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## Learning lessons from The Impacts of Relocating Indigenous Scholars For Academic Appointments

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A thesis submitted in partial fulfillment of the requirements for the Doctor of Philosophy degree in Education

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## ABSTRACT

Connecting the *inaandemowin* (mind) to the *ode'* (heart) is one of the most important journeys an individual can take in their lifetime and doing so can unlock the secrets of the universe.

- Uxlaju'n Noj

In 2014 and 2015, significant efforts were made by colleges, institutes, and universities to overhaul Indigenous post secondary education in Canada. For universities, the reasons are clear. University achievement rates for Indigenous peoples living in the sixty-five closest communities to where the 15 research intensive universities in Canada (U15) are located is five times lower than the national average. Three major documents outlining strategic plans identified a need to increase Indigenous faculty who represent just .3% of total academic staff at U15. To better grasp how increasing IUI numbers at U15 will impact them a multisite exploratory case study grounded in Indigenous principles of land sustainability was established. This mixed Indigenous and Western approach ensured the study respected both methods for knowledge acquisition. The primary question asked: How are tenured IUI at tier one institutes impacted by relocating for academic appointments? The study overviews the current state of U15 Indigenous education. It explores literature relating to relocation and its potential harmful impacts on IUI and their ability to perform their regular duties, while maintaining their cultural identity. Five IUI located at U15 across Canada with more than 100 years of academic experience collectively, were interviewed and provided important insights to both the complexities of relocating and the challenges of working in a colonial knowledge based academic environment. The latter of these insights eventually became the focus of the findings, discussion, and recommendations for changes. From these findings it is plain, IUI face many succinct challenges in the U15 environment their colleagues do not. From the interruption of cultural continuity, to dramatic underrepresentation, to racism. If universities across Canada wish to fulfill their new mandates to increase IUI, without perpetuating the pitfalls of colonialism, and threatening yet another generation of Indigenous peoples, the recommendations found herein should be used as a guide.

Keywords: Indigenous, education, relocation, human rights, Indigenous identity, health, spirituality, culture, reconciliation.

“We have this tremendous growth of Urban Aboriginal people who for various reasons are not connected to their home communities, who have been physically or politically marginalized from their communities and not because of anything they wished to see happen, but because of the Indian act, the gendered impact of colonization in Canada, and so many generations of women being shut out of their communities...  
- Indigenous Scholar Collaborator (interviewed in this study)

## ACKNOWLEDGEMENTS

*Miigwetch Gizhie Manido* (Thank you Great Mystery/Great Spirit), you are the inspiration who led me to discover then clear my path. *Miigwetch Aanikoobijiganag* (Thank you to the Ancestors), you left teachings to find along the trail, you continue to direct me in a good way, I will serve you for the rest of my life. *Miigwetch Akianzii* (Thank you to the Elders), the wisdom and responsibilities you’ve entrusted me with are sacred.

Thank you to my friends for continuing to believe in me despite the challenges I’ve faced throughout this process. Thank you to my family, each of you, in your own way, has helped shaped the man I’ve become. To all the special individuals who helped shaped this thesis, I couldn't have done it without you, thank you.

Dr. Schwean, thank you for supervising me throughout this adventure. I will never forget the day you agreed to support me. I made a promise to you that day, I kept it. Dr. Bishop, despite the challenges we’ve faced you’ve continued to encourage me, thank you. To all the great professors at Western and Kings your passion shaped me. I want to also thank all the people who’ve doubted me, discouraged me, and tried to bring me down. You will never know just how much you’ve motivated me to succeed.

An immeasurable gratitude is owed to the tireless work of Indigenous and non-Indigenous scholars and educators, practitioners of Indigenous knowledge, Elders, Allies, and Ancestors who collectively are responsible for bettering Indigenous education policies for future generations. We’ve come a long way, but the path ahead has many obstacles.

Thank you also to my track and field coaches Vickie Crowley, Sylvia Kontra, and Frank Erle each of you in your own ways helped me to leap to my greatest.

Lastly, *Miigwetch* to the Collaborators who shaped this study, you made me to realize so much about my life and future. Your stories and teachings will forever resonate in my heart and inspired my continued pursuit of *Mino-Bimaadiziwin* (Walking paths to places where the sustainers of life are harvested).



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## LIST OF KEY TERMS

**Indigenous** - The term Indigenous is used throughout this document to refer to the 300 to 500 million peoples around the world who have withstood or escaped colonization, assimilation, and elimination by European (Western) civilizations. Colonization and assimilation happen largely through acts of violence (Mayer and Alvarado, 2010). Some uncolonized Indigenous groups and individuals have preserved their mother tongue as well as their customs and beliefs passed down by their ancestors. In his book *One river: Explorations and discoveries in the amazon rainforest*, Wade Davis (1996) comments that today Indigenous people occupy a small percentage of Earth's land, yet foster a significant amount of Earth's ethnobotanical knowledge. Canada identifies three distinct Indigenous groups: First Nations, Métis, and Inuit. When appropriate, I identify the specific Indigenous people to whom I am referring.

**IUI** - Indigenous University Instructor.

**Anishinaabeg Mino Bimaadiziwin** - Translated as “the way of a good life” this is the Anishinaabeg practise of acting out life in a strategic, deliberate, and holistic way (Rheault, 1999). Through my own research and practice this term can also translate to ‘Walking paths to places where the sustainers of life are harvested’.

**Knowledge Steward** - This is usually identified in the literature as ‘Knowledge Keeper’, however, my journey has led me to realize that Indigenous knowledge is not meant to be kept, it is meant to be stewarded and shared for the benefit of future generations.

**Self-identified** - Self-identification is a common practice amongst Indigenous peoples so as to inform those they encounter about the origins of their ancestry and cultural practice.

**CIU** - Colleges, institutes, and universities

**UNDRIP** - United Nations Declaration on the Rights of Indigenous Peoples

**Enfranchisement** - The act of relinquishing ones identity as an Indigenous person in Canada

**PSSSP** - Post Secondary Student Support Program

**Turtle Island** - All the lands presently occupied by Canada, The United States, and Mexico.

**ICK** - Indigenous Cultural Knowledge

**TEK** - Traditional Ecological Knowledge

**Culture** - Culture, generally, is a set of interrelated meanings defined by a civilization which encompass language, art, stories, and land-based practices. In the context of this study I have turned to Volume Six of the Truth and Reconciliation Commission report (2015) to express why culture may be viewed differently by Indigenous peoples. The authors write, “Land, language, culture, and identity are inseparable from spirituality; all are necessary elements of a whole way of being, of living on the land as Indigenous peoples” (p. 276)

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## PREFACE

### MY INSPIRATION

I dream of the chilling cry of the blue whale  
and rabbits shapeshifting into porcupine...

The Ancestors guide me and their messages are clear. They have taught me to honour the bond between woman and man because through that scared bond a child is born. They have taught me to honour water because I was born of a flood and ocean waves are the same as the blood in my veins and tears from my eyes. They have taught me to walk the paths to the places of harvests where the sustainers of life grow, to love all beings equally, because we vibrate with shadow. They have taught me to wake before the eastern sun pierces the horizon for the work of the ancient ones the work of the spirit awaits. They have taught me to cleanse when I see the full face of grandmother moon glow and to welcome grandfathers with greetings bozho. They have taught me to go without so that others can be with and to plant a forest bounty for future generations.

Teaching Indigenous studies has been a dream come true, literally! Before my masters I dreamt I had long hair. This dream was filled with joy and would forever change my life. I have yet to cut my hair. It's like the ancestors called and I answered, and its been quite the conversation ever since!

Over the past decade I've built relationships with Indigenous people, scholars, teachers, Allies, Elders, and Ancestors. I've had the great privileged to learn in ceremony with *K'iche*, *Anishinaabeg*, *Haudenosaunee*, *Huichol*, *Maori*, *Yanacona Mitmat*, and other Indigenous leaders. I've also learned in the halls of higher education institutes across Turtles Island. My experiences have positioned me to see the world with two sets of eyes. I see life through the eyes of an Indigenous man forged in the crucible of a Western education.

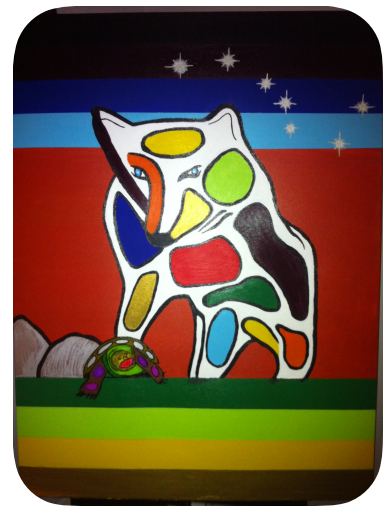


My Indigenous studies post-secondary teaching career spans seven years at the time of completing this study. Seven is a sacred number amongst my people, signifying an important place, an important connection to an ancient memory my people still know well. I've served elementary to graduate students and have designed, developed, and taught Indigenous knowledge related courses to thousands. My experiences have shown me that Indigenous peoples are forced to relocate often from reserves, urban areas, and rural communities to pursue higher education in Canada.

At the time of first enquiring into this topic I could find no study that sought to better grasp how relocations impacted Indigenous peoples in higher education. Likely this is because at no time before in our history has the critical mass of Indigenous people demanding change been so present within colonial institutes. As our new reality continues to shape society let us all strive to foster safe, welcoming, and inclusive environment for future generations of Indigenous peoples to thrive.

## PERSONAL INTRODUCTION

*Bozho!* (Greetings!) *Mko Mose Indizhnikaž* (My spirit name is Bear Walker<sup>1</sup>), *Meshbekenb n'doodem* (I am Turtle Clan), *d'eshkan žiibi n'doonjiba* (I was born and raised along the horned river [present day London, Ontario]). *Anishinaabe, O'jibii'igay inini n'dow* (I am an *Anishinaabe* Ojibway man). *Anishinaabe* is an Algonquian word said to translate to “from whence lowered the male of the species” [down onto the earth]... he was a man that “lived in brotherhood with all that was around him” (Benai, 1988, p. 3-4). *Anishinaabe*<sup>2</sup> is the term



Bear standing on turtles back.  
Painting courtesy of Andrew Judge.

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<sup>1</sup> I dreamt my spirit name after my first fasting experience. I fasted to ask for my spirit name and clan. The night I came out of my fast I had an extraordinary dream. At the very end of the dream a force of energy came out of a water fountain that I witnessed being constructed through time lapsed video, it appeared directly in front of my face. It was as close as something can be without touching. In that moment a commanding voice announced, “Your name is Bear Walker! Your name is Bear Walker!” The voice shook me to my very core and in that moment I awoke gasping for breath. Since the moment I've consulted several *Anishinaabe* knowledge stewards about this name. It now directs my life's path towards *mino-bimaadiziwin* the *Anishinaabe* word for ‘the way of a good life’ (Rheault, 1998).

<sup>2</sup> *Anishinaabe* can also mean “the good people” and is a reference to a way of life.

used in self reference by some of the Indigenous peoples who primarily lived, thrived, and perished for many generations in several disparate regions of the Great Lakes and far beyond prior to first encountering visitors from a distant land in the late 1500's (Hallowell, 1975). In early literature, the French and English visitors refer to many groups of Algonquian speaking people's as Ojibway, Chippewa, Saulteaux, and a host of other names and spellings (Warren, 1984). I was taught that the word we used to identify ourselves was actually *Ojibw'igay* which simply means writer. It is estimated that at one time there were at least thirty-six dialects of the Algonquian language.

My English name is Andrew Bertram Judge and I had an English grandfather named John Smith. I have Celtic ancestry on both my mother Brenda and father Arnie's sides of my family. The Celtic lineage on my mother's side is connected to my late Grandmother Noreen Heeney<sup>3</sup>, from what is today referred to as Northern Ireland. In Celtic times this area was known as the province of Ulster. My Mom was born in Sarnia, Ontario and she lived on a farm in her early years. My Father was born near Thessalon, First Nation where my late grandmother Celina was raised. Celina was the first person I ever heard utter Ojibway words, she was hidden from the Indian Agents. The origins of his father, my namesake, Bertram Judge remain obscure to me, other than his Celtic descentance. Bertram passed before I was born at the age of 52. According to *Kin* teachings, 52 is a sacred number when the *Hab* and *Kin* align and a person can reinvent themselves.

I introduce myself this way because *Makoons* (Wendy Geniusz), *Anishinaabe kwe* (woman), scholar, and *mashkikiinikwe* (medicine woman) from Milwaukee, Wisconsin, in her book, *Our Knowledge is Not Primitive: Decolonizing Botanical Anishinaabe Teachings* (2009) writes, "It is in accordance with anishinaabe protocol that I introduce myself this way. According to our customs, I must explain who I am, to whom I am connected, and where I come from so that those listening to me will know the origin of my teachings"(p. xv). Shawn Wilson (2008) also recommends Indigenous

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<sup>3</sup> Noreen was an ardent supporter of my education both financially and verbally. The last 5 years of her life were spent in a nursing home and eventually she could not remember who I was. Noreen past in peace just a few weeks after my defence. In part, this document is dedicated to her fierce and neurotic spirit.

scholars share their origins to establish relational connections with their readers. If you are exploring this document, thank you for taking the time. While I may not be with you, my spirit is always fully present in my writing.

## 1.0 INTRODUCTION TO THE STUDY

In 2014 and 2015, significant action was taken by colleges, institutes, and universities (CIU) in Canada to improve the standards of Indigenous post-secondary education. Three major documents<sup>1,2,3</sup> were released aiming to equip CIU with guidelines to respond to and prepare for the needs<sup>4</sup> of Indigenous students, Indigenous staff, staff members serving Indigenous students and communities, and Indigenous communities and community members within institutional catchment regions. These documents outline strategic plans for Indigenous education with the following shared objectives: Firstly, increase Indigenous student numbers and successes in post-secondary studies; secondly, increase the numbers of Indigenous staff hired at CIU; and, thirdly, develop robust and culturally appropriate Indigenous based curricula beneficial for all students. The strategic plans are ambitious because achieving better results in education will depend on many variables. The road to achievement, however, for Indigenous peoples and those committed to the advancement of Indigenous education will not be easy and now more than ever, key stakeholders will need to work collaboratively in order for favourable outcomes to be realized.<sup>5</sup>

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<sup>1</sup> The Indigenous Education Protocol for Colleges and Institutes was established in 2014 by Colleges and Institutes Canada (CICan) to guide institutions in addressing the needs of Indigenous education. (Tourand et al., 2014).

<sup>2</sup> The principles on Indigenous education by Universities Canada was published in 2015. The 13 principles are accessible from <https://www.univcan.ca/media-room/media-releases/universities-canada-principles-on-indigenous-education/>

<sup>3</sup> The Final Report of the Truth and Reconciliation Commission of Canada (TRC) for improving educational outcomes for Indigenous students was released in 2015. The 94 recommendations are accessible from <http://www.trc.ca/websites/trcinstitution/index.php?p=890>.

<sup>4</sup> See Battiste (2002).

<sup>5</sup> *Mino bimaadiziwin* is translated as “the way of a good life” and is the practise of acting out life in a strategic, deliberate, and holistic way. See Kovach (2009), chapter eight, or Rheault (1999).

## 1.1 BACKGROUND TO THE STUDY

The *miikana*<sup>6</sup> (path) that led to this study was no coincidence. For the past ten years, I have served Indigenous<sup>7</sup> and non-Indigenous students, teachers, scholars, Elders, and Ancestors through teachings and ceremonialism. During my work, I noticed that Indigenous University Instructors (IUI) in Canada had a tendency to relocate to serve academic appointments. In fact, many IUI were serving academic appointments significantly far from their self-identified home reserves, traditional territories, Indigenous homelands, and home communities in Canada. This observation surprised me, and it led me to want to better understand how tenured IUI are impacted by relocating for academic appointments. Given that the strategic plans for Indigenous education cited above intend to increase the numbers of IUI in Canada, it is especially important to answer this question now.

## 1.2 RATIONALE

My initial explorations revealed no previous academic study specifically addressing relocation rates or experiences of IUI in Canada. The most relevant study I read was the work of Dr. Karen Roland. Her dissertation (2009) entitled “Examining the under-representation of Aboriginal scholars in the Ontario professoriate: Policy implications for faculty recruitment and retention” is notable because it reveals an insufficient number of Indigenous scholars in the Ontario university professorate; an insufficiency that can only be considered an act of hegemony by Eurocentric Knowledge Systems (EKS) power holders. Dr. Roland notes that Indigenous peoples identifying as

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<sup>6</sup> *Anishinaabe* words are used throughout this document; therefore, I have included an *Anishinaabe* word glossary. The *Anishinaabe* words are used to help me master my Ancestral language and also because meaning and subtleties are often lost when *Anishinaabe* words are translated to English.

<sup>7</sup> The term Indigenous is used throughout this document to refer to the 300 to 500 million peoples around the world who have withstood or escaped colonization, assimilation, and elimination by European (Western) civilizations. Colonization and assimilation happen largely through acts of violence (Mayer and Alvarado, 2010). Some of these uncolonized groups and individuals have preserved their mother tongue as well as the customs and beliefs passed down by their ancestors. In his book *One river: Explorations and discoveries in the amazon rainforest*, Wade Davis (1996) comments that today Indigenous people occupy a small percentage of Earth’s land, yet foster a significant amount of Earth’s ethnobotanical knowledge. Canada identifies three distinct Indigenous groups: First Nations, Métis, and Inuit. When appropriate, I identify the specific Indigenous group.

professors in Ontario represent a meagre 0.7% of the total Indigenous workforce, equivalent to a tiny fraction of the total Ontario university professorate<sup>8</sup>.

Roland's findings additionally suggest that Universities in Ontario<sup>9</sup> may be committing a human rights violation contravening Article 8.2(a) of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). The article declares, "States shall provide effective mechanisms for prevention of, and redress for: (a) Any action which has the aim or effect of depriving [Indigenous Peoples] of their integrity as distinct peoples, or of their cultural values or ethnic identities" (United Nations, 2008). Publicly funded universities thus have a responsibility in ensuring that Indigenous peoples are not deprived of their integrity as distinct peoples. According to Statistics Canada, The Daily (2017), "Governments are the single biggest source of revenue, accounting for \$13.4 billion or 49.1% of all revenues in 2015/2016. The vast majority of government funding came through the provinces (\$10.6 billion), while the federal government was the direct source of another \$2.5 billion". Why then have universities not done more to support the growth and sustainability of Indigenous knowledges by being inclusive of IUI at their institutes and providing support mechanisms for their development? Also, why are so many IUI in Canada employed far from their self-identified homelands, especially if Indigenous cultural knowledge (ICK) is place-based? These questions raises many complexities. An attempt at unpacking some of these complexities will be made throughout this study.

The strategic plans for Indigenous education may be a reaction to CIU legal obligations to adhere to UNDRIP. Although this is a step towards preventing further diminishment of Indigenous identities and cultural values across Canada, it does not address the problems related to IUI relocating. If IUI relocate from their home community and cultural knowledge base to serve an

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<sup>8</sup> Retrieved from [https://www.canada.ca/content/dam/esdc-edsc/migration/documents/eng/standards\\_equity/eq/pubs\\_eq/eedr/2011/docs/table05.pdf](https://www.canada.ca/content/dam/esdc-edsc/migration/documents/eng/standards_equity/eq/pubs_eq/eedr/2011/docs/table05.pdf) June 2017

<sup>9</sup> Nearly a decade after the document was released, Canada officially signed the UNDRIP in 2015. Canada was one of the last colonial countries to sign.

academic appointment in a foreign community, is he or she capable of reconstructing their cultural values in their new community? Moreover, if IUI are expected to assist in reconstructing the cultural values of a foreign Indigenous community, will they still be able to reconstruct their own self-identified cultural values that have been dislocated by colonialism? These questions are extremely complex and must be explored to ensure that communities and IUI are able to maintain their integrity as distinct peoples as Article 8.2(a) suggests, particularly within the context of increasing demand for more IUI at universities across Canada.

### **1.3 STATEMENT OF THE PROBLEM**

Relocation and funding are two major obstacles for Indigenous peoples pursuing post-secondary education. The Aboriginal Peoples Survey (APS) estimates that six in ten Indigenous university degree holders relocate (Bougie, Kelly-Scott & Arriagada, 2013). The Truth and Reconciliation Commission of Canada (TRC) (2015) reports, “There are approximately 72,000 students attending 518 First Nation schools. Despite these numbers, many children must still leave their homes and families behind if they wish to obtain a higher education, even at the high school level” (p. 147). Furthermore, “The First Nations Education Council estimates that there is a backlog of over 10,000 First Nations students waiting for post-secondary funding, with an additional \$234 million required to erase that backlog and meet current demands” (Truth and Reconciliation Commission, 2015, p. 199). Part of the backlog is the result of a federal government imposed funding cap on Indigenous education through the Post Secondary Student Support Program (PSSSP) placed in 1989 (Pompana, 1997) that was not lifted until 2015 (Fontaine, 2015, Dec 10). This funding cap was stayed for 26 years despite the birth rate in some Indigenous communities being six times higher than the national average throughout that time period and the cost of living and tuition increasing 179% between 1999 and 2007 (Godlewska, Schaeffli, & Chaput, 2013). There are also an untold number of Indigenous peoples in urban settings across Canada who may not have status for various reasons. For example, enfranchisement, the act of relinquishing ones identity as an

Indigenous person in Canada, was common practice before the 80's when major policy reforms were implemented, has dispossessed many Indigenous peoples from their treaty rights. As a result of not having status, which could have been the result of a grandparent not being registered as an Indian with the Government, as in the case of my grandmother, we do not qualify for direct PSSSP funding. The reservation system, imposed through the Indian Act, has thus resulted in a number of governance complexities, which makes federal documentation and administration of Indigenous peoples registries suspect.

The above factors demonstrate high demand for post-secondary education amongst Indigenous peoples, which may eventually lead to greater numbers of IUI. However, despite the demand, financial barriers are limiting access, and the question of impacts relating to relocation of IUI remains. While relocating for educational purposes is common for Indigenous peoples, how relocating for education impacts IUI in Canada is basically unknown to the Academy. Once an Indigenous person becomes an IUI, he or she may have developed resilience to contend with potentially negative outcomes associated with relocation, but that also remains a question. That being said, awareness about the high rates of relocation amongst Indigenous students fails to tell us how IUI or students for that matter are impacted by their relocations. Now is the time to explore this issue in greater detail. Determining if relocating for academic appointments carries any negative consequences for IUI, damaging enough to warrant intervention from universities in Canada is critical now as they seek to increase their numbers. Furthermore, if any negative consequences may “depriv[e] [IUI] of their integrity as distinct peoples, or of their cultural values or ethnic identities” (United Nations, 2008) universities in Canada may be in contravention of a United Nations (UN) treaty, which, if found guilty by the International Court of Justice, could result in sanctions from other UN member countries .



## 1.4 DEFINING HOMELANDS

Identifying homelands and communities is a contentious and sensitive topic for Indigenous peoples in Canada partially due to over 300 years of colonialism. Defining homelands is too complex a topic to fully contend with in this study. Other authors have already written extensively about the damaging impacts of colonialism on the lives of Indigenous peoples<sup>10</sup>. Colonizer and Indigenous views of homeland differ, but only one, the Indian Act, is enshrined in legal legislation in this country. Full articulations of legislation regarding treaty territory, reserves lands, crown lands, cultural and linguistic regions, or even present day land claims and their historical underpinnings is neither feasible nor practical in a study this size. However, it is important to note that prior to colonization, all land referred to as Canada today was managed by Indigenous peoples and often referred to as Turtle Island today. Indeed, my ancestors referred to this land as “Turtle Island”.

Canada represents only a portion of Turtle Island. However, the Indigenous peoples in this portion of the island are enormously diverse. These peoples are often generalized into certain groups such as First Nations, Métis, and Inuit, despite these categories doing little to articulate the vast complexities amongst each group. Categorical generalizations of Indigenous peoples in Canada by anthropologists and archaeologists will not be addressed in this study. Kirmayer, Brass, and Tait (2000) poignantly describes the diversity of Indigenous peoples by writing:

In addition to the social, cultural and environmental differences between groups, there is an enormous diversity of values, lifestyles and perspectives within a community or urban Aboriginal population. This diversity makes lumping people together under generic terms like *Aboriginal* and *Indigenous* profoundly misleading; nevertheless, most groups share a common social, economic and political predicament that is the legacy of colonization. (p. 6)

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<sup>10</sup> Byrd, (2011); Coulthard, (2014); Mayer and Alvarado, (2010); Pompana, (1997); Ramos & Yannakakis (2014); Woolford, et al. (2014).

This shared legacy of colonization allows Indigenous researchers, like myself, and our Allies, some room to assert generalizations about Indigenous peoples in the findings of studies. However, beyond the devastating legacy of colonization, the diversity of Indigenous peoples and their beliefs and values in Canada's portion of Turtle Island is immense. Given this diversity, there is a limit to any generalizable assertions. Furthermore, while this study is seeking to better understand how tenured IUI are impacted by relocating for academic appointments. The hope is that the methods used to explore this question will lead to a greater awareness of the complex dynamics and diversity of Indigenous faculty, students, and communities associated with universities in Canada and the multiple ways we are contributing to decolonization.

There appears to be a causal relationship between the treatment of Indigenous peoples' homelands by colonizers in Canada and losses to both Indigenous Cultural Knowledge (ICK) and Traditional Ecological Knowledge (TEK). ICK and TEK are two essential parts for the cultural identity construction of Indigenous peoples on Turtle Island (Waterfall, 2015). Given Article 8.2a in UNDRIP, mentioned above, CIU have a legal obligation to prevent further deterioration of ICK and TEK on Turtle Island. That said, question about which ecological wisdom and knowledges are to be preserved and prevented from further deterioration, in the face of continued colonial exploits of Indigenous values, put universities in a difficult position. For example, Chippewa of The Thames First Nation, located 25 minutes from Western University, strongly opposed Enbridge reversing the flow of heavy crude oil in their Line 9 pipeline that flows directly through their territory and over the Thames River Watershed. Yet, despite Chippewa's opposition, Canada's highest court ruled against their arguments and allowed Enbridge to continue transporting oil through their community. Ultimately, answering these questions will likely become the responsibility of currently employed Indigenous faculty and staff, which may increase their sometimes maximized workloads.

Kingston and Mariano (2010) note, "while longitudinal studies of relocated indigenous communities are rare, the existing literature demonstrates that these moves have detrimental effects

on social and cultural cohesion, the maintenance of tradition, and physical and psychological health” (p. 119). Their study looked specifically at the relocation of a full community of Alaskan natives, a story that repeats itself in Canada too many times since the establishment of the Indian Act in 1876. Indian Act policies forced Indigenous peoples to relocate to more than 633 reserves and territories throughout Canada. It was also around this time that Indigenous peoples were forced to attend residential schools, which has been officially labeled a cultural genocide by its commissioners (The Truth and Reconciliation Commission (TRC), 2015).

Pompana (1997) writes, “...based on my own experience with mainstream institutions, it seemed like we [Indigenous people] were being lured into situations where we were active participants in our own assimilation” (p. V).<sup>11</sup> The details of the coordinated and deliberate attacks by various European organizations and religious sects to eradicate Indigenous peoples from their own homelands is essentially criminal. Yet very few of these crimes have ever been brought to justice. Apologies may not be enough, and despite relentless assaults, their eradication efforts have failed. Indigenous peoples, as well as their ideologies, wisdom, TEK and ICK, though severely fragmented and diminished by tenacious attacks, remain and are on the rise on Turtle Island and elsewhere in the world. The responsibility for preserving ICK and TEK will continue to rest on the shoulders of current IUI, as universities seek to adhere to UNDRIP’s commands of state run institutes. Finally!

For Indigenous peoples, the survival response to relentless attacks has shifted towards recovery efforts of ICK and TEK. For example, Côté (2016) writes, “... Indigenous philosophies are grounded in the understanding that humans and the environment are bound in a relationship of reciprocity, respect, and obligations - not coercion and domination.” (p. 68). Whether referring to different topics such as suicide prevention, education, or health and wellbeing, the stories across

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<sup>11</sup> For a comprehensive account of all the colonial assimilation tactics practiced by Europeans after settlement took hold in an effort to erase Indigenous identity, see Pompana’s (1997) master’s thesis entitled *Devolution to Indigenization: The final path to assimilation of First Nations*.

academic disciplines appear similar in Canada. Cultural connectedness and the revitalization of ICK and TEK appears to provide strength to the peoples who nearly had it all taken away. These factors will likely continue to reshape the role of IUI at universities across Turtle Island in the future.

### **1.5 CONSIDERING HUMAN RIGHTS VIOLATIONS AGAINST INDIGENOUS PEOPLES**

The Office of the Parliamentary Budget Officer (2016) states “In 2013-14, total federal spending on post-secondary education reached an estimated \$12.3 billion” (p. 2). Approximately 4% of those dollars are earmarked for Indigenous education, an amount approximately matching the percentage of Canada’s Indigenous populations; however, money alone, however, is an insufficient remedy to Article 8.2(a) of the UNDRIP. There is a difference between wisdom and wealth, and Indigenous peoples have wisdom.

This same Parliamentary Budget Officer report, entitled *Federal Spending on Post-Secondary Education*, noted that total expenditures for Indigenous education modestly increased over a ten year period between 2004 and 2014. The increase represented a 6.7% net decline within the context of a more than 30% increase in the Indigenous populations within Canada over that same period. The report also highlighted the 9.8% of Indigenous peoples who have attained university degrees<sup>12</sup>, but compared to the 26.5% of the general Canadian population with university attainment, the number remains very low (a number that will be further called in to question later in this document).

Considering universities are attempting to increase numbers of IUI, it would be expected that improving graduation rates for Indigenous students will continue to be a priority. Every university in Canada offers an array of Indigenous student supports, yet very few Indigenous faculty supports (detailed later in this study). Ultimately, improving graduation rates for Indigenous students is in part another responsibility for IUI and other Indigenous peoples currently employed in

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<sup>12</sup> Retrieved from [http://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-012-x/99-012-x2011003\\_3-eng.cfm](http://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-012-x/99-012-x2011003_3-eng.cfm) Summer 2017

universities across Canada. These responsibilities add to a growing list of challenges IUI face as victims of colonization, all of which require complex solutions.

