UBC, 2021)**

Law

- **Indigenous Property Rights: law, theory, scientific research, and government policy (Ryerson, 2022)**
- **GroundWork: Revitalizing Indigenous Land Laws in Treaty 8 Territory (2022, UVic)**
- **Articulating Indigenous Human Rights (2022, UVic)**

Criminology

- **University of Alberta Prison Project (2020)**

4.2 Strategic networks and partnerships

Nearly 30 of the universities studied have formed partnerships with Indigenous communities and organizations. These initiatives are designed to promote positive relationships between university institutions and communities through the creation of programs that address the specific needs of communities with a goal to improving their living conditions.

In some cases, non-governmental organizations, para-governmental or governmental bodies are involved in the partnerships. Table 17 illustrates some of the current collaborations. Certain trends emerge, in particular the importance of self-determination in the themes identified. Whether in terms of education, research, administration or resources from Indigenous communities, the primary goal of these partnerships is to work with communities to help them achieve greater self-determination. Several collaborations also aim to work with communities to gather information on Indigenous knowledge and teaching methods in order to include them in new education and training programs adapted to the realities and perspectives of First Peoples. These partnerships can also be formed through strategic networks involving multiple universities, Indigenous organizations and non-governmental organizations. Examples of interuniversity networks are presented in Table 16, while Table 17 provides examples of partnerships between Canadian universities and Indigenous communities and organizations.

Table 16

Examples of Canadian interuniversity research-creation networks

- [Urban Aboriginal Knowledge Network](#)
- [National Collaborating Centre for Indigenous Health](#)
- [Indigenous Primary Care & Policy Research Network in Alberta](#)
- [National Centre for Collaboration in Indigenous Education](#)
- [Prairie Indigenous Knowledge Exchange](#)
- [Wabanaki-Labrador Indigenous Health Research Network](#)
- [Network Environments for Indigenous Health Research](#)
- [Yellowhead Institute](#)

Table 17

Examples of collaboration and partnerships with Indigenous communities and organizations

- **Kishaadigeh: Indigenous Self Determination through Research for our Future Generations:** University of Winnipeg and five Manitoba Indigenous organizations (2021)
- **Institute for Transformational Education:** Three Nations Education Group Inc., Mount Allison University, and Research Partnerships for Education and Community Engagement (2020)
- **Tracking Change: The Role of Local and Traditional Knowledge in Watershed Governance:** University of Alberta, the Mackenzie River Basin Board, and the Government of the Northwest Territories in collaboration with many other Indigenous partner organizations and universities (2020)
- **Indigenous-academic collaboration to transform health research in Mi'kma'ki, Labrador and beyond:** Dalhousie University in partnership with Mi'kmaq, Wolastoqiyik, Inuit and Innu communities and organizations and with academic institutions across all four Atlantic provinces (2021)
- **Promoting Indigenous-Led Action on Respecting Tobacco Project:** Simon Fraser University and five Indigenous communities (2020)
- **Indigenous Youth Exploring Issues through VIU Art-based Literacy Project:** Vancouver Island University (2021)
- **Investigation of the former Shubenacadie Residential School site:** Saint Mary's University and Sipekne'katik First Nation (2021)
- **Investigation on the Algoma University campus, site of the former Shingwauk Residential School:** Algoma University, Children of Shingwauk Alumni Association, funded by the Government of Ontario (2022)
- **Portland Committee on Community-Engaged Policing:** University of Calgary (2021).

Shifting Indigenous Frontline Tactics (SHIFT)

Example of an initiative: Shifting Indigenous Frontline Tactics (SHIFT)

The Shifting Indigenous Frontline Tactics (SHIFT) initiative was created at Algoma University in Sault Ste. Marie as a cultural sensitivity training program that aims to bridge the gap between Indigenous and non-Indigenous communities, notably by offering culturally relevant training related to policing practices and front-line services. Its ultimate goal is to foster an environment of greater cultural understanding and sensitivity towards Indigenous peoples and communities.

The program was developed by Indigenous community advisors, faculty and staff at Algoma University as part of its special mission to cultivate cross-cultural learning between Indigenous and non-Indigenous communities through building bridges of respect, increasing understanding of shared history, and changing

mindsets.³⁶ Under the supervision of local Elders and community members, the program aims to effect positive change in Sault Ste. Marie while fostering reciprocal and respectful interactions between police personnel and Indigenous peoples.

The idea for the project came about as a result of a partnership between Algoma University and the Sault Ste. Marie Police Service, who took the opportunity to continue their efforts to build equitable and respectful relationships and trust with First Peoples, beginning with cultural sensitivity training. Through careful analysis of reports such as *Broken Trust: Indigenous People and the Thunder Bay Police Services*, the final report of the Public Inquiry Commission on Relations between Indigenous Peoples and Certain Public Services, and other related documents, Algoma University, local Elders, the Shingwauk residential school survivor community, and the police service worked together to create an inclusive and cooperative learning environment aimed at lessening the stigma that can impede positive relationship building.

As noted above, the program is designed to be responsive to the needs of Indigenous communities and front-line community-related services. The program, which is creating standardized resources to scale this approach to other regions of Canada and which is developing a business model to sustain its work, is committed to reconciliation through ongoing training. It is offered over four days by four experts under the supervision of Elders. The topics covered are as follows:

- Important definitions
- Pre-colonial period
- Treaties
- The *Indian Act*
- Intergenerational trauma
- Northern and local realities
- Unconscious bias
- Traditional activities
- Indian Residential Schools Settlement Agreement
- Language as a means of resistance
- Impacts of the Ipperwash Crisis
- What reconciliation looks like

In addition, participants are invited to visit the Shingwauk site, take part in various discussion groups, and participate in cultural immersion activities. Together, these teachings and activities promise to provide a foundation through which the principles of restorative justice, the power of education, and participation in diversion programs will support the commitment of participating organizations to bring about positive change in their communities.

36 From “Indigenous Frontline Tactics (SHIFT),” The McConnell Foundation, Algoma University. Accessed February 3, 2022, <https://mcconnellfoundation.ca/fr/grant/shifting-indigenous-frontline-tactics-shift-algoma-university/>

All My Relations

Example of an initiative: All My Relations

In 2013, Rod McCormick, an Indigenous professor at Thompson Rivers University and research chair in Indigenous child and maternal health and education, founded the All My Relations Research Centre to advance the wellness of Indigenous communities worldwide.³⁷ Affiliated with the Faculty of Education and Social Work at Thompson Rivers University, the Centre aims to bring together Indigenous researchers from different fields and regions to establish a broad network to study Indigenous family and community wellness. With the support of Elders and Indigenous community members, All My Relations seeks to heal the wounds of the past by reclaiming ceremonies and traditional medicinal practices. Dr. McCormick says it's not so much research as it is new research—re-examining what we already know in order to advance knowledge.

In addition, because it has international partners, notably in New Zealand, the Centre has in recent years established the Ombaashi network. This network provides opportunities for Indigenous students to access international Indigenous mentors through online workshops, one-on-one relationships, and speakers at the National Gathering. Since 2018, Ombaashi has offered a summer program dedicated to traditional healing. Applicants are invited to apply to attend the summer school (travel and accommodation included) or to attend a similar summer school within their own territories (funded by Thompson Rivers University). In addition, Ombaashi hosts eight online Indigenous research seminars per year, where Indigenous graduate students are invited to share their work alongside well-known Indigenous health researchers.

4.3 Research groups and alliances, creation laboratories, and research chairs

According to the information collected, some 30 universities report having research groups, alliances, creation laboratories and research chairs to support the realization of their mission with First Peoples. Table 18 illustrates examples of bodies dedicated to carrying out research for, by and with First Peoples in different fields, while Table 19 lists the creation laboratories and research chairs by Canadian province.

³⁷ “All My Relations” is an Indigenous expression that refers to a prayer for unity and harmony with all forms of life: other people, animals, birds, insects, trees, plants, and even rocks, rivers, mountains and valleys.

Table 18

Examples of research groups, alliances, creation laboratories and research chairs

Arts

- [Wapatah: Center for Indigenous Visual Knowledge \(OCADU\)](#)

Health sciences

- [Institute for Integrative Science and Health \(CBU\)](#)
- [Indigenous Health](#), group of six researchers (SFU)
- [Centre for Excellence in Indigenous Health \(UBC\)](#)
- [Ongomiizwin Research](#): The Indigenous Institute of Health and Healing (UManitoba)
- [Indigenous Health Lab \(WesternU\)](#)
- [Waakebiness-Bryce Institute for Indigenous Health \(UofT\)](#)

Languages

- [Kji-keptin Alexander Denny L'nui'sultimkeweyo'kuom, Mi'kmaq Language Lab \(CBU\)](#)
- [Boodweh Centre for Indigenous Knowledge and Languages \(TrentU\)](#)

Indigenous studies

- [Indigenous Research Institute \(SFU\)](#)
- [Peace and Reconciliation Centre \(UFV\)](#)
- [Institute of Indigenous Issues and Perspectives \(TWU\)](#)
- [Indian Residential School History and Dialogue Centre \(UBC\)](#)
- [Institute for Critical Indigenous Studies \(UBC\)](#)
- [The Indigenous Knowledge and Research Centre \(CUE\)](#)
- [Gabriel Dumont Institute of Native Studies and Applied Research \(UofR\)](#)
- [National Centre for Truth and Reconciliation \(UManitoba\)](#)
- [Centre for Aboriginal and Rural Education Studies \(BU\)](#)
- [Shingwauk Residential Schools Centre \(AlgomaU\)](#)
- [Tecumseh Centre for Aboriginal Research and Education \(BrockU\)](#)
- [The Ānako Indigenous Research Institute \(CarletonU\)](#)
- [McMaster Indigenous Research Institute](#)
- [Frost Centre for Canadian Studies and Indigenous Studies \(TrentU\)](#)
- [Maamwizing Indigenous Research Institute \(Laurentian\)](#)
- [Institute of Indigenous Research and Studies \(UOttawa\)](#)
- [Métis Research Lab \(UOttawa\)](#)
- [Indigenous Rights and Resource Governance Research Group \(WLU\)](#)