University attainment is very low for Indigenous peoples living on reserves in Canada. Indeed, roughly 1 in 20 Indigenous people living on reserve today and only 1 in 10 Indigenous people living in urban or rural settings, has a university degree as of 2016 (Statistics Canada, The Daily, 2017, Nov 29). The chances of recovering from over 400 years of colonization seem bleak if university attainment, which is in itself a colonial tool for assimilation, is used as a measure for Indigenous peoples success in Canada. These numbers are especially troubling when we consider that universities may not offer any type of cultural programming to attending Indigenous students or IUI who are employed. By not offering opportunities for the advancement of ICK and TEK to Indigenous peoples, universities in Canada are certainly contravening articles 8.2a of UNDRIP and furthering colonization.<sup>13</sup>

Federal spending supporting Indigenous post-secondary education has improved outcomes for some students, but access to funding is often limited and distributed by federally recognized governmental agencies. This could mean between 25% - 50% of all self-identifying Indigenous populations (Statistics Canada, 99-011-X, 2011) in Canada are being excluded from receiving federally funded educational supports, as mentioned previously. Thankfully, charitable organizations such as Indspire (though still having federal government required policies, for proof of ancestry) are filling the educational funding gap to a degree. In 2016 Indspire funded 3,792 students over \$12 million. Statistics show that those funded students have achieved a 90% success rate in university completion (Silverberg, 2017, May 12). Unfortunately, however, this support is not enough to meet the post-secondary education demand for Indigenous students. Amongst those with access to PSSSP funding, there is a 10,000 student back log amounting to a \$234 million need in 2015 (Truth

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<sup>13</sup> This deficiency is ultimately a detriment of the environment which effects all peoples when viewed through the eyes of an Indigenous person.

and Reconciliation Commission, 2015, p. 199). Backlog's like this severely hinder the ability of federally recognized Indigenous peoples, approximately half of whom live on reserves, from attaining the requisite knowledge, skills, and competencies to become, amongst other professions, IUI in Canada. Thus, if the issues surrounding lack of funding, under-representations, and the colonial impacts of relocating for educational purposes are not resolved soon, the challenges faced by Indigenous peoples in higher education will be exacerbated as universities seek to increase IUI numbers.

## **1.6 INDIGENOUS IDENTITY**

The lack of reporting related to the relocation of IUI in Canada is troubling. A great deal of literature on Indigenous education emphasizes the importance of place based knowledge, ICK, and TEK as means for resilience and identity construction for Indigenous peoples (Boksa, et al., 2015). For example, storytelling has and continues to be recognized as an integral part of Indigenous identity construction (Absolon, 2011; Archibald, 2008; Hanohano, 1999; Hill, 1999, Johnson, 2011; Kovach, 2009; Rheault, 1999; Simpson, 2011). But if Indigenous people must relocate away from the places where their ICK stories are shared, to pursue their education (and ultimately "succeed" in Canadian society, according to colonial standards), why haven't these impacts been better scrutinized by universities? Also, what effect does relocation for academic appointments have on the ability of IUI to construct their cultural identity while doing their job? In order to facilitate growth of ICK and TEK, in conjunction with UNDRIP, as publicly funded institutes, do universities have a fiscal and/or legal obligation to aid in the cultural identity development of the IUI they hire, the communities within their catchment regions that they serve, the students who attend their institutions, or all of the above? These are considerations universities must address in open and honest consultations with Indigenous peoples in Canada as they undoubtedly impact their lives and the lives of all Canadians moving forward.

## 1.7 THEORETICAL FRAMEWORK

Simpson (2008) encourages Indigenous re-searchers<sup>14</sup> to root their work in Indigenous paradigms and writes, “Our work does not rely on Western theories, or even post-colonial theory[...] We rely heavily on the growing[...] theories, strategies, and analysis strongly rooted in the values, knowledge and philosophies of Indigenous Nations” (p. 15). Despite her encouragement, Indigenous based theory and methodology, or ICK based re-search practices, are still often combined with EKS theories and methodologies. After all, unless a study is written and conducted in an Indigenous language, an Indigenous scholar is still working, to some degree, within the constraints and constructs of EKS. The good news is ICK based practices are cropping up and blending in with EKS, creating a wave of new knowledge upon which emergent scholars depend.

Blending ICK re-search practices with EKS research practices represents just how far Indigenous re-search and re-searchers have come within the confines of the EKS and institutes which they serve. Whereas, at one time, Indigenous peoples served merely as a relic of the past to be explained away by anthropologists and archaeologists making their “discoveries” today, Indigenous voices are emerging in every corner of the institution and reclaiming their stolen ancestral wisdom and identities.

Marlene Brant-Castellano (2004), a Mohawk woman from the Bay of Quinte First Nation, wrote about ethical standards of Indigenous re-search. She concluded that Indigenous community members involved in any study must be engaged as partners or co-researchers, as opposed to being participants or subjects. Identifying Indigenous contributors as partners, co-researchers, or Collaborators is much more than a subtle shift in language. Indigenous Collaborators who engage in re-search in complimentary positions to the primary investigator(s) enact the ICK based paradigm of relationship building or reciprocal learning (Castleden, Morgan & Lamb, 2012). Other Indigenous

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<sup>14</sup> Re-search is deliberately written with a hyphen. An explanation of this hyphenation is found in a later section of this document. The original reference is found in Absolon (2011).

scholars argue that relationship building and reciprocal learning (including relationships to the environment) have become essential aspects for the attainment of new knowledge for Indigenous peoples, especially those operating within EKS frameworks (Absolon, 2011; Chilisa, 2012; Kovach 2009; Simpson, 2011; Wilson, 2008). To summarize the importance of this relational concept, Suzanne Stewart (2008), a member of the Yellowknife Dene First Nation, writes “... the research itself is based on the notion of relationship” and using these strategies “it may now be possible to incorporate other Native traditions, such as Indigenous traditional ecological knowledge, which is based on a holistic conception of the world, into research methodologies” (p. 63). For these reasons, this study was designed based on some Indigenous TEK, which explained fully in Chapter 3.

Other re-search strategies show intersections between ICK and EKS. Examples are included in Table 1. *Intersections between ICK and EKS in re-search*. According to Chilisa (2012) ICK re-search strategies are ancient when compared to EKS research strategies which are newer (Chilisa, 2012). This study is based on ancient ICK principles, specifically relating to *Anishinaabeg* (my ancestors) philosophy, theory, and methodology (explained fully later). As such, this study blends ICK into a framework of the Eurocentric knowledge method of a multi-site exploratory case study design. The work of de-colonial re-search continues through this study by ensuring that both ICK and TEK wisdom, and EKS standards are honoured and affirmed<sup>15</sup> (Smith, 2012).

## 1.8 NARROWING THE SCOPE

To further explore the impact of relocation on IUI using an Indigenous based multi-site exploratory case study, it was necessary to identify exclusion criteria to limit the scope of this study, since ninety-eight universities are signatories to Universities Canada’s thirteen strategic principles on Indigenous education. As a result, the 15 Tier 1 research intensive universities in Canada (U15),<sup>16</sup> in

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<sup>15</sup> EKS can not be the lens through which this strategy for knowledge production is evaluated. That would be an act of colonialism and thus an act of violence contravening Article 7, Section 2 of the UNDRIP.

<sup>16</sup> Please see u15.ca for more information relating to the 15 research intensive universities in Canada.



| <b>Table 1: Intersections between ICK and EKS in re-search</b> |                   |
|--|-------------------|
| <b>ICK</b>   | <b>EKS</b>        |
| Primary experiential knowledge                                 | Grounded theory   |
| Pursuit of Elder wisdom  | Case study        |
| Storytelling or oral tradition                                 | Narrative inquiry |
| Pursuit of vision  | Auto-ethnography  |

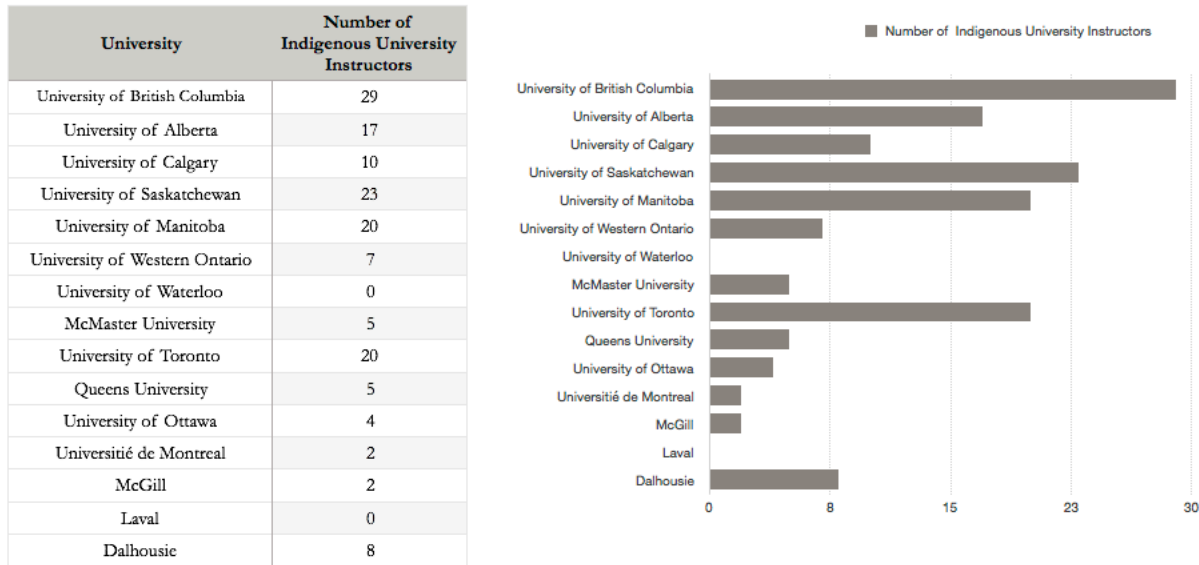
which Indigenous scholars held academic positions, were chosen for inclusion. There were 152 self-identified U15 IUI at the time data was collected for this study. U15 are located in the most densely populated cities in Canada and have a combined research budget of \$8.5B annually. Figure 1. *Provincial distribution of Indigenous University Instructors by Tier 1 University in Canada as of 2016*, lists all U15 and the provincial distribution of their 152 self-identified IUI<sup>17</sup>. A more in-depth analysis of each of these schools, their cities, and the dynamics of their Indigenous populations and students can be found in chapter 5.

Five IUI were sought for collaborating in this study and were selected based on their goodness-of-fit. This study sought to interview five IUI from anywhere in the country to gain a baseline awareness of this topic, since it has not been explored in the academy before. The following were criteria for inclusion: Self-identification as having Indigenous ancestry (Métis, Inuit, First Nations, non-status) in public university profiles;<sup>18</sup> rank as full professors in the fields of education, social work, and Indigenous studies; followed by tenured IUI in any field of study. Utilizing this

<sup>17</sup> While comprehensive searches of university faculty databases were performed to identify IUI, identifying all IUI the U15 was impossible. Universities have varying methods for identifying faculty. While some universities like the University of British Columbia (UBC) and the University of Manitoba (UofM) dedicate a webpage to their IUI, other schools like Western University and Laval, do not. Moreover, some faculty who conduct research to improve outcomes for Indigenous peoples do not necessarily self identify as Indigenous in their university public profiles. In some cases, further examination of these individuals was required. If they self identified in alternative forums, such as conference presentations or publications, they were also included. I apologize to those who I may have missed and take full responsibility.

<sup>18</sup> In several cases, suggestions from Collaborators, stakeholder community organizations, friends, and media sources lead to the identification of IUI who did not expressly self identify in their public profile for whatever reasons. Though they were included in the final tally, they did not expressly meet the criteria for interview selection.

**Figure 1.** Provincial distribution of Indigenous University Instructors by Tier 1 University in Canada as of 2016



criteria, thirty-two of a potential forty-seven IUI were invited to share their insights relating to their experiences of relocating, or in some instances, locating (more on this later) for academic appointments, before saturation was met. This strategy for Collaborator inclusion was, “A non-random, purposive sampling technique” adapted from the work of Lumpkin (2001, p.18) who sought to better understand the poly-phasic consciousness of Indigenous Elders.

Given the ethical requirement of confidentiality, the extremely low numbers of potential candidates, and a saturation point of five, to respect and not compromise Collaborator identity, no further identification of those selected is included. Two men and five women originally agreed to share their stories in semi-structured, reflexive, open ended, question-based interviews. In *Anishinaabeg* storytelling protocol, it is customary that stories be shared while snow is on the ground. This limited the window when interviews could be scheduled. As a result, five Collaborators contributed, which still met the study goal. Appendix A. *Recruitment email*, identifies how each of the potential collaborators were approached and Appendix B. *Letter of information and consent* identifies the additional information provided to each potential Collaborator regarding study procedures.

Figure 2a-o. *Self identified home nations of Indigenous university instructors (IUI) at the 15 research intensive universities (U15) in Canada*, shows the potential distances IUI have travelled from their home community. That being said, self-identifying home territory does not necessarily imply the place where an IUI grew up or lived the majority or in fact any of his or her life. But given that 60% of Indigenous peoples must relocate to pursue higher education, noted above, relocation is still pervasive. What is most notable in viewing these figures is the extraordinary extent to which U15 IUI seem not to be located near their traditional self-identified homeland. This struck me as very troubling considering what is known about Indigenous knowledges being land-based. Could it be that U15 in Canada are deliberately hiring IUI from distant First Nations to continue colonial policies of assimilation?

## **1.9 CONCLUSION**

The number of Indigenous peoples living in urban centres is rising 7% every five years in Canada. Also, Indigenous populations have increased by nearly half since 2006. Canada's Indigenous populations grew a staggering 42.5% since 2006 according to the 2016 census. Approximately 1.67 million people, roughly 4.9% of Canada's total population, identify as Indigenous. Of those self-identifying, the average age is 32 compared to Canada's average age of 41 (Kirkup, 2017, Oct 25). Given these numbers, it is estimated that in the next 15 years alone, over 300,000 Aboriginal youth could enter the labour force. In May 2009, the Centre for the Study of Living Standards (CSLS) reported that closing the educational gap [for Indigenous peoples in Canada] would lead to an additional \$179 billion in direct GDP growth and over \$400 billion in total GDP growth over the next 20 years (Canadian Federation of Students, 2013). Lastly, the 2016 National Household Survey (NHS) published its results in November 2017. Their results indicated that the number of Indigenous peoples living off reserve or away from their home communities in Canada is 56%, with the bulk of those people living in the urban centres where a U15 is located (Statistics Canada, The Daily, 2017, Dec 25).

Figure 2A-P: Self identified home nations of Indigenous university instructors (IUI) at the 15 research intensive universities (I15) in Canada

A. All Universities

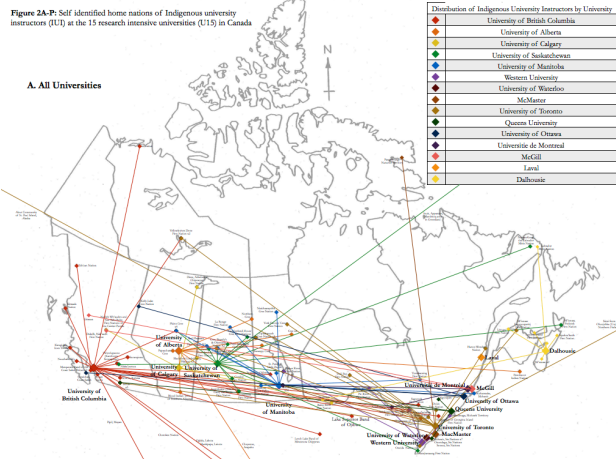


Figure 2A-P: Self identified home nations of Indigenous university instructors (IUI) at the 15 research intensive universities (I15) in Canada

B. University of British Columbia

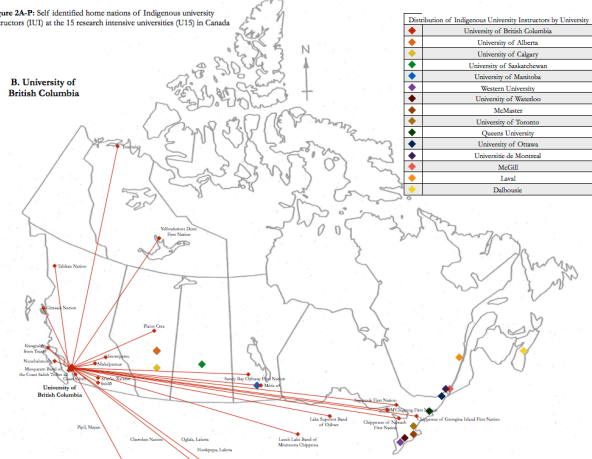


Figure 2A-P: Self identified home nations of Indigenous university instructors (IUI) at the 15 research intensive universities (I15) in Canada

C. University of Alberta

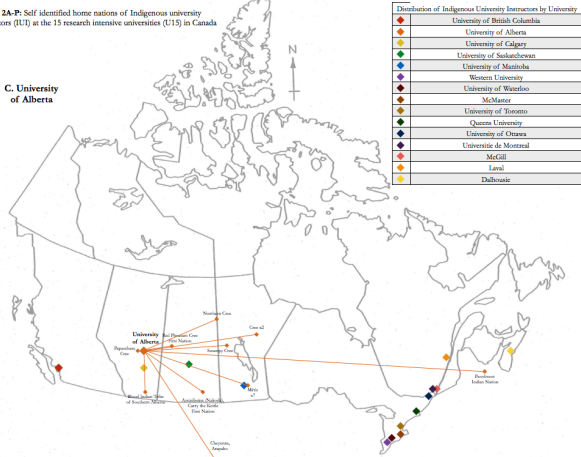


Figure 2A-P: Self identified home nations of Indigenous university instructors (IUI) at the 15 research intensive universities (I15) in Canada

D. University of Calgary

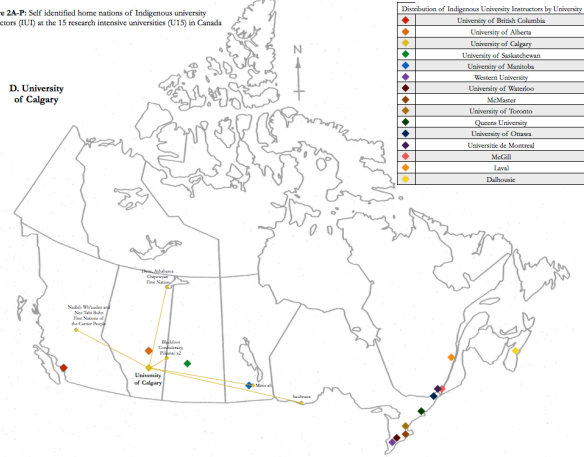


Figure 2A-P: Self identified home nations of Indigenous university instructors (IUI) at the 15 research intensive universities (I15) in Canada

E. University of Saskatchewan

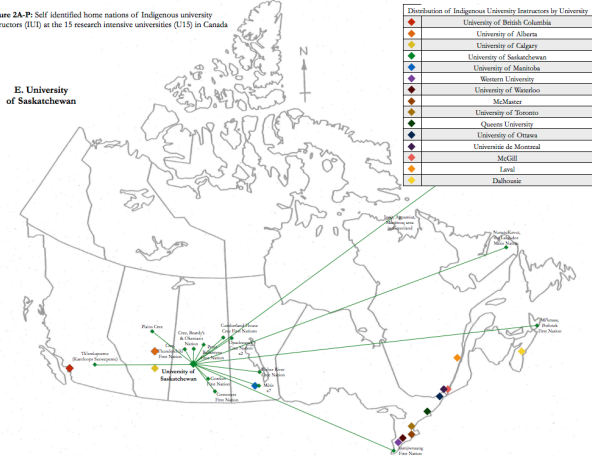


Figure 2A-P: Self identified home nations of Indigenous university instructors (IUI) at the 15 research intensive universities (I15) in Canada

F. University of Manitoba

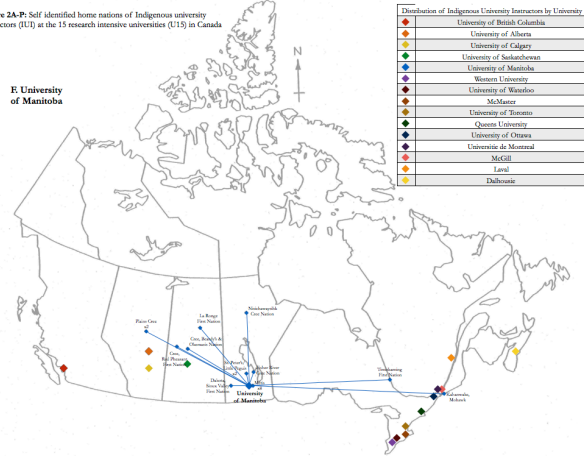


Figure 2A-P: Self identified home nations of Indigenous university instructors (IUI) at the 15 research intensive universities (I15) in Canada

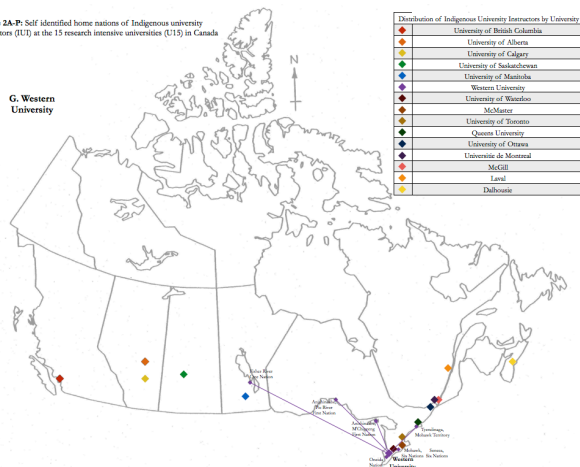


Figure 2A-P: Self identified home nations of Indigenous university instructors (IUI) at the 15 research intensive universities (I15) in Canada

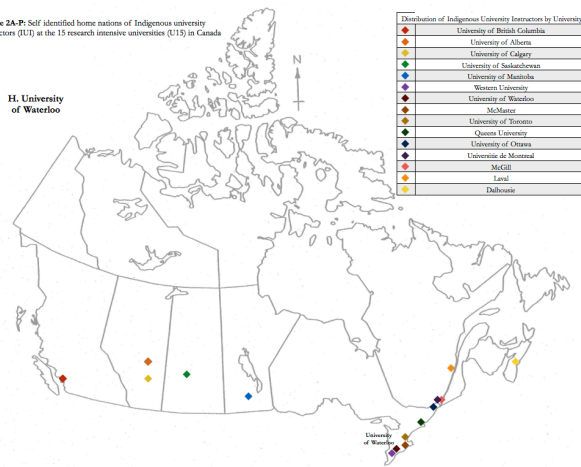


Figure 2A-P: Self identified home nations of Indigenous university instructors (IUI) at the 15 research intensive universities (I15) in Canada

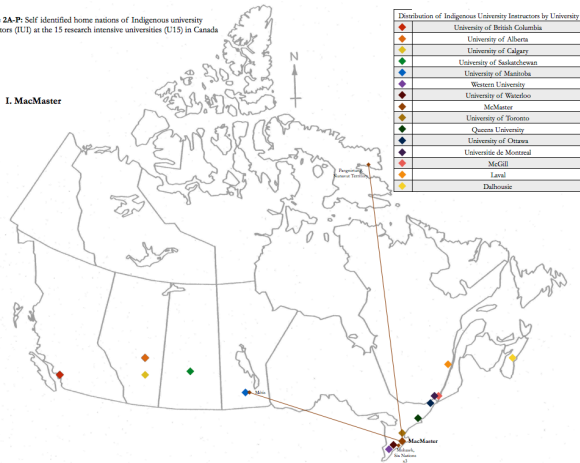


Figure 2A-P: Self identified home nations of Indigenous university instructors (IUI) at the 15 research intensive universities (I15) in Canada

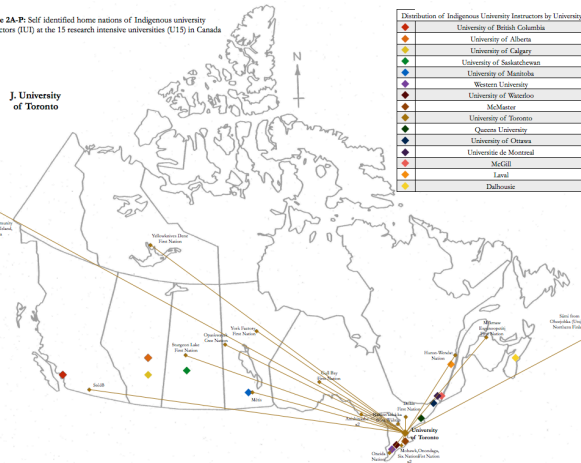


Figure 2A-P: Self identified home nations of Indigenous university instructors (IUI) at the 15 research intensive universities (I15) in Canada

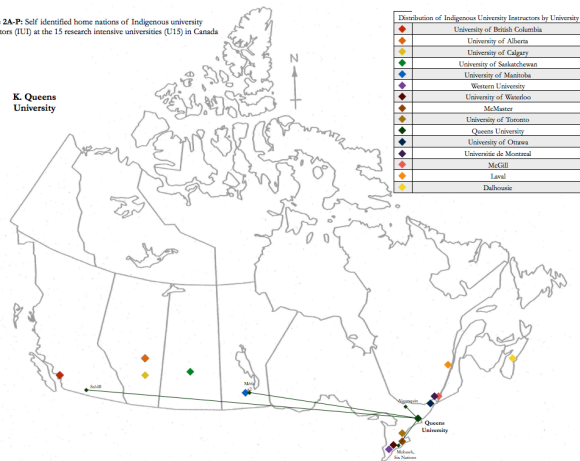
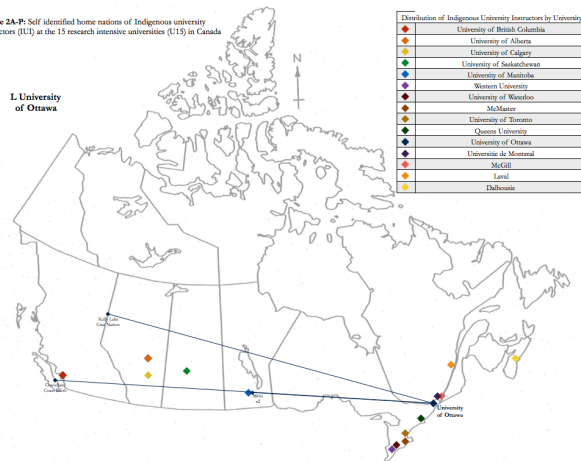
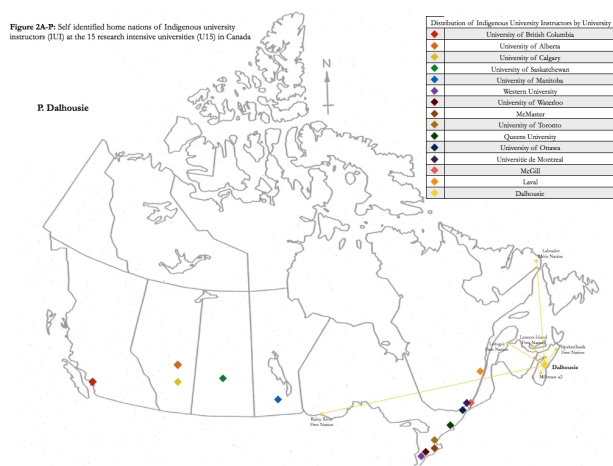
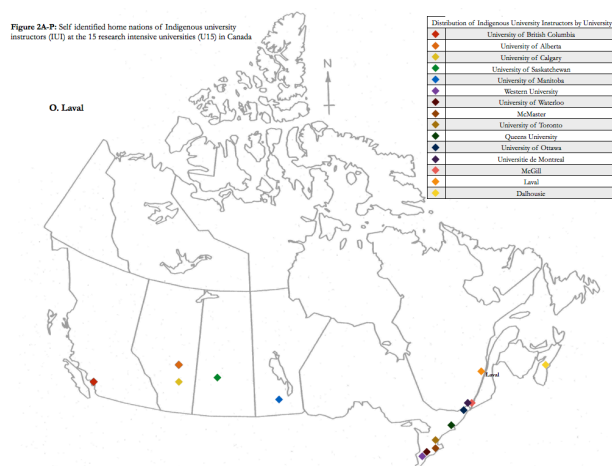
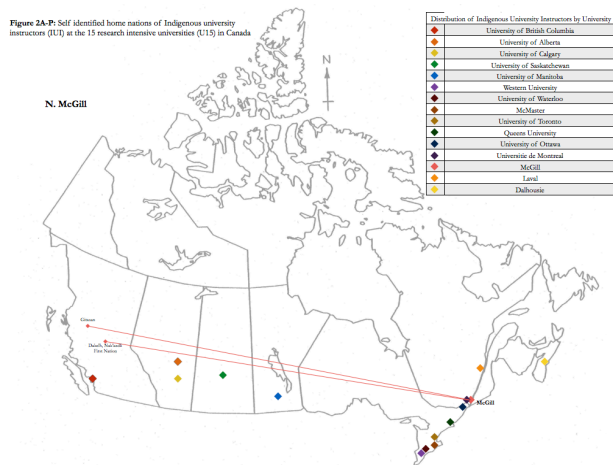
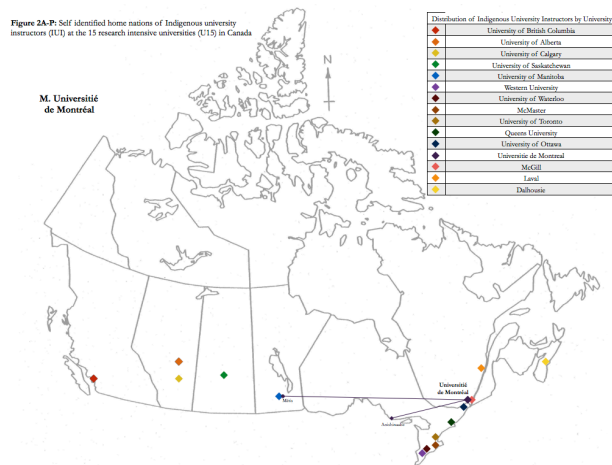


Figure 2A-P: Self identified home nations of Indigenous university instructors (IUI) at the 15 research intensive universities (I15) in Canada





In some instances, the urban centres where an IUI has chosen to teach is also where they have spent the majority of their life, which will become relevant later in this study. In these instances, the impacts of relocation may not apply in the same way as they do for IUI who have moved away from their home community. Despite these inconsistencies, it is still anticipated that IUI share common experiences that could inform the re-search questions.

Bohensky and Maru (2011) note that the preservation of ICK and TEK have resounding effects on natural resource management, social justice, sovereignty, autonomy, and identity development for Indigenous peoples. Although IUI, staff at CIU, members of community based organizations, students, Elders, parent groups, and educational stakeholders, like college and

university Indigenous student and friendship centres have been contributing to closing the educational gap faced by Indigenous students for decades, recent studies show that to some extent, their efforts are paying off (Chilisa, 2012; Coulthard, 2014). Even though problems persist, the gap between Indigenous students and general student populations in attaining college certificates, diplomas, and trades certificates has narrowed.<sup>19</sup> In contrast, the university attainment gap for Indigenous students still “remains wide” (Bougie, Kelly-Scott, & Arriagada, 2013, p. 21). Learning the stories of tenured IUI, some of whom serve on the front lines of Indigenous education in Canada, to better grasp impacts relating to their academic relocation may also provide insight into addressing why the gap in Indigenous student achievement in universities persists.

Given that relocation of Indigenous peoples adversely affects cultural cohesion, maintenance of tradition, physical and psychological health and that culture is a major source of strength and resilience, it is clear that understanding potential impacts of relocating IUI needs to be a priority for U15. In keeping with the obligations of Article 8.2a of the UNDRIP, universities across Canada must end potential harms they may be directly or inadvertently inflicting, especially in pursuant to their new strategic plans to increase IUI numbers.

Comparable literature addressing impacts relating to the relocation of academic staff at CIU in other disciplines exists (Austin, 2007; Bochner, 2007; Howard & Proulx, 2013; Mariano, Miraghani & Mohiuddin, 2011; Medicine, 2001; Michie, 2011; Ramos & Yannakakis, 2014; Roland, 2011). This literature reveals several diverse and complex general considerations, as well as discussion topics which relate to the primary question and are covered in Chapter 2. While this literature offers a baseline knowledge of this subject, the historical, environmental, and economic context of Indigenous peoples in Canada makes for a unique situation. To more fully grasp this particular subject matter and move toward resolutions to redress potential harms caused by relocating IUI,

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<sup>19</sup> For a listing of some pre-existing commitments to Indigenous education which aimed to close the educational gap in Canada, see *Redressing the balance: Canadian university programs in support of Indigenous students* (Holmes, 2006, p. 6).

their stories must be heard. With respect to “story”, Kovach (2009) writes, “In co-creating knowledge, story is not only a means for hearing another's narrative, it also invites reflexivity into research” (p. 100).



## **2.0 LITERATURE REVIEW**

### **2.1 COLONIZATION AND RELOCATION**

The following literature review will lay a foundation for better understanding how relocating impacts Indigenous University Instructors (IUI) serving academic appointments. Though no specific literature addressing impacts relating to relocating IUI could be identified, a number of sources demonstrating the complex impacts and dynamics of being an IUI and relocating for academic appointments generally will be explored throughout.

IUI represent a fraction of the Canadian university professorate; indeed, “Aboriginal Canadians remain the most seriously under-represented amongst university teachers in Canada” (CAUT Education Review, 2010; Rai & Critzer, 2000). Since the contested establishment of settlements along the St. Lawrence River in the early 1600’s by French traders in search of riches, Indigenous worldview, cultures, trade networks, subsistence patterns, and environmental sustainability practices changed dramatically (Gerrard, 2014). Permanent relocations away from homelands began with the measurable spread of European based airborne diseases. By the time Laval University was founded in 1663, the first of the 15 research intensive universities in Canada (U15) and 204 years before Canada’s confederation, the Wyandot populations were reduced from roughly 30,000 - 40,000 in the region of Quebec to less than 8000 inhabitants, a 60-80% net decline (Gerrard, 2014). Gerrard writes,

The classic Wyandot-Iroquois response to an epidemic of disease in a village was to abandon it and move to another location. Although there is no direct record that the 1616 visit to the Petun (Wyandot) by Champlain, Le Caron, and their interpreters, left a legacy of disease in the Petun villages, this was because there was no literate person to observe conditions in the following years. However, the archaeological record does speak. All the villages visited by Champlain and his attendants in the Petun Country in 1616 moved shortly after his departure, some sooner than others. (p. 480)

Roughly 260 years on, European assimilationist tactics that harm Indigenous people's ability to maintain their cultural integrity and force them to relocate continues. As an example, article 35(1) of the 1867 Indian Act states:

..A municipal or local authority or corporation is empowered to take or to use lands or any interest therein without the consent of the owner, the power may, with the consent of the Governor in Council and subject to any terms that may be prescribed by the Governor in Council, be exercised in relation to lands in reserve or any interest therein (Branch, 2017).

Thus, the promulgation of Eurocentric society, which continues to expand, since the beginning of their arrival to Canada, has led to a methodical reduction in Indigenous populations, severely impacted their ability to maintain their cultural integrity, and has forced continuous relocations (Kirmayer, et.al, 2011).

The effects of this legacy of colonization on the wellbeing of Indigenous peoples are startling. Preventable diseases and ailments, including HIV, obesity, bacterial infections, infant mortality, malnutrition, pneumonia, widespread prejudice, post-traumatic stress disorder, mental illness, and family violence, plague Indigenous peoples and their communities the world over in disproportional ways. Indeed, wherever colonialism was experienced by Indigenous peoples, the effect has been great suffering (Gracey and King, 2009).

## **2.2 PROFILING UNIVERSITIES IN CANADA**

Universities in Canada are attempting to increase their numbers of IUI. To achieve success in meeting this goal, they must both recognize and reduce the risks of harm that the impacts of colonialism may cause. They must also recognize the daunting task of achieving post-secondary education for Indigenous peoples, given their historical circumstances. By enacting Indigenous Cultural Knowledge (ICK) and Traditional Ecological Knowledge (TEK) principles of learning and teaching, the Wisdom of the Elders and Ancestors may contribute to addressing the disparity rates of post-secondary education completion. This may in effect clear new pathways to higher education

for current and future IUI and the Indigenous communities surrounding U15. It may also allow Indigenous students to thrive by ensuring the maintenance of their cultural identity throughout their education.

All U15 are built on historic homelands of Indigenous peoples. In some cases, like the Attawandaron (Chonnonton) peoples, who previously thrived in the regions where Western University and the University of Waterloo are located<sup>1</sup>. Their languages and cultures have practically ceased to exist. Replacing them are other Indigenous communities. Most notably, in this region, the Oneida Nation, Chippewa of the Thames First Nation, Munsee Delaware Nation, Six Nations, and Mississauga's of the Credit are all within a commutable distance. Each of these communities has distinctive cultural practices and languages. With a total registered resident population of more than 1000 people as of 2017, Chippewa of the Thames for example, had just 25 total university degrees attained as of 2011, according to statistics Canada. Though data was not available for Oneida Nation of the Thames, the Munsee-Delaware Nation, with a population of 647 people as of 2017, had no university degrees attained as of 2011, also according to statistics Canada.

Recovery of certain Indigenous languages and cultures may well be impossible since so many are considered extinct, meaning there are less people learning these languages than those dying who speak them fluently. Recovery efforts are being attempted; however, in the 28 years preceding 2016, the number of fluent Oneida speakers has gone from 260 to 60, in Canada.<sup>2</sup> IUI at the U15 play important roles in preventing further actions that deprive Indigenous peoples of their distinct cultural identities and languages, but redefining U15 relationships with surrounding First Nations must be a priority. In Table 2: *Traditional Indigenous territories where U15 are located* all Indigenous languages where a U15 is present are identified. This information may be of support as U15 continue to seek new IUI to work towards supporting the recovery of ICK and TEK.

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<sup>1</sup> Retrieved from <http://archaeologymuseum.ca/discover-archaeology/lawson-site/>

<sup>2</sup> Retrieved from [http://www.ssc.uwo.ca/news/2016/Language\\_Revitalization.html](http://www.ssc.uwo.ca/news/2016/Language_Revitalization.html)

Table 2. *Traditional Indigenous territories where U15 are located*

| U15                            | Historical Traditional Territory        |
|--------------------------------|---|
| University of British Columbia | hənq̓əminəḿ-speaking<br>Musqueam people |
| University of Alberta          | Blackfoot                               |
| University of Calgary          | Blackfoot                               |
| University of Saskatchewan     | Cree and Métis                          |
| University of Manitoba         | Anishinaabeg speaking peoples           |
| Western University             | Chonnoton, Oneida                       |
| University of Waterloo         | Chonnoton, Ojibway, Iroquois            |
| McMaster                       | Chonnoton, Ojibway, Iroquois            |
| University of Toronto          | Chonnoton, Ojibway, Iroquois            |
| Queens University              | Huron-Wendat                            |
| University of Ottawa           | Algonquin                               |
| Université de Montréal         | Petun                                   |
| McGill                         | Petun                                   |
| Laval                          | Petun                                   |
| Dalhousie                      | Wabenaki                                |

Policies of relocation and assimilation continue to shape Indigenous society in present day Canada, both through the exodus of people from their reserve communities to urban locations and through the apprehension of Indigenous children by child protective services. Less than half of all First Nations peoples in Canada live on reserves, and nearly 15,000 Indigenous children make up half of all children in foster care, despite them representing only 7% of all children in Canada (Yükselir, and Annett, 2016). The peoples identified by these numbers are, or may one day become, IUI in Canada and therefore must be considered when understanding the impacts of relocating on the preservation of ICK and TEK.

Today Indigenous people can grow up in environments foreign to their cultural knowledge base (i.e., their self-identified homeland). This makes it challenging for these peoples to contribute to the recovery of the Ancestral knowledge. Ancestral knowledge appears to be a critical factor for resiliency against the harmful effects of colonization and the maintenance of well-being (Kirmayer, et. al, 2011). Turner (2016) notes,

...a key recommendation of the Truth and Reconciliation Commission of Canada was that adequate resources be made available to Aboriginal communities and child-welfare organizations to keep Aboriginal families together when safe to do so, and to keep children in culturally appropriate environments.<sup>3</sup>

Given the historical backdrop of colonization and assimilation, it is imperative that U15 contribute to fostering culturally appropriate environments. Not just for their current IUI, but for the future wellbeing of Indigenous children in Canada. Who hopefully can one day represent the next generation of culturally competent IUI.

According to Canada's legal obligations in Article 8.2(a) in UNDRIP, U15 activities can not undermine the advancement and pursuits of Indigenous cultural knowledge (ICK). There are 73 Indigenous communities within 1.5 hours driving distance of U15. With so many communities, questions about which communities to support, which knowledges and languages to include at U15, and how each community can be consulted and engaged arise. Each of these realities are factors impacting currently serving IUI, who, in many cases, are, or will be, sought by the universities they serve and the surrounding communities to answer challenging questions relating to ICK and TEK preservation. Ultimately, ICK and TEK preservation connect environment sustainability, so the actual lands that U15 hold title to must also be considered as places for potential ICK and TEK recovery.

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<sup>3</sup> Retrieved from <https://www.statcan.gc.ca/pub/75-006-x/2016001/article/14547-eng.htm> fall 2017.

Table 3. *Reserve or territorial communities within 130km of a U15* lists all 73 communities along with the following information: Total registered populations as of 2006, 2011, and 2017; Total resident population as of 2017; University degree attainment as of 2006, and 2011; Population ages 15 and over as of 2017; and, the closest associated U15 (all where available). According to community profiles published by Aboriginal Affairs and Northern Development Canada (AANDC), these 73 communities collectively represent a total registered resident population of 187,266 people as of 2017. These people represent approximately 11% of Canada's 2016 national household survey's (NHS) total estimated number of Indigenous peoples at 1.67 million people (5% of Canada's population) (Statistics Canada, The Daily, 2017, Dec 25). The resident population as of 2017, of these same First Nations/territories is 93,025, just under 50% of the total registered population. These numbers appear to be consistent with the 2016 NHS data showing that 56% of Indigenous peoples live in urban centres or off reserve/territory. However, most surprisingly<sup>4</sup>, AANDC's data set, inclusive of the 65 communities where data was available (8 communities, representing a total population of 25,510, could not be included because data was not available), represent a total population of 67,515 people who have cumulatively attained approximately 3,792 university degrees as of 2017. This means only roughly 5.6% of the total registered resident population of the 65 closest Indigenous communities to U15, as of 2017, have attained a university degree (Indigenous and Northern Affairs Canada (2017, March).

According to these numbers, the closest Indigenous communities to U15 have considerably less university attainment than what statistics Canada's claims as the national maker for Indigenous University attainment at 10.9%. To put this in perspective, Indigenous peoples in the closest

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<sup>4</sup> Because of the extraordinary disparity of this data, I contacted AANDC directly and asked them to send me the spreadsheet where the data is recorded. Originally I found that AANDC's website reported nearly 4000 university degrees attained amongst the 73 communities. This includes Six Nations of the Grand River which I contacted directly to retrieve the 1141 number, from their education administration. After reviewing the data using AANDC's website I realized that the web profiles for each community showing university attainment, were including non-indigenous university attainment in their calculation. Non-Indigenous university attainment accounted for almost half of university attainment in these communities.

Table 3. *Reserve or territorial communities within 130km of a U15*

| Demographic Information (Nation)                                       | Total Registered Population (2017) | Total Registered Population (2011) | Total Registered Population (2006) | Total Registered Resident Population (2017) | University Degrees (2011) | University Degrees (2006) | Population Age 15 and over | Closest Associated University |
|--|------------------------------------|------------------------------------|------------------------------------|---|---------------------------|---------------------------|----------------------------|-------------------------------|
| #550 Musquem   | 1,399                              | 1,610                              | 1,370                              | 675   | 40                        | 25                        | 1,330                      | UBC                           |
| #551 Sechelt   | 1,396                              | 770                                | 840                                | 636   | 10                        | 10                        | 655                        | UBC                           |
| #550 Squamish  | 4,211                              | 3,760                              | 3,545                              | 2,231                                       | 60                        | 55                        | 3,250                      | UBC                           |
| #648 Snuneymuxw First Nation   | 1,812                              | 670                                | 560                                | 587   | 20                        | 25                        | 480                        | UBC                           |
| #556 In-shuck-ch & N'Quatqua Nation                                    | 364                                | 300                                | N/A                                | 164   | 0                         | N/A                       | 230                        | UBC                           |
| #577 Tsawwassen First Nation   | 367                                | 720                                | 570                                | 185   | 10                        | 10                        | 635                        | UBC                           |
| #560 Kwikwetlem First Nation   | 102                                | N/A                                | N/A                                | 39  | N/A                       | N/A                       | N/A                        | UBC                           |
| #549 Tseil-Waututh First Nation  | 588                                | 1,475                              | N/A                                | 286   | 20                        | N/A                       | 1,310                      | UBC                           |
| #563 Katzie  | 578                                | 230                                | 330                                | 310   | 0                         | 0                         | 170                        | UBC                           |
| #s 558, 579, 565, 585, 582, 571, 570, 574, 578, 575, 576 Sto:lo Nation | 2,638                              | N/A                                | N/A                                | 1,203                                       | 65                        | 60                        | N/A                        | UBC                           |
| #440 Enoch Cree Nation   | 2,599                              | 985                                | N/A                                | 1,688                                       | 10                        | N/A                       | 655                        | UofA                          |
| #438 Alexander First Nation  | 2,597                              | 1,030                              | 1686                               | 1,076                                       | 20                        | 15                        | 705                        | UofA                          |
| #437 Alexis Nakota Sioux Nation  | 2,012                              | 795                                | 715                                | 1,145                                       | 10                        | 10                        | 545                        | UofA                          |
| #441 Paul First Nation   | 2,128                              | 1,050                              | 1,070                              | 1,315                                       | 10                        | 0                         | 660                        | UofA                          |
| #439 Louis Bull  | 2,290                              | 1,755                              | 1,495                              | 1,570                                       | 10                        | 10                        | 1,005                      | UofA                          |
| #443 Ermineskin Tribe  | 4,666                              | 2,235                              | 1,780                              | 3,173                                       | 30                        | 30                        | 1,345                      | UofA                          |
| #444 Samson Cree Nation  | 8,503                              | 4,120                              | 3,585                              | 5,953                                       | 70                        | 55                        | 2,700                      | UofA                          |
| #442 Montana First Nation  | 1,027                              | 1,135                              | 965                                | 693   | 10                        | 10                        | 720                        | UofA                          |
| #432 Tsuut'ina Nation  | 2,305                              | 800                                | N/A                                | 1,991                                       | 15                        | N/A                       | 930                        | UofC                          |
| #430 Siksika Nation  | 7,431                              | 2,940                              | 2,715                              | 4,056                                       | 80                        | 55                        | 2,045                      | UofC                          |
| #471 Stoney First Nation   | N/A                                | 4,080                              | 3,025                              | N/A   | 25                        | 15                        | 2,710                      | UofC                          |
| #473 Bearspaw, First Nation  | 1,972                              | N/A                                | N/A                                | 1,762                                       | N/A                       | N/A                       | N/A                        | UofC                          |
| #433 Chikini   | 1,755                              | N/A                                | N/A                                | 1,547                                       | N/A                       | N/A                       | N/A                        | UofC                          |
| #475 Wesley  | 1,852                              | N/A                                | N/A                                | 1,595                                       | N/A                       | N/A                       | N/A                        | UofC                          |
| #372 Whitecap Dakota First Nation                                      | 648                                | 330                                | 225                                | 312   | 15                        | 10                        | 230                        | UofS                          |
| #373 One Arrow First Nation  | 1,897                              | 645                                | 365                                | 735   | 0                         | 0                         | 395                        | UofS                          |
| #369 Beatty's and Okemasis First Nation                                | 3,411                              | 1,280                              | 1,140                              | 1,302                                       | 30                        | 15                        | 850                        | UofS                          |

| Demographic Information (Nation)          | Total Registered Population (2017) | Total Registered Population (2011) | Total Registered Population (2006) | Total Registered Resident Population (2017) | University Degrees (2011) | University Degrees (2006) | Population Age 15 and over | Closest Associated University |
|---|------------------------------------|------------------------------------|------------------------------------|---|---------------------------|---------------------------|----------------------------|-------------------------------|
| #346 Red Pheasant                         | 2,460                              | 580                                | 630                                | 715   | 10                        | 15                        | 430                        | UofS                          |
| #261 Brokenhead Ojibway Nation            | 2,049                              | N/A                                | 430                                | 786   | 15                        | 15                        | 310                        | UofM                          |
| #273 Roseau River Anishinabe First Nation | 2,622                              | 690                                | 685                                | 1,167                                       | 0                         | 10                        | 455                        | UofM                          |
| #262 Fort Alexander                       | 7,842                              | 1,990                              | 2,065                              | 3,496                                       | 50                        | 80                        | 1,280                      | UofM                          |
| #295 Dakota Tipi                          | 403                                | 160                                | 145                                | 198   | 0                         | 0                         | 105                        | UofM                          |
| #288 Dakota Plains                        | 266                                | 100                                | 65                                 | 167   | 0                         | 0                         | 60                         | UofM                          |
| #287 Long Plain First Nation              | 4,390                              | 1,090                              | 740                                | 2,273                                       | 15                        | 0                         | 700                        | UofM                          |
| #171 Chippewa of Kettle and Stoney Point  | 2,486                              | 855                                | 780                                | 1,332                                       | 25                        | 15                        | 680                        | UWO                           |
| #166 Chippewa of The Thames First Nation  | 1,031                              | 760                                | 720                                | 985   | 25                        | 20                        | 605                        | UWO                           |
| #167 Moravian of The Thames               | 1,285                              | 375                                | 385                                | 583   | 20                        | 15                        | 290                        | UWO                           |
| #168 Munsee-Delaware Nation               | 647                                | 165                                | 165                                | 155   | 0                         | 10                        | 130                        | UWO                           |
| #169 Oneida Nation of the Thames          | 6,146                              | N/A                                | N/A                                | 2,165                                       | 35                        | N/A                       | N/A                        | UWO                           |
| #170 Walpole Island                       | 4,873                              | N/A                                | 1,805                              | 2,351                                       | 65                        | 65                        | 1,390                      | UWO                           |
| #172 Aamjiwnaang                          | 2,401                              | 585                                | N/A                                | 890   | 15                        | N/A                       | 495                        | UWO                           |
| #120 Mississaugas of The Credit           | 2,459                              | 595                                | N/A                                | 935   | 25                        | N/A                       | 475                        | MAC & UofW                    |
| #244 Bay of Quinte Mohawk                 | 789                                | N/A                                | N/A                                | 350   | 1141                      | N/A                       | N/A                        | MAC & UofW                    |
| #245 Tuscarora                            | 2,272                              | N/A                                | N/A                                | 994   |                           | N/A                       | N/A                        | MAC & UofW                    |
| #246 Oneida                               | 2,115                              | N/A                                | N/A                                | 782   |                           | N/A                       | N/A                        | MAC & UofW                    |
| #247 Onondaga Clear Sky                   | 831                                | N/A                                | N/A                                | 445   |                           | N/A                       | N/A                        | MAC & UofW                    |
| #248 Bearfoot Onondaga (Six Nations)      | 652                                | N/A                                | N/A                                | 253   |                           | N/A                       | N/A                        | MAC & UofW                    |
| #249 Upper Cayuga                         | 3,752                              | N/A                                | N/A                                | 1501  |                           | N/A                       | N/A                        | MAC & UofW                    |
| #250 Lower Cayuga                         | 3,754                              | N/A                                | N/A                                | 2,337                                       |                           | N/A                       | N/A                        | MAC & UofW                    |
| #251 Konadaha Seneca                      | 577                                | N/A                                | N/A                                | 210   |                           | N/A                       | N/A                        | MAC & UofW                    |
| #252 Niharondasa Seneca                   | 392                                | N/A                                | N/A                                | 170   |                           | N/A                       | N/A                        | MAC & UofW                    |
| #253 Delaware                             | 698                                | N/A                                | N/A                                | 237   |                           | N/A                       | N/A                        | MAC & UofW                    |
| #254 Lower Mohawk                         | 4,237                              | N/A                                | N/A                                | 2,101                                       |                           | N/A                       | N/A                        | MAC & UofW                    |



| Demographic Information (Nation)                | Total Registered Population (2017) | Total Registered Population (2011) | Total Registered Population (2006) | Total Registered Resident Population (2017) | University Degrees (2011) | University Degrees (2006) | Population Age 15 and over | Closest Associated University |
|---|------------------------------------|------------------------------------|------------------------------------|---|---------------------------|---------------------------|----------------------------|-------------------------------|
| #255 Walker Mohawk (Six Nations)                | 493                                | N/A                                | N/A                                | 305   |                           | N/A                       | N/A                        | MAC & UofW                    |
| #257 Upper Mohawk                               | 6,407                              | N/A                                | N/A                                | 2,964                                       |                           | N/A                       | N/A                        | MAC & UofW                    |
| #123 Saugeen                                    | 1,854                              | 685                                | 705                                | 802   | 15                        | 15                        | 560                        | UofW                          |
| #140 Mississaugas of Scugog Island First Nation | 237                                | 70                                 | 45                                 | 49  | 0                         | 10                        | 80                         | UofT                          |
| #162 Hiawatha First Nation                      | 633                                | 215                                | N/A                                | 201   | 10                        | N/A                       | 310                        | UofT                          |
| #138 Chippewas of Georgina Island               | 899                                | 190                                | N/A                                | 205   | 10                        | N/A                       | 185                        | UofT                          |
| #160 Alderville                                 | 1,147                              | 305                                | 325                                | 312   | 25                        | 25                        | 390                        | UofT and Queens               |
| #164 Mohawks of The Bay of Quinte               | 9,718                              | 1,835                              | N/A                                | 2,178                                       | 65                        | N/A                       | 1,930                      | Queens                        |
| #159 Mohawks of Akwesasne                       | 12,432                             | N/A                                | N/A                                | 9,708                                       | N/A                       | N/A                       | N/A                        | UofO                          |
| #73 Kitigan Zibi Anishinabeg                    | 3,263                              | 1,305                              | 1,095                              | 1,606                                       | 95                        | 50                        | 1,025                      | UofO                          |
| #163 Algonquins of Pikwakanagan                 | 2,655                              | N/A                                | 360                                | 460   | 15                        | 10                        | 315                        | UofO                          |
| #70 Mohawks of Kahnawá:ka                       | 11,029                             | N/A                                | N/A                                | 7,987                                       | N/A                       | N/A                       | N/A                        | UofMontreal & McGill          |
| #69 Mohawks of Kanesatake                       | 2,515                              | N/A                                | N/A                                | 1,370                                       | N/A                       | N/A                       | N/A                        | UofMontreal & McGill          |
| #72 Odanak                                      | 2,473                              | 315                                | 285                                | 296   | 15                        | 10                        | 370                        | UofMontreal & McGill          |
| #50 Nation Huronne Wendat                       | 4,042                              | N/A                                | N/A                                | 1,502                                       | N/A                       | N/A                       | N/A                        | Laval                         |
| #71 Première Nation des Abénakis de Wólinak     | 354                                | 75                                 | 75                                 | 85  | 0                         | 0                         | 145                        | UofMontreal, McGill & Laval   |
| #27 Millbrook                                   | 1,828                              | 765                                | 695                                | 882   | 45                        | 55                        | 770                        | Dal                           |
| #25 Sipekkek'atik                               | 2,645                              | 1,045                              | 975                                | 1,268                                       | 60                        | 40                        | 785                        | Dal                           |
| #30 Glooscap First Nation                       | 375                                | 40                                 | 45                                 | 94  | 0                         | 0                         | 45                         | Dal                           |
| #20 Annapolis Valley                            | 290                                | 95                                 | 90                                 | 117   | 0                         | 10                        | 100                        | Dal                           |
| Totals  | 187266                             | 47600                              | 39291                              | 93025                                       | 2356                      | 880                       | 37970                      |                               |

communities to U15 have 1/5 less university attainment when compared to Canada's 28.5% National average of those aged 25-64 (Statistics Canada, The Daily, 2017, Nov 29). Given such severe disparity, the reliability of this data is highly questionable. Sadly, the estimated numbers of Indigenous university attainment may even be high. That said, if the numbers are correct, there is likely tremendous pressure on IUI and Indigenous staff at U15 to act to amend this disparity.

Figure 2 shows that IUI often live far from their self-identified homelands and cultural

knowledge base. If these IUI do not share a cultural knowledge base with the Indigenous communities surrounding the universities they serve, how can they be expected to assist those communities in ICK or TEK revitalization? If ICK and TEK, including languages, enable Indigenous peoples greater resiliency against the impacts of colonialism, then U15 have a tremendous responsibility and challenge ahead to navigate the disparity of university attainment in Indigenous communities closest to their doors - a challenge exacerbated by U15 mandates to increase their IUI numbers and the legal obligation to ensure the cultural integrity of Indigenous peoples is not compromised.

### **2.3 CHALLENGING COLONIALISM AT UNIVERSITIES IN CANADA**

According to Godlewska et al, 2010, Jesuit missionaries and recollect priests spread false notions about Indigenous peoples amongst Europeans. Priests claimed that Indigenous peoples were lesser peoples and peoples needing to be “civilized”, which led to pervasive ignorance of the vast complexity of Indigenous cultures, social networks, languages, and later, treaty history, amongst the general Canadian populace (Godlewska, et. al., 2010). It was believed by the founding fathers of Canada and the United States that the only way to “civilize” the “Indians” was to “educate” them. Some of the worst crimes against humanity on record in six 400+ page volumes of the Truth and Reconciliation Commission Report, result from a belief that Indigenous peoples were wards of the European state, and inferior as humans. Miller (2010) writes,

When England and English colonists set out to explore, exploit, and settle new lands outside of Europe in the fifteenth centuries, they justified their claims to sovereignty and governmental and property rights over these territories and the Indigenous inhabitants with the Discover Doctrine. This international law had been created and justified by religious and ethnocentric ideas of European superiority over the other cultures, religions and races of the world. In essence, the Doctrine provided that newly arrived Europeans immediately and automatically acquired legally recognized property rights in native lands and also gained

governmental, political, and commercial rights over the inhabitants without the knowledge or the consent of the Indigenous peoples. (pg. 2)

By claiming precedent over Indigenous peoples by both religion and state, through the Discovery Doctrine, an ignorant attitude spread amongst Europeans that persists to this day. These same people, who enjoy the exploits of stolen land, often fail to realize or recognize that at the time of their “civilizing” mission of “discovery”, many Europeans were living in disparaging conditions of their own. McShea (2011) notes that only a few elite families had any semblance of the kind of wealth and lifestyle attributed to the “modernist” world nor the type of free will Indigenous peoples once enjoyed (further discussed in Chapter 5). Free will or *Waanizhijigeyaanb* in my language is an intrinsic part of our cosmology. Without it, we cease to exist as a people.

Severe underrepresentation and high relocation of U15 IUI, coupled with low university attainment amongst Indigenous peoples, especially in the communities immediately surrounding U15, has made interrupting beliefs of superiority amongst Europeans nearly impossible to penetrate. Indeed, the general Canadian population has extremely low literacy when it comes to the vast diversity shared amongst Indigenous peoples. In 2016, no less than 70 Indigenous languages, including dialects, were spoken between 12 language families by more than 260 thousand people in Canada (Statistics Canada, Analytical Products, 2017, Oct 25).

Moreover, many crimes against Indigenous peoples and against humanity, as well as a cultural genocide, were perpetrated by religious, educational, and governmental institutions across the country (Truth and Reconciliation Commission of Canada, 2015). Institutes that have claimed precedence over an entire civilization throughout colonial history have gone without convictions as the Discovery Doctrine remains embedded in Canadian law (Miller, 2010). Amongst the Indigenous victims of these crimes, a lack of trust and confidence in education and governance may be perpetuating a devastating cycle that has left some Indigenous groups with little remaining to maintain their cultural integrity. The Truth and Reconciliation Commission of Canada (2015) notes,

Governments in Canada spend billions of dollars each year in responding to the symptoms of the intergenerational trauma of residential schools. Much of this money is spent on crisis interventions related to child welfare, family violence, ill health, and crime. Despite genuine reform efforts, the dramatic overrepresentation of Aboriginal children in foster care, and among the sick, the injured, and the imprisoned, continues to grow. Only a real commitment to reconciliation will reverse the trend and lay the foundation for a truly just and equitable nation. (p. 282)

Unfortunately, mistrust of institutions is heightened by "...a long history of using education to undermine First Nation cultural integrity, back to the earliest presence of Europeans in what became Canada" (Godlewska, Schaepli, & Chaput, 2013, p.274). Thus, U15 IUI, many of whom self-identify away from where they serve, have the unenviable task of shifting negative perceptions amongst Europeans, rebuilding educational trust within and amongst surrounding Indigenous communities, and convincing U15 that this mission is for the betterment of the country and the world as a whole. Clearly there is much work still to be done.

## **2.4 THE SPIRITUAL IMPERATIVE**

There are culturally-centered Indigenous peoples who still speak their original languages, plant the land with their ancient seeds, sing their medicine songs, and practice their healing ceremonies. We have only their sheer power of resilience to thank for maintaining these practices. Whether Blackfoot, Mi'kmaq, Haudenosaunee, Anishinaabe, Mapuche, Huichol, Aztec, Maya, Coast Salish, Ktunaxa, Cree, or Maori, amongst others, cultural integrity equaling resiliency for Indigenous peoples appears to be a consistent message. Wilson (2003) writes, "... land does not just represent a physical space but rather, represents the interconnected physical, symbolic, spiritual and social aspects of First Nations cultures" (p.83). Land is essentially impossible to separate from Indigenous spiritual identity and must therefore be considered in all future conversations about ICK and TEK at U15 and impacts relating to relocating IUI.

Linda Curwen Doige (2003) claims spirituality is the “missing ingredient” that can ensure compatibility between Western and Indigenous education. However, few teachers of Indigenous spirituality remain and even fewer meet the EKS qualifications to become U15 IUI. Many U15 recognize the importance of including Elders, knowledge stewards, and spiritual guides to support students. However, expecting these same Elders, knowledge stewards, and spiritual guides to clear paths for U15 to minimize impacts of relocation and colonization on incoming IUI, has thus far not been made a priority.

Begay and Maryboy (2000) note that spirituality is “A vital awareness and understanding of the concept of wholeness [and] is fundamental to the consciousness of most Indigenous people” (p. 499). In Volume Six of the TRC report, the authors write, “Land, language, culture, and identity are inseparable from spirituality; all are necessary elements of a whole way of being, of living on the land as Indigenous peoples” (p. 276). If spirituality is the missing ingredient in education, and land, language, culture, and identity are inseparable from spirituality, shouldn't all U15 be implementing strategic plans that include Indigenous spirituality and TEK as a criterion for the success of their Indigenous initiatives? It would seem Indigenous spirituality is also intimately interconnected with resiliency given its importance to Indigenous identity. But how are U15 honoring this integral concept with current IUI? Also, if so many IUI self-identify far from their ICK and TEK base, which spirituality are they supposed to learn? Is it that of their home community or that of the community where they serve? Finally, do universities have a role in supporting spiritual growth within the confines of their institutions?