Law

- [Indigenous Law Research Unit \(UVic\)](#)
- [National Centre for Indigenous Laws](#), planned for 2023 (UVic)
- [Indigenous Legal Orders Institute \(UWindsor\)](#)

Environmental justice

- [Environmental Law Centre \(UVic\)](#)

Social work

- [Waterloo Institute for Social Innovation and Resilience \(Waterloo\)](#)

Community engagement

- [Centre for Indigenous Research and Community-Led Engagement \(UVic\)](#)
- [Community Development Institute \(UNBC\)](#)
- [Centre for Culture and Community \(UofL\)](#)
- [Community Engagement and Research Centre \(UofR\)](#)
- [Living Heritage: Identities, Communities, Environments \(UofR\)](#)
- [Social Justice & Community Safety \(UofR\)](#)
- [Community-University Institute for Social Research \(USask\)](#)
- [Wii Chiiwaakanak Learning Centre \(UWinnipeg\)](#)
- [Indigenous Land Based Learning Lab \(Guelph\)](#)
- [Indigenous Rights and Resource Governance Research Group \(WLU\)](#)
- [Centre for Community Based Research, School of Social Work \(Waterloo\)](#)

Table 19

Canada Research Chairs on themes related to First Peoples³⁸

British Columbia

- Canada Research Chair in Okanagan Indigenous Knowledge and Philosophy, Tier 2, UBC
- Canada Research Chair in Indigenous Law, Tier 1, UVic
- Canada Research Chair in Jurisprudence and Human Rights, Tier 2, UBC
- Canada Research Chair in Indigenous Pedagogy, Tier 1, UBC
- Canada Research Chair in Indigenous Political Ecology, Tier 2, UVic
- Canada Research Chair in Indigenizing Higher Education, Tier 2, TRU
- Canada Research Chair in Indigenous Literature and Expressive Culture, Tier 2, UBC
- Canada Research Chair in Global Indigenous Rights and Politics, Tier 2, UBC
- Canada Research Chair in Rural Livelihoods and Sustainable Communities, Tier 2, TRU
- Canada Research Chair in Indigenous People's Well-Being, Tier 2, UBC

Alberta

- Canada Research Chair in Comparative Indigenous Feminist Studies, Tier 2, UofA
- Canada Research Chair in Community Disaster Research, Tier 2, MRU
- Canada Research Chair in Métis Kinship and Land-based Wellness, Tier 2, UofA
- Canada Research Chair in Indigenous Music, Culture, and Politics, Tier 2, UofL
- Canada Research Chair in Indigenous Governance, Tier 2, UofA
- Canada Research Chair in Indigenous Arts Research and Technology, Tier 2, UofL
- Canada Research Chair in Indigenous Peoples, Technoscience, and Society, Tier 1, UofA
- Canada Research Chair in Feminism and Intersectionality, Tier 1, UofA
- Canada Research Chair in Indigenous Maternal Child Wellness, Tier 2, UofC
- Canada Research Chair in Climate Change and Health, Tier 2, UofA

Saskatchewan

- Canada Research Chair in Regional Innovation, Tier 1, USask
- Canada Research Chair in Truth, Reconciliation, and Indigenous Literatures, Tier 2, UofR
- Canada Research Chair in Indigenous Rights in Constitutional and International Law, Tier 2, USask

³⁸ There are two types of Canada Research Chairs: **Tier 1 Chairs**, tenable for seven years and renewable once, are for outstanding researchers acknowledged by their peers as world leaders in their fields. For each Tier 1 Chair, the institution receives \$200,000 annually for seven years. **Tier 2 Chairs**, tenable for five years and renewable once, are for exceptional emerging researchers, acknowledged by their peers as having the potential to lead in their field. For each Tier 2 Chair, the institution receives \$100,000 annually for five years, with an additional \$20,000 annual research stipend for first-term Tier 2 Chairs.

Manitoba

- Canada Research Chair in Human-Environment Interactions, Tier 2, UWinnipeg
- Canada Research Chair in Indigenous Education, Tier 2, UManitoba
- Canada Research Chair in Transnational Feminisms and Gender-Based Violence, Tier 2, UManitoba
- Canada Research Chair in Miyo we'citowin, Indigenous Governance and Digital Sovereignties, Tier 1, UManitoba
- Canada Research Chair in Indigenous People, History and Archives, Tier 2, UWinnipeg
- Canada Research Chair in Arctic Environmental Change and Governance, Tier 2, UManitoba
- Canada Research Chair in Indigenous Arts, Collaboration and Digital Media, Tier 2, UWinnipeg
- Canada Research Chair in Language Interactions, Tier 2, UManitoba

Ontario

- Canada Research Chair in Métis Women, Politics, and Community, Tier 2, UofT
- Canada Research Chair in Indigenous Relationships, Tier 2, Guelph
- Canada Research Chair in Critical Studies in Indigenous Health and Social Action on Suicide, Tier 2, UofT
- Canada Research Chair in the Political Economy of Development, Tier 2, UofT
- Canada Research Chair in Law, Communication and Culture, Tier 1, YorkU
- Canada Research Chair in Indigenous History of North America, Tier 2, YorkU
- Canada Research Chair in Data, Equity and Policy in Education, Tier 1, UofT
- Canada Research Chair in The Human and Policy Dimensions of Climate Change, Tier 1, UOttawa
- Canada Research Chair in Indigenous Arts, Knowledge Systems and Education, Tier 2, WesternU
- Canada Research Chair in Indigenous Well-Being, Community Engagement and Innovation, Tier 2, McMaster
- Canada Research Chair in Global Environmental Histories and Geographies, Tier 2, NU
- Canada Research Chair in Indigenous Digital Arts and Performance, Tier 2, UofT
- Canada Research Chair in the Study of the Canadian North, Tier 1, TrentU
- Canada Research Chair in Biskaabiiyang and Indigenous Political Resurgence, Tier 2, RyersonU
- Canada Research Chair in Indigenous Waters, Climate and Sustainability, Tier 2, Waterloo
- Canada Research Chair in Community-Engaged Research for Northern Sustainability, Tier 2, McMaster
- Canada Research Chair in Global Health Equity and Social Justice with Marginalized Populations, Tier 2, UofT
- Canada Research Chair in Indigenous Art, Tier 2, Waterloo
- Canada Research Chair in Indigenous Environmental Justice, Tier 2, YorkU
- Canada Research Chair in Indigenous Visual Culture and Curatorial Practice, Tier 1, OCADU

- Canada Research Chair in Global Political Ecology, Tier 2, WLU
- Canada Research Chair in Language Revitalization and Decolonizing Education, Tier 2, Queen's
- Canada Research Chair in Legal Diversity and Aboriginal Peoples, Tier 1, UOttawa
- Canada Research Chair in North American Indigenous Visual and Material Culture, Tier 1, CarletonU
- Canada Research Chair in Indigenous Arts, Tier 2, Queen's
- Canada Research Chair in Indigenous Intellectual Traditions and Self-Determination, Tier 2, UOttawa
- Canada Research Chair in Iethi'nihsténha Ohwentsia'kékha (Land), Resurgence, Reconciliation and the Politics of Education, Tier 2, UofT
- Canada Research Chair in Indigenous Methodologies with Youth and Communities, Tier 2, UofT
- Canada Research Chair in Advancing Generative Health Services for Indigenous Populations in Canada, Tier, UofT

New Brunswick

- Canada Research Chair in Intercultural Encounter, Tier 2, MAU
- Canada Research Chair in Atlantic Canada Studies, Tier 1, UNB

Newfoundland and Labrador

- Canada Research Chair in Change, Adaptation and Revitalization of Aboriginal Languages, Tier 2, MUN

Nova Scotia

- Canada Research Chair in Indigenous Governance, Tier 2, DalU
- Canada Research Chair in Reconciliation, Gender and Identity, Tier 2, DalU

4.4 Research ethics and protocols

Research on Indigenous issues presents some challenges because of its many distinctive characteristics. First, it is important to understand that while there are several initiatives that address the specificity of “Indigenous knowledge” (e.g. its oral nature, importance of Elders and Knowledge Keepers, holistic approach, dynamic nature), there is still no universally accepted definition. Moreover, the difficulty of knowing exactly how far back this knowledge and learning goes clashes with notions of intellectual property and copyright as understood in Western ethical frameworks and research protocols. The collective nature of Indigenous knowledge, that is, its belonging to an entire community and not to an individual, has meant that it has long been considered to be in the public interest and could be circulated without official approval from the participating communities. This has led to outrage among Indigenous peoples, who are demanding greater control over, and ownership of, their data. Recent years have brought some positive changes, although traditional knowledge is still not formally protected by the international intellectual property system.

In the Canadian context, all universities are subject to the provisions of Chapter 9: Research Involving the First Nations, Inuit and Métis Peoples of Canada of the *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans*. However, the many specific aspects of Indigenous research, particularly with respect to self-determination, intellectual property, and respect for the cultural protocols of participating communities, have led to the creation of new government initiatives and other projects by Indigenous organizations to make research more inclusive of the Indigenous world view.