Unfortunately, including Indigenous spirituality at U15 is not a simple matter. The spiritual diversity of Indigenous peoples on Turtle Island is immense. Also, the diversity of self-identifying IUI is vast. Stewards of Indigenous spiritual knowledge are limited. Indigenous spirituality is considered sacred and sacred knowledge takes discipline and dedication to achieve. In my experience, spiritual knowledge has never been available inside a university classroom. As a result,

U15 may have to find creative ways to support greater awareness of spiritual knowledge amongst Indigenous peoples or reserve to the fact that institutions are not the appropriate forum for these types of knowledge exchanges. If the latter is the case, the priority to expand Indigenous education in Canada may be in jeopardy since, it would seem, attending to this vital aspect of the Indigenous paradigm within U15 will not be easy or even possible. This reality also places a heavy burden on Indigenous intellectuals who may have to be responsible for completely re-interpreting what being an Indigenous intellectual means, away from university and colonial influences.

## **2.5 FINANCIAL AND HUMAN COSTS OF COLONIAL EDUCATION**

For Indigenous students, the attainment of higher levels of university education means relocating 60% of the time (Bougie, Kelly-Scott & Arriagada, 2013). Unfortunately, relocating increases the potential for the disruptions of “cultural cohesion, maintenance of tradition, and physical and psychological health” (Kingston & Mariano, 2010), which, again, violates Article 8.2(A) in UNDRIP. High incident rates of relocation amongst Indigenous peoples may be attributed to adverse educational outcomes to attain post-secondary university education. Such relocation represents a formidable conundrum for U15, IUI, and Indigenous peoples generally. In seeking to advance their education it seems that Indigenous peoples are in a precarious place having to either contend with potentially damaging impacts associated with relocation, which can interrupt their cultural continuity and integrity, or risk not being able to secure viable employment in Canada.

A 2015 Universities Canada report notes that  $\frac{3}{4}$  of universities offer some kind of cultural programming; however, less than 10% of Indigenous peoples aged 25-64 have university degrees. Over 650,000 Indigenous peoples are currently below the age of 25, and the government of Canada estimates that 70% of future jobs will require post-secondary education (Universities Canada, 2015, October). Thus, mitigating impacts, particularly with regard to the disruption of cultural continuity, for relocating Indigenous peoples, especially IUI, must be a priority for U15. If negative impacts can

be mitigated, Canada may ensure that the billions of dollars<sup>5</sup> we've invested in Indigenous education pays off.

## 2.6 COMPLEX QUESTIONS TO CONSIDER

The language used to identify the common goal of increasing IUI at U15 is outlined in Table 4: *Language related to the goal of increasing Indigenous faculty at U15*. On the surface, this table indicates that qualified Indigenous people are being sought for jobs in Canada, which can increase the capacity for U15 to serve Indigenous education in Canada. One example of this effort is a March 2016 online article by CTV entitled *University of Guelph to increase aboriginal faculty, scholarships in response to TRC*<sup>6</sup>. Though the University of Guelph (UofG) is not a U15, their call for applicants can be reviewed in Appendix C: *University of Guelph calls for Indigenous applicants*. This call identifies a UofG search for five IUI tenure track positions. The call notes that the search is seeking “respected scholars” who “have strong links to Indigenous communities”. Guelph’s efforts to recruit IUI is one way in which action is being taken at a university in Canada to amend the demographic disparity of their IUI. And while this effort on the surface appears positive, closer examination reveals that the communities to which the applicants are supposed to have “strong links” to is not specified. Should the applicants have “strong links” to one of the twelve reserve communities located in South Western Ontario?<sup>7</sup> Perhaps their “strong links” will be with an urban indigenous population. Who, also, gets to decide the criteria for “strong links”, the university or the Indigenous community?

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<sup>5</sup> For more information relating to the costs of the Truth and Reconciliation Commission please see What is the Truth and Reconciliation Commission? Retrieved from <https://www.theglobeandmail.com/news/politics/what-is-the-truth-and-reconciliation-commission/article24717073/>

<sup>6</sup> Retrieved from <http://www.ctvnews.ca/canada/university-of-guelph-to-increase-aboriginal-faculty-scholarships-in-response-to-trc-1.2801078>

<sup>7</sup> South Western Ontario includes the following twelve reserve communities in alphabetical order: 1. Aamjiwnaang; 2. Bkejwanong (Walpole island); 3. Caldwell; 4. Chippewas of Kettle and Stoney Point; 5. Chippewas of Nawash unceded First Nation; 6. Chippewas of the Thames; 7. Mississaugas of New Credit; 8. Moraviantown; 9. Munsee-Delaware Nation; 10. Oneida Nation of the Thames; 11. Saugeen; and, 12. Six Nations of the Grand River. A map of Ontario’s reserves can be retrieved at <https://www.ontario.ca/page/ontario-first-nations-map>.

**Table 4:** *Language related to the goal of increasing Indigenous faculty at U15*

|  |   |
|--|---|
| <b>CICAN - Indigenous Education Protocol Agreement</b>           | Commit to increasing the number of Indigenous employees with ongoing appointments throughout the institution, including Indigenous senior administrators (fifth of seven commitments that colleges and institutes agree to when signing the Indigenous education protocol agreement) (Tourand et al., 2014).  |
| <b>UCAN - Principles of Indigenous education</b>                 | Recognize the importance of Indigenous education leadership through representation at the governance level and within faculty, professional and administrative staff (fourth of thirteen commitments that the 91 UCAN universities agree to by supporting the principles of Indigenous education) (retrieved from: <a href="http://www.univcan.ca/media-room/news-and-commentary/universities-canada-principles-indigenous-education/">http://www.univcan.ca/media-room/news-and-commentary/universities-canada-principles-indigenous-education/</a> ). |
| <b>Calls to action - The Truth and Reconciliation Commission</b> | We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians (Seventh of 94 calls to action made in the Truth and Reconciliation Commission of Canada) (Retrieved from: <a href="http://www.trc.ca/websites/trcinstitution/index.php?p=890">http://www.trc.ca/websites/trcinstitution/index.php?p=890</a> ).   |

It is challenging to build relationships with Indigenous communities. Especially with the legacy of colonization always lingering in the background. These relationships take nurturing, time, patience, and trust. Given the complex nature of colonialism and Indigenous cultural identities, the varying levels of response in each community to its history of cultural genocide, along with the difference between urban and rural communities, indicate that the challenges posed by having “strong links” to communities are many. Perhaps the applicants are meant simply to have “strong links” to their own Indigenous community? Further still, the call for applicants notes, Guelph is located on the traditional territory of the *Attawandaron* peoples. This term, however, was a reference used primarily by their neighbors, the Huron, in reference to the Chonnonton’s (Attawandaron’s) Iroquoian dialect. Are these applicants supposed to have strong links to a civilization that by all accounts in Canada no longer exists? The Chonnonton civilization thrived in South Western Ontario for many generations prior to European contact evidenced by their extensive archaeological record (Gerrard, 2014) .



The details of what “strong links” and “respected scholar” denote are not specified at all in UofG's call for applicants, but this information is vital if the right applicants are to apply. For example, if a science department was seeking a quantum physicist, would they specify this detail in their call for applicants or simply ask for scientists to apply? How can Indigenous applicants possibly know the strategic direction of the University to which they apply or if they have the capacity to contribute if these critical details are not specified in the calls for applicants? It appears there is a vital need in this chapter to more critically examine the language used in Table 4. This will be to ensure that complexities associated with hiring U15 IUI can be clarified and vetted by IUI they seek.

Two notable examples of complexities arising when universities seek to increase their IUI are as follows. The first concerns the hiring practices of the 98 universities that are signatories to the UCAN principles of Indigenous education. The second relates to a threat that efforts to increase U15 IUI could further perpetuate the pan-Indigenous perception in Canada.

Despite the identified need to hire IUI, further details about how these hiring processes should or will unfold, or even baseline qualification criteria for future IUI, are not provided in the UCAN principles of Indigenous education. Vetting the details of the hiring will ultimately become the responsibility of hiring committees, which may or may not include Indigenous members. These committees also may or may not be trained to understand the complex realities faced by incoming Indigenous peoples, nor the harmful impacts relating to relocating IUI. Furthermore, IUI invited to hire other IUI may not be sensitive to other Indigenous cultural knowledge contexts which can create tensions amongst colleagues. Contributions to the adjudication process may also increase their workloads causing undue stress and anxiety in an environment already stacked stacked against them.

Numerous reports point out that institutions in Canada lack the ability to consider or evaluate the cultural contributions offered by Indigenous scholars. This inability comes despite the expectations and demands by these same institutions for IUI to fulfil their commitments in culturally competent ways. For example, IUI can be subject to greater time commitment responsibilities on

projects requiring relationships to be built with other Indigenous peoples, which should be all projects that include Indigenous peoples. They are also expected to be fluent in both EKS and ICK practices. Yet, despite these expectation, which their colleagues do not face, IUI are evaluated for promotion using an identical criteria (Mills & McCreary, 2013).

U15 employing IUI often seek their guidance in determining qualification criteria for new hires. However, IUI can be pigeonholed into areas limited to their racial identity, minimizing their potential for contributing to other areas of the institution. These locked doorways may be the access points for promotion, but IUI never get the keys. This situation is exacerbated by unfair expectations placed on IUI to fill a role for which they have limited or no experience. Alternatively, some IUI may want to work exclusively on Indigenous related projects but may be forced to accept cross appointments for various reasons. These reasons include limited department size, lack of departmental funding, low student registration in Indigenous topic related courses (that are not marketed or have no administrative support), or stipulations in their collective bargaining agreements. Thus, despite the identified need and call to action to increase IUI, the challenges in doing so will not come easy.

IUI do not always work in the field of Indigenous studies nor are they automatically stewards of ICK or TEK. Of the 152 U15 IUI, approximately  $\frac{1}{3}$  identify as working in a field related to Indigenous studies or knowledges. Moreover, the fields of Indigenous studies, in their many forms at U15, are often incorrectly viewed by other faculty as inferior fields of study (Medicine, 2001). This view of inferiority projected by other faculty members offloads additional responsibilities on IUI insofar as they feel they must justify their value in contributing to the advancement of ICK and TEK. May I remind you, all of this happens within the constructs of EKS which have historically undermined the legitimacy of ICK and TEK. Thus, in this example, the process of hiring new IUI may; significantly impact their performance in attending to their regular

duties; compound the stresses of meeting the high expectations of U15; and, require IUI to tenaciously argue for their place and the place of ICK and TEK within their institution.

The second example examines what appears on the surface to be an affirming commitment by U15 to advance Indigenous education. However, could these newly evolving “Indigenous strategic plans” simply be another sweeping brushstroke painting all IUI into a pan-Indigenous category? Since many U15 IUI identify their homelands far from the institutions they serve, as noted in Figure 2, are efforts to hire IUI for tenured track positions another colonial assimilation tactic, one that removes Indigenous people from orienting towards their cultural knowledge and land base? If this is the case U15 would be violating UNDRIP, undermining the Truth and Reconciliation process and potentially contributing to repression of Indigenous peoples on Turtle Island. Surely this cannot be the case, but must still be considered.

Much is written about the way U15 build capacity when incorporating ICK (and when applicable TEK) into their mandates (Battiste, 2002, Chilisa, 2012). However, the ways those recommendations are practically integrated is up to each institution to decide. And decide they do. Six U15, including University of British Columbia, University of Calgary, University of Saskatchewan, Western University, University of Toronto, and McGill University have developed comprehensive Indigenous strategies addressing the calls to action in the Truth and Reconciliation Commission report. These strategies will be discussed in greater detail in Chapter 5.

Depending on the competencies of U15 IUI, and the goals of U15, the potential for projecting pan-Indigenous views pose real threats to Indigenous Sovereignty. It goes without saying, U15 must account for the vast diversity and complexity of the Indigenous peoples who attend their institutions, but also appreciate the culture of the Indigenous peoples lands they occupy. U15 must acknowledge that Indigenous communities will be suspicious of educational mandates that do not reflective the spirit of collaboration or Indigenous input from formulation to implementation (Battiste, 2002).

## 2.7 A PERSISTENT RESIDENTIAL SCHOOLING LEGACY

New strategic plans for Indigenous education at U15 comes at a pivotal moment in a historically terrible relationship between stewards of ICK and the EKS they must navigate. Throughout the six volumes of the TRC Report, testimonies of more than seven-thousand residential school survivors are documented (Truth and Reconciliation of Canada, 2015). An estimated eighty-thousand residential school survivors still live in Canada today (Younging, 2015). These people account for approximately 5% - 10% of the living Indigenous population in Canada.

Residential schools and a legacy of cultural genocide perpetrated by state run institutions and churches have resulted in many negative consequences to wellbeing, spiritual connectedness, language capacity, and the mental health of Indigenous peoples and their offspring in Canada (Bombay et al. 2014; Lounging, 2015). Godlewska, Schaepli, and Chaput (2013) write, “The residential schools and their legacy are infamous in Canada but what is important about them in this context is their outright and sustained attack on First Nations’ children through geographical separation from family and community” (p. 274).

In an emotionally provoking presentation in Winnipeg, Manitoba, on November 7, 2015, Greg Younging, a Member of Opsakwayak Cree Nation in Northern Manitoba and instructor at University of Northern British Columbia, shared part of his experience collecting testimonies from approximately 500 residential school survivors. His story made it clear that even the act of listening to residential school survivor testimony can negatively impact life.<sup>8</sup> Moreover, “In addition to negative effects observed among those who attended [Indian Residential Schools] IRS, accumulating evidence suggests that the children of those who attended IRS (off-spring) are also at greater risk for poor well-being” (Bombay et al. 2014, p.323). The executive summary of the TRC report notes that, “Survivors and their family members indicated that their hope for the future lies in reclaiming

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<sup>8</sup> Younging explained his experience of trauma from listening to the stories of survivors. Flashbacks of the horrific crimes perpetrated against children haunt him daily. At times his daily life is debilitated by these flashbacks.

and regenerating their own cultures, spirituality, laws, and ways of life that are deeply connected to their homelands” (Truth and Reconciliation of Canada, 2015, p. 301). Beyond the spiritual and economic costs to IUI in relocating away from their homelands, there appears also to be damaging psychological impacts that are fundamentally connected to the history of residential schools which adversely impact U15 IUI.

Residential school survivors experienced devastating traumas when they were taken by Indian Agents and relocated away from their homelands to foreign places far from their families (Kelly, 2008). Given the connections between residential school trauma and poor well-being<sup>9</sup> (Lounging, 2015) and what Kingston & Mariano (2010) note about how relocation and displacement effect cultural cohesion, maintenance of tradition, and physical and psychological health, IUI relocations or self-identification must be carefully managed by U15. Preventative measures against these and other potential harms need to be taken seriously within U15. Addressing harms also need to be handled through collective action.

## **2.6 DEMOGRAPHICS AND ENVIRONMENT**

Indigenous peoples across Canada are young, and our populations are growing quickly.<sup>10</sup> Treaty and inherent rights are being fought for and won in Canadian courts,<sup>11</sup> and position is being gained by Indigenous people to make substantial impacts on local and global economies. Monetarily, Indigenous people stand to contribute \$400 billion to Canada’s GDP, as noted in Chapter 1, if the educational gap between Indigenous and non-indigenous students can be closed (Canadian Federation of Students, 2013). That said, it is the environment where Indigenous peoples stand to make the greatest contributions to this country. Our vast TEK reinforces holistic conceptions of the world and remind humans to live in a good way with their environment. Indeed, as Stewart (2008)

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<sup>9</sup> For a full listing of the devastating consequences of Intergenerational Trauma, please see Bombay et al. (2009).

<sup>10</sup> Canada’s Aboriginal population has grown nearly 43% since 2006 (Statistics Canada, The Daily, 2017, Oct 25).

<sup>11</sup> Indigenous people globally are also winning back their inherent rights (Grey and Patel, 2014). For further reference see: <http://www.cbc.ca/news/canada/6-landmark-rulings-on-native-rights-1.1316961> Retrieved November 14th, 2015.

suggests, Indigenous TEK can now be built into research methodologies and paradigms, which may have resounding implications for the ways all people view and treat our one shared earth, which my ancestors refer to as Mother or *Skaakaamikwe*.

Jean Paul Restoule (2000), an *Anishinaabeg* member of the Dokis First Nation, writes about interconnections between ICK, healthy and sustainable environments, and holistic research paradigms. He also notes, *Anishinaabeg* [Indigenous] spirituality and identity construction are built on the stability and sustainability of a relationships with biology, socioeconomic status, and cultural knowledge. Therefore, honoring ICK, he claims, depends on accepting its high level of fluidity and “constant state of reinvention” (Restoule, 2000, p. 104). This sensibility mirrors the Indigenous relocation to the environment, which also changes over time. His argument also strengthens the position that TEK can not to be overlooked when U15 seek ICK.

TEK, ICK, and socioeconomics are inextricably interwoven concepts in many Indigenous societies and these concepts have fluidity to allow for reinvention and reinterpretation as societies and environments advance. If their intersecting points between TEK, ICK and socioeconomics are accepted by U15, Indigenous knowledges have potential to be authentically woven into the fabric of institutes across Canada. ICK and TEK, however, as noted above, are disappearing at astonishing rates. Their disappearances are partly due to exploitation of environments by U15 where Indigenous cultures once thrived. It is becoming clear to archaeologists that Indigenous peoples thrived almost everywhere on Turtle Island prior to colonization (Brubacher and McGregor, 1998), but how?

The literature citing connections between Indigenous identity construction and connection to land are too numerous to mention. Consider that as colonization took hold on Turtle Island, an entirely new epoch began - *The Anthropocene*. Lewis and Maslin (2015) write, “human activity will probably be observable in the geological stratigraphic record for millions of years into the future, which suggests a new epoch has begun” (p. 171). Since 1750, human activity has released 555 petagrams of carbon into the atmosphere (where 1pg is equal to 1 billion metric tons). The release

of carbon has subsequently altered the diet of all of humanity and is responsible for species extinction rates that will rise between 100 to 1000 times higher than they have been at any previous time in recorded history. As such, humans have permanently “re-ordered life on earth” (Lewis and Maslin, 2015. p.172).

The places where Indigenous peoples once thrived in present day Canada have largely been destroyed, but not completely. This reality makes the challenge of expressing ones distinct cultural identity all the more taxing for U15 IUI who may not have anywhere to reflect their ancestral wisdom. We are facing a TEK crisis like at no other time in our history as a people, and though we will likely last into the next century, only a dramatic shift in our behaviors will save our relatives from complete annihilation. The center for biodiversity agrees. Human activity is responsible for the current mass extinction event. The continued perpetuation of our lifestyle will result in 30-50% of all species of plants and animals to disappear by mid-century.<sup>12</sup> Moreover, with the rise in loss of speciation, the 2016 living plant report estimates  $\frac{2}{3}$  of all plant and animal populations will vanish by 2020 (World Wildlife Foundation, 2016). If ever there were a time to recover TEK that once supported massive populations of people and an extensive biodiversity on Turtle Island, that time is now.

All humanity is dealing with an environmental crisis defining the 21st century. However, there is hope. Through the application and activation of ICK and TEK, which can be supported by U15, IUI and surrounding communities, future generations may yet have opportunities to live prosperously on earth in ways that honor all of creation and all relations. These demographic and environmental factors must be considered by U15 when developing their plans towards equal opportunity for Indigenous students and faculty. To make it plain, Indigenous identity is the land and consequently, Indigenous identity is the environment.

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<sup>12</sup> To learn more about the center of Biodiversity see [http://www.biologicaldiversity.org/programs/climate\\_law\\_institute/climate\\_change\\_is\\_here\\_now/](http://www.biologicaldiversity.org/programs/climate_law_institute/climate_change_is_here_now/)

## 2.8 STORYTELLING

Complexities surrounding IUI relocating and self-identifying at Universities in Canada are many. This matter deals with more than a physical relocation away from home territory, an urban setting, or the location where an IUI may be culturally orientated, to new locales. In understanding IUI relocations there is the issue of how to position personal consciousness development.

According to Lumpkin (2001), the irresponsible treatment of the environment in today's capitalistic society is attributed to the growth of monophasic consciousness. She writes, "...when a culture restrains perceptual diversity that same culture reduces human adaptability, which, in turn leads to human beings living unsustainably" (pg. 2). Monophasic consciousness has attempted to erase polyphasic consciousness and resulted in the spread of neoliberal educational models in Canada and much of the world. "Monophasic consciousness, most often embodied as the scientific method, disavow the validity of any knowledge accessed through transrational processes." (Lumpkin, 2001, p. 30). Public education in Canada operates according to neoliberal ideals and monophasic idea. These ideals have manifest a society that tangles concepts such as freedom and success with capitalism and economic wealth (Apple, 2006). Lumpkin further notes that polyphasic cultures are ones that incorporate altered states of consciousness into their teaching and learning methods which can be further attributed to the respect which shamanic practitioners in these cultures are awarded. Methods of consciousness development include harnessing the power of "dreaming, contemplation [meditation], ecstatic and trance states, as well as ordinary consciousness" (Lumpkin, 2001, p. 2). If these consciousness states were so integral to Indigenous societies and cultures what role can they play within EKS and U15?

Monophasic cultures today closely associate knowledge production with positivist research and the scientific method. They've also developed our "modernist" societies through the spread of monoculture agriculture system, which greatly reduce top soil quality and put crops at high risk of disease, increasing the need for powerful pesticides. These pesticides are harmful to many other land



and watershed species and can cause health related issues for humans and all biological organisms alike (Lumpkin, 2001). So how does our modern society justify the continued use of these practices? Consider that in 2016 Bayer, the worlds largest supplier of pharmaceuticals made an offer to buy Monsanto, the worlds largest producer of genetically modified seeds and pesticides for \$65 billion.<sup>13</sup> Reflecting on the application of polyphasic knowledges leads to considerations about how ancient Indigenous stories play out and why we thrived for so long without pharmaceuticals or genetically modified seeds. For the *Anishinaabeg*, the term *Mino-bimaadiziwin* refers to ‘walking the paths to the places of harvest’. But how can U15 respond to these aspects of ICK and TEK in the face of extraordinary monophasic deals.

All U15 in Canada have some type of support service for Indigenous students. Some even include Elders who can provide various cultural support services. A more thorough analysis of services offered at U15 is outlined in Chapter 5. However, questions about whose knowledge, whose stories, and how this knowledge is applied, or even if it can be applied, within monophasic institutional conceptual constructs remain. Moreover, how are relocating IUI, who identify their homelands far from the institution they serve, impacted by both the institutional model they are required to operate within (i.e. monophasic consciousness) and the ICK and TEK they may be attempting to help recover (i.e. polyphasic consciousness)?

Stories of migration and relocating have historically been essential parts of nationhood and linguistic developments for Indigenous peoples on Turtle Island (Benton-Benai, 1988; Schacht, 2008). In this context, relocating and self-identifying U15 IUI may be participating in ancient tradition that has taken the form of IUI moving to new territories to exchange knowledges. This could imply that IUI who engage other Indigenous communities may be engaging in a traditional cultural practice, which itself may need to be better understood within the context of U15. This practice may even allow ICK to spread to far distant territories where it may not have been

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<sup>13</sup> Retrieved from <https://www.alternet.org/environment/bayer-monsanto-merger-bad-news-planet>

accessible before and further strengthens Restoule's (2000), argument that ICK is fluid and constantly evolving. As such, relocation amongst U15 IUI may represent a positive step towards important exchanges of ICK and TEK in a modern context on Turtle Island.

The challenges for IUI and U15 to manage the risks of relocating for academic appointments which has the potential consequences of damaging or interrupting personal ancestral wisdom and personal connections to ancient cultural stories are many. For IUI, managing attributes associated with an ancient ancestral custom for wisdom generation and knowledge exchange that has been practiced for generations will need to be considered in their promotional processes by U15. In this scenario, great possibilities await knowledge exchanges between varying Indigenous cultures within U15 settings and may lead to a golden age where the breadth and scope of Indigenous knowledges can once again flourish in communities in our "modern" society.

## **2.9 HEALTH**

Through extensive reading, consultations with knowledge stewards, and living according to my own cultural wisdom (as outlined in Figure 6) regarding health, a consistent picture emerges. Prior to European colonization, Indigenous peoples were thriving in Canada. So devastating to Indigenous populations were the exploits of the Jesuits and their companions that the Roman principle of *terra nullius* was eventually legislated. This legislation which is still binding in Canada allowed settlers free unbinding title to unceded Indigenous lands, since there was, in many instances, no one left to oppose their occupations (Cavanagh, 2014). As a result, extraordinary relocations took place that ultimately left Indigenous peoples strangers to their own traditional territories and unable to maintain their wellbeing in the likeness of their ancestors.

Many authors write extensively about both Indigenous (Archibald, 2008; Hanohano, 1999; Hill, 1999, etc), and more specifically, *Anishinaabeg*, worldview (Cavanagh, 2005; Dumont, 1976; Farell, 2008; Hallowell, 1975; Hatala, et. al. (2015); Hedican, 2001; Hermes, 2005; Rheault, 1999) and

recognize it to be holistic<sup>14</sup>. Due to its holistic nature, isolating specific health traits to specific knowledge capacities within ICK is challenging. Nevertheless, three notable health concerns faced by Indigenous peoples who relocate are reiterated here: 1. Adverse physical and psychological health (Kingston & Mariano, 2010); 2. Intergenerational trauma (Kelly, 2008); and, 3. Poor well-being of offspring of residential school survivors (Lounging, 2015)<sup>15</sup>. These health concerns, largely a direct result of colonization, are only a few of a devastating number of health disparities faced by Indigenous peoples daily. From family violence, to diabetes epidemics, growing up Indigenous in Canada today means contending with the most challenging living and social conditions of any race on the planet, all directly attributed to traumas caused by colonialism (Aguilar and Halseth, 2015).

On the other hand, IUI who relocate for academic appointments likely do so to earn a better living<sup>16</sup> (Roland, 2009). All tenured IUI at U15 have health benefits and are situated in urban centers with advanced health-care facilities (Reading & Wien, 2013). Better access, however, does not equate to better health, but at least IUI and their families have access to health care unlike some Indigenous peoples residing in remote or rural communities. That said, access to cultural teachers and cultural health related knowledge may ultimately still remain inaccessible, which carries its own pitfalls (Reading & Wien, 2013).

### **2.1.1 CHALLENGES AND COMPLEXITIES ASSOCIATED WITH HIRING IUI**

In *Learning To Be An Anthropologist while Remaining Native*, Dr. Beatrice Medicine (2001, p. 83-90), a descendant of the Sihasapa and Minneconjou bands of the Lakota Nation, identifies

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<sup>14</sup>Bird (2000) paraphrases Neihardt and Black Elk to describe holism for Indigenous people in the following way: “Cyclical themes of growth, renewal and transformation were derived through a participatory process and observation of the natural cycles that occurred in the seasons, animal migrations, life cycles of the human, plant, and animal worlds, and lunar cycles. Indigenous people came to understand that a natural democracy existed and that human beings are just one strand in the web of life” (p.14).

<sup>15</sup> For a full listing of the devastating consequences of Intergenerational Trauma, please see Bombay et al. (2009).

<sup>16</sup> The Globe and Mail estimate the average salary of a University instructor at \$86,000 (retrieved from <http://www.theglobeandmail.com/report-on-business/careers/career-advice/life-at-work/i-want-to-teach-at-university-what-will-my-salary-be/article12955105/>), which is about four times above the poverty line in Canada.

several challenges and complexities that arise when universities seek to hire IUI. The full list of these challenges and complexities are listed in Table 5: *Challenges and complexities faced by institutions hiring IUI*. These challenges and complexities are tabled in the order that they appear in Medicine's article, first published in the 1970's. Her article demonstrates that IUI face a number of succinct disadvantages when engaging the post-secondary workforce. These include not having their community work acknowledged when seeking promotion or tenure, and being forced to move away from their homelands. These challenges, though not insurmountable, must be addressed at the highest levels of U15 administration to ensure equity for IUI is achieved.

### **2.1.2 CULTURE SHOCK**

Bird (2009) writes, "Essentially culture is an interrelated web of meanings that provides individuals a context in which to live out their lives" (p. 2). She also notes that well-being for Indigenous peoples depends on strong commitments to ICK, community, and additionally, TEK. When these knowledge webs are disrupted by colonialism, well-being suffers. Johnson (2011) notes that when an individual's cultural orientation is disrupted by relocation, pathways to ancestral teachings can be lost forever. The very teachings that we know give Indigenous people strength and resilience can disappear within the heart and mind entirely through relocations. Sadly, ten Indigenous languages have already become extinct in present day Canada. Lost is their accumulated knowledge along with all their environmental wisdom. If U15 can contribute to assisting the revival of at least the languages of the Indigenous peoples whose lands they occupy, those languages may yet be safe from further deterioration and U15 will not contravene Article 8.2(a) of UNDRIP.

Crossing boundary lines (whether they be social, cultural, political, provincial, territorial, national, economic, Indigenous land based, or through scholarship activity) has, in some instances, created crisis situations for Indigenous people for decades (Austin, 2007). In an anthropological study with the Tlingit of Alaska, Oberg (1960), coined the term "culture shock", thereby naming the impact of migrating from one culture to another (Austin, 2007). The impacts of culture shock have

Table 5: *Challenges and complexities faced by institutions hiring IUI*

|    |   |
|----|---|
| 1  | Tribalism, tribal chauvinism and tribal rivalry   |
| 2  | Living away from homelands  |
| 3  | Transitory federal funding for “Indian programs” not built in to state funding in higher institutions       |
| 4  | Tenure track positions are held by Native Americans with a minuscule amount of Indigenous ancestry          |
| 5  | Threat of making Indigenous knowledge a sellable commodity  |
| 6  | The dominant position of “academic” identity over “tribal” identity/ affiliation                            |
| 7  | Indigenous faculty are considered showpieces  |
| 8  | Label as an “academic” reduces affiliation to tribal or community identity                                  |
| 9  | Publications in Indigenous operated journals are not considered of high academic quality                    |
| 10 | Necessary advocacy work hinders the writing of papers that meet the criteria of academic peers              |
| 11 | No credit is given by institutions for the “community work” of Indigenous academics                         |
| 12 | Publications in scholarly journals becomes the only criteria for assessing an Indigenous intellectuals work |
| 13 | Institutions are nearly devoid of distinctive tribal values, ethos and ethics                               |
| 14 | The quarter system university calendar limits authentic reflections of Indigenous practices                 |

been recognized as a legitimate cause for concern for scholars in various fields of academic study, not just Indigenous peoples (Austin, 2007; Furnham & Bochner, 1986).

Culture shock is very real, and its consequences can be devastating. For example, culture shock can lead to negative evaluations of one’s own culture and lead to alienation, confusion, anxiety, a sense of loss, and a number of other existential crisis’ (Furnham & Bochner, 1986). Depending on the duration of exposure to a new culture and an individual’s level of adaptability, gender, age, cultural orientation, fluency in their language and the language of the dominant culture,

as well as a host of other variables, culture shock can effect individuals in many different ways (Furnham & Bochner, 1986). If culture shock is caused by IUI relocating and it leads to a negative evaluation of ones own culture, then U15 will have to really consider who they hire next.