In 2017, the Canadian Research Coordinating Committee (CRCC) was created.³⁹ As one of its key priorities, the CRCC “reaffirmed the federal granting agencies’ commitment to the Calls to Action of the [Truth and Reconciliation Commission] with the creation of a national dialogue with Indigenous communities to co-develop an interdisciplinary Indigenous research and research training model that contributes to reconciliation.”⁴⁰ In 2020, to address this priority, the CRCC published its strategic plan titled *Setting new directions to support Indigenous research and research training in Canada 2019 – 2022*. Four strategic directions were presented to guide the ways forward in building new models to support Indigenous research and training: (1) Building relationships with First Nations, Inuit, and Métis peoples; (2) Supporting research priorities of Indigenous Peoples; (3) Creating greater funding accessibility to granting agency programs; and (4) Championing Indigenous leadership, self-determination and capacity in research.

In addition, to support data sovereignty and the establishment of Indigenous peoples’ information governance and management, the First Nations Information Governance Centre developed the principles of ownership, control, access and possession. Today, the majority of Canadian universities take these principles into account in their research approach and have made them a priority in their strategic research plan. By building on these new principles and directions, Canadian universities are moving towards reconciliation through research with First Peoples. The next few years should therefore bring change through the creation of culturally appropriate protocols and improvement of the ethical framework within which Indigenous research is conducted.

That said, some universities have already begun to promote initiatives to better guide Indigenous research and offer various resources to assist and support Indigenous and non-Indigenous researchers. These resources, while based on Chapter 9 of the Tri-Council Policy Statement and the guidelines and principles of ownership, control, access and possession, have certain unique features with respect to the support of Indigenous researchers, local communities and Indigenous organizations. The table below outlines some of the initiatives implemented by universities that seek to build reciprocal and respectful relationships.

39 The CRCC brings together the presidents of Canada’s research granting agencies, namely the Canadian Institutes of Health Research (CIHR), the Natural Sciences and Engineering Research Council (NSERC) and the Social Sciences and Humanities Research Council (SSHRC); the National Research Council (NRC); the Canada Foundation for Innovation (CFI); the chief science advisor; and the deputy ministers of Innovation, Science and Economic Development and of Health Canada.

40 Excerpt from “Setting new directions to support Indigenous research and research training in Canada 2019 – 2022,” found at <https://www.canada.ca/en/research-coordinating-committee/priorities/indigenous-research/strategic-plan-2019-2022.html>.

Table 20

Examples of ethics initiatives for research with First Peoples

- **What about the land and water? (YU, 2019):** (YU, 2019): Project aimed at re-thinking the way research ethics are approached at Yukon University and in the Canadian post-secondary context. The results of the project contributed to the development of the First Nations Information Governance Centre's strategic plan.
- **New Policy on Research Impacting Indigenous Groups at Memorial University (2020):** Seven points to be applied in addition to the Tri-Council Policy Statement.
- **Cape Breton University's Info Sheet on Research with Indigenous Peoples and Communities (2019):** Informs researchers about best practices when conducting research in and with Indigenous communities.
- **Guidelines for Research Involving Aboriginal/Indigenous Peoples (YorkU, 2021).**
- **Alberta Health Services Research Protocols (UofA):** Set of ethical research practices for the Alberta Mental Health Board in the area of mental health services.
- Dalhousie University's Office of Research Services appoints its first Indigenous Research Facilitator (2021): The Indigenous Research Facilitator provides support in research ethics for people developing projects and proposals; the facilitator also offers information sessions for funding opportunities relevant to Indigenous research (e.g. internships, adjunct positions, training, partnerships).

4.5 Research tools and training for, by and with First Peoples

In recent years, some Canadian universities have developed tools and training to support Indigenous research. According to the information gathered, about 20 Canadian universities have put in place research skills development tools for Indigenous and non-Indigenous researchers. Table 21 presents some of these initiatives.

Table 21

Examples of tools and training for Indigenous research

- **New interactive web-based research tool at York University (2021):** This tool facilitates Indigenous research by providing a comprehensive guide for researchers.
- **Indigenous Research Support Initiative (UBC)**
- **The Indigenous Research Support Team (UofC)**
- **NiĒTU, O Child and Caregiver Safety and Nurturance Toolkit (2018-2020) (UVic)**
- **Indigenous language learning assessment tool (UVic)**
- **Indigenous Law Research Unit (UVic):** This unit offers training and support in Indigenous research.
- **Community-Based Applied Interdisciplinary Research course (VIU):** This course provides research training that fosters positive relationships with communities.

- **Exploring Research through Indigenous-Centred Pedagogy: An Introductory Workshop on Indigenous-Centred Research Practices (UofR):** This 90-minute introductory workshop presents Indigenous teaching methods and initiates participants to Indigenous-centred research practices.
- **Carleton University Indigenous Research Ethics Institute:** This week-long summer institute teaches Indigenous and non-Indigenous researchers about the ethics of research with Indigenous communities.
- **Community Based Research Training Centre (UWinnipeg)**
- **Indigenous Undergraduate Summer Research Scholars (McMaster):** An eight-week intensive research training program hosted by the McMaster Indigenous Research Institute.
- **Decolonizing Education Certificate:** This intensive four-day course (eight modules) covers an array of topics from pre-contact to colonial contact. The purpose is to develop researchers' capacity to understand Indigenous perspectives and enable them to adopt a supportive and respectful attitude towards First Peoples throughout their methodological process.

Knowledge Makers

Example of an initiative: The Knowledge Makers program

Knowledge Makers is an Indigenous interdisciplinary research mentorship program launched in 2015 by Thompson Rivers University in British Columbia. Led by Dr. Sereana Niepi, Assistant Director of the university's All My Relations Indigenous Research Network, this program aims to introduce Indigenous students to academic research and publishing from the time they arrive at the university.

Each year, the program brings together up to 15 Indigenous undergraduate students from across the university to teach them how to generate knowledge using an interdisciplinary approach that incorporates Indigenous knowledge and teaching methods. Since the program's inception, individuals from more than 30 bands and nations have completed the Knowledge Makers program and published their first scientific journal article.

In 2017, the program took on a new dimension when Thomson Rivers University launched *The Knowledge Makers Journal*, an interdisciplinary journal exclusively dedicated to Indigenous knowledge and research. Submitted articles are peer-reviewed and published annually. This journal provides reflections and analyses by Indigenous students and graduates, Indigenous faculty, and Indigenous scholars from Canada and abroad. To date, the network has 42 members and partners, including Elders and Knowledge Keepers, 9 deans of the Open Learning online and distance education program, the library, TRU World international program, and the director of the university's Office of Indigenous Education. Between 2016 and 2019, 88 articles were published.

Among those who have completed the Knowledge Makers mentoring program, 2 were recipients of national awards (\$50,000 Social Sciences and Humanities Research Council research grant), 15 became research assistants, 6 were awarded graduate research fellowships, 4 went on to pursue Master's degrees, 1 completed an international internship, and 2 presented at the International Indigenous Research Conference in November 2018. Knowledge Makers has even created a five-nation international mobility network comprising Canada, United States, Mexico, New Zealand and Australia.

Finally, in 2019, Knowledge Makers was conferred the Alan Blizzard Award, Canada's only award for excellence in collaborative teaching in post-secondary education.

4.6 Dissemination of Indigenous research

Dissemination of research results and projects underway is one of the challenges of Indigenous research. First, some communities participating in the research do not grant permission for data about themselves to be circulated. Secondly, it must be remembered that the low number of projects dealing with Indigenous themes compared to other research subjects means that there are fewer journals, Web platforms and events dedicated to Indigenous research themes. Since the majority of these projects use an interdisciplinary approach, they end up being disseminated in media that encompass broader fields of study such as health, social work and education. This makes it more difficult to isolate the results of this type of research. However, the information gathered does show some initiatives undertaken by Canadian universities to report on research for, by and with First Peoples.

Nearly half of the universities organize an annual event in the form of a symposium or presentation where speakers discuss themes related to First Peoples' perspectives, realities and issues. These events, although reaching a limited number of people in a limited time, serve to highlight some of the initiatives that can inspire researchers in their own work while raising public awareness of Indigenous issues and realities. Moreover, the health measures imposed by COVID-19 forced universities to adapt quickly to the context by organizing these events as webinars. Many universities noted a higher number of participants due to the ease of remote access. These events are usually organized according to predefined themes that are renewed each year. Below are some of the themes covered in the 2020-2021 period:

- **“Eels and Other Swimmers Teaching Us Life” and “Belonging to the Lake: Unsettling Fisheries and Restoring Relationships at Nipissing First Nation”** (2020), talks organized by the Indigenous Environmental Justice Project at York University in collaboration with the Water Allies Initiative at the University of Toronto
- **Beyond the Book speaker series**, invites Indigenous and non-Indigenous authors who have written on Indigenous themes to discuss their books (WLU)
- **Overcoming Barriers to Study Abroad for Better Engagement of Indigenous Students: A Data-Based Approach** (2021, WLU)
- **International Indigenous Therapeutic Jurisprudence + Conference** (TRU)
- **Awakening the Spirit Conference: Indigenous culture and language revitalization through land, water and sky** (TRU)
- **Strategies to Keep Indigenous Children in School Conference** (TRU)
- **National Consortium for Indigenous Economic Development** (UVic)
- **Vancouver Island University CARES: Collaborative Applied Research & Engagement** (2021, VIU)
- **The Charles R. Bronfman Lecture**: lecture series providing an update on research and initiatives in the field of Indigenous studies (UOttawa)

Publication of periodical journals is a widespread means of dissemination. Since 2018, some Canadian universities have a member of their research team on the editorial board of the new journal *ab-Original: Journal of Indigenous Studies and First Nations and First Peoples' Cultures*.⁴¹ This multi-disciplinary journal

41 Fay Fletcher (UofA), Malcolm King (UofA), Michael Hart (UManitoba), Julianne Sanguins (UManitoba), Niigaan Sinclair (UManitoba), Gerald McMaster (OCADU).

is devoted to contemporary Indigenous issues, embracing themes such as art, history, literature, politics, linguistics, health sciences and law. There are also other journals devoted to Indigenous issues in which articles and studies from Canadian universities are published:

- *Canadian Journal of Native Studies* (Society for the advancement of Native Studies)
- *Canadian Journal of Native Education* (UofA)
- *The Journal of Indigenous Studies* (UofR)
- *Native Studies Review* (USask)
- *Native Social Work Journal* (Laurentian)
- *Journal of Aboriginal Health* (The Waakebiness-Bryce Institute for Indigenous Health)
- *Journal of Aboriginal Economic Development* (Council for the Advancement of Native Development Officers)
- *International Indigenous Policy Journal* (WesternU)
- *Indigenous Law Journal* (UofT)
- *Journal of Indigenous Philosophy* (Lakehead)

A more recent means of dissemination is the Carnegie Elective Community Engagement classification. Created in 2006 in the United States, it serves to motivate and recognize schools that make a commitment to community partnership. In 2019, 16 Canadian postsecondary institutions tested the classification in the Canadian context. It has since been noted that “[t]he interest in the Canadian version of this model was significantly higher than anticipated. The number of schools committing to taking part in the pilot cohort demonstrated this clearly, but it was also clear in the rigour and breadth of community-situated examples that emerged in their applications to take part. This shows the deep and significant commitment Canadian institutions are making to embedding community engagement values in practice.”⁴² It is therefore highly likely that this initiative will be expanded in the coming years and that more and more educational institutions will participate.

C2C: Two Spirit & Queer People of Colour

Example of an initiative: C2C: Two Spirit & Queer People of Colour

In October 2017, the University of Winnipeg (UW), in partnership with Two-Spirited People of Manitoba Inc. and Queer & Trans People of Colour (QTPOC) Winnipeg, hosted *C2C: Two-Spirit & Queer People of Colour: A Call to Conversation with LGBT & Allies*. The three-day conference featured presentations, discussions and workshops. It was one of the first gatherings of Two-Spirit (2S) and queer/trans people of colour (QTPOC) to focus on gender and sexual diversity in racialized contexts. The C2C conference was a remarkable event with nearly 150 leading local, national and international delegates (2S, QTPOC, LGBTQ, and cisgender heterosexual allies)—students, faculty, community members, artists, activists, and Elders/traditional knowledge holders—gathered to discuss issues related to ongoing discrimination and marginalization based on gender identity, racialization, and/or sexuality, and to find solutions.

The event was all the more relevant given that, among the official documents dealing with the realities of First Peoples in Canada, the experiences specific to 2S and QTPOC people are often overlooked. For this reason, discussions and exchanges at the C2C conference led to the development of a series of calls to action to highlight the importance of creating a safe space in education that builds relationships of understanding and mutual respect to enable all people to live in dignity.

42 Visit the site <https://re-code.ca/projects/carnegie-community-engagement-classification/>.

The calls were framed as recommendations for how gender and race identity issues should be addressed and were divided according to the groups for whom they are intended: individuals, communities, government, educators, and arts and culture organizations. The final report, titled *The Findings of C2C: Two Spirit & Queer/Trans People of Colour*, was published in 2019 and designed to be applied in both Canadian and international contexts. While there is still much work to be done in raising awareness of issues involving intersectionality⁴³, this document, by laying the essential groundwork for understanding the difficulties experienced by the 2S, QTPOC and LGBT communities, represents an important step on the road to reconciliation.

4.7 Summary

Over the last few years, research on Indigenous themes or issues has undergone several adjustments that have proven crucial in the context of reconciliation. The first step was an increased awareness of certain realities, particularly with respect to the notions of intellectual property, self-determination, and cultural protocols specific to each community. Then, long-term solutions to rebuild trust and positive relationships with First Peoples were proposed. Updating the ethical framework and protocols related to Indigenous research has been fundamental to initiating the changes essential to improving Indigenous research from a human perspective in order to honour and respect Indigenous knowledge and teachings as they are conveyed by Elders and Knowledge Keepers. Whether it is the new policy directions put in place by the Canadian Research Coordinating Committee to support Indigenous research and research training in Canada, or the principles of ownership, control, access and possession of the First Nations Information Governance Centre, these measures have prompted some Canadian universities to develop inspiring ethical models and protocols.

Other positive contributions have been the many collaborations and partnerships bringing university institutions and Indigenous communities or organizations together. Considerable efforts have been made to reach out to First Peoples in order to undertake research projects that respond to the needs of communities while involving them in all stages of the research and creation process. These efforts are particularly notable in the choice of themes studied, which have a common goal of improving the living conditions of Indigenous peoples, whether through education, health services, environmental justice, or the revitalization of Indigenous languages. At the same time, the significant number of research chairs dedicated to Indigenous realities and perspectives bodes well for the future of education and research for, by and with First Peoples.

It seems that with the growing interest in Indigenous research, the diversification of the themes addressed, and the initiatives dedicated to the training of Indigenous researchers, the next few years will see an increase in the number of actions, initiatives and sustainable solutions promoting reconciliation.

⁴³ Intersectionality is a concept described by Kimberlé Crenshaw in 1989 as a critique of the homogenization of certain categories and the tendency to consider lived experiences as uniform: not all women are “white” and not all “Blacks” are men. Intersectionality asserts that it is not possible to discuss privilege and oppression without taking into account all the aspects (class, gender, disability, age, ethnic origin, sexual orientation, etc.) that constitute a person’s identity. In fact, their life is shaped by the interaction of many dynamics.

Conclusion

In 2015, the Truth and Reconciliation Commission of Canada reminded us that reconciliation with Indigenous peoples is not an “Indigenous problem” but rather a societal phenomenon in which all actors in society have a role to play, including post-secondary institutions. Indeed, Canadian and Québec statistics have shown that First Peoples’ education rates are much lower than those of non-Indigenous people, and that the most significant differences are in post-secondary education.⁴⁴

In publishing this study, the Conseil supérieur de l’éducation wished to contribute to the dialogue on the challenges to be met to facilitate access to higher education for Indigenous students and to foster their success. Based on an extensive collection of data, the Council was able to draw a portrait of the actions implemented in 58 Canadian universities outside Québec aiming to promote access, inclusion, retention, educational success, the certification of studies, and the well-being of Indigenous communities within university institutions. Our analysis of four aspects, namely organization (including governance), education and teaching, student experience, and research and creation, illustrated the current state of progress in Canadian provinces and territories while highlighting inspiring and successful means and initiatives that could be emulated by other institutions in Québec and Canada.

Indigenization, decolonization, and cultural safety were key concepts that guided the institutions’ work. Their importance in university strategic plans is paramount and should serve as a gear for the indigenization process, with the following objectives:

- Inclusion of Inuit, Métis and First Nations within the student population and among school staff
- Integration of Indigenous cultural practices into the institution
- Integration of Indigenous knowledge into the institution’s research and teaching practices
- Dissemination of Indigenous knowledge beyond the core area of Indigenous studies.

In this regard, the accompanying set of fact sheets demonstrates that while university institutions across Canada are advancing at different paces, significant efforts have been made to integrate Indigenous peoples, their philosophy, their knowledge and their culture into strategic plans, governance roles, curriculum development and review, research, and professional development. This implies that indigenization is a process made up of multiple, non-linear phases, and that there is no one pattern to follow. On the contrary, in the majority of universities, these phases overlap and may in some cases occur simultaneously in place or in time. Moreover, we would like to reiterate that it is precisely for this reason that community services, while part of the spheres of activity in which universities are taking action, have been integrated into the other four spheres evaluated in this report. All in all, the results of this extensive data collection confirm that since the Truth and Reconciliation Commission’s Calls to Action in 2015, particularly those in the areas of education (Calls 6 to 12) and education for reconciliation (Calls 62 to 65), university institutions across the country have mobilized “in order to redress the legacy of residential schools and advance the process of Canadian reconciliation.”⁴⁵

44 See page 2 of the document, [Truth and Reconciliation Commission of Canada: Calls to Action \(2012\)](#).

45 [Truth and Reconciliation Commission of Canada: Calls to Action](#), p. 1

By way of conclusion, the next paragraphs will summarize the highlights related to each of the four spheres in order to identify actions that have demonstrated beneficial effects on the educational success and well-being of the Indigenous university community. However, it should be noted that in order for an initiative to make a positive difference, it must address one or more of the barriers that Indigenous people face in pursuing post-secondary education. For example, geographical distance, the loss of reference points and support, financial and linguistic barriers, atypical profiles—parenthood, dropping out of school, returning to school, combining work and study—intergenerational shock, stereotypes, and prejudices towards First Peoples constitute such obstacles. As we will see in the following examples, the indigenization process is not about the adaptation of Indigenous people to the non-Indigenous system of higher education, but rather about changing existing structures and practices: whether it is the inclusion of First Peoples' values, principles and organizational modes in structures, services and education, governance practices, hiring, recognition of prior learning, or management and co-management, this should be done in open collaboration with First Peoples.

Section 1, which addresses university organization, including governance, administrative structure, strategic planning, and institutional policy and regulations, revealed the importance of reaching out to Indigenous peoples and listening to their needs for education and inclusion in the university environment. Moreover, their involvement in the indigenization process does not end with the development of a strategy that meets their needs; it must continue at all stages of the process in a permanent manner, with a pan-institutional perspective. A successful strategy is one that is regularly re-evaluated and updated with the participation of an Indigenous advisory committee supported by an internal committee of non-Indigenous allies. The Indigenous presence in the administrative structure ensures that the Indigenous perspective is taken into account, which will then be reflected in all the departments and bodies that flow from it. It is also understood that a decentralized approach focusing on the needs of each department has the potential to accelerate the indigenization process while maximizing financial resources. This approach can enable universities to invest more time and resources in supporting initiatives that promote the Indigenous experience at university. Examples include a policy to address Indigenous racism and mandatory training on Indigenous history and realities for all employees.