Because of vast cultural and academic discipline difference amongst U15 IUI, as evidence in Figure 2, and the vast difference of Indigenous peoples in Canada generally, other than our shared history of colonization, it is difficult to say exactly in what ways culture shock can impact relocating and self-identifying IUI. Those difference aside for a moment, culture shock can still impact the ability for new IUI to transition in to their roles at U15 after relocating and, as such, U15 should have preparatory measure in place to ease these challenges.

Another factor relating to culture shock includes the perceptions of non-indigenous faculty when faced with new IUI, especially when they have not encountered their knowledge or worldview before. Given that IUI represent a fraction of the professorate, the relevance of this issue may appear insignificant. However, if U15 plans to increase IUI over the coming years are fulfilled, the perceptions or misperceptions of current faculty must be strongly considered. Working with Indigenous colleagues and communities is going to look different at U15. This difference will need to be handled sensitively, especially amongst those individuals who may be in opposition to transformational U15 changes as ICK and TEK become esteemed.

It may be assumed that Indigenous people, by virtue of being Indigenous and sharing a history of colonization, will automatically find allies amongst other Indigenous peoples. This is a dangerous assumption. Indigenous cultures and languages are closely monitored and protected. Protecting the sacred remains a priority for Indigenous peoples who've had much of their teachings exploited, taken away, or simply destroyed. For U15, navigating the sacred will be tricky and will likely not conform to old rules around intellectual property.

Lastly, simply being Indigenous does not give one insider privileges, when it comes to different linguistic groups or even a self-identified linguistic group. Communities and knowledge

stewards seek relationships of trust and confidence and until they are built within U15, sacred knowledge and teachings will continue only to be whispered.

Though Indigenous scholars are succeeding in articulating the multi-varying, multi-layered, and very complex standards of ICK and TEK, unlike other fields of study such as pharmacology, geology, or chemistry, there are no national standards of practice to abide. Thus, as U15 seek to increase IUI, they have a difficult task in defining standards of authenticity that adhere to the cultural protocols of surrounding Indigenous communities.

### **2.1.3 CONCLUSION**

Kirmayer, Brass, and Tait (2000) have argued that given the enormous diversity of values, lifestyles, and perspectives within reserve and urban Indigenous populations, ‘lumping people together under generic terms like *Aboriginal* and *Indigenous* [is] profoundly misleading’. Alvarado’s (2010) loose definition for identifying Indigenous peoples requires considerations of various features, including territorial boundaries, languages, customs, ancestral wisdom, and population size. These factors, he further notes, make up the bulk of identity construction for Indigenous peoples. Territorial boundaries, languages, customs, and ancestral wisdom, are a lot to consider for a colonized peoples, especially when the onslaught of colonialism continues. Fully defining or redefining each of these factors, within modern contexts, may merely be an aspiration for most. However, these categories represent an extensive breath and range of knowledges that are under constant threat of complete annihilation today. Each of these independent yet interconnected variables can be influential in multiple ways as a result of U15 IUI relocating. The tasks for U15 and IUI becomes recognizing, mitigating, and preparing for any potential consequences that these impacts carry to create an environment where new IUI can thrive.

This literature points to an urgent need to better grasp how tenured tier one IUI are impacted by relocating for academic appointments. The above list of potential impacts, hazards, and some benefits became the basis for the ancillary questions outlined in Appendix C: *Ancillary*

*Questions.* At present, significant gaps in the understanding of this topic endure within the academy. The literature outlined above has offered guidance for actualizing a study which may contribute to mitigating the potential negative impacts associated with the relocation of IUI. It has also offered the following: 1. Guidance needed to approach this topic sensitively, reciprocally, and responsibly; 2. A directive for the selection of individuals who carry a potentially rich repository of knowledge related to the topic, namely tenured U15 IUI; and, 3. An outline for a methodology that can potentially lead to a deeper understanding of this topic. Ultimately, a deeper knowing of this topic will inform both tenured tier one IUI in Canada and the U15 they currently serve in how best to prepare for potential impacts of relocating for academic appointments.



### 3.0 THEORETICAL AND METHODOLOGICAL FRAMEWORK: AN INDIGENOUS PARADIGM

#### 3.1 STUDY FOUNDATIONS

Indigenous Cultural Knowledge (ICK) based academic practices continue to populate and blend into Eurocentric Knowledge Systems (EKS) frameworks in the Academy. Misconceptions about the value and influence of ICK within the Academy (Medicine, 2001) are being displaced, and the work of decolonization expanded. Paradigmatic shifts in approaches to re-search are creating exciting new platforms upon which emergent Indigenous scholars and students are launching dramatic re-interpretations of ancient knowledges that are once again beginning to flourish in Canada. Tireless work of Indigenous Elders, scholars, students, allies, the Ancestors, and all our relations, is contributing to our collective national evolution. The Academy is one place where this voice has been inspired.

One recent example of new Indigenous scholarship in Canada is the work of Dr. Chantelle Richmond and Dawn Smith (2012) whose study titled, *Sense of Belonging in the Urban School Environments of Aboriginal Youth*, "...began as a simple telephone call [and] quickly evolved into a larger community process that involved Wabano's Wolf Pack staff, community Elders, university researchers, and summer students in the design, implementation, and analysis of this research" (p. 4). The inclusion of a comprehensive groups of Collaborators to enact re-search involving Indigenous peoples, rather than studying them as participants, has shifted the way re-search looks, feels, and impacts Indigenous and non-Indigenous communities. Increasingly, ICK in Canada is progressively being used to ensure re-search focuses on the inclusion of ancestral wisdom of the peoples involved.

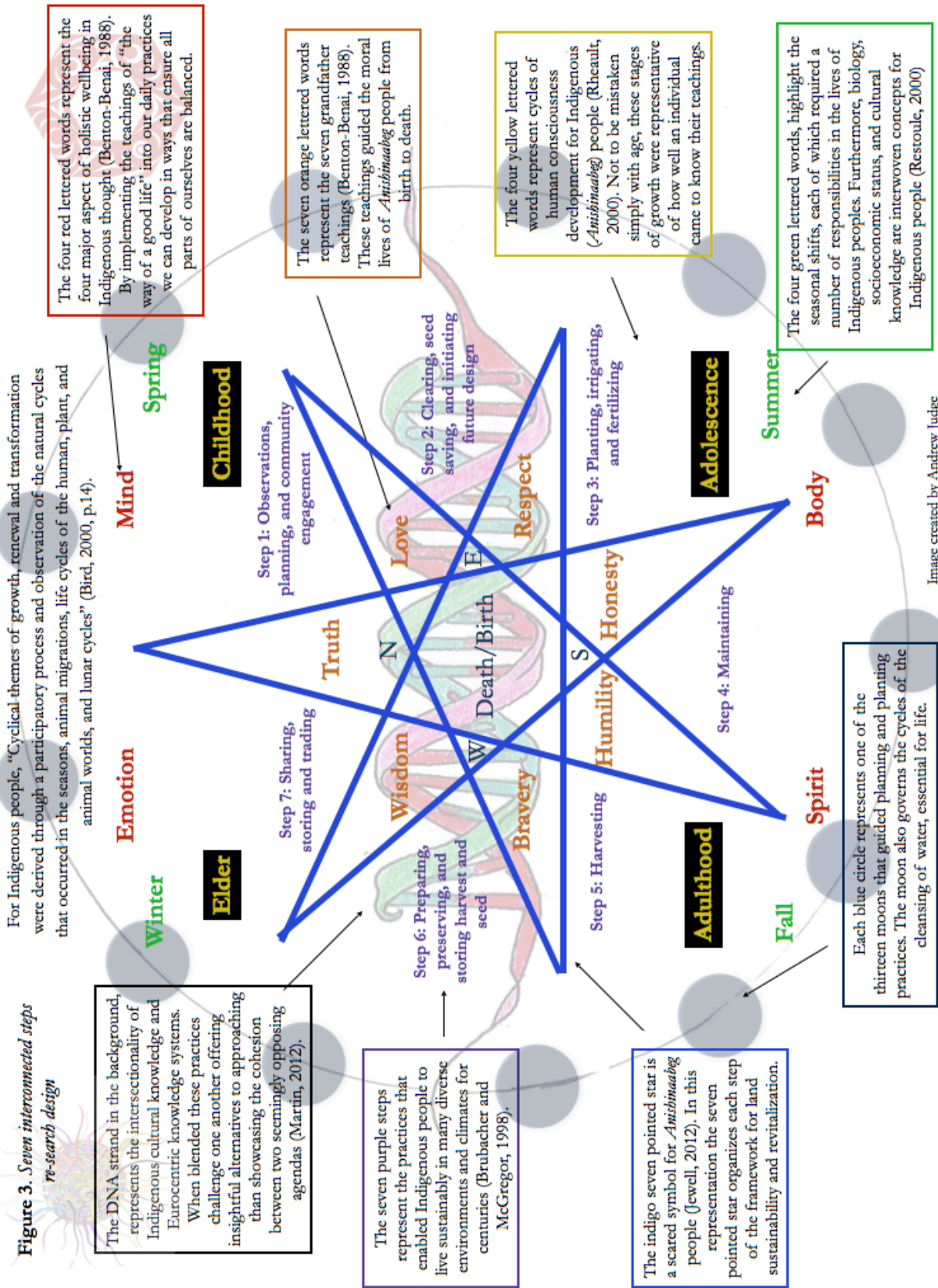
Another example is the work of Hatala et al., (2017) whose study invited Indigenous youth in Saskatoon to share their experiences of resilience. This study, which includes the ongoing engagement of youth Collaborators, offers insights into the subtle ways Indigenous youth see positive changes for themselves rather than only what the "expert" believes is best. These new

forms of Indigenous re-search appear to embrace the worldview of the Indigenous Collaborator, opening doors for new possibilities and more positive knowledge exchanges to take shape.

Until Indigenous re-search is fully enacted with communities, blending ICK and EKS re-search practices appears to be the best option both ethically and authentically to ensuring the inclusion of Indigenous peoples as the authors of their own story. Indigenous scholars and allies in Canada have persevered within the confines of EKS constructs for many decades and carved out safe spaces where Indigenous students, scholars, and community members have the potential to flourish both personally and professionally. That said, until Indigenous students and scholars can experience full immersion of their languages and cultures within the Academy, much work remains in Canada. In this instance, better understanding how tenured U15 IUI are impacted by relocating for academic appointments is another step in the right direction towards empowering the decolonial educational agendas.

### **3.2 ETHICAL IMPLICATIONS**

As noted in chapter 1, Suzanne Stewart (2008), a member of the Yellowknife Dene First Nation, summarizes the importance of relational concepts. She speaks of the inclusion of Indigenous peoples as Collaborators rather than study subjects. She writes “...the research itself is based on the notion of relationship” and by using this strategy “it may now be possible to incorporate other Native traditions, such as Indigenous traditional ecological knowledge, which is based on a holistic conception of the world, into research methodologies” (p. 63). Stewart’s words of encouragement partly inspired the methodological framework used in this study. The framework was developed based on principles of Indigenous traditional ecological knowledge (TEK) to elicit greater awareness of an unexplored topic within the Academy. Figure 3. *Seven interconnected steps re-search design* outlines the way this study was approached and reflects the interconnectedness of ICK and TEK. The subtle ways this strategy was used throughout this study will be outlined over the course of this chapter.



Brubacher and McGregor (1998) note, “First Nations [people] have increasingly recognized the importance of sharing their understandings and knowledge of their environment to protect their interests in the land, their traditional activities, and their cultural and spiritual values” (p.6).

Considering the environment is intimately connected to Indigenous identity construction, the use of this particular re-search strategy is justified. Utilizing TEK to design this study may also ensure that desperately needed environmental awarenesses, a basis for ascertaining ICK, is enacted within the Academy (Brown, 2006; Wildcat, 2009).

### **3.3 IDENTIFYING COLLABORATORS**

At the time data were collected, through winter 2016-2017, 152 Indigenous University Instructors (IUI) were identified at U15. Amongst them, 72 were identified as having achieved tenure. A multifaceted sampling approach was used to identify the 152 IUI. The first step was to identify IUI who were known personally or professionally. Next, the Canadian Association of University Teachers (CAUT) was enlisted for support. Much gratitude is owed to their Equity Office for sharing alternative ways to identify U15 IUI. Finally, a systematic review of all U15 faculty was conducted focusing on names, research interests, and public presentation. Originally, one of the inclusion criteria for IUI depended on self-identification in public university profiles. Inconsistencies in the ways each U15 identify their faculty led to the inclusion of several IUI who identified their ancestry in alternative forums such as in personal websites, conference presentation, or biographical abstracts. To those who may have been overlooked and not included, I take full responsibility and apologize.

Rheault (1999) writes, “The real authorities are the Elders and traditional Teachers” (p. 18). Five IUI shared their wisdom for this study, and they were treated as if they were Elders<sup>1</sup>, and are identified as Knowledge Stewards on this topic, and Collaborators for this study. From here on,

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<sup>1</sup> I would argue that several of the Collaborators are actual Elders, not just in an academic sense, but also based on the way they’ve chosen to live their lives. Needless to say, all were treated with an equal respect.

when referencing these individuals the word Collaborator will primarily be used. This referencing, in effect, positioned a contemporary ‘subject’ into a traditional ICK context. There was no compensation for participating in the study, however, after agreeing to share, a gift, hand made by me, was given to each of the Collaborators before their interview.

Another traditional approach to gathering story, practiced by the *Anishinaabeg*, includes offering *asema* (tobacco). In keeping with this respectful protocol, each collaborator was given a tobacco offering prior to his or her interview. In one instance, despite every effort to meet face-to-face, the interview had to be conducted over telephone. In this case, it was agreed the gift would be sent by mail, and the tobacco would be held and later offered to the Fire. Each of the Collaborators offered a range of insights into establishing a baseline awareness of a subject that, yet, is not well articulated within the Academy. These insights are included in the chapter 4 analysis.

Kirkness and Barnhardt (2001) wrote about the notions of ‘respect, relevance, reciprocity and responsibility’ as essential parts for including Indigenous people in an academic study. These notions were honored in this study in the following ways: 1. Respect - by involving the IUI as Collaborators, Elders, or Knowledge Stewards and offering a gift and tobacco for their stories; 2. Relevance - it appears that no previous academic study has approached this topic and thus it creates a baseline awareness; 3. Reciprocity - framing the study using blended ICK and EKS strategies; and, 4. Responsibility - building a platform upon which future scholars and institutes across Canada can utilize to mitigate any potentially harmful impacts associated with the relocation of IUI.

### **3.4 INTERWEAVING METHODOLOGY AND THEORY: REFLECTIONS FROM ICK**

In this Canadian study, vast geographic distances between IUI and the U15, confidentiality requirements, and the diversity amongst IUI with respect to both their Indigenous identity and field of study made the involvement of the entire community of scholars impossible. Restoule (2000) and Rheault (2000) assert that when all members of an Indigenous community are involved in a study, contributions to the growth, well-being, and sustainability of that community are established. The

five IUI Collaborators who shared their stories for this study represent nearly 12% of a relatively small and exclusive sub-community amongst Indigenous peoples. Though they could never represent the voices of all IUI, given their position within Canadian society, their wisdom needs to be valued. Their insights offered in chapter 4 are exploratory but have the potential to assist U15 in better recognizing the needs of future and current IUI.

Martin (2012) writes about blended Indigenous and European approaches to re-search and refers to the practice as “two-eyed seeing”. With “two-eyed seeing”, ICK and EKS can become complementary. For example, in his groundbreaking book *Research is Ceremony*, Wilson (2008) used two font styles (both in English) to convey separate messages of both the ICK and EKS he encountered throughout his academic study. Wilson acknowledges devastating consequences to ICK and Indigenous peoples caused by EKS and colonization, but he also acknowledges the need to progress incrementally within the Academy to fully recover from colonization. Great progress is being made for the inclusion of ICK and TEK in the Academy, but there is a long way to go.

Blodgett et al. (2010) note, when blended effectively, the ICK and EKS practices show cohesion. The intersecting points between EKS and ICK can offer insights to EKS into the wealth and richness of Indigenous paradigms (Battiste, 2002). At the same time, intersecting points open doors to new possibilities within the Academy to actualize innovations, leading to resolutions to disparity faced by Indigenous peoples in education, as noted in Chapter 1. Ray (2012) summarizes convergences between ICK and EKS best and writes, “The term convergence does not imply an amalgamation but instead refers to a junction or a place in which two things meet briefly, then carry on their separate paths” (p. 92).

### **3.5 DEFINING INDIGENOUS SCHOLARSHIP**

In *How We Come to Know*, Kathy Absolon (2011), an *Anishinaabe kwe* (woman) from Flying Post First Nation,<sup>2</sup> hyphenates the word “research”. Her strategy to ensure her theory and

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<sup>2</sup> Retrieved from [https://legacy.wlu.ca/homepage.php?grp\\_id=2302](https://legacy.wlu.ca/homepage.php?grp_id=2302) Oct 6, 2015.

methodology align with ICK captures an attitudinal shift amongst Indigenous scholars when it comes to “re-search” involving Indigenous peoples. She encourages Indigenous [*Anishinaabeg*] scholars to re-discover knowledge, lost to colonialism, from their own voice and location and writes:

Terms that reflect Indigenous ways of collecting and finding out are searching, harvesting, picking, gathering, hunting, and trapping... I now hyphenate the word re-search, meaning to look again. To search again from our own location and to search again using our own ways as Anishinaabek is Indigenous re-search. (p. 21)

Absolon’s guidance helped to frame this study as a ‘search’ for how tenured IUI at tier one universities in Canada are impacted by relocating for academic appointment. “Searching” can take on many meanings and forms for Indigenous peoples in Canada both contemporaneously and traditionally. For example, traditional searches include searching practically for hunting grounds, medicines, and chert, but there are also metaphysical searches including searching for spiritual teachings relating to ancient beings, searching within oneself for the answers to one’s life direction and searching the land of *Paumwaewin* (visions) and dreams for ancestral wisdom.

Today, Indigenous students in Canada must search for the right post-secondary programming, for jobs, for housing, and so on. In some cases, they are still searching for teachings from their ancestors, but colonialism has fragmented these customary practices. Both types of searches define the lives of Indigenous individuals and communities in Canada today. The rich repository of knowledge shared by IUI Collaborators in this study will hopefully support the search for how relocating IUI for academic appointment impacts their lives. Their stories can potentially direct universities towards more sensitive employment support strategies with respect to the hiring and employment of IUI.

*Waaskone Giizhikook* (Lana Ray) (2012) explains how utilizing Indigenous based philosophical approaches in re-search can result in methodological and theoretical convergences and describes the following *Ojibway* language phrase:

In my home community of Lake Helen Reserve (Red Rock First Nation), the term *Kinoo'amaadawaad Megvaa Doodamawaad*, roughly translated to mean “they are learning with each other while they are doing” (Cormier, 2009), has emerged as a means of thinking about and engaging in “research”. I have come to understand this term as inclusive and without boundaries. Within this term, concepts such as theory, methodology, method, ontology, epistemology and axiology do not exist as singular entities (p. 96).

The concept ‘to learn together while doing’, used in reference to the acquisition of new knowledge, is supported by other well established Indigenous scholars including Ray (2012), Simpson (2012), Wilson (2008), Kovach (2009) and Rheault (1999). It is also supported by the principles of CBPR as identified by Castleden et al. (2012) who write, “Within the context of CBPR, how people are involved is as important as who is involved in maintaining a collaborative and respectful re-search project, a focal point of many ethical guidelines” (p. 176). More than being Collaborators, in this study, the tenured IUI who chose to share their stories of impacts relating to relocating for academic appointments engaged in a process of ‘learn[ing] together while doing’. Again, their stories will help establish resolutions to potential harms caused by relocating for academic appointments. Their collective efforts will also result in a final report that presents key findings and recommendations for U15 and other universities to utilize. It is anticipated that this report can be used to achieve the strategic goal of increasing and better supporting IUI scholars.

The philosophical, methodological, and theoretical foundations of this study follow comments made by Rheault (1999). In his groundbreaking masters thesis, *Ansibinaabe Mino Bimaadiziwin: The way of a good life*, Rheault uses the *Anishinaabeg* language phrase “*Aazhikenimonenaadizid Bemaadizid*” to describe “the study of the behavior of life” (p. 105). This term is the closest equivalent term for philosophy the *Anishinaabeg* have. The term is used in part to describe how we used to live as *Anishinaabeg* peoples. In the instance of this multi-site exploratory case study, this philosophical concept is being employed to ‘search’ for and better understand a



contemporary aspect of ‘the behavior of life’ of a specific sect of Indigenous people (with notable influence on education in Canada). Combining this concept with the ‘learning together while doing’ and the land-based sustainability practices previously mentioned, this study is authentically grounded in Indigenous values and as such, in at least one respect, is an act of decolonization.

### **3.6 BLENDING MULTI-SITE EXPLORATORY CASE STUDY WITH ICK**

The above ICK-based concepts represent, in one sense, half of the strategy for approaching this study. For reasons previously identified, a blend of ICK and EKS was essential for the study to be completed. To celebrate the colonial parts of this study, a multi-site exploratory case study design was chosen. In my experience, a multi-site exploratory case study is akin to seeking Elder wisdom with respect to my ICK. Bishop (2010) writes, “By illuminating the experiences, implications, or effects of a phenomenon in more than one setting, wider understanding about a phenomenon can emerge” (p. 1). Additionally, a multi-site exploratory case study can produce a ‘richer and deeper understanding of a phenomenon’ (Bishop, 2010, p. 2) and accommodate for vast differences between Collaborators. Given the lack of information relating to this topic and the diversity of Collaborators, a multi-site exploratory case study was selected as the most appropriate EKS methodology.

Five benefits were achieved by blending the multi-site exploratory case study and ICK: 1. Empirical evidence to verify or disqualify information gleaned from the preliminary literature (Yin, 2014); 2. Alignment with ICK re-search standards of seeking wisdom from Elders’ stories (Archibald, 2008; Rheault, 1999); 3. Meeting EKS research standards by presenting a contemporary issue and producing an original contribution to the Academy (Yin, 2014); 4. Revealing new knowledge, analogous with this subject matter, that can be further explored; and, 5. Modelling approaches to education that several Indigenous scholars in particular claim as essential to increasing the success of Indigenous students. Ultimately, this current study builds a foundational awareness of

how tenured IUI at tier one universities in Canada are impacted by relocating to those institutions for academic appointments.

Humanity is experiencing a dilemma of global proportions according to Lester Brown (2006; 2014), “whom the *Washington Post* praised as ‘one of the world’s most influential thinkers’, [who] built his understanding of global environmental issues from the ground up”.<sup>3</sup> Brown warns that if humanity continues to pursue the behaviors of capitalism, all statistical calculations measuring global population increases and resource depletion point to an inevitable collapse in humanity’s current way of life, within twenty years.<sup>4</sup> Brown’s warnings were influential in shaping the final pieces of the design of this study. Figure 4: *Indigenous land-based sustainability practices* offers insight into the varying interconnected parts upon which this study is based as they relate to ICK. Figure 4 is an altered version of Figure 3 but offers greater detail for how each step in Figure 3 is operationalized within the context of Indigenous land sustainability practice. Figure 5: *Multi-site exploratory case study design* is also an altered version of Figure 3 but provides insight into the way the multi-site exploratory case study was implemented within the context of the ICK based design. This design, in part, addresses Brown’s warning. It supports an ideology that re-orientes human behavior toward resource development, planning, and management that can ensure the longevity of humans and all their relations (Brown, 2014).

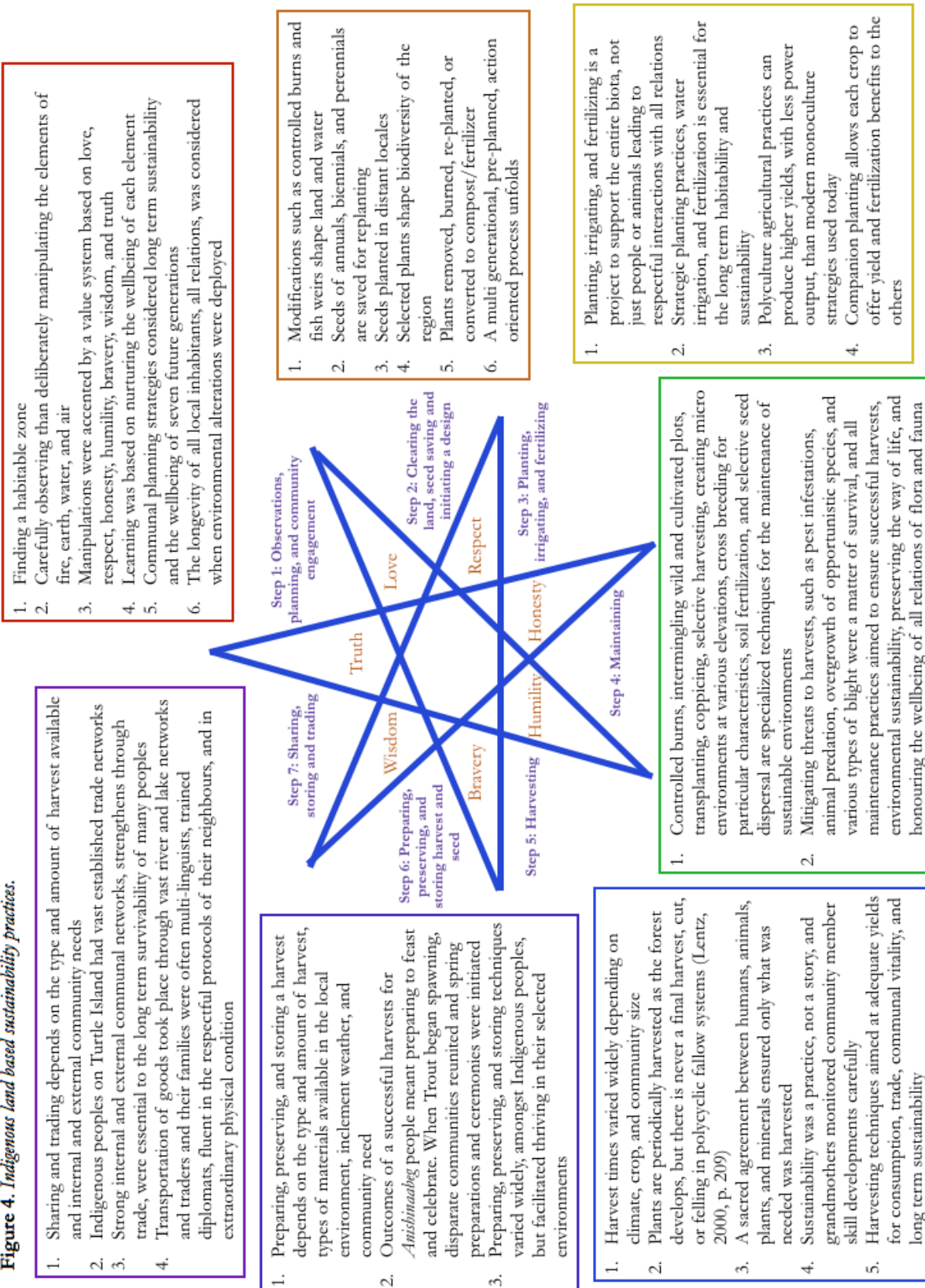
The remainder of this chapter clarifies each of the seven steps in detail and the way each is operationalized within the context of this study. Each step is completed using four elements: 1. The EKS based multi-site exploratory case study strategy; 2. The ICK land-based sustainability practice strategy; 3. The ways major parts of each strategy are interrelated; and, 4. A table comparing the major elements of each strategy. This work constituted doing double what is expected of a PhD student, but as an emergent Indigenous re-searcher, well worth the sacrifice and time.

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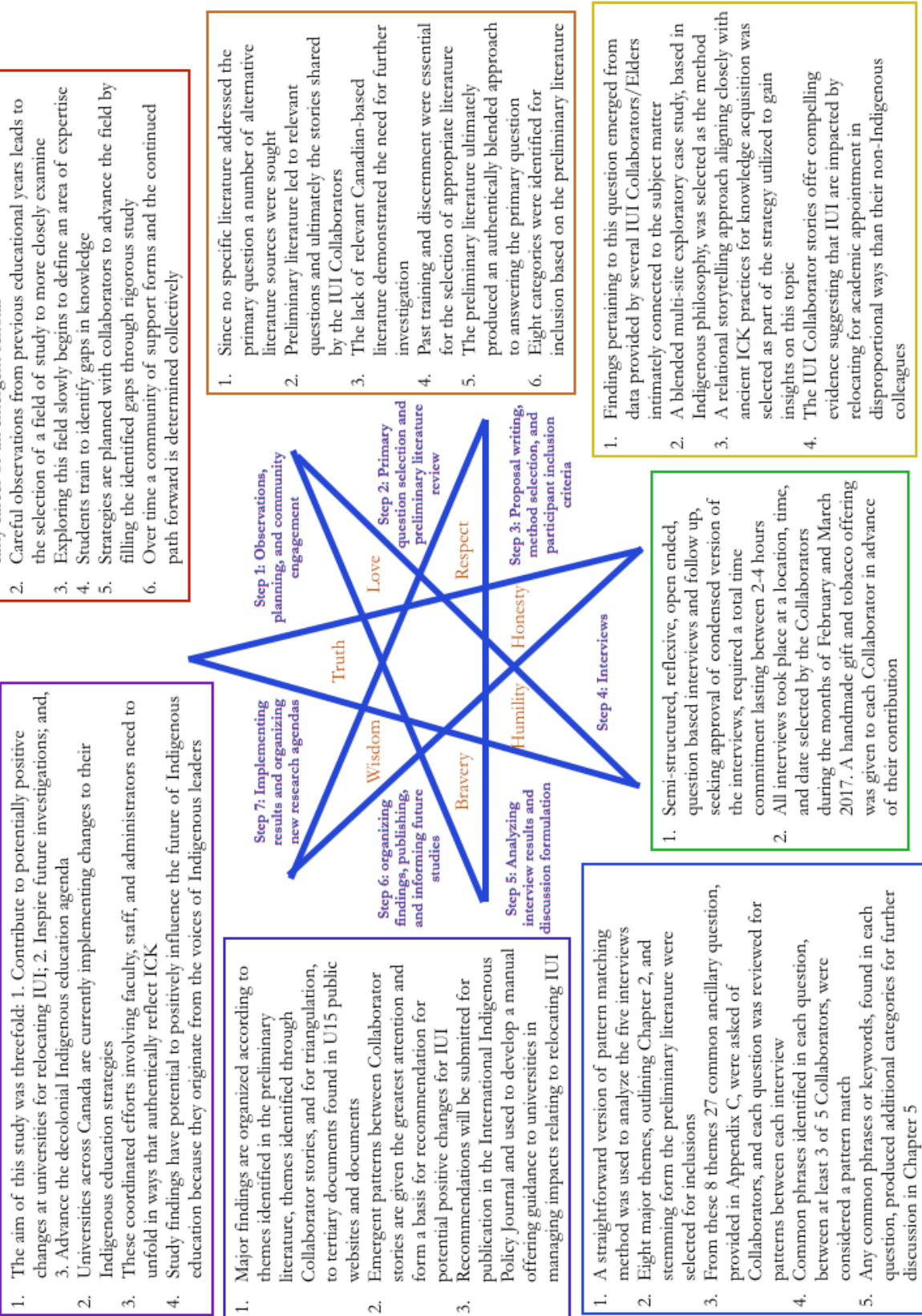
<sup>3</sup> Retrieved from <http://books.wwnorton.com/books/Breaking-New-Ground/>

<sup>4</sup> Retrieved from <http://www.earth-policy.org/books/bng>

**Figure 4. Indigenous land based sustainability practices.**



**Figure 5. Multi-site exploratory case study design**



### **Step 1: *Observation, planning, and community engagement***

A habitable zone is essential for the longevity of any organism. Evidence of Indigenous societies shows a steady evolution within varying landscapes and climates. Evolution is shaped through carefully observing then deliberately manipulating the elements of fire, earth, water, and air. These manipulations were accented by an extraordinary value system based on love, respect, honesty, humility, bravery, wisdom, and truth (Benton-Benai, 1988). Learning was based on nurturing the wellbeing of each manipulated element to ensure the survival of the ecosystem. Indigenous civilizations on every habitable continent enculturated their societies extensively in the art of honoring all as relations.