Section 2 on the state of education culturally relevant to First Peoples' knowledge and realities provided an overview of transition programs that promote the inclusion of Indigenous students; program and course offerings on Indigenous culture, perspectives and needs; and training and resources designed to educate faculty and staff working with Indigenous people. There is evidence that since 2017, courses and programs on First Peoples themes have multiplied well beyond Indigenous studies. The pandemic and the intensification of the Black Lives Matter movement have also contributed to the student community's growing interest in this type of education. On the one hand, non-Indigenous people wanted to understand Canada's history and contemporary issues from an Indigenous perspective; on the other, it was an opportunity for Indigenous youth to reconnect with a history that, although it is theirs, has not always been taught to them within their families or the education system. Updating the curriculum helped to initiate the decolonization of teaching and education while emphasizing the integration of culturally appropriate Indigenous content. Moreover, the creation of courses devoted entirely to capacity building for Indigenous people living in communities has laid the essential groundwork for the empowerment and full sovereignty of Indigenous peoples within their territories. Students are thus equipped with the knowledge and tools needed to improve living conditions in their communities while reconnecting with the knowledge and teaching methods of their own culture and traditions.

As in Section 1, it is important in the teaching and education sphere to reach out to Indigenous peoples so they can accompany and support staff in creating revised content for the inclusion of Indigenous perspectives. Finally, we understand that one of the major challenges brought about by the significant growth of courses, training, and forums dedicated to First Peoples themes is the lack of Indigenous staff and professionals available to respond to all the requests for assistance and support in the process of indigenization and decolonization of the curriculum. This challenge has led some universities to develop tools and resources that bring together concepts and information about Indigenous history and culture for faculty members who need to intervene themselves when an Indigenous person is not available to do so. In this case, the participation of Elders and Knowledge Keepers is critical to ensure the transmission of relevant intergenerational knowledge that is respectful of Indigenous culture.

Section 3 presented a wide range of initiatives aimed at the inclusion, well-being and establishment of culturally safe approaches for the Indigenous community on campus. They emphasized the importance of creating a welcoming environment for Indigenous students so that they can identify with the university and know that their culture is recognized and respected. Even today, students attending band schools do not receive the same support and resources as those enrolled in the public system. This gap has resulted in unequal dynamics that do not encourage Indigenous people to pursue secondary and post-secondary education. In this regard, one initiative that would benefit from being replicated is that of community-based tutoring and mentoring programs given by university students, to support youth in band schools. The benefit of this initiative is that it helps Indigenous youth by providing skills upgrading and homework assistance while allowing university students to receive practical training in teaching or social work in the communities where band schools are located.

In addition, more and more universities are developing Living-Learning Communities, a university residence program that brings together students who find it beneficial to live under one roof. This initiative has been very successful with Indigenous students who are new to university and experiencing their first separation from their community to pursue a university education. Living-Learning Communities foster a sense of belonging to a community of peers while providing cultural security through the many activities offered. During the COVID-19 pandemic, we saw the emergence and growth of Indigenous student radio and podcast series, including stations broadcasting exclusively in Indigenous languages. These initiatives perpetuated a sense of belonging to a distinct community despite the considerable distance imposed by health measures, and given their high popularity, they are likely to continue. Finally, the significant increase in financial assistance for Indigenous students has been a major factor in encouraging university enrolment and in promoting the well-being and comfort of these students.

Section 4, which looks at the state of research for, by and with First Peoples and reports on initiatives to promote the inclusion of Indigenous perspectives and the consideration of themes that address their needs, reflects the importance of identifying First Peoples issues with the intention of improving their living conditions over the long term. This means that university researchers need to engage in a dialogue even before establishing a research plan and methodology. Today, it is no longer a question of working *on* First Peoples, but rather *with* their participation, following an ethical framework established with the people involved right from the beginning of the project. That is why each study and research project requires a personalized and culturally relevant approach. It is also important that those participating in university research and working with Indigenous peoples demonstrate openness, flexibility, and sensitivity in their approach and in the methods used to gather information, analyze data, and disseminate results. While there are some protocols regarding the ethical framework for working with First Peoples, each agreement is nonetheless defined in terms of the peoples associated with it.

Research with First Peoples can also serve non-Indigenous people, such as through partnerships to develop cultural awareness tools and programs to bring Indigenous and non-Indigenous communities together. This type of collaboration fosters an inclusive and cooperative learning environment that can reduce the stigma that hinders positive relationship building. In addition to the partnerships and collaborations that are essential to Indigenous research, it is understood that in order to address the under-representation of Indigenous researchers, it is critical to introduce Indigenous students to academic research and publishing upon their entry into university. Mentorship programs in Indigenous interdisciplinary research have been shown to have a significant impact on the number of publications authored by Indigenous scholars.

In sum, the significant amount of information gathered in this survey and the highlighting of innovative initiatives have allowed us to ascertain common issues for Canadian universities and to identify actions that have had a positive impact on the experience of Indigenous people in university in the different spheres of activity. This document should therefore be useful for all organizations concerned with higher education. At the same time, highlighting these many initiatives reminds us of the importance of looking to others for inspiration in improving access to higher education in a spirit of solidarity aimed at collective development through the respect, support, recognition, and success of Indigenous students.

The Conseil supérieur de l'éducation would like to thank the many people who contributed to this survey. We sincerely hope this project will serve as a springboard for ideas to support Indigenous people in taking control of education by, for, and with First Peoples and to create levers for action to overcome the barriers they face.

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Appendix 1

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Appendix 2

Glossary

Cultural safety

To name the discomfort felt and to explain the difficulties experienced by the students, expressions such as “culture shock” or “cultural discontinuity” have emerged from the analyses. As part of the reconciliation process, the cultural safety approach aims to mitigate their consequences by creating trusting relationships with First Peoples and by making environments safer and more welcoming. It is an essential step in countering the cultural assimilation of First Peoples who attend institutions of higher learning and in promoting their access, retention, and success.⁴⁶

Decolonization

Decolonization is defined as a process of emancipation. [It is said to be] an action that allows a person to free oneself from an authority, from servitude or from prejudice. It is therefore a process of liberation from a guardianship that is sometimes, even often, invisible and yet very present. Decolonizations, whether territorial or of the spirit, equip us to deconstruct numerous mimeries, or what is called “habitus” in sociology.⁴⁷

Indigenization

Indigenization means that “conscious efforts are underway to bring Indigenous people, philosophies, knowledge, and cultures into strategic plans, governance roles, curriculum development and review, research, and professional development.”⁴⁸ Indigenization can be seen as a process that takes place in several, non-linear phases. In a modern complex institution like a university or college, these phases can overlap or occur simultaneously in place or in time.

“The first phase involves bringing First Nations, Inuit and Métis people into the academy as staff and students; the institution has noticed the absence and frames it as social or educational inequity. The goal is to improve the enrolments of Indigenous peoples in the academic programs of the institution and to improve the diversity of scholarship. This phase may involve the creation of support programs as well as targeted programs that are deemed to be of interest to Indigenous peoples. This phase involves limited institutional change and adjustment.

46 Excerpt [Translation] from “Sécurisation culturelle,” CAPRES (online): <https://www.capres.ca/dossiers/etudiants-des-premiers-peuples-en-enseignement-superieur-dossier-capres/securisation-culturelle/>.

47 Excerpt [Translation] from “Comment dites-vous: «de l’éducation à la décolonisation de l’esprit?»” Journées Québécoises de la Solidarité Internationale (JQSI) (online): <https://jqsi.qc.ca/jqsi2018/jqsi.qc.ca/index9fd1.html?Comment-dites-vous-de-l-education-a-la-decolonisation-de-l-esprit>.

48 From “Autochtonisation de l’enseignement supérieur” by the Consortium d’animation sur la persévérance et la réussite en enseignement supérieur (CAPRES); original English quote is from the President’s Report, Canadian Association of College and University Student Services (CACUSS), Communiqué, Winter 2018: https://www.cacuss.ca/files/Communique/Communique_Winter2018_Final.pdf

“The second phase involves bringing our cultural practices into the institution. The institution creates spaces where we may have feasts, powwows, Elders and traditional peoples. This phase involves adjustment to the physical praxis of the institution as Indigenous peoples’ cultural presence emerges.”

“The third phase involves bringing our knowledge and creating a place for it in the praxis of the institution: research and teaching. Indigenous studies programs or programs related to Indigenous peoples have been the main sites for Indigenous knowledge engagement... There is a second part to this phase that sees Indigenous knowledge holders are engaged as academic instructors and researchers.”

“The fourth phase involves the spread of Indigenous knowledge beyond its foundational area in Indigenous studies. Indigenous knowledge and knowledge holders appear in other parts of the institution: philosophy, business, education, environmental studies, literatures, politics, etc.”⁴⁹

Intergenerational trauma

Historical trauma occurs when trauma caused by historical oppression is passed down through generations. For more than 100 years, the Canadian government supported residential school programs that isolated Indigenous children from their families and communities. Under the guise of educating and preparing Indigenous children for their participation in Canadian society, the federal government and other administrators of the residential school system committed what has since been described as an act of cultural genocide. As generations of students left these institutions, they returned to their home communities without the knowledge, skills or tools to cope in either world. The impacts of their institutionalization in residential school continue to be felt by subsequent generations. This is called intergenerational trauma.⁵⁰

Reconciliation

In Canada, the process of reconciliation is tied to the federal government’s relationship with Indigenous peoples. The term has come to describe attempts made by individuals and institutions to raise awareness about colonization and its ongoing effects on Indigenous peoples. Reconciliation also refers to efforts made to address the harms caused by various policies and programs of colonization, such as residential schools...

In 2015, the Truth and Reconciliation Commission (TRC)—which was set up in 2008 to document the effects of residential schools on Indigenous peoples—defined reconciliation as the process of “establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country.” The TRC went on to say that in order for reconciliation to happen in Canada, “there has to be awareness of the past, an acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour.”⁵¹

49 Excerpt from *Indigenization of the Academy – a Checklist*, Canadian Association of University Teachers (CAUT), Aboriginal Post-Secondary Education Working Group, June 2021 (online): <https://www.caut.ca/sites/default/files/caut-indigenization-of-the-academy-checklist-english.pdf>.

50 Excerpt from “Intergenerational Trauma and Residential Schools,” *The Canadian Encyclopedia* (online): <https://www.thecanadianencyclopedia.ca/en/article/intergenerational-trauma-and-residential-schools>.

51 Excerpt from “Reconciliation in Canada,” *The Canadian Encyclopedia* (online): <https://www.thecanadianencyclopedia.ca/en/article/reconciliation-in-canada>.

Appendix 3

List of scholarships and bursaries by university

Scholarships and bursaries by university in British Columbia

University of Victoria

- **Langford-Seabourne Scholarship:** \$1000, business and administration
- **C.H. Dowling Memorial Award:** \$500, human sciences, social sciences
- **Aboriginal Graduate Scholarship in Economics:** \$1000, economics and statistics

Simon Fraser University

- **Indigenous Student Entrance Award:** \$2500, applies to all areas of study

University of Northern British Columbia

- **Dr. Mary John Bursary:** \$1000, arts, social sciences
- **CN Gold Medal Scholarship:** \$2500, economics and statistics, management, marketing, transportation
- **Sheila Bitschy BSW Memorial Bursary:** \$750, social services
- **B.C. Hydro Bursary:** \$500, business and administration
- **McLean Foundation Scholarship:** \$1250, health sciences, medicine
- **BMO Bank of Montreal Aboriginal Scholarship:** \$1500, Indigenous studies
- **McCarthy Tetrault Annual Scholarship:** \$1250, Northern studies
- **Spectra Energy Bursary for Aboriginal Students:** \$2500, applies to all areas of study

University of British Columbia

- **Mary and James Fyfe-Smith Memorial Bursary:** \$1200, education, health careers and services, law, social services
- **Gene Joseph First Nations Scholarship:** Various amounts, library and archival studies
- **Native Brotherhood of British Columbia Jubilee Scholarship:** \$1200, arts, sciences
- **KHOT-LA-CHA Award:** \$1550, Earth sciences and natural resources
- **Cannon Memorial Bursary:** Various amounts, education
- **Janet Ketcham Scholarship:** \$1000, Earth sciences and natural resources
- **Emily and Frances Binkley Scholarship:** \$2300, Earth sciences and natural resources
- **NITEP Indigenous Teacher Education Program:** Various amounts, education
- **Harold F. and Anne Bedner UPHILL Scholarship in Health Sciences:** Various amounts, health careers and services

Royal Roads University

- **President's Indigenous Support Bursary:** \$2 000, applies to all areas of study

Vancouver Island University

- **The Pisces Entrance Scholarship:** \$2 000, business and administration
- **Elizabeth Newham Award:** \$500, applies to all areas of study
- **Dennis Alphonse Memorial Award:** \$1000, applies to all areas of study
- **Cummins Western Canada Dependability Award:** \$500, skilled trades, transportation

Capilano University

- **Irene June Wealick Memorial Bursary:** Various amounts, applies to all areas of study
- **HSBC Bank Canada Aboriginal Bursary:** Various amounts, applies to all areas of study
- **Kempo Family Award:** Various amounts, applies to all areas of study
- **BMO Bank of Montreal Award for Aboriginal Students:** \$1000, applies to all areas of study

Thompson Rivers University

- **Thompson Rivers University - Indigenous Scholarships, Bursaries and Awards:** Various amounts, applies to all areas of study
- **All Nations Trust Company/Bank of Montreal Bursary:** Various amounts, applies to all areas of study

Scholarships and bursaries by university in Alberta

Mount Royal University

- **TransCanada Indigenous Education Scholarship:** Various amounts, arts, business and administration, communications and media, health careers and services, sciences
- **Metis Scholar Awards (Métis):** Various amounts, applies to all areas of study
- **Roy A. Cunningham Memorial Scholarship:** Various amounts, applies to all areas of study
- **Enbridge Scholarship for Aboriginal Leadership:** Various amounts, applies to all areas of study

MacEwan University

- **Peace Hills Aboriginal Business Leadership Award:** \$1400, business and administration
- **Metis Education Foundation Metis Scholar Awards (Métis):** \$2 000 to \$5 000, applies to all areas of study
- **Sylvia Schulze Memorial Women's Bursary:** \$1100, applies to all areas of study
- **CN Bursary - Aboriginal Women:** \$1100, transportation, awarded to Indigenous women
- **Bell Media Radio GP Scholarship (previously Astral Media):** \$350, music
- **Aboriginal Business Leadership Awards:** \$1500, business and administration

Athabasca University

- **Syncrude/Athabasca University Aboriginal Scholarship:** \$2 000, business and administration, computer sciences
- **Harold Cardinal Essay Prize for Aboriginal Students:** \$3 000, \$1 500, \$500, applies to all areas of study

University of Alberta

- **Dorothy Leslie Memorial Award:** \$2 250, applies to all areas of study
- **Dr. William Morrison MacKay Memorial Award:** \$1 000, applies to all areas of study
- **Cyril Herbert Tobias Bursary:** \$2 000, applies to all areas of study
- **Barbara Nielsen de Luna Memorial Scholarship:** Up to \$500, applies to all areas of study
- **Métis Nation of Alberta Undergraduate Awards:** Up to \$5 000, applies to all areas of study
- **Métis Scholars' Award (Metis):** Up to \$20 000, applies to all areas of study
- **Faculty of Native Studies:** Various amounts, Indigenous studies
- **Dr. Harry Sherk Memorial Scholarship:** \$400, education
- **Ralph and Isabel Steinhauer Scholarship:** \$2 000, agriculture, animal sciences
- **Harry A. and Frances Lepofsky Friedman Award:** \$3 000, applies to all areas of study
- **Susan Aglukark Award:** \$1 000, applies to all areas of study
- **Saddle Lake Steinhauer Entrance Scholarship:** \$2 000, applies to all areas of study
- **Ken and Bettie Ditzler Award for Aboriginal Students:** \$1 000, applies to all areas of study
- **Metis Elder Marge Friedel Award:** \$500, applies to all areas of study
- **Kay Anderson Entrance Bursary for Aboriginal Students:** \$3 000, applies to all areas of study

University of Calgary

- **Jennifer Robinson Memorial Scholarship:** \$5 000, graduate students, Northern studies

Scholarships and bursaries by university in Manitoba

University of Manitoba

- **Graduate Fellowship in Indigenous Health:** Up to \$20 000, health careers and services
- **ENGAP Awards Scholarship:** \$24 050, engineering and architecture
- **Lafarge Engineering Access Program Scholarship:** \$4 450, engineering and architecture
- **Sonia and Ralph Kaplan Aboriginal and Immigrant Bursary:** \$3 175, applies to all areas of study
- **Mary and Louis Finkle Aboriginal and Immigrant Bursary:** \$3 125, applies to all areas of study
- **Engineering Access Program:** Various amounts, engineering and architecture
- **Jean Goodwill – Jean Steckle Bursary in Nutritional Sciences:** \$10 750, applies to all areas of study

- **NFL/Budweiser Recreation Services Aboriginal Student Development Award:** \$1200, health careers and services
- **President's Graduate Scholarship for First Nations, Inuit, Metis (Metis) Students:** \$18 125, applies to all areas of study
- **Doctoral Award for Indigenous Students:** Up to \$10 000, applies to all areas of study
- **Lafarge Engineering Access Program Scholarship:** \$4 450, engineering and architecture
- **Aboriginal Business Education Partners Awards, Scholarships and Bursaries:** Various amounts, business and administration
- **Allan Waisman Indigenous Architecture Scholarship:** Various amounts, engineering and architecture
- **Mary and Louis Finkle Aboriginal and Immigrant Scholarship:** \$3 000, applies to all areas of study
- **Sonia and Ralph Kaplan Aboriginal and Immigrant Scholarship:** \$3 050, applies to all areas of study
- **Marguerite and John Burelle Memorial Aboriginal Scholarships:** \$3 000, applies to all areas of study
- **Manitoba Hydro Second Year to Final Year Business Bursary:** Various amounts, business and administration
- **Esther Seidl Scholarship:** \$7 700, social services
- **Petro-Canada Manitoba Law Foundation Bursary:** \$2 325, law
- **Margaret Mary Burns Award in Social Work:** Various amounts, social services
- **Elizabeth Hill Scholarship:** Various amounts, health careers and services
- **James Gordon Fletcher PhD Fellowship for Research in Aboriginal Issues:** \$16 000, Indigenous studies
- **Frances E. Ross Bursary:** \$500, applies to all areas of study

University of Winnipeg

- **Dr. Tobasonakwut Kinew Scholarship for Culture, History and Language:** Various amounts, applies to all areas of study
- **Dre. Mary Young Graduate Studies Bursary:** Various amounts, applies to all areas of study
- **William James Millar Indigenous Scholarship:** Various amounts, applies to all areas of study
- **Weweni Future Scholars Award:** Various amounts, applies to all areas of study
- **University of Winnipeg/Indspire Indigenous Award - Undergraduate:** Various amounts, applies to all areas of study
- **Elizabeth Buckland Memorial Scholarship:** Various amounts, social sciences
- **The Carla Moore Award - Undergraduate:** Various amounts, applies to all areas of study
- **Freemasons of Manitoba Award in Human Rights:** Various amounts, applies to all areas of study
- **Don Daniels Scholarship in Indigenous Spirituality:** Various amounts, applies to all areas of study