Communal planning strategies considered long term sustainability<sup>5</sup> and the wellbeing of seven future generations which aimed to empower societal thriving. To achieve thriving, communities enacted principle's of polyphasic consciousness. Community members trained to deliberately alter their environments and their consciousness utilizing all the best resources at their disposal (Lumpkin, 2001).<sup>6</sup> The longevity of all local inhabitants, all relations, was considered when environmental alterations were deployed (Davidson-Hunt, 2003). Cumulatively, these actions, at least theoretically, ensure all ascendants and a multitude of biologically diverse, yet interdependent species, flourish (Davis, 1996).

### **Step 1 (EKS): *Observations, planning, and community engagement***

Choosing a topic of study can be daunting and a life defining choice in the early career of an emergent scholar. Careful observations from previous educational years leads to the selection of a field of study to examine more closely. Exploring a new field slowly begins to define an area of expertise and in essence, a career. Students train to identify gaps in knowledge. Strategies are planned

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<sup>5</sup> It is important to note that the long-term sustainability of each group depends on myriad factors and some groups thrived better than others.

<sup>6</sup> In various regions of the world

with collaborators to advance the field by filling the identified gaps through rigorous study. Over time, a community of support forms, and the continued path forward is determined collectively. Finally, as gaps in the identified field begin to fill a community of colleagues, friends, research Collaborators, and a supervisory committee forms, to guide future successes.

## **Discussion and blending**

Ceremony is an integral part of a holistic ICK view of the world (Stewart, 2008). Ceremonies, required by Indigenous communities to maintain their integrity as distinct peoples are sometimes overlooked by EKS. As an example, deeply reflecting on a subject and inviting guidance through dreams and Elder wisdom to direct next steps (Wilson, 2008) may not be considered by EKS as an integral part of knowledge co-construction. It is, though, for Indigenous peoples including the *Anishinaabeg*. Brubacher and McGregor (1998) write, “Many forested regions that today are assumed to be untouched wilderness were actually fully inhabited landscapes” (p. 3). Dreaming and Elder wisdom shaped all landscapes inhabited by Indigenous civilizations. Utilizing dreams as guides for taking action has been a survival technique for the *Anishinaabeg* peoples for generations (Hallowell, 1975). ICK practitioners patiently observe their environment throughout its varying cycles, then carefully consider how best to utilize that environment before taking calculated action. Ultimately, this is a communal process of ‘learning together while doing’ by ‘studying the behavior of life’ and coordinating growth and evolution with the spirits of all relatives in mind and heart. Well-designed EKS research has one distinct difference in that rarely are all relations considered when calculated action is taken. The birds, plants, fish, mammals, and bugs seem to be an afterthought and yet our survival depends on theirs. This difference defines the divide between monophasic and polyphasic thinking. Where short term economic gains that few benefit from are made with EKS the consequence is environmental destruction our only home. Table 6. *Step 1 Comparisons*, shows a comparative list of the major convergences between the ICK and EKS models with respect to observations, planning, and community engagement.

| <b>Table 6: Step 1 Comparisons</b>   |  |
|--|--|
| <i>Observations, planning, and community engagement<br/>ICK re-search</i>  | <i>Observations, planning, and community engagement<br/>EKS re-search</i>  |
| Finding a habitable zone.  | Choosing a topic of study can be daunting and life defining choice in the early career of an emergent scholar.           |
| Carefully observing than deliberately manipulating the elements of fire, earth, water, and air.                      | Careful observations from previous educational years leads to the selection of a field of study to more closely examine. |
| Manipulations were accented by a value system based on love, respect, honesty, humility, bravery, wisdom, and truth. | Exploring this field slowly begins to define an area of expertise.   |
| Learning was based on nurturing the wellbeing of each element.   | Students train to identify gaps in knowledge.  |
| Communal planning strategies considered long term sustainability and the wellbeing of seven future generations.      | Strategies are planned with collaborators to advance the field by filling the identified gaps through rigorous study.    |
| The longevity of all local inhabitants, all relations, was considered when environmental alterations were deployed.  | Over time a community of support forms and the continued path forward is determined collectively.                        |

## **Step 2 (ICK): *Clearing the land, seed saving and initiating the design***

Fully inhabitable forested or other sustainable landscape types did not develop by themselves in North America (Brubacher and McGregor, 1998; Davidson-Hunt, 2003; Davis, 1996; Lentz, 2000). Modifications by regional Indigenous populations took place over the course of many generations (Lentz, 2000). The diversity of Indigenous languages matches the diversity of environments, supporting an argument shaped through my Mayan teachings that the environment shaped language. The *Gitksan* and *Wet'suwet'en* of Northwest British Columbia burned berry patches to clear opportunistic species<sup>7</sup> inhibiting their growth. As a result, berry patches quickly recovered allowing abundant future harvests (Gottesfeld, 1994). Controlled burning appears to be a common practice amongst various Indigenous groups, which appears to have benefitted landscape

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<sup>7</sup> An opportunistic species is otherwise thought of as a weed. In a holistic worldview, all parts of creation have their place, even “weeds”. Their place, however, may not be conducive to the growth of survival dependent species in which case they are removed or relocated.

sustainability practices (Davidson-Hunt, 2003). Seed saving, during clearing and harvesting phases of annuals, biennials, and perennials,<sup>8</sup> was also essential for later re-planting, both near and far to inhabited lands. Planting distant locales primed these regions for inhabitability for future generations (Lentz, 2000). Selected flora determined the biodiversity<sup>9</sup> of the region. As each plant was removed, burned, re-planted, or converted to compost/fertilizer soil composition was enhanced and an influx of variable species, including many types of bugs and birds, essential to the chosen lifestyles of the Indigenous group, began to populate the region. This multi-generational, pre-planned, action-oriented process made chosen habitable environments sustainable for multiple generations (Lentz, 2000).

**Step 2 (EKS): *Primary question selection and preliminary literature review***

Since no specific literature addressing the primary question, namely, how are tenured IUI at tier 1 institutes in Canada impacted by relocating for academic appointments, was available, a number of alternative literature sources were sought to determine a baseline for answers to the primary question. Preliminary literature led to relevant questions, which ultimately led to the stories shared by the IUI Collaborators, which can fill gaps in the missing knowledge relating to the topic (Yin, 2014). As highlighted in chapter 2 Appendix D: *Ancillary questions* lists all the common interview questions asked of the IUI Collaborators. These questions shaped answers to the primary research question and are comprehensively covered in chapter 4. The lack of relevant Canadian-based literature demonstrated the need for further investigation. Past training, discernment, and directive from other scholars was essential for the selection of appropriate literature. The preliminary literature, outlined in Chapter 2, ultimately produced an appropriate and authentically blended approach to answering the primary question.

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<sup>8</sup> Retrieved from <http://assoc.garden.org/courseweb/course2/week2/page4.htm> Feb 22, 2016.

<sup>9</sup> With respect to bugs, birds, mammals, fish, etc.



## Discussion and blending

Modifying a landscape to suit the habitability needs of a population is very similar to choosing a primary question and preliminary literature. In both instances, some parts are saved and others eliminated. Saved parts guide the way forward. Indigenous land sustainability practitioners and EKS researchers in Canada utilize past training to theorize how selected materials can shape the future. For example, the preliminary literature in this study took the form of eight categories for further investigation. Each category helped determine ancillary questions that guided the interview/storytelling process with the IUI Collaborators. Their answers lead to several common experiences that helped shape the findings and recommendations for universities in chapters 5 and 6, that, again, may mitigate potentially harmful impacts associated with IUI relocating to serve academic appointments. Listening is a communal element to both EKS frameworks for multi-site exploratory case study research (Yin, 2014) and ICK-based land sustainability practices (Rheault, 1999). Please see Table 7: *Step 2 Comparison*, which is a comparative list of the major convergences between the ICK and EKS models with respect to clearing the land, seed saving, and initiating a design, primary questions selection, and preliminary literature review.

### **Step 3 (ICK): *Planting, irrigating and fertilizing***

A biologically diverse habitat ensures an organism's survival in a range of variable climates. Lentz (2000) notes, "...the population of 40-70 million inhabitants of the Americas was concentrated in pockets, and with that came a dispossession of the natural biota followed by a supplanting of organisms more useful to humans" (p. 7). While in Quetzaltenango in 2013, the following teaching about sustainable planting practices was shared:

"Five corn seeds are planted on the day Qanil [one of the twenty days in the Tzolkin calendar]. In the planting ceremony you offer one seed for the creator, one for the animals above ground, one for the animals underground, one for the thieves, and one for the family (Personal communication, Tata Albino).

**Table 7: Step 2**

| <i>Clearing the land, seed saving and initiating a design</i>               | <i>Primary questions selection and preliminary literature review</i>   |
|---|--|
| Modifications such as controlled burns and fish weirs shape land and water. | Since no specific literature addressing the primary question a number of alternative literature sources were sought. |
| Seeds of annuals, biennials, and perennials are saved for replanting.       | Preliminary literature led to relevant questions.  |
| Seeds are planted in distant locales.                                       | The lack of relevant Canadian-based literature demonstrated the need for further investigation.                      |
| Selected plants shape biodiversity of the region.                           | Past training and discernment were essential for the selection of appropriate literature.                            |
| Plants removed, burned, re-planted, or converted to compost/fertilizer.     | The preliminary literature ultimately produced an appropriately blended approach to answering the primary question.  |
| A multi generational, pre-planned, action oriented process unfolds.         | Eight categories were identified for inclusion based on the preliminary literature.                                  |

In this way, planting, irrigating, and fertilizing is a project to support the entire biota, not just people or animals, leading to respectful interactions with all relations. Strategic planting practices, water irrigation, and fertilization are essential for long term habitability and sustainability for Indigenous peoples. Brutzer (1992) writes, “The semiarid climate [of the cloud forest ecozone] and frost hazards of the plateau favoured a patchwork of rain-fed cultivation on slopes modified by rock-faced terraces or vegetative berms (*metepantli*), interspersed with irrigated tracts, fed by floodwaters, small dams, or canals” (p. 350). Jane Mt. Pleasant, professor of horticulture and director of the American Indian Program at Cornell University, Ithaca, N. Y.,<sup>10</sup> investigated and tested the sustainable agricultural practices of her Iroquoian ancestors. She repeatedly found their polyculture practices could produce higher yields, with less power output, than modern monoculture strategies used in farming practices relied on today (Mt. Pleasant & Burt, 2010). Two fertilization benefits of

<sup>10</sup> Retrieved from <https://www.sciencedaily.com/releases/2004/02/040216083243.htm> Feb 28th, 2016.

Haudenosaunee<sup>11</sup> planting practices included: 1. Unharvested crop yields laid to fallow to naturally replenish soil composition, which allowed replanting of the same field with the same crop for 4 to 12 years; and, 2. Corn, beans, and squash, as well as other flowers, shrubs, and trees, are companion planted, allowing each to offer yield benefits to the others.<sup>12</sup> The idea that Turtle Island was a pristine untouched wilderness or a Terra Nullius is simply false. In 2014, 800 year old squash seeds discovered in a clay vessel were unearthed in an archaeological dig near Winnipeg, MB.<sup>13</sup> The seeds miraculously grew and produced a squash, once thought to be extinct, that was adapted to cooler climates.<sup>14</sup> Since the popularity of sustainable agriculture and food sovereignty<sup>15</sup> is on the rise in North America, it is becoming commonplace to seek wisdom from Indigenous peoples whose civilizations have lived sustainably for millennia (Grey & Patel, 2014).

**Step 3: *Writing proposal, selecting method, and choosing participant criteria***

This document is a seed, and planting it was a way to determine how tenured IUI at tier one universities in Canada are impacted by relocating for academic appointments. Findings pertaining to this question are outlined in chapter 4 and emerged from data provided by several IUI Collaborators/Elders intimately connected to the subject matter. Their support can ensure that CIU plans to increase Indigenous faculty is undertaken in a way that mitigates any potential harms. Based

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<sup>11</sup> Iroquois people self-refer as *Haudenosaunee*. The pronunciation of this name changes based on the varying dialects of the six nations confederacy.

<sup>12</sup> In today's capitalistic society we see a limited selection of corns, beans, and squashes available for consumption. The *Haudenosaunee* people have an extraordinary selection. In my personal experience, I have seen and held at least ten varieties of corn, ten varieties of beans, and eight varieties of squashes. *Haudenosaunee* farmers perfected the art of combining these three plant varieties to produce high yields of food to support and sustain vast populations. Their planting, harvesting, fertilizing, and irrigation techniques are highly sophisticated.

<sup>13</sup> I contacted one of the growers of these seeds, who agreed to send me some to grow during the 2016 season. Unfortunately, I was unable to get any of the seven seeds to germinate but i'm determined to try again.

<sup>14</sup> Retrieved from <http://www.mnn.com/your-home/organic-farming-gardening/blogs/students-revive-extinct-squash-800-year-old-seeds>

<sup>15</sup> There is extensive debate about the meaning of these two terms used together, but in a recent article attempting to better articulate the concepts, Grey & Patel (2014) write the following: "Just as people have a right to their land, the land has a right to its people. This is the logical terminus of a line of thinking that begins with the idea of the cosmos as a living entity."

on findings in the preliminary literature, this study is timely. A relational storytelling approach aligning closely with ancient ICK practices for knowledge acquisition was selected as part of the strategy utilized to gain insights on this topic from Collaborators (Absolon, 2008; Brant-Castellano, 2000; Kovach, 2009; Wilson, 2008).

The chosen blend of ICK and EKS research practices included the following features: 1. Based on an *Anishinaabeg* philosophy of ‘learning together while doing’, while ‘studying the behavior of life’; 2. Included a seven step multi-site exploratory case study procedure; and, 3. Framed using Indigenous land-based sustainability practices. Organizing the study in this blended way simultaneously met both re-search standard criteria of ICK and EKS.

The stories of five Collaborators/Elders were shared as part of the process in clarifying themes and ultimately to determine findings. Collaborators/Elders were selected based on their self-identification as Indigenous in their public university profile and having achieved tenure. “A non-random, purposive sampling technique” was used to locate the IUI who shared. This process is outlined in Chapter 1.8 was adapted from the work of Lumpkin (2001, p.18). The IUI Collaborator stories offer compelling evidence suggesting that IUI are impacted by relocating for academic appointment in ways that are disproportional from their non-Indigenous colleagues. Findings also suggest that these impacts can be better managed by universities in Canada.

## **Discussion and blending**

Like approaches to developing sustainable landscapes, which rely on varying techniques and tools depending on circumstances such as climate and region, developing a research proposal requires similar discipline. In this instance, a multi-site exploratory case study, that heavily drew on Indigenous philosophy, and utilized interviews to gather stories, was chosen as the most effective tool to address the research questions. In Indigenous land practices, trial and error, dreaming, and Elder wisdom determined best practices for an ecological balance. Similarly, in academia, trial and error, previous scholarship, and supervisory guidance ensures that gathering new knowledge is based

on best practices. Table 8: *Step 3 Comparisons*, is a comparative list of the major convergences between the ICK and EKS models with respect to planting, irrigating, and fertilizing versus proposal writing, method selection, and participant inclusion criteria.

#### **Step 4(ICK): *Maintenance***

Controlled burns, intermingling wild and cultivated plots, transplanting, coppicing, selective harvesting, creating micro environments at various elevations, cross breeding for particular characteristics, soil fertilization, and selective seed dispersal are specialized techniques in the maintenance of sustainable environments. These techniques are often the responsibility of women in Indigenous societies (Grey & Patel, 2014). These variable maintenance techniques depend highly on types of harvest, region, climate, and the selected lifestyle of regional peoples. For example, it was up to youth in woodland communities to hunt squirrels using slingshots to keep them out of sap collecting containers during maple sap harvests and also to provide a source of protein for the community. Mitigating threats to harvests, such as pest infestations, animal predation, overgrowth of opportunistic species, and various types of blight, were a matter of survival and had to be monitored carefully. All maintenance practices were aimed at ensuring successful harvests, sustainability, preservation of the life way, and honoring the wellbeing of all relations of flora and fauna.

#### **Step 4: *Interviews***

Kovach (2010) writes, “The conversational method aligns with an Indigenous worldview that honours orality as a means of transmitting knowledge and upholds the relational which is necessary to maintain a collectivist tradition” (p. 43). Prior to each interview, IUI meeting the study criteria were sent a recruitment email. Please refer again to Appendix A: *Recruitment email* for language used to invite Collaboration. Along with this recruitment message, Appendix B: *Letter of information and consent* was included for review. Thirty-two of a potential forty-seven IUI Collaborators were contacted, before the set goal of five was reached.

| <b>Table 8: Step 3 Comparisons</b>   |  |
|--|--|
| <i>Planting, irrigating and fertilizing</i>  | <i>Proposal writing, method selection, and participant inclusion criteria</i>  |
| Planting, irrigating, and fertilizing is a project to support the entire biota, not just people or animals leading to respectful interactions with all relations.  | Findings pertaining to this question emerged from data provided by several IUI Collaborators/Elders intimately connected to the subject matter.  |
| Polyculture agricultural practices can produce higher yields of food using less power output than modern monoculture strategies in use today.  | A blended multi-site exploratory case study, based in Indigenous philosophy, was selected as the method.   |
| Irrigation practices included rain-fed slopes modified by rock-faced terraces or vegetative berms, interspersed with irrigation tracts fed by floodwaters, small dams, or canals, and allowed agriculture to thrive. | A relational storytelling approach aligning closely with ancient ICK practices for knowledge acquisition was selected as part of the strategy utilized to gain insights on this topic.       |
| Companion planting allows each crop to offer yield and fertilization benefits to the others  | The IUI Collaborator stories offer compelling evidence suggesting that IUI are impacted by relocating for academic appointment in disproportional ways than their non-Indigenous colleagues. |

Semi-structured, reflexive, open ended, question-based interviews, and follow-up seeking approval for the condensed and transcribed version of the interviews required a total time commitment for each Collaborator of between 2-4 hours. Collaborators signed Appendix B form and checked the box granting permission for their interview to be electronically recorded. The phone interviewee also granted verbal permission for their interview to be recorded.

Field notes were taken by the principle investigator throughout each interview as a means to support the recordings. All interviews took place at a location, time, and date selected by the Collaborators during the months of February and March 2017. As noted earlier, a handmade gift and tobacco offering were given to each Collaborator in advance of their contributions.

The four in-person electronically recorded interviews and one phone recorded interview lasted between 1.5 and 3 hours. Each interview ended with a debrief. The language of this debrief can be viewed in Appendix E: *Debriefing document*. All appendices were approved by Western

University's ethics department prior to their deployment. The follow-up process required each of the five Collaborators to approve a condensed version of their transcribed stories. These transcriptions removed any material not directly related to the questions. Collaborators were invited to offer additional feedback to any of their answers in the condensed transcriptions. A password protected file was sent by email, and reviews lasted anywhere between .33 - .5 hours. Approval for use of these transcriptions in the analysis was eventually granted by all five Collaborators, with only minor edits and clarification in a couple of cases.

### **Discussion and blending**

Much like variable techniques used in maintaining sustainable environments, method selection, such as interviews, rely on a combination of understanding the study question, the preliminary literature, and the Collaborators. There is no way to predict who will Collaborate, what a Collaborator will share, or if Collaborator feedback will support the study hypothesis. Similarly, there is no way to predict the environmental factors that will influence a harvest prior to planting seeds. Therefore, comprehensive planning, careful monitoring, and strategic mitigation to any potential threats to a harvest, or in this instance, the inclusion of Collaborators, is critical to success. Table 9: *Step 4 Comparisons* is a comparative list of the major convergences between the ICK and EKS-based models with respect to interviews and maintenance.

### **Step 5(ICK): *Harvesting***

Harvest times varied widely depending on climate, crop, and community size. Peters (2000) identifies that in polycyclic fallow systems, "Fruits, fibres and medicinal plants are periodically harvested as the forest develops, but there is never a final harvest cut or felling to clear the plot as with monocyclic systems" (In Lentz, 2000, p. 209). One example is the wild ricing regions of the Great Lakes, where seeds are dispersed during harvests (Grey & Patel, 2014). Sacred agreements between humans, animals, plants, and minerals formed a basis of awareness that ensured only what is needed is harvested. Sustainability was a practice, not a story, and grandmothers monitored

**Table 9: Step 4 Comparisons**

| <i>Maintenance</i>  | <i>Interviews</i>   |
|---|---|
| Controlled burns, intermingling wild and cultivated plots, transplanting, coppicing, selective harvesting, creating micro environments at various elevations, cross breeding for particular characteristics, soil fertilization, and selective seed dispersal are specialized techniques for the maintenance of sustainable environments.                             | Semi-structured, reflexive, open ended, question based interviews and follow up, seeking approval of condensed versions of the interviews, required a total time commitment lasting between 2-4 hours                                     |
| Mitigating threats to harvests, such as pest infestations, animal predation, overgrowth of opportunistic species, and various types of blight were a matter of survival and all maintenance practices aimed to ensure successful harvests, environmental sustainability, preserving the way of life, and honouring the wellbeing of all relations of flora and fauna. | All interviews took place at a location, time, and date selected by the Collaborators during the months of February and March 2017. A handmade gift and tobacco offering was given to each Collaborator in advance of their contribution. |

community member skill developments carefully. Successful harvests may have also included ritual in which the following took place: 1. The best parts of a harvest are offered to land, fire, water, or aging community members or those in need; 2. The strongest and most resilient plants were identified and saved for seed (when applicable), for future plantings; and, 3. The locations of important medicines were safeguarded for their continual regeneration and use when needed. Whether it be honey, corn, wild rice, berries, fish, wild game, seagull eggs, or pine cones harvesting techniques were aimed at achieving adequate yields for consumption, trade, communal vitality, and long-term sustainability. In this way, future and current generations of all relations were nourished.

**Step 5: *Analyzing interview results and determining findings***

A straightforward version of pattern-matching method was used to analyze the five interviews (Yin, 2014). Eight major themes, as outlined in Chapter 2, and stemming from the preliminary literature, were selected for inclusion and are reiterated as follows: 1. Background information; 2. Challenging colonialism; 3. A persistent residential schooling legacy; 4. Demographics and the environment; 5. Story-telling; 6. Health; 7. Major complexities and



challenges; and, 8. Culture shock. From these 8 themes, 27 common ancillary questions, again provided in Appendix C, were asked of Collaborators, and each question was reviewed for patterns between each interview. Common phrases identified in each question between at least 3 of 5 Collaborators were considered a pattern match. Additionally, common phrases or keywords found in each question produced additional categories for further discussion in Chapter 5. Comprehensive details of the findings from this analysis can be found in Chapter 4. Using this straightforward strategy the analysis of each Collaborator story and their connection became manageable.

### **Discussion and blending**

In many ways, a harvest is like to a data analysis and findings production. Both require detailed plans, patience, and a comprehensive understanding of the topic/harvest. Both practices require a deep sense of community needs to guide activities (Grey & Patel, 2014). Harvest techniques required precise timing, intensive crop knowledge, and a thorough awareness of weather patterns. Similarly, stories shared by Collaborators resulted in a wealth of new information to decipher or harvest. Assembling this information in a way that made Collaborator messages clear required patience, an in-depth awareness of the questions being asked, and the ability to interpret their stories fairly and accurately. Collaborator stories ultimately led to a breadth of new insights found in the discussion in Chapter 5 and guided recommendations found in Chapter 6. Similarly a successful crop harvest leads a community toward a number of new activities including preparing and preserving the harvest and sharing the harvest during community celebrations. Table 10: *Step 5 Comparisons* is a comparative list of the major convergences between the ICK- and EKS- based models with respect to harvesting and analyzing interview results and discussion formulation.

#### **Step 6 (ICK): *Preparing, preserving, and storing harvest and seed***

Preparing, preserving, and storing a harvest depends on the type and amount of harvest, types of materials available in the local environment, inclement weather, and community need. Outcomes of a successful harvest for *Anishinaabeg* people meant preparing to feast and celebrate. In

| <b>Table 10: Step 5 Comparisons</b>   |   |
|---|---|
| <i>Harvesting</i>   | <i>Analyzing interview results and discussion formulation</i>   |
| Harvest times varied widely depending on climate, crop, and community size.   | A straightforward version of pattern matching method was used to analyze the five interviews.   |
| A sacred agreement between humans, animals, plants, and minerals ensured only what was needed was harvested.            | All 27 common ancillary question were individually compared between each interview.   |
| Sustainability was a practice, not a story, and grandmothers monitored community member skill developments carefully.   | Common phrases found in each question, between at least 3 of 5 Collaborators, were considered a pattern match.                        |
| Harvesting techniques aimed at adequate yields for consumption, trade, communal vitality, and long term sustainability. | Common key words in each questions, shared by Collaborators, would produce additional categories for further discussion in Chapter 5. |

late winter, as the snow melted, large communal gatherings took place at strategic locations after the maple sap was harvested and fish began to migrate. Maple sap was boiled down extensively into granulated sugar and stored in birch bark containers, called *makak*, for ease of transportation. When Trout began spawning, disparate communities re-united and spring preparations and ceremonies were initiated. These included trade, intermarriages, games (often meant to train the young for the arduous tasks ahead), strengthening alliances, exchanging gifts, identifying and naming leaders and new community members, and even gambling. In Dene communities in Northern Saskatchewan, moose, deer, and fish were dried throughout the summer using varying techniques which done correctly could preserve for one to five years. Clay or stone containers were filled with seeds buried in marked locations and recovered when the need for planting or consumption arose. Preparing, preserving, and storing techniques varied widely amongst Indigenous peoples but facilitated thriving in their selected environments.

#### **Step 6: Organizing findings, discussion writing, and informing future studies**

In Chapter 5, major findings are organized according to: themes identified in the preliminary literature; to themes identified through Collaborator feedback; and for the purpose of triangulation, to tertiary documents found in U15 public websites and documents. The following three elements

formulate the discussion in chapter 5: 1. Reflections from Collaborator interviews and tertiary documents; 2. Relationships between Collaborator interviews; 3. Relationships between Collaborator interviews and preliminary literature; and, 4. Relationships between Collaborator interviews, preliminary literature, and tertiary U15 documents. Common topics are compared with rival hypotheses found in pre-existing literature, which Yin (2014) identifies as a “good general analytic strategy” (p. 146). Emergent patterns between Collaborator stories are given the greatest attention and form a basis for recommendation for potential positive changes for IUI.

The audience for this multi-site exploratory case study are Indigenous scholars, allies, university policy makers, university hiring committees, university administrators, and the Ancestors. Again, recommendations in Chapter 6 generated from findings in chapter 5 aim to mitigate potentially harmful impacts caused by IUI relocating for academic appointments. All recommendations are presented in Chapter 6. It is anticipated that recommendations will be submitted for publication in the International Indigenous Policy Journal and used to develop a manual offering guidance to universities in managing impacts relating to relocating IUI.

This study was structured in a “linear-analytic way”, which Yin (2014) identifies as one of the most common forms of case study composition for a dissertation (p. 188). All Collaborators are anonymous. Their stories and experiences as tenured scholars should be taken seriously and give rise to new knowledge in the Academy that can strengthen one part of the whole approach to Indigenous education.

### **Discussion and blending**

Within both practices in Step 6, significant preliminary knowledge and planning was necessary to ensure success. Both ICK and EKS pass knowledge down generationally, from Elder to apprentice, or from scholar to student. When successes are achieved, whether it be in completing an analysis or storing a harvest, the focus shifts to sharing. For Indigenous peoples of the Great Lakes, large gatherings took place during and after harvests to strengthen community connections.

Similarly, when important findings are generated in EKS studies, ideally individuals and groups will come together to implement positive changes. Access to recommendations becomes key to generating positive changes and ultimately increasing community wellbeing. Improving the wellbeing of community appears to be at the heart of both efforts. Please see Table 11: *Step 6 Comparisons*, which details the major convergences between the ICK and EKS models in relation to preparing, preserving, and storing harvest and seed and organizing the findings, publishing, and informing future studies.

**Step 7 (ICK): *Sharing and trading***

Sharing and trading depends on the type and amount of harvest available and internal and external community needs. Indigenous peoples on Turtle Island had vast established trade networks. These co-constructed networks enabled a diverse and wholesome diet in many regions. In reference to *Odawa* trade patterns, McDonnell (2015) writes, “In 1819 alone, they [*Waganawkezee Odawa*] sent a thousand bushels of corn to the island [Manitoulin Island]; often they had three thousand or more” (p. 322). Strong internal and external communal networks, strengthened through trade, were essential to the long-term survivability of many peoples. Fritz comments on the Hopewellian system of trade and high value of storable grains by writing, “Community leaders wishing to impress trade partners and other visitors would need surplus food for feasts. Trading parties would benefit from portable rations” (In Lentz, 2000, p. 232). Transportation of goods took place through vast river and lake networks interspersed with pathways, and traders and their families were often multi-linguists, trained diplomats, and fluent in the respectful protocols of their neighbors. The extraordinary physical and intellectual condition of traders was essential for success.

**Step 7: *Implementing results and organizing new research agendas***

The aim of this study was threefold: 1. Contribute to potentially positive changes at universities for relocating IUI; 2. Inspire future investigations building off these findings; and, 3. Advance the decolonial Indigenous education agenda one more step forward. Based on the

| <b>Table 11: Step 6 Comparisons</b>  |   |
|--|---|
| <i>Preparing, preserving, and storing harvest and seed</i>   | <i>Organizing the findings, publishing, and informing future studies</i>  |
| Preparing, preserving, and storing a harvest depends on the type and amount of harvest, types of materials available in the local environment, inclement weather, and community need.                              | Major findings are organized according to themes identified in the preliminary literature, themes identified through Collaborator stories, and for triangulation, to tertiary documents found in U15 public websites and documents. |
| Outcomes of a successful harvests for Anishinaabeg people meant preparing to feast and celebrate. When Trout began spawning, disparate communities reunited and spring preparations and ceremonies were initiated. | Emergent patterns between Collaborator stories are given the greatest attention and form a basis for recommendation for potential positive changes for IUI.   |
| Preparing, preserving, and storing techniques varied widely, amongst Indigenous peoples, but facilitated thriving in their selected environments.  | Recommendations will be submitted for publication in the International Indigenous Policy Journal and used to develop a manual offering guidance to universities in managing impacts relating to relocating IUI.                     |

preliminary literature, Universities across Canada are currently implementing changes to their Indigenous education strategies. These coordinated efforts involving faculty, staff, and administrators need to unfold in ways that authentically reflect ICK. It is difficult to predict how findings from this study will be interpreted by future scholars, university staff, and administrators. However, using established networks of academics and communities, the messages will hopefully reach their intended audience. Study findings have potential to positively influence the future of Indigenous education because they originate from the voices of Indigenous leaders who hold the key roles in this arena of knowledge. Their guidance must be taken seriously.

## **Discussion and Blending**

Sustainability does not necessarily mean all survival requirements are within a single locality. Co-dependance was essential for vitality in Indigenous communities on Turtle Island. Similarly, advancing EKS-based study findings depends on access to previous scholarly activity. The internet, for example, has simplified the ability for a EKS scholar to connect to previous relevant academic work. Networking is also essential in both EKS and ICK practices. Access to the continuum of

scholarly literature, much like access to vast trade networks, enables possibilities that were not available previously. Networking, however, depends on strong relationships built on trust and reliability. Sharing the results of a study involves trust, the same way transporting a harvest over vast distances involves trust. EKS and ICK depend on high quality reliable networks of trust strengthened on multi-generational contributions. Please see Table 12: *Step 7 Comparisons*, which illustrates the convergences between the ICK- and EKS-based models with respect to sharing and trading and implementing the results of new research agendas.

### 3.7 CONCLUSION

Writing from an Indigenous paradigm poses many diverse challenges in the academy. To be considered authentic, new scholarship activities by Indigenous scholars and our allies must reflect ICK-based wisdom. However, in my experience that wisdom is very hard to come by and takes extraordinary effort and commitment to communicate within a EKS construct. It seem the knowledge is simply overlooked or unnoticed by the general academic community, despite our dependence on this knowledge for the survival of future generations. Are we that consumed by consumerism that we completely neglect our humanity as a natural part of earth?

From this chapter, it is clear that Indigenous peoples learned from and worked closely with their environment to support the well-being of their relations and communities. To complement these TEK teachings this study was associated with the land sustainability practices of Indigenous peoples. Re-search initiatives that reflect ICK-based wisdom provide more opportunities for Indigenous students, staff, and faculty to participate within the Academy in authentic ways that reflect their identity as distinct peoples. This chapter detailed the process by which this study was engaged. As an Indigenous Scholar, the use of an EKS-based frameworks to complete a study is not sufficient. This study was strengthened through the integration of an EKS-based framework and complimented by ICK-based environmental wisdom. Blended ICK and EKS re-search continues a trend within the Academy towards decolonization. These practices ensure both ICK and EKS

| <b>Table 12: Step 7</b>  |  |
|--|--|
| <i>Sharing and trading</i>   | <i>Implementing results and organizing new research agendas</i>  |
| Sharing and trading a harvest depends, again, on the type and amount of harvest available and the internal and external community need.  | The aim of this study was threefold: 1. Contribute to potentially positive changes at universities for relocating IUI; 2. Inspire future investigations; and, 3. Advance the decolonial Indigenous education agenda. |
| Indigenous peoples established vast trade networks throughout their lands and these networks helped build intercultural connections and a diverse and wholesome diet.  | Universities across Canada are currently implementing changes to their Indigenous education strategies.  |
| Strong internal and external communal networks were essential to long term survivability.  | These coordinated efforts involving faculty, staff, and administrators need to unfold in ways that authentically reflect ICK.  |
| Transportation of goods took place through vast river and lake networks and traders and their families were multi-linguists, trained diplomats, fluent in the respectful protocols of their neighbours, and in extraordinary physical condition. | Study findings have potential to positively influence the future of Indigenous education because they originate from the voices of Indigenous leaders  |

requirements for academic rigor are met. Ultimately, this study aims to mitigate negative impacts relating to relocating Indigenous Scholars for Academic appointments and in the next chapter we will learn from the voices of the Indigenous leaders on the front line of this battle.

## **4.0 FINDINGS**

### **4.1 PERSONAL BIAS**

I practice and teach my culture, language, and way of life, daily. As a person of Indigenous descent, it is impossible for me to interpret my surroundings in any other way than as an Indigenous man. Stewart (2008) writes about bias in the following way: “Bias is a fact of life that we as human beings at times depend on to give us an understanding to a situation. For my research, bias, or previous experience and knowledge stemming from my own position, became a value part of the process” (p.59). In keeping with Stewart’s analysis of ‘bias’, qualitative research and Indigenous scholarly work cannot be devoid of bias (Lavallée, 2009). In addition to being an Indigenous man, part of my bias is linked to having relocated to serve an academic appointment. This relocation was an incredibly valuable experience, one that helped shape my perception about my study topic. I am grateful to all those who taught me strength in the face of adversity during the time of my relocation.

In conversations about my study with friends and colleagues, several questions and concerns were raised about my data collection, analysis, and presentation of findings. The first common concern was the limited number of Collaborators who shared their relocation experiences with me. This concern worried me. At first, I was concerned that the limited number of Collaborators would not meet the expectations for a PhD. In other words, I concluded that my results were not going to be legitimate enough for the institution. After careful and thoughtful consideration, however, I realized colonialism was influencing my perception. This is the influence my colleagues, friends, and I face daily. It has become of grave concern every day of my life, as I sometimes realize it influences my personal decision-making processes in other ways.

The thought of having to return to the Collaborators/Elders who shared their important insights and stories in support of this project to tell them their voices, their collective 100 plus years



of experience, was not enough, troubled me. For example, when asked about their relationship to the environment, one of the IUI had this to say:

For us to understand the current state of Indigenous affairs, is to look at physical environments and how for 200 plus years we have been physically, politically removed from our homelands and that displacement has had the most horrific and tremendous impacts on Indigenous peoples' culture, health, wellbeing, social functioning, [and] food security.

Traditionally speaking, Elder wisdom is always enough. And while it may not complete a story, Elder wisdom can propel a listener toward new awareness's that may not have been clear prior to their sharing. In this instance, the Elder wisdom shared by Collaborators in this project is intended to propel new awareness's within the academy of a topic not well understood or perhaps completely unknown until now.

The hope is that the Collaborator stories will contribute to defining new beginnings for universities in Canada that hire IUI. Below, the stories and common experiences of five Collaborators may offer new evidence that indeed a diverse array of unique impacts are affecting IUI who relocate for academic appointments in disproportional ways than their non-Indigenous colleagues. These findings may also reveal new questions to be asked. It will take the efforts of many to address the issues and answer the questions that have been raised by these Collaborators. I'm grateful for the opportunity to present the findings below and thank all the contributors from my heart and intention (mind) ranging from the Collaborators to my supervisory committee to the Ancestors. You made this possible.

Not until after I spoke with a fellow Indigenous scholar, who herself had completed an exploratory case study, that I felt affirmed in my efforts presented below. She reassured me that the collection and sharing of the following stories was indeed an important contribution to a completely unknown area of research. All the Collaborators who shared their stories are Indigenous leaders at their universities, within their communities, and perhaps most importantly, amongst their families

and friends. They are representatives of a tiny minority of people in the academy with a specialized knowledge who work tirelessly to decolonize the minds and hearts of students, other faculty, university administration, and themselves. Steadily, they have contributed and continue to do so to repairing damages done by colonization.

Herein lies a paradox. I'm transmitting the stories of wise people within the very context responsible for their being so few. As such, I have come to question if clearing this path is really a way to resolve some of the challenges posed herein. It would seem IUI at tier one institutes in Canada who have relocated to serve an academic appointment have done so at great expense to their family, friends, and even community. For example, one scholar said this about culture shock relating to serving their academic appointment, "I have always had culture shock all through my life. Largely based on racist attitudes".

Each Collaborators whose words you will read in this document has made great sacrifices to be in service to Indigenous peoples, universities, and truth. Sharing elements of their lived reality will hopefully cause the institutes they serve to rethink their relationships with the very peoples who lands they occupy. Positive changes that ensure no person, no matter their cultural background, faces racism anywhere in Canada starts with the leading educational institutions but requires those very institutions to reflect on what clearly is the status quo. Reducing or eliminating harms faced by IUI will not be easy, and it will take the efforts of a great many contributors to achieve positive outcomes. That said, it is important to underscore that nothing that is good for Indigenous people has been easy in a country that has only recently acknowledged its disastrous educational legacy.

I am proud to be an *Anishinaabeg iinini* (man). It fills my *Ode* (heart) to have learned how to walk the teaching of *Mino bimaadiziwin* (The way of a good life). I follow this path as best I can and will forever. I would not trade my learned identity for anything. I admit, like Stewart, my bias is and will always be a valued part of my searching, *miikanaakwe* (path clearing) and bridge constructing efforts as an Indigenous man and scholar caught between EKS and ICK.

## 4.2 PRESENTING DATA IN A EURO CENTRIC WAY

As identified in Chapter 3, a pattern matching technique was used to illustrate the findings of this study in a cohesive way. Pattern matching requires that any potential threats to validity be identified, ensuring study findings carry a high level of reliability (Yin, 2014). For this reason, Collaborator stories are cross referenced in Chapter 5 against public U15 documents and websites. Eight themes for further investigation, in no particular order, were identified in the preliminary literature. Those eight themes, in order of their appearance in chapter two and as outlined by the ancillary questions in Appendix C, are reiterated as follows: 1. Background information; 2. Challenging colonialism; 3. A persistent residential schooling legacy; 4. Demographics and the environment; 5. Story-telling; 6. Health; 7. Major complexities and challenges; and, 8. Culture shock. Collaborator stories resulted in the emergence of an additional 14 themes as follows: 1. Strategic Planning; 2. Aboriginal Strategic Planning; 3. Funding; 4. Programming and Research; 5. Student Services; 6. Faculty Services; 7. Student Mentorship; 8. Faculty Mentorship; 9. Community Engagement; 10. Truth and Reconciliation; 11. Events, Outreach, Gatherings; 12. Environmental Initiatives; 13. Health Initiatives; and, 14. Advocacy. All of these themes are further discussed in Chapter 5.

Each theme was identified in correspondence with “pull” theory. With this theory, “the practical world identifies problems that attract researchers’ attention and that leads to successful problem solving” (Yin, 2014, p.145-146). These literature review themes, in turn, correspond to a number of predicted outcomes. For example, in Chapter 2, Medicine (2001) notes that some colleagues of Indigenous scholars wrongly judge their fields of study to be inferior, leading to additional responsibilities because rather than simply doing their research, IUI must justify it first. For example, in my training as a scholar, not one of my courses included Indigenous research methodologies. It was only until after I raised a concern about this deficiency that several instructors were inclusive of these methodologies based on articles I provided. Had I not done this, I would

have went through my PhD course work, which for many is considered the highest level of education in Canada, without having a single reflection of Indigenous knowledges included.

This note resulted in question 23 found in the ancillary questions. To address this question, collaborators were asked “Is there any funding for Indigenous based programming built in to your institutions budget?” The assumption is, if U15 respect Indigenous programming the institution will be investing in its development. The ancillary questions, again found in Appendix C, were tied to predicted outcomes to be either verified or refuted by the Collaborators during interviews, and the process of question development can further be found below. Ironically, when asked in Question 3 “what three barriers the Collaborator faced after being appointed to tenure?”, one Collaborator answered in the following way,

Indigenous academics, even post tenure, are having to put out additional energy, though, reflection and time to address matters that other academics don't have to address. So they are able to progress and move forward in their careers in a way that they don't have as many things to consider.

This comment appears to also support Medicines (2001) assertions that Indigenous scholars do additional work in their roles and will be discussed further in Chapter 5. If patterns in multiple interviews are observed, a literal replication of the predicted outcome was considered verified (Yin, 2014); however, discussion in Chapter 5 using the other data sets included in this study are further referenced for verification. Using the above example, four of the five Collaborators confirmed their institution had funding for Indigenous based programming; however, the type of funding and the way that funding was allocated varied greatly. These variances make any generalizable assertions about the ways U15 invest in Indigenous education difficult.

Also critical to pattern matching is the requirement for the development of rival explanations (Yin, 2014). Examples of rival explanations were presented in Chapters 1 and 2. For example, the relocation of Indigenous peoples adversely affects “cultural cohesion, the maintenance

of tradition, and physical and psychological health” (Kingston & Mariano, 2010, p.119). However, all U15 are in developed urban centers, which likely means better access to health care services for IUI, when compared to more rural Indigenous peoples, and potentially, better health. Further development of rival explanations is offered in Chapter 5 and will ensure that the findings presented below are cross referenced with competing notions.

Lastly, it important to note the limitations of the system in which these findings are being produced. Finding in this study are being produced within the very system that is partly responsible for there being challenges for IUI the study seeks to protect. At some point Indigenous peoples will need to seriously consider if the colonial education system is the right venue through which our Indigenous Cultural Knowledge (ICK) and Traditional Ecological Knowledge (TEK), for example, can be appropriately translated.

#### **4.3 INTRODUCTION**

Originally, a total of fifty questions were developed from the findings in the preliminary literature. However, during the first interview, guidance was offered by the Elder/Collaborator sharing, which resulted in a significant reduction in the number of total questions asked in each remaining interview. For example, an initial line of questioning in the background information section generated lengthy discussions in which several later questions were answered. In section 1 - general information, question 3, as mentioned, asked the Collaborators to expand on three barriers he/she faced after being appointed to tenure. Later, in the original section 5, the Collaborators were to be asked to describe two ways in which colonization impacts their work as an IUI? These questions produced very similar responses and were thus deemed unnecessary. In this instance, only the first question was kept to avoid repetition. Ultimately, a reduction in initial questions, as well as a reduction in questions that crossed over into alternate themes, was undertaken before the remaining interviews were engaged.

Listening to guidance from Elders is critical to personal growth as an Indigenous person. The guidance offered by the Collaborator in the initial interview, came in the form of requesting that a review of and reduction of all interview questions be conducted to facilitate a better interview flow. That guidance was ultimately heeded and, not surprisingly, ensured all following interviews flowed more naturally. In the remaining 4 interviews, twenty-seven common questions were asked of each Collaborator, as all repetitive questions were eliminated.

It is important also to note that certain responses from the Collaborators elicited dialogue and additional questioning lines throughout each interview in non-consistent ways. Though this additional dialogue relates to the study findings, since these questions were not consistent between each interview, they were ultimately eliminated from the final analysis because there was no way to match patterns using them. Furthermore, though the above dialogue were excluded from the analysis, the exchanges are still greatly appreciated. They helped me form a greater sense of awareness of the depth of this topic that can facilitate further explorations as I develop as a scholar. For example, in a dialogue regarding the dispersement of IUI in Canada one scholar noted,

...if you look at colonization in Canada, it happened much earlier here [Ontario] then it did other places like B.C., they have geographic boundaries around where colonization happened so it didn't happen similarly as it did in Ontario. There are no Mountains and big oceans that separate us [here], so it was like a free for all.

Despite these and other contributions being noted, to be consistent in the analysis these additional responses were not included in the pattern matching found below.

Four of the interviews took place at the respective university where the Collaborator was employed, representing four site visits to cities across Canada where U15 are located. The Collaborators chose the interview locations and times. Time constraints resulted in the 5th interview being conducted by phone. Including the phone interview, five U15 are represented by this study. All interviews took place between Feb 6 and March 16, 2017, at variable times between the hours of

10am and 10pm. The interviews also all took place 4 days before and 4 days after two full moon cycles. February 10, 2017, Walking on top of the snow moon, and Mar 12, 2017, sugar making moon, based on an *Anishinaabeg* moon calendar. This connection of beginning interviews four days before a full moon and ending four days after a full moon was entirely coincidental. Four, however, is a significant and sacred number in *Anishinaabeg* cosmology. Among various teachings related to the number four are the four colors (red, yellow, black, and white), the four seasons (spring, summer, fall, winter), the four sacred directions (East, South, West, and North), the four elements (fire, earth, water, and wind), the four parts of self-identity (mind, body, emotion, and spirit), the four major stages of consciousness development (child, adolescence, adult, and Elder), and the four sacred medicine (sage, sweetgrass, tobacco, and cedar). Several of these interrelated topics were presented in Figure 3: *Seven interconnected steps research design*, in chapter 3. Each of these sets of four teachings has profound significance on the *Anishinaabeg* approach to *mino-bimaadiziwin* (the way of a good life), and this ‘coincidence’ could be spiritually interpreted as a subtle hint of approval from the Ancestors that this was the right path to take. Also, with respect to *Anishinaabe* cultural protocols, Collaborator stories were gathered while snow was on the ground. In this way, some of the Collaborators with relatable cultural teachings were able to share wisdom, considered to some to be sacred, that otherwise could not have been included. For example, when asked about cultural stories, one of the Collaborators glanced outside, smiled, and said, “We have lots of story about a traveller named Wisakedjak moving around. We only say his name when snow is on the ground”.

In all, the five Collaborators who contributed are separated by over 4000km’s. Whether they travelled a great distance to serve their U15, or relatively shorter distances, one will see that each has been impacted by relocating for academic appointments in varying and similar ways. There was no compensation for their sharing, but a handmade gift was given to each of the Elders before their interviews. As mentioned in Chapter 3, gift giving is part of *Anishinaabeg* traditional protocol when important moments take place. Also, traditional in *Anishinaabe* protocol is the requirement that when

a story is gathered, an offering of tobacco to the storyteller is shared. As such, each collaborator was offered tobacco prior to agreeing to contribute. In the instance of the phone interview, the Collaborator agreed that the handmade gift would be sent by mail and the tobacco offering could be held during the interview and later offered to the fire. Below, a full analysis of each of the contributions is offered based on the eight themes identified above.

#### **4.4 INTERVIEW QUESTION ANALYSIS**

##### **4.4.1 GENERAL INFORMATION**

Cumulatively, the five collaborators shared over 100 years of experiences working in post-secondary education. Between them, they have an extensive list of reputable journal and book publications that would fill many pages. Their ranks vary between associate professor, full professor, and professor emerita. They are some of the leading Indigenous researchers and educators in the country. Their work serves a total of 37 Indigenous communities, locally, nationally, and internationally, including both on reserve and in urban Canadian environments. Each works with an average of 7 Indigenous communities in varying capacities from research, to teaching, to community support, and to activism, which take on many forms depending on community need, context, and U15 objectives.

Of the 27 common questions asked of the five Collaborators, consensus was found in answers to eleven of those questions. Four out of five of the Collaborators shared common answers to seven questions and three of the five Collaborators shared common responses to two questions. The four remaining questions received mixed responses, where no common pattern could be identified. A basic pattern matching technique was used. The anticipated patterns, identified by the preliminary literature, were cross referenced with collaborator responses to each question and to each interview. For example, all collaborators referred to their U15 as one of the Indigenous communities they currently serve. It is important to note that each collaborator also worked or has



worked extensively with non-Indigenous students, faculty, and administrators throughout their careers.

All collaborators identified that having an awareness of personal Indigeneity, whether that be family history or cultural context, was essential to their being considered an IUI. That identity, however, is dependent on many factors including birthplace, culture of origin, and community cultural supports available. For example, when asked what qualified them as an IUI, one Collaborator said, “Knowing Indigeneity, learning it, knowing it, practicing it at the same time as having the academic qualifications that a university requires”, while another said, “I’ve bother to enquire about what makes the world go around from an Indigenous perspective”. Yet another shared, “As a scholar my indigeneity is central to what I do. I don’t do anything that is not Indigenous. Personal Indigeneity was the only common factor identified as a requirement for becoming an IUI amongst Collaborators.

Four of the five Collaborators identified that the time and effort it took to work with Indigenous communities was a barrier they faced after being appointed to tenure. One powerful response came as follows, “There is a tension between scientists right to do this research and benefit from it and you know bring huge accolades from it, but then what about the rights of people like us whose communities have told us that kind of stuff is not for profiting off that kind of knowledge, but it is about like a sanctity of life from more of a holistic concentric perspective”. Another said, “[There are] many forms of systemic racism including rationalizing the inclusion of indigeneity in teaching and research. [There are] hostile systems in the university”. In responses to a later question where communities were mentioned, several Collaborators said their service to Indigenous communities often went overlooked by promotional committees.

Three of five Collaborators identified ways they were able to ‘integrate’ into their current academic community. However, the word “integrate” may need a re-evaluation on the part of this study because it could imply that to ‘integrate’, a Collaborator must forgo their personal Indigeneity

which I in no way am recommending or intended. Ironically, the word collaborate - may be better suited to describe the ways the Collaborators in this study became involved with the Indigenous community at their university. All Collaborators mentioned that ‘integrating’ into the cultural community at their university required them to utilize Indigenous knowledge frameworks, often needing protection from the influence of the academy. For example, one Collaborator said their challenge to cultural inclusion was “having to rationalize to the university what we are doing culturally”, while another noted “being concerned with senate having control over culture”. Yet another Collaborator shared,

It’s really all about integrating the vast array of Indigenous knowledge systems of global Indigenous peoples to alter and smarten up the academy and to really showcase what amazing culture we come out of whether we come out of Hawaii or Halifax or Canada or the US or wherever we find our home.

All these Collaborator comments have serious implication for universities that will be further discussed in chapter 5.

#### **4.4.2 CHALLENGING COLONIALISM**

All the collaborators had at some point in their tenured careers participated in hiring new Indigenous faculty in their respective departments. They all also agreed that some kind of “connection to community” was an essential characteristic for seeking new Indigenous hires. For example, one Collaborator stated, “[new hires] have to have a community presence and be out there with the community”. He/she went on to say, “[new hires] must have legitimate ongoing community connections”. How these connections look exactly was not exactly discussed but one Collaborator mentioned, “Ally-ship is so important. We’ve hired one or two non-Indigenous scholars and it hasn’t been a straight path because some in the department thinks that under no circumstances should we be hiring non-Indigenous and I don’t agree with that because there are a lot of bridges to be built”. Though other Collaborators did not talk specifically about Ally-ship it is still critical to acknowledge

that Allies play an important role in the processes of better the educational environment for Indigenous students.

All also agreed that their experiences of contributing to hiring new Indigenous staff or faculty affected their ability to perform their regular duties. In essence, one Collaborator shared that this added responsibility to hire IUI “went above and beyond my role”, while another said “it was on top of everything else I was doing... [and] impacted my workload because being part of these services requires a lot more time than two hours per week, especially when things don't go according to plan”. Yet another Collaborator shared, “Indigenous faculty take on more responsibilities because there is so few”.

All collaborators pointed out that there was no formal culturally relevant mentorship or support offered by their U15 when they arrived or presently. One Collaborator said,

When you are tenure track, you'll realize that each generation needs to be trained, taught, updated, and we are living, working with a bunch of predominantly white male senior guys that didn't have any of the training I had, even for someone that is their age. They are not really up to speed you know, they still operate their teaching and their research like we are not around.

They also all noted, however, the importance of informal networks of academic staff and Indigenous student centers as places offering varying degrees of support they could utilize. When asked if they had been contacted to determine the hiring criteria for new IUI, there were no common threads to their answers. One notable response, though, was, “Faculty members might think, why should I teach anything on Indigenous research, or ask what Indigenous knowledge is anyway, or say Indigenous theory doesn't exist. You have to decide whether you are going to take on that comment”. Comments like this may put an IUI, who has dedicated their life to recovering their ICK, in a situation where, in effect, it takes more energy to answer these ignorant questions than simply walking away. However, in a professional environment the latter may not be an option.

Four out of five of the Collaborators said they had not been directly targeted by discrimination based on their identity as an IUI. However, whether it was racism, stress, anger, or even anguish, several noted subtle ways in which colonial attitudes affected their position as IUI adversely. Two notable example are as follows: 1. “Other academics will do things like apply for funding that is geared or directed at Indigenous academics, and it’s not their business to go about applying for those dollars”; and, 2. This involved the inequities about how Indigenous academics are to manage academic expectations while maintaining a sense of who they are in their community”. Three of the five Collaborators identified that their U15 supported their field of study through various strategic initiatives including “Indigenization”.

#### **4.4.3 A PERSISTENT RESIDENTIAL SCHOOLING LEGACY**

All the collaborators had at least one member of their immediate family who attended residential schools. However, four out of the five could not associate residential school to any negative experiences after being appointed to tenure. One Collaborator, however, noted, “A lot of family history really got buried because it would affect getting jobs, so there is a huge amnesia”.

#### **4.4.4. DEMOGRAPHICS AND THE ENVIRONMENT**

While there were no common patterns in the answers of Collaborators as to the way that ICK is generally celebrated, there were a number of ways that ICK is celebrated institutionally. Examples of ICK celebrations ranged from the hosting of pow wow’s, to Elders gatherings, to various events offered by Indigenous students centers, to community based initiatives. Notably absent from ICK-based celebrations were any formal highlighting of the gifts that Indigenous faculty bring to the table within the institution.

All Collaborators defined their relationship between their ICK and the environment as being very significant. Words like spiritual, extremely connected, intimately dependent, not separate, and integral were just a few of the ways this relationship was described. One of the Collaborators shared. “As human beings, we are intimately dependent on all the life around us, the spirit all around

us, and that relationship is central to all ceremonies”. Four of the five agreed that having cultural knowledge was essential for the identity of an Indigenous person and scholar, as noted previously.

#### **4.4.5 STORYTELLING**

When asked how ICK stories played a role in their lives and if there was a place for that cultural knowledge within the U15 they served, all Collaborators agreed that cultural knowledge stories played a significant role in both their lives and their work. Collaborators relayed that they utilized stories as teaching tools with students, as values to live by in their lives, as the heart of their research initiatives, to illustrate events, to excite the imagination, and to add personal elements within their classrooms. One Collaborator said, “Stories are at the heart of my research and the formal teachings of my students, largely around qualitative research methodology such as storytelling narrative”. Each of the Collaborators had significant personal and emotional attachments to ICK stories. It is difficult to describe their reactions to these questions - it appeared to the research as if addressing the question illuminated something in their eyes. The only way to describe their reaction in English is to use the word wisdom. Each Collaborators had been touched on some level by Indigenous story ‘wisdom’. Four out of five Elders also identified that indeed they had heard ICK stories having to do with migration at some point in their lives. One Collaborator in response to questions about migration and travel said,

The exiting thing about teaching [about] food sovereignty is that your students recognize that our foods come almost entirely from Indigenous people. Like the great food centres of the world like Peru and India and other regions. Wherever there are Indigenous people there are the greatest sources of bio-diversity like in Papua new Guinea there must be six-thousand languages and it one of the most bio-diverse regions of the world. Same with Peru and India. They have produced some of the most amazing foods that are saving humanity and the health of humanity, but they are also up against great forces where these knowledges are being tampered with and destroyed.

#### 4.4.6 HEALTH

The questions regarding health were probably the most challenging for the Collaborators to address. Likely the way in which these questions were asked was not the most effective. The hope was to learn how holistic health was impacted by relocation particularly with respect to the four parts of self, namely, mind, body, spirit, and emotions, as identified in *Anishinaabeg* cosmology and Figure 3. The scale system from 1-5, 5 being superior and 1 being poor, as identified in Ancillary questions 21 and 22 did not result in an effective way to invite feedback relating to health. It appeared that several of the Collaborators were reluctant to use the scale. Another critical issue was identified through this question line. For several Collaborators, their transition to tenure positions and relocating for academic appointments was not abrupt but more of a gradual process. The naive assumption on the part of the author that tenure appointments came suddenly in the career of IUI was made from the beginning of this study. The findings that this was not the case has several implications that are discussed in detail in chapter 5.

As a result, it was difficult for the Collaborators to determine if there was a difference in their health between their time before tenure appointments, after relocating, and the time after being appointed to tenure, as this process was gradual. Nevertheless, all the Collaborators, shared points about their health and reminisced about their early years as scholars. It was clear that this moment of reminiscing brought back important memories, however, no common experience was had amongst the Collaborators with respect to improvements or declines in their personal health relating to each part of their self.

One notable health trait did, however, appear common amongst the Collaborators in their experience being tenured U15 IUI. This point was raised at varying moments throughout each interview. That trait was stress. For example, in some instances, stress was related to relocating; in others, it was related to dealing with non-Indigenous colleagues; in others still; stress was related to

the extremely high demands these scholars put on themselves, together with the high expectations by their university to be competitive in their careers.

#### **4.4.7 MAJOR COMPLEXITIES AND CHALLENGES**

Four of five Elders identified that there is funding for Indigenous-based programming built into their institutional budgets, but there was no consistency across the U15 institutions in the way that funding was allocated. In some cases, there is funding for Indigenous studies programming, research, new faculty hires, Indigenous service center initiatives, and strategic initiatives. Notably absent again was specific funding for IUI. Some of the Collaborators reported that funding for Indigenous research, for example, is “piecemeal” and not exclusive to IUI applicants, raising the question if there is a need for funding exclusively addressing Indigenous issues.

All the IUI are also doing some form of advocacy work. Several Collaborators made note that it was impossible to do their job without doing advocacy work. Three Collaborator responses included the following: 1. “It is my job...I am training future citizens and I am training them to be critically analytical and activists”; 2. “All the time... For students, program changes, for supports like funding, and being a voice for Indigenous organizations. I’m frequently advocating throughout my position here, and I do more than what gets recognized”; and, 3. “My argument is, we are not doing the research in the right way, and I want to help produce the next generation of researchers who can do the research in the right way. So that we are making and creating research that communities are involved in, that they feel passionately about that their helping to design, analyze, produce, create, share, so students get degrees but that its actually making a difference at the community level”.

#### **4.4.8 CULTURE SHOCK**

All the Collaborators were familiar with the term culture shock and four out of five believed they had experienced or witnessed some form of culture shock regarding relocating for academic appointments. The experiences of culture shock ranged from overwhelmed by stress, anger at the institution, compassion for outsider IUI attempting to adapt to their new academic cultures,

witnessing a lot of suffering because of racist attitudes, and witnessing persons in positions of power making immoral decisions. One scholar shared, “My experiences sometimes made me stunned and angry but my support through ceremony helped me get through those times”.

Four of the five Collaborators also had much to say about the ways the university could mitigate the impacts of relocation on new IUI hire. Responses ranged from:

1. Not being sure that it was possible.
2. Establishing various spaces at the U15 for the Indigenous community to flourish, including physical learning spaces, closed or exclusive spaces, intellectual spaces for people to connect and support one another, and the financial support necessary to build and fund these spaces.
3. Settler society must deal with its own history of oppression and make room for Indigenous presence everywhere.
4. Providing affordable rental housing near or on campus for new IUI hires.
5. Establish a better sense of community.
6. Build a mentoring program for IUI that is culturally and experientially based.
7. Educate department heads about high expectation and responsibilities required of IUI and further invite current IUI to share the issues they are facing.
8. Making sure there is protection for [Indigenous] faculty members.
9. Clearing pathways to promotion and tenure by allowing new IUI time to do research so they can publish without having to do so much service.
10. Supporting the relationship building process with other Indigenous people so the Indigenous community is easily found.
11. Negotiating cultural supports so that things like the importance of attending ceremonies can be honored.