- **Cree/Ojibwe Language Prize:** Various amounts, applies to all areas of study
- **Cindy Petrowski and Phil Marsh Bursary:** Various amounts, applies to all areas of study
- **Community Supporter Award:** Various amounts, applies to all areas of study
- **Aboriginal Student Services Centre Bursary:** Various amounts, applies to all areas of study
- **Yellow Dog Soccer Bursary:** Various amounts, applies to all areas of study
- **Ken and Peggy French Bursary Fund:** Various amounts, applies to all areas of study
- **John K. Macdonald Memorial Fund Award in Education:** Various amounts, education
- **Heather and Nico Vander Stoel Opportunity Fund Bursary:** Various amounts, applies to all areas of study
- **The Honourable Dr. Lloyd Axworthy and Denise Ommanney Opportunity Fund Bursary:** Various amounts, applies to all areas of study
- **The Honourable Douglas Everett Entrepreneurial Opportunity Fund Bursary:** Various amounts, applies to all areas of study
- **George Belton Opportunity Fund Bursary:** Various amounts, applies to all areas of study
- **Gisela Saborowski Memorial Scholarship:** Various amounts, applies to all areas of study
- **Yvonne Prefontaine Memorial Award in Political Science:** Various amounts, social sciences
- **The Thompson Dorfman Sweatman Opportunity Fund Bursary - Undergraduate:** Various amounts, applies to all areas of study
- **The Suzanne St. Yves Amani Peace Prize:** Various amounts, social sciences
- **The North End Family Scholarship for Indigenous Students:** Various amounts, applies to all areas of study
- **Robin Applebaum Award:** Various amounts, applies to all areas of study
- **The Julia Romanow - Bear Scholarship:** Various amounts, applies to all areas of study
- **Taylor McCaffrey Opportunity Fund Bursary:** Various amounts, applies to all areas of study
- **Manitoba Hydro Second Year to Final Year Engineering Bursary:** Various amounts, engineering and architecture
- **Kiwanis Club of Winnipeg, Manitoba Citizens' Bursary for Indigenous Students:** Various amounts, applies to all areas of study
- **Indigenous Education Awards:** Various amounts, applies to all areas of study
- **Pinnacle Staffing Opportunity Scholarship:** Various amounts, applies to all areas of study
- **Winifred Gamble Bursary:** Various amounts, education
- **Waapskhi Pinaysee Inini White Thunderbird Man Bursary:** Up to \$2000, applies to all areas of study
- **Swaity Shamattawa Bursary:** Up to \$5000, applies to all areas of study
- **Ross A. Johnston Indigenous Student Scholarship:** Various amounts, education
- **The Gary Doer Award:** Various amounts, applies to all areas of study
- **Mark and Dorothy Danzker Bursary:** \$500, education

- **Fred Smith Memorial Scholarship in Education:** Various amounts, education
- **Opportunity Fund Bursary - Undergraduate:** Various amounts, applies to all areas of study
- **Grace Thomson Memorial Bursary:** Various amounts, education
- **Saul and Claribel Simkin Bursary - Undergraduate:** Various amounts, applies to all areas of study
- **Alaa S. Abd-El-Aziz Indigenous Student Scholarship:** Various amounts, sciences
- **Margaret E. Nix and Slade C. Nix Entrance Scholarship:** Various amounts, applies to all areas of study
- **Dieter Hoehne Memorial Scholarship:** Various amounts, social sciences
- **George A. Grierson Memorial Scholarships:** Various amounts, applies to all areas of study
- **Enbridge Pipeline Inc. Scholarship:** Various amounts, applies to all areas of study
- **Manitoba Teachers' Society Bursary:** Various amounts, education
- **Manitoba Association of School Superintendents/Manitoba Teachers' Society Indigenous Candidate Scholarship Fund:** Various amounts, education
- **CPA of Manitoba Foundation Inc. Indigenous Business Scholarship:** Various amounts, business and administration
- **John and Grace Little Opportunity Fund Bursary:** Various amounts, applies to all areas of study
- **Jack Little Memorial Scholarship:** Various amounts, applies to all areas of study
- **Harry E. Gordon, QC Memorial Bursary:** Various amounts, applies to all areas of study
- **Harington Fellowship (Rupertsland Centre):** Various amounts, environmental studies
- **Ethel May Lane Memorial Bursary:** Various amounts, computer sciences
- **Eli and Betty Gallant Memorial Bursary:** Various amounts, applies to all areas of study
- **Duff Roblin Graduate Fellowships:** Various amounts, Indigenous studies
- **Dr. Lawrence Whytehead Memorial Bursary:** Various amounts, applies to all areas of study
- **Debra Blair Bursary:** Various amounts, applies to all areas of study

Brandon University

- **Harold Vidal Memorial Scholarships in the Humanities:** \$1500, arts
- **Harold Vidal Scholarships in Education:** \$1500, arts
- **Helping Professions Bursary for Aboriginal Students:** \$4 635, education
- **Isabelle Douglas Estate Scholarships:** \$1823, applies to all areas of study
- **Louis Riel Institute Bursary:** \$3 000, applies to all areas of study
- **Manitoba Teachers' Society Bursary for an Aboriginal Student:** \$2 400, education
- **Mervin and Barbara Tiller Scholarship for Aboriginal Students:** \$175, business and administration
- **Meighen Haddad Scholarships:** \$2 477, applies to all areas of study
- **Moffatt Communications Scholarship in Business Administration:** \$1800, business and administration

- **MTS (MB Telecom Services Inc.) Bursaries for Aboriginal Students:** \$1000, applies to all areas of study
- **Neil F. McMillan Scholarship in Native Studies:** \$2226, arts
- **Napoleon Lussier Memorial Scholarship in Metis History (Metis):** \$459, arts
- **Networks Scholarship in Visual and Aboriginal Art:** \$410, arts
- **President's Aboriginal American Award:** Various amounts, applies to all areas of study
- **The Manitoba Association of School Superintendents Bursary:** \$375, education
- **Xerox Canada Award:** \$4000, business and administration
- **B.A. Robinson Bursary for Aboriginal Students:** \$600, business and administration
- **Donna and Bill Parrish Scholarship for Aboriginal Students:** \$1500, applies to all areas of study
- **Dr. Wilfred W. McCutcheon Scholarship in Education:** \$2000, education
- **Dr. Samuel W. Corrigan Memorial Scholarship:** \$695, Indigenous studies
- **ScotiaBank Scholarship for Aboriginal Students in Financial Need:** \$600, business and administration
- **Sharlene Geiger "Missing Women" Memorial Essay Award:** \$586, arts
- **Manitoba Blue Cross George J. Strang Scholarship:** \$3000, education, health careers and services
- **Maria Ross Scholarship:** Various amounts, education
- **First Nations' Teacher Education Scholarship:** \$3000, education
- **Cibinel Architects Bursary In Fine Arts:** Various amounts, arts

Scholarships and bursaries by university in Saskatchewan

University of Regina

- **Dr Edward Wolstein Award for Students of Aboriginal Ancestry:** \$4950, applies to all areas of study
- **University of Regina Aboriginal Athletic Award:** \$1000, applies to all areas of study
- **Dr Suzanne Marcia Nilson Scholarship in Biology:** \$850, sciences
- **John Deere Foundation of Canada Award:** \$2000, business and administration, engineering and architecture
- **Innovation Place Regina Aboriginal Scholarship:** \$5000, engineering and architecture, sciences
- **C.D. Howe Mature Student Achievement Awards for Excellence:** \$5050, applies to all areas of study
- **Dr William Howard Memorial Scholarship:** \$3700, arts
- **Faculty of Business Administration Aboriginal Student Award:** \$300, business and administration
- **Evraz Inc. NA Canada Scholarship in Engineering and Applied Science:** \$4200, engineering and architecture, sciences

- **Evraz Inc. NA Canada Scholarship in Business Administration:** \$3700, engineering and architecture, sciences
- **Dr Lloyd Barber Scholarships:** Various amounts, business and administration
- **Morley Wood Memorial Scholarship for Aboriginal Female Students:** \$1750, applies to all areas of study
- **Aboriginal Kinesiology and Health Studies Award:** \$900, health careers and services
- **Shell Canada Aboriginal Award in Computer Science and Engineering:** \$3250, computer sciences, engineering and architecture
- **Poundmaker Memorial Scholarship:** \$750, education
- **Elizabeth Blight Memorial Scholarship:** \$1200, arts
- **Saskatchewan Opportunity Undergraduate Award:** Various amounts, applies to all areas of study
- **University of Regina Aboriginal Entrance Award:** Various amounts, applies to all areas of study
- **University of Regina Aboriginal Bursary:** Various amounts, applies to all areas of study
- **Saskenergy Aboriginal Scholarship:** \$2500, arts, business and administration, engineering and architecture, sciences
- **Friends of the University of Regina - Aboriginal Student Bursary:** Various amounts, applies to all areas of study
- **FCC Aboriginal Empowerment Fund:** Various amounts, applies to all areas of study
- **Aboriginal Full Circle Summer Internship Programs:** \$5000 (2), \$2500 (1), applies to all areas of study
- **Dr Ralph Nilson Scholarship in Health Studies:** \$1400, arts, health careers and services
- **Teal Lowery Scholarship:** \$3800, business and administration

First Nations University of Canada

- **SGL Stan Hamilton Scholarship:** \$2500, business and administration
- **Bobby Bird Memorial Scholarship:** \$600, business and administration
- **Jean Shoebridge Memorial Book Prize:** \$800, applies to all areas of study
- **Hudson's Bay Company Student Achievement Award for Excellence:** \$2700, Indigenous studies, business and administration
- **Ayahkamikan Pimatisiwin (Life Continues) Bursary:** \$100, applies to all areas of study
- **Adam Dreamhealer Prize:** \$500, sciences
- **Dr Suzanne Marcia Nilson Scholarship in Biology:** \$850, sciences
- **Dr Ralph Nilson Scholarship in Health Studies:** \$1400, arts, health careers and services
- **Prix John B. Tootoosis:** \$800, Indigenous studies
- **Drs. Lewis and Elisabeth Brandt Scholarship:** Amount TBA, Indigenous studies

University of Saskatchewan

- **Dr Richard Fraser Gosse, Q.C. Aboriginal Student Bursary in Law:** Various amounts, law
- **Silberman-Filer Bursary:** Various amounts, law
- **Pathway Support for Indigenous Students to Pursue Medicine:** Various amounts, medicine
- **Shell Canada Scholarship in Commerce:** Various amounts, business and administration
- **Loretta Roe Bursary (s):** Various amounts, applies to all areas of study
- **CIC Indigenous Student Award:** \$5 000, business and administration
- **Edward Wolstein Memorial Fund:** Various amounts, applies to all areas of study
- **Diana Leis Bursary:** \$1000, applies to all areas of study
- **Poundmaker Memorial Scholarship:** \$750, education
- **Lois and Art Rein Bursaries in Education:** Various amounts, education
- **Gordon McCormack Memorial Scholarship for Native Students:** \$500, education

Scholarships and bursaries by university in Ontario

Carleton University

- **Gordon Robertson National Inuit Scholarship:** Various amounts, applies to all areas of study

University of Toronto

- **All - University of Toronto - Indigenous Scholarships, Bursaries and Awards:** Various amounts, applies to all areas of study
- **Wilson G. Harron Trust:** Various amounts, dentistry
- **Faculty of Social Work - Chancellor Rose Wolf Scholarship for Social Work:** Various amounts, applies to all areas of study
- **Colonel F.A. Tilston Admission Scholarship:** Various amounts, health careers and services
- **First Nations House Financial Support for Post Secondary Education:** Various amounts, applies to all areas of study
- **The President's Award for Outstanding Indigenous Student of the Year:** \$4 000, applies to all areas of study
- **Dr Lillian McGregor Indigenous Award of Excellence and Marilyn Van Norman Indigenous Student Leadership Award:** Various amounts, applies to all areas of study
- **Rosalind Murray Bradford Scholarship:** Various amounts, applies to all areas of study
- **The General Motors Bursary for Indigenous Students:** Various amounts, applies to all areas of study
- **Florence Evelyn and William Leonard Prideaux Award:** \$1200, arts, engineering and architecture, sciences
- **Faculty of Medicine's Youth Summer Program Scholarship, University of Toronto:** \$1500 to \$2 000, medicine

Wilfrid Laurier University

- **Social Work Aboriginal Student Prize:** Up to \$600, applies to all areas of study
- **Sundance Indigenous Award:** Various amounts, applies to all areas of study

Nipissing University

- **Phyllis Kathleen Hart Memorial Bursary:** \$500, applies to all areas of study

Algoma University

- **Shingwauk Anishinaabe Student Association Student Bursary:** \$500, applies to all areas of study
- **Shingwauk Anishinaabe Students Association Student Award:** Up to \$1000, applies to all areas of study
- **Shingwauk Anishinaabe Student Association Scholarship:** \$500, applies to all areas of study
- **Paul and Bricken Dalseg Student Bursary Award:** \$5 000, applies to all areas of study

Trent University

- **Patricia Baxter Anishnabe Kwe Bursary:** Various amounts, business and administration, computer sciences
- **Sarah D. Patterson Award for Aboriginal Language Studies:** Various amounts, applies to all areas of study
- **Christian Church Bursary:** Various amounts, applies to all areas of study
- **Indigenous Studies Bursary:** Various amounts, Indigenous studies
- **John Bernard Scholarship:** Various amounts, applies to all areas of study
- **Aditya Jha Indigenous Studies Awards:** Various amounts, Indigenous studies, computer sciences

University of Guelph

- **Lincoln Alexander Scholarships:** \$34 000, applies to all areas of study
- **Jack and Lillian MacDonald Scholarship:** \$1200, applies to all areas of study
- **Sundance Indigenous Award:** Various amounts, applies to all areas of study

Queen's University

- **AMS Indigenous Student Award:** Various amounts, applies to all areas of study

York University

- **York Entrance Bursary for Aboriginal Students:** \$2 200, applies to all areas of study
- **Award for Aboriginal Students:** \$7 000, applies to all areas of study
- **Indigenous Student Bursary:** Various amounts, applies to all areas of study

Ryerson University

- **Hydro One Indigenous Award for Graduate Studies in Public Policy and Administration:** \$10 000, human sciences
- **Ryerson Entrance Scholarships:** Various amounts, applies to all areas of study
- **BMO Financial Group Diversity Scholarships:** \$1000 to \$2500, applies to all areas of study

University of Waterloo

- **Sundance Indigenous Award:** Various amounts, applies to all areas of study
- **Master of Mathematics for teachers Indigenous Scholarship:** \$15 000, education, sciences

University of Windsor

- **Chippewa of Mnjikaning/McCarthy Tetrault Law Student Scholarship:** \$5 600, law

Lakehead University

- **TBayTel Bursary:** \$1000, Earth sciences and natural resources
- Hamlin Family Fund Bursary: Various amounts, applies to all areas of study
- Hamlin Family Fund Native Entry Bursary: Various amounts, applies to all areas of study
- **Union Gas Aboriginal Bursary:** \$1000, medicine

University of Ottawa

- **Sam Odjick Scholarship:** \$1000, law

University of the Fraser Valley

- **Monague Native Crafts Ltd. Endowment Scholarship:** Various amounts, applies to all areas of study

Scholarships and bursaries by university in New Brunswick

St. Thomas University

- **ATV Media Scholarship:** \$2 000, communications and media

University of New Brunswick

- **Lorne Joseph Simon Prize:** \$1 750, education
- **50th Anniversary Scholarship in Nursing:** Various amounts, health careers and services
- **NOVA Scholarships for Women and/or Aboriginal Students in Business:** Various amounts, business and administration
- **Adult Education Assistance Program of the New Brunswick Aboriginal People's Council:** Various amounts, applies to all areas of study

Scholarships and bursaries by university in Nova Scotia

Dalhousie University

- **First Nations and Indigenous Black Students Scholarship:** \$12 000, applies to all areas of study
- **Morris Saffron Prize:** Various amounts, applies to all areas of study
- **John David and Ellen Matheson Allen Endowment Fund:** Various amounts, arts, sciences
- **Evelyn Negus Scholarship in Nursing:** Various amounts, health careers and services
- **Transition Year Program:** Various amounts, applies to all areas of study
- **Kostman Family Bursary:** Various amounts, applies to all areas of study

University of King's College

- **Dr. Carrie Best Scholarship:** \$20 000, Indigenous studies, business and administration, communications and media, music, social services, women's studies
- **CTV News Atlantic Scholarship:** Various amounts, applies to all areas of study
- **Reader's Digest Journalism Scholarship:** Various amounts, applies to all areas of study

Cape Breton

- **Murdena Marshall Science Award:** \$1 000, sciences

Appendix 4

List of centres for Indigenous students

British Columbia

- [UFV's Gathering Place](#)
- Sneq'wa e'lun (RRU)
- Cplul'kw'ten (TRU)
- First Peoples House (UVic)
- Shq'apthut (VIU)
- First Nation House of Learning (UBC)
- Xwixwa Library (UBC)
- First Nation Centre (UNBC)
- Kéxwusm-áyakn (Capilano)
- Aboriginal Gathering Place (ECUAD)
- The Gathering Place (KPU)

Alberta

- The Indigenous Knowledge and Research Centre (CUE)
- Kihêw waciston (MacEwan)
- Iniskim Centre (MRU)
- First Peoples House (UofA)
- Writing Symbols Lodge (UofC)
- Welkaqnik (AU)
- Likaisskini Gathering Place (UofL)

Saskatchewan

- Ta-tawâw Student Centre (UofR)
- Gordon Oaks Red Bear Student Centre (USask)

Manitoba

- Wîi Chîiwaakanak Learning Centre (UWinnipeg)
- Indigenous Peoples' Centre (BU)
- BU Teaching House
- Migizii Agamik (UManitoba)

Ontario

- Skennen'kó:wa Gamig (YorkU)
- Waterloo Indigenous Student Centre (Waterloo)
- First Nations House (UofT)
- Four Directions Centre (Queen's)
- Indigenous Student Centre (OCADU)
- Gathering Place for Good Minds (BrockU)
- Medicine Lodge (CarletonU)
- Mashkawaziwogamig Centre (UOttawa)
- Indigenous Learning Space (WesternU)
- Indigenous Student Centre (WesternU)
- Indigenous Sharing and Learning Centre (Laurentian)
- Anishnaabe Student Life Center (AlgomaU)
- Aboriginal Education Centre (UWindsor)

New Brunswick

- Mi'kmaq-Wolastoqey Centre (UNB)
- **Mawita'mkw** (MAU)
- Wabanaki Student Centre (STU)
- Nikonuk Centre (UMoncton)

Nova Scotia

- Mi'kmaq Resource Centre (CBU)
- Indigenous Student Centre (DalU)

Newfoundland and Labrador

- The Indigenous Student Resource Centre

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