#### **4.5 CONCLUSION**

Five Collaborators honestly shared their experiences to determine the findings in this study. Within EKS, they have achieved the highest level of education in Canada, while still maintaining their integrity as stewards of ICK. One Collaborator stated, “The university has an obligation to the first peoples, whether through treaty, for being on Indigenous lands”. Unless an individual is constantly faced with having to maintain two knowledge identities simultaneously, it is difficult to



imagine the challenges these IUI overcome daily. Their determination to forge positive changes for Indigenous peoples and future generations of Indigenous scholars is inspiring. They've been standing up for Indigenous students, Indigenous knowledges, Indigenous communities, and institutional change for a very long time, long before universities made their presence a priority. Much gratitude is owed to them for positively influencing the work of Indigenous scholars and the knowledge of students in the Academy. Their collective voice ensures there is a future for ICK within EKS. It is their tireless work, their sacrifice, their humble perseverance, for which the ancestors are proud, and they give hope for ICK to once again flourish.

## **5.0 DISCUSSION**

### **5.1 INTRODUCTION**

Relocating in the pursuit of advanced education appears to effect Indigenous peoples in disproportional ways when compared to the non-Indigenous Canadian population. These effects, likely at least in part, are aftershocks of Canada's implementation of the Indian Act in 1876. This Act resulted in some Indigenous peoples in Canada being forced to relocate to reserve lands and territories across the country, against their will. Lisa Monchalin, Canada's first Indigenous criminologist and author of *The Colonial Problem* writes, "Though reserves were described as places where Indians, ... would maintain cultural, economic, and political autonomy, [they] eventually became prison-like enclosures used to keep Indians controlled by and separate from non-Indigenous Canadians" (Monchalin, 2016, p. 106). Indigenous peoples ability to maintain their cultural integrity continues to be compromised by Canada's neoliberal education system. A situation exacerbated by Canada's devastating residential schooling legacy. The type of environment the Indian Act, neoliberalism, and residential schools fostered for Indigenous peoples in Canada is precisely the opposite of what the government allegedly intended (Monchalin, 2016). The 15 research intensive universities in Canada (U15) cannot be doomed to repeat the same mistakes as they seek to increase their Indigenous University Instructor (IUI) numbers.

### **5.2 PRESERVING THE INDIGENOUS WAY OF LIFE**

The impacts of Indigenous peoples relocating for educational purposes is not well known nor studied in the Academy. It is estimated that 60% (Bougie, Kelly-Scott & Arriagada, 2013) of Indigenous people in Canada relocate to pursue advanced education, as noted in Chapter 1 and 70% of future jobs in Canada will require post-secondary education (Universities Canada, 2015, October), as noted in Chapter 2. This means the fastest growing segment of Canada's population will be faced with the highest levels of relocation for education moving forward, but are U15 prepared to deal with potential consequences of these relocations amongst their IUI and students?

High numbers of relocations pose serious concerns for Indigenous peoples because when they relocate, their cultural cohesion, the maintenance of tradition, and physical and psychological health are negatively impacted (Kingston & Mariano, 2010). Considering that place based knowledge, Indigenous Cultural Knowledge (ICK), and Traditional Ecological Knowledge (TEK) are resilience and identity construction factors in the maintenance of wellbeing for Indigenous peoples (Boks, et al., 2015; Wilson, 2003) these concerns need to be addressed now by U15 now.

Canada's official endorsement of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) in 2016 prevents any state from action that could deprive Indigenous peoples of their integrity as distinct peoples (United Nations, 2008, Article 8.2a). As a result, Colleges, Institutes, and Universities (CIU) across Canada have added responsibilities to nurture their IUI, their Indigenous staff and their Indigenous students, especially those stewarding Indigenous ICK and Traditional Ecological Knowledge (TEK), in ways that ensure their cultural integrity is not further compromised. Failure to acknowledge or account for the challenges each of these groups face in the maintenance of their cultural integrity while serving and attending public institutes may contravene UNDRIP and be grounds for future legal action. Furthermore, U15 failures to address UNDRIP threatens to compromise both the cultural integrity of the Indigenous community where an IUI self-identifies from and the Indigenous communities where IUI serve academic appointments. Though six U15 recently published comprehensive documents outlining proposed changes to their operations (further reviewed below) that respond to UNDRIP and the Truth and Reconciliation Commission's calls to action, the ways each U15 meets these challenges is yet to be fully realized.

This study sought to better understand the ways that IUI at tier one institutes in Canada are impacted by relocating for academic appointments. This search was inspired by a new mandate from universities to increase their Indigenous faculty. This mandate is one part of an enormous effort across the country to reverse the trend of low university attainment amongst Indigenous peoples.

Failures could jeopardize billions of dollars in potential future GDP<sup>1</sup> growth in Canada (Drummond, et al., 2017) but perhaps more importantly, may deprive Indigenous peoples of their integrity as distinct peoples compromising their ancient knowledge systems.

Among other contributions, IUI act as positive role models to young aspiring Indigenous students, but with so few employed today and their responsibilities many, their influence may be negligible. Only 5% of Indigenous peoples in the 73 First Nations communities and territories closest to the U15 in Canada have attained a university degree and even these numbers are suspect (Indigenous and Northern Affairs Canada (2017, March). This must change!

Five IUI collaborators with over 100 years of collective experience and currently serving academic appointments at U15 across Canada shared insights on these and several other topics outlined below. They revealed numerous common experiences impacting their ability to do their jobs as tenured professors and their ability to maintain their cultural integrity as distinct peoples. This chapter carefully examines these findings in relation to the research questions and relevant existing research. Recommendation are later put forward in Chapter 6 that aim to mitigate potential future harms U15 may inadvertently or purposely cause their IUI. Ultimately, the ability for IUI to positively influence what will certainly be an influx of young Indigenous students is key for successes at all levels.

### **5.3 ADDRESSING STUDY ASSUMPTIONS**

Before discussing the findings a few important points regarding the ways tenured IUI at tier one institutes in Canada are impacted by relocating for academic appointments needs to be addressed. From the outset, a naive assumption affecting study outcomes was made. The assumption was that IUI relocate for tenured academic appointments. Though findings suggest IUI

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<sup>1</sup> GDP represents only one measure of potential success related to closing the educational gap. Restoule (2000) identifies that the Indigenous spirituality and identity construction are interconnected with biology, socioeconomic status and cultural knowledge. Using this definition, Canada may be ready for increased environmental stability, spiritual renaissance and sustainability of overall biological diversity, over the next twenty years, notions supported by both Granberg (2002) and Wildcat (2009).

can relocate for academic appointments, and in some cases to very distant locations from their point of origin. More often, IUI achieve tenured appointments through gradual promotional processes at their U15, explained in the Finding section.

All the U15 Collaborators interviewed in this study relocated in some way to ultimately serve their academic appointment. However, relocation was not always abrupt, specifically for tenure positions, nor involved a physical relocation from one place to another. For example, in dialogue with one of the Collaborators, prior to their interview, he/she noted having to cast aside their Indigenous identity at different points throughout their career. To him/her, though not physically relocating, having to dislocate from their identity had its own sets of consequences.

Relocation is more than a gradual and systematic process of moving through undergraduate studies, to the achievement of a PhD, and for some, all the way to becoming full professors at the leading research universities in Canada. Indeed, relocation is in many ways a reflection of how IUI position themselves within the context of U15. This having to dislocate from or position ones personal identity may be a circumstance of being an IUI in this country that non-Indigenous members of the academy take for granted or simply overlook. Raising awareness amongst all U15 faculty and administration of the complexities IUI face, simply by being IUI, is therefore paramount to ensure they are part of the solution not the problem.

Despite my original assumption that tenured appointments required relocation, abrupt moves away from a home Indigenous communities (explained more fully below) to a U15, the reality of IUI tenure appointment is far more complex. This original assumption however, formed the basis for the primary question, led to literature collected and ultimately the ancillary questions. Arguably, these questions led to important new findings, so the assumption was not entirely futile.

The findings in this study can be used to guide IUI and U15 administration toward a future where increasing IUI numbers is enacted so the cultural identity of these employees remains intact and can be enhanced through their work. Currently, however, the maintenance of cultural identity

does appear to be effected by U15 IUI tenure appointments and resulting dislocations from home communities. The ability for tenured IUI to perform their regular duties also appears to be negatively impacted by perceptions relating to their cultural identity. As such, U15 IUI face potentially harmful impacts simply doing their jobs, a situation their non-Indigenous colleagues do not face. The question is, will recent U15 efforts to mitigate harms against and increase IUI number lead to equitable and safe spaces on their campuses where Indigenous identity can thrive? Only a 5 year follow up study can answer this question.

#### **5.4 IMPLICATIONS OF STUDY ASSUMPTIONS**

With respect to the original question, namely, “how are tenured IUI at tier one institutes in Canada impacted by relocating for academic appointments?”, the results of this exploratory case study lend themselves to somewhat contradictory findings. For example, all five Collaborators reported spending the clear majority, or entirety, of their careers, some spanning beyond two decades, at a single institution, indicating limited relocations for academic appointments. Thus, determining impacts from “relocating for academic appointments”, as though it was common, proved challenging based on Collaborator feedback.

This challenge led to three major implications: 1. For several Collaborators relocation occurred during the early stages of their careers as students; 2. The Collaborators did not, in every case, relocate away from, nor ever reside in, their self-identified Indigenous homeland; and, 3. IUI relocations for academic appointments may not be as pervasive as initially thought. Each of these implications carries with it several complexities that are discussed below and question implicitly the original assertions of this exploratory study (reiterated above), while shedding light on new unanticipated outcomes.

Statistics Canada reports that more than half of all Indigenous peoples live in urban centres, which suggests that 50% of currently serving IUI have similar urban backgrounds. This statistic calls in to question the information in Chapter 1, Figure 2 (where the detailed maps show the extent to

which IUI are locating far from their self-identified home community) and the idea that IUI are relocating away from their self-identified home community to serve their academic appointments. Instead, evidence suggests there is a higher likelihood that many U15 IUI, who self-identify with a reserve or territory in their university public profile, were born and raised near or in urban settings. Self-identification of an Indigenous reserve community, therefore, while very important, is not a measure for birthplace or where an individual is raised.

Moreover, in Chapter 2, Table 3, findings, an outline of university attainment rates of 73 Indigenous communities closest to the U15 is provided. Here, as mentioned, only 5.6% of residents report university attainment, merely  $\frac{1}{2}$  of statistics Canada's national Indigenous average and just  $\frac{1}{5}$  of Canada's total national average for university attainment. Thus, any suggestion that IUI are relocating away from their self-identified reserve or territory to eventually serve academic appointments, much less tenure appointments, based on these findings, is unsubstantiated. Especially given the normal requirement of a PhD, in becoming a U15 IUI. With that said, those IUI who were raised in their reserve or territorial communities and perhaps more importantly raised with traditional Indigenous values may represent an extraordinary exception to these findings and a future study that understands their successes may ultimately support the U15 mandate to increase IUI numbers.

It turns out, relocating for academic appointments amongst IUI may not be as common, nor happen in the ways, as originally positioned (i.e. moving away from their self-identified home community to a university at distance). If IUI relocation rates are based solely on their personal self-identification with an Indigenous community, then relocation rates would be considered very high as evidenced in Figure 2, Chapter 1, which is an issue addressed later in this chapter. However, the actual rates of relocation for academic appoints are likely much lower and happen more gradually than originally thought.

These findings do not contradict Bougie, Kelly-Scott, and Arriagada's (2013) assertion that 60% of Indigenous students relocate in the pursuit of higher education. However, where Indigenous students, and eventually IUI, are relocating to and from is an important question that can only fully be addressed in an alternate study. Ultimately, whether an IUI has relocated far from the university they serve or not, or whether they simply self-identify their Indigenous community far from the university they serve, the interview findings point to several common concerns amongst currently serving IUI in the role they play at U15. Most notably amongst these concerns is the ability for U15 IUI to maintain their cultural integrity, which in essence is what makes us Indigenous in the first place. Then there is the matter of the small sub-group of IUI tasked with preserving ICK and TEK within U15. Their circumstance will also be addressed more fully at later point in this chapter.

## **5.5 SIMILARITIES IN EXPERIENCES OF IUI COLLABORATORS**

Despite the implications above, the experiences shared by U15 IUI Collaborators, in the current exploratory study, are strikingly similar. While the impacts of relocating for academic appointments may not be the immediate point of contention, as initially thought, the common experiences of U15 IUI are comprehensively addressed throughout this chapter. This study offers a rare glimpse into the lives of a group of tireless advocates of Indigenous knowledges at the highest level of Canada's education system. Given their 100+ years of experiences in Academia, their insights furnish a wave of new awareness's that need to be addressed before universities pursue their mandates and strategic plans to increase their numbers. Each Collaborator interviewed is continuously making differences in the lives of Indigenous peoples, despite the ubiquitous colonial agenda with which they are faced. Though study findings may not align with the original assertions, the comprehensive discussion generated below, based on all findings, has potential to advance Indigenous education one more step toward its de-colonial agenda. Connections between the preliminary literature assumptions, Collaborator feedback, and tertiary university documents, as well as a host of other supporting materials, are detailed herein.



This chapter offers a synthesis of the findings from previous chapters and discusses the ways IUI are impacted by their academic appointments and relocations. It appears that U15 IUI and Indigenous staff are undertaking extraordinary efforts to improve Indigenous educational outcomes. Their efforts are many and diverse and include establishing welcoming, safe, inclusive, and equitable environments for future and current Indigenous students. However, it appears efforts to improve or even address U15 IUI outcomes and roles have largely been absent or worse, disregarded, until now. If there is hope for closing the university attainment gap for Indigenous peoples over the next two decades, several strategic initiatives need to be taken which comprehensively address current and future U15 IUI roles and the recommendation found in Chapter 6 can guide positive changes.

## **5.6 ADDRESSING COLONIAL UNIVERSITY ENVIRONMENTS**

“The great fallacy of Western thought was to think of the “human condition” as exclusively a condition by and about ourselves—a fallacy of omission engendered by a historical amnesia perpetuated by our increased habitation in manufactured spaces, places, and environments.” (Wildcat, 2009, p103).

To fully appreciate the environments in which U15 IUI work and live, several demographic data need to be addressed. Tables 13a-h, *Urban and school demographic environments of each of the U15*, shows the provincial, municipal, Indigenous, and university populations of each U15 in Canada. Notable amongst these numbers are the ratios between Indigenous students and IUI (63.5/1), the ratios between all academic staff and IUI (336/1), the ratios between IUI between the provinces west of Ontario and east of Manitoba (99/53), and the ratio between the general student populations and Indigenous students (74/1).

One hundred and fifty-two self-identified IUI represent .3% of 51,176 U15 academic staff in Canada, at the time data was collected for this study. Ninety-nine (65%) IUI serve five U15 west of Ontario, and fifty-three (35%) IUI serve ten U15 east of Manitoba. There appears to be a significant disparity of IUI in the easterly provinces.

Tables 13a-h, *Urban and School Demographic Environments of Each of the U15*

| British Columbia                                 |                                |
|--|--------------------------------|
| Vancouver  |                                |
| Province, City, University                       | University of British Columbia |
| Provincial Indigenous population (2011)          | 232,290                        |
| Provincial population (2016)                     | 4,751,612                      |
| Urban Indigenous population (2011) (*2006)       | 52,375                         |
| Total urban population (2016)                    | 2,548,700                      |
| Total school population (2015-2016)              | 52,721                         |
| Total masters students (2015-2016)               | 6,141                          |
| Total doctoral students (2015-2016)              | 3,539                          |
| Total Indigenous students (2015-2016)            | 985                            |
| Total Indigenous students - masters (2015-2016)  | 143                            |
| Total Indigenous students - doctoral (2015-2016) | 71                             |
| Number of academic staff (2015-2016)             | 5,474                          |
| Number of IUI (2016)                             | 29                             |

| Alberta  |                       |                       |
|--|-----------------------|-----------------------|
|  | Edmonton              | Calgary               |
| Province, City, University                       | University of Alberta | University of Calgary |
| Provincial Indigenous population (2011)          | 220,695               |                       |
| Provincial population (2016)                     | 4,252,900             |                       |
| Urban Indigenous population (2011) (*2006)       | 61,765                | 33,370                |
| Total urban population (2016)                    | 1,392,600             | 1,469,300             |
| Total school population (2015-2016)              | 36,643                | 30,900                |
| Total masters students (2015-2016)               | 4,796                 | 3,563                 |
| Total doctoral students (2015-2016)              | 3,608                 | 1,934                 |
| Total Indigenous students (2015-2016)            | 1,210                 | 452                   |
| Total Indigenous students - masters (2015-2016)  | N/A                   | 64                    |
| Total Indigenous students - doctoral (2015-2016) | N/A                   | 22                    |
| Number of academic staff (2015-2016)             | 4,283                 | 1,813                 |
| Number of IUI (2016)                             | 17                    | 10                    |

| Saskatchewan                                     |                            |
|--|----------------------------|
| Saskatoon  |                            |
| Province, City, University                       | University of Saskatchewan |
| Provincial Indigenous population (2011)          | 157,740                    |
| Provincial population (2016)                     | 1,150,600                  |
| Urban Indigenous population (2011) (*2006)       | 23,895                     |
| Total urban population (2016)                    | 315,200                    |
| Total school population (2015-2016)              | 21,441                     |
| Total masters students (2015-2016)               | 3,232                      |
| Total doctoral students (2015-2016)              | 2,236                      |
| Total Indigenous students (2015-2016)            | 237                        |
| Total Indigenous students - masters (2015-2016)  |                            |
| Total Indigenous students - doctoral (2015-2016) |                            |
| Number of academic staff (2015-2016)             | 1,100                      |
| Number of IUI (2016)                             | 23                         |

| Manitoba   |                        |
|--|------------------------|
| Winnipeg   |                        |
| Province, City, University                       | University of Manitoba |
| Provincial Indigenous population (2011)          | 195,900                |
| Provincial population (2016)                     | 1,318,100              |
| Urban Indigenous population (2011) (*2006)       | 78,420                 |
| Total urban population (2016)                    | 811,900                |
| Total school population (2015-2016)              | 29,129                 |
| Total masters students (2015-2016)               | 2,305                  |
| Total doctoral students (2015-2016)              | 1,032                  |
| Total Indigenous students (2015-2016)            | 2000                   |
| Total Indigenous students - masters (2015-2016)  | N/A                    |
| Total Indigenous students - doctoral (2015-2016) | N/A                    |
| Number of academic staff (2015-2016)             | 5,034                  |
| Number of IUI (2016)                             | 20                     |

| Ontario  |                    |                        |          |                       |                   |                      |
|--|--------------------|------------------------|----------|-----------------------|-------------------|----------------------|
|  | London             | Waterloo               | Hamilton | Toronto               | Kingston          | Ottawa               |
| Province, City, University                       | Western University | University of Waterloo | McMaster | University of Toronto | Queens University | University of Ottawa |
| Provincial Indigenous population (2011)          | 301,425            |                        |          |                       |                   |                      |
| Provincial population (2016)                     | 13,983,000         |                        |          |                       |                   |                      |
| Urban Indigenous population (2011) (*2006)       | 6,195*             | 4,645*                 | 8,890*   | 36,995                | 3,290*            | 30,570               |
| Total urban population (2016)                    | 512,400            | 523,894                | 778,400  | 6,242,300             | 171,400           | 1,351,100            |
| Total school population (2015-2016)              | 28,864             | 38,790                 | 31,630   | 89,350                | 27,170            | 42,700               |
| Total masters students (2015-2016)               | 3,276              | 5,850                  | 4,430    | 17,300                | 4,770             | 6,800                |
| Total doctoral students (2015-2016)              | 2088               |                        |          |                       |                   |                      |
| Total Indigenous students (2015-2016)            | 454                | 165                    | 500      | 400                   | 350               | 160                  |
| Total Indigenous students - masters (2015-2016)  | N/A                | N/A                    | N/A      | N/A                   | N/A               | N/A                  |
| Total Indigenous students - doctoral (2015-2016) | N/A                | N/A                    | N/A      | N/A                   | N/A               | N/A                  |
| Number of academic staff (2015-2016)             | 1,414              | 1,233                  | 1,377    | 14,200                | 3,421             | 2,968                |
| Number of IUI (2016)                             | 7                  | 0                      | 5        | 20                    | 5                 | 4                    |

| Quebec   |                        |        |              |
|--|------------------------|--------|--------------|
|  | Montréal               |        | Quebec, City |
| Provincial, municipal, Indigenous, University demographics | Université de Montréal | McGill | Laval        |
| Provincial Indigenous population (2011)                    | 141,915                |        |              |
| Provincial population (2016)                               | 8,326,100              |        |              |
| Urban Indigenous population (2011) (*2006)                 | 26,280                 |        | *4000        |
| Total urban population (2016)                              | 4,093,800              |        | 807,200      |
| Total school population (2015-2016)                        | 67,632                 | 38,110 | 46,450       |
| Total masters students (2015-2016)                         | 13,526                 | 9,330  | 12,320       |
| Total doctoral students (2015-2016)                        | 4,057                  |        |              |
| Total Indigenous students (2015-2016)                      | 70                     | 320    | 224          |
| Total Indigenous students - masters (2015-2016)            | N/A                    | N/A    | N/A          |
| Total Indigenous students - doctoral (2015-2016)           | N/A                    | N/A    | N/A          |
| Number of academic staff (2015-2016)                       | 6,100                  | 1,719  | N/A          |
| Number of IUI (2016)                                       | 2                      | 2      | N/A          |

| Nova Scotia                                      |           |
|--|-----------|
| Halifax  |           |
| Province, City, University                       | Dalhousie |
| Provincial Indigenous population (2011)          | 33,845    |
| Provincial population (2016)                     | 949,500   |
| Urban Indigenous population (2011) (*2006)       | *5,320    |
| Total urban population (2016)                    | 425,900   |
| Total school population (2015-2016)              | 18,960    |
| Total masters students (2015-2016)               | 3,970     |
| Total doctoral students (2015-2016)              |           |
| Total Indigenous students (2015-2016)            | 150       |
| Total Indigenous students - masters (2015-2016)  | N/A       |
| Total Indigenous students - doctoral (2015-2016) | N/A       |
| Number of academic staff (2015-2016)             | 999       |
| Number of IUI (2016)                             | 8         |

Total urban populations of the five U15 cities west of Ontario is 6,537,700, and total urban populations of the nine U15 cities east of Manitoba is 14,906,394. These nine cities east of Manitoba represent over 41% of Canada's total population according to the 2016 census (Statistics Canada, The Daily, 2017, Dec 25). Indigenous peoples, therefore, represent only a small fraction of the populations in these major cities, provinces, and universities, which may explain why several

Collaborators noted being faced with stress, anxiety, anguish, and subtle expressions of racist attitudes from both Colleagues, students, and administration at their institutions.

The total urban Indigenous population of the five U15 cities west of Ontario combined is 249,825 and the total provincial Indigenous populations of these five provinces is 806, 625. These numbers amount to 31% of Indigenous peoples in these provinces living in major urban centres where a U15 is located and half of all Indigenous peoples in Canada living in these provinces. The total urban Indigenous populations of the nine U15 cities east of Manitoba is 93,845, and the total Indigenous provincial populations represented by these schools is 477, 185. This amounts to nearly 20% of Indigenous peoples in these provinces living in major urban centres where a U15 is located and 30% of Canada's total Indigenous population. This means 20% of Canada's Indigenous urban Indigenous population do not live in cities where U15 are located. Toronto by itself accounts for over  $\frac{1}{3}$  of the total number of urban Indigenous peoples east of Manitoba.<sup>2</sup>

Indigenous peoples in U15 urban centres west of Ontario, therefore, represent 3.8% of the total urban populations, less than the 4.9% national average concentrations reported by statistics Canada in 2016 (Statistics Canada, The Daily, 2017, Dec 25). However, in the nine U15 urban centres east of Manitoba, Indigenous peoples combined represent just 0.65% of the total urban populations. Thus, there is approximately a 7 times higher concentration of Indigenous peoples in the five U15 urban centres west of Ontario, which appears to directly correlate to the higher representations of IUI at these schools.

Table 14, *Breakdown of Indigenous demographic populations between Western and Eastern U15 cites*, graphically presents these statistics. It appears positive that the U15 west of Ontario have a 25% higher concentration of IUI, but higher numbers potentially correlate to higher incidences of

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<sup>2</sup> Statistics Canada's numbers are questionable. This is according to a conversation with an Indigenous researcher at UofT wishing to remain anonymous, who specifically studies Indigenous demographics. It may be that the methodology in collecting these numbers is deficient. For example, how are Indigenous homeless people included in these numbers? This could mean there are a lot more Indigenous people in the cities east of Manitoba than identified here.

**Table 14.** *Breakdown of Indigenous Demographic Populations Between Western and Eastern U15 Cites*

|  | Total urban populations | Total Urban Indigenous populations | Total student populations | Total Indigenous student populations | Number of IUI | Provincial Indigenous populations |
|--|-------------------------|------------------------------------|---------------------------|--------------------------------------|---------------|-----------------------------------|
| <b>Five U15 cities west of Ontario</b> | 6,537,700               | 249,825                            | 147,393                   | 6,833                                | 99            | 806,625                           |
| <b>Ten U15 cities east of Manitoba</b> | 14,382,500              | 93,845                             | 428,696                   | 2,499                                | 53            | 477,185                           |
| <b>Totals</b>                          | 20,920,200              | 343,670                            | 576,089                   | 9,332                                | 152           | 1,283,810                         |

negative impacts associated with being a tenured IUI, as identified by the Collaborators. For example, stress was a common experience of all IUI. In some cases, stress was related to the extremely high demands these scholars place on themselves to be competitive in their careers. It can be argued that stress is likely experienced by all or many faculty at U15 across Canada; however, below it will be outlined as to why U15 IUI face a kind of stress their non-Indigenous colleagues do not.

Moreover, U15 with higher numbers of IUI may also require greater investments to ensure their IUI do not experience harms that diminish their ability to express their distinct cultural identity, as noted in UNDRIP. The numbers of U15 IUI serving east of Manitoba also appears grossly deficient. Despite appearances, however, IUI are proportionally distributed in relation to the urban and student Indigenous populations of their U15. Consider that the total combined Indigenous student populations of the five U15 west of Ontario is 6,833 and the total combined Indigenous student populations of the ten U15 east of Manitoba is 2,793.<sup>3</sup> This ratio is very close to the ration of IUI east of Ontario and West of Manitoba. That said, IUI are disproportionately distributed according to total U15 urban, student, and provincial Indigenous populations which may mean the need for general information about Indigenous peoples in these places is very high.

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<sup>3</sup> Laval and Université de Montréal only publish numbers of funded Indigenous students.

When one considers the east to west migration route of colonization and the exploitation of Indigenous peoples by settlers up to what became South Western Ontario, from the St. Lawrence, long before Canada was confederated, these discrepancies begin to make sense. That said, it is promising that higher IUI numbers appears to correspond with higher numbers of Indigenous students and could support the argument as to why more U15 IUI are needed.

The numbers outlined above may also infer that the ten U15 east of Manitoba have much more work to do with their general student, staff, and faculty populations with respect to increasing their literacy of Indigenous related matters or the Truth part of Truth and Reconciliation. With so few IUI to achieve the task of greater awareness, offering the Truth will not be an easy hurdle to surmount for U15 IUI. Furthermore, U15 will need to ensure the IUI contributing to Truth and Reconciliation are not overburdened by this and all the other regular responsibilities expected of them as faculty. Also, considering that only fifty-six (not all have tenure), or just over  $\frac{1}{3}$  of U15 IUI, are employed in fields relating to Indigenous knowledges and education, the specialized knowledge and training required to meet the demand for preserving ICK will be very challenging for all U15. The University of Winnipeg and Lakehead, neither of which is a U15, have recently made a leap to make Indigenous studies mandatory for undergraduate students. These universities are leading the charge to ensure all students have access to the truth about Canada's First Peoples and their histories.

Finally, Indigenous students and peoples represent a tiny fraction of the total student (1.6%), total urban (1.65%), and total academic staff populations (.3%) which may negatively influence financially motivated U15 from funding their advancement. Cumulatively, the uncertainty about funding, mentioned by the Collaborators and further outlined below, represents a significant threat to decolonization and the Truth and Reconciliation mission which is part of some U15 IUI roles. If, for example, all IUI numbers were to rise to parity with Canada's 5.6% Indigenous population as noted in Chapter 2 (Statistics Canada, The Daily, 2017, Dec 25), the total number of Indigenous

academic staff would need to increase by over 2000 and the total number of Indigenous students at U15 would need to increase by 20,000. In both cases, U15 have a significant work ahead and must be motivated by more than just finances. It is hoped that the recommendations of the Truth and Reconciliation Commission and legal obligations under UNDRIP will be motivating moral factors to amend these disparaging figures.

## **5.7 INTERVIEW DISCUSSION**

### **5.7.1 GENERAL INFORMATION**

A complex set of circumstances has led Indigenous education in Canada to this point. In a country once fully inhabited by Indigenous peoples, becoming the minority through colonization is probably the single biggest factor perpetuating negative outcomes in education, socio-economic status, health, and the recovery of ICK and TEK. The historical context of colonization has led to severe fragmenting of ICK and TEK, both of which appear to offer Indigenous peoples resiliency in the face of this devastating colonial legacy (Turner, 2016). The legacy of colonization is the Truth part of Truth and Reconciliation. Several Collaborators identified their struggles with “ignorant” people at U15 and there appears to continue to be a number of Canadians who remain uninformed about or insensitive to the tragedies of Canada’s dark legacy. They are unaware of the continued impacts this harmful legacy has on the wellbeing of Indigenous civilizations.

Along with eight major themes outlined in Chapter 4, based on the preliminary literature, U15 IUI Collaborators identified 14 additional categories for discussion and analysis. These categories are as follows: 1. **SP**: Strategic Planning; 2. **ASP**: Aboriginal Strategic Planning; 3. **F**: Funding; 4. **P&R**: Programming and Research; 5. **SS**: Student Services; 6. **FS**: Faculty Services; 7. **SM**: Student Mentorship; 8. **FM**: Faculty Mentorship; 9. **CE**: Community Engagement; 10. **TRC**: Truth and Reconciliation Commission; 11. **EOG**: Events, Outreach, Gatherings; 12. **EI**: Environmental Initiatives; 13. **HI**: Health Initiatives; and, 14. **A**: Advocacy.

A number of these categories overlap between the eight major themes under which the ancillary questions were asked. Table 15, *Strategic Initiatives by U15*, lists all U15 alongside the categories listed above. After careful review of each U15 based on these fourteen categories, a spreadsheet of activities was established. Checkmarks have been placed where a U15 is delivering one or more initiatives relating to these categories. Multiple checkmarks represent multiple activities relating to the same category. Each checkmark represents a variable range of activities organized by staff, Indigenous students, IUI, or through university-wide initiatives. Listing all these activities was not feasible given the size of the document in which this information was collected. Rather, using Table 15, several areas of concern relating to this study, where U15 can potentially improve, are clearly revealed.

The lack of Faculty Services (FS), Faculty Mentorship (FM), and Environmental (or land based) Initiatives (EI) are particularly concerning given the context of this exploratory study. None of the IUI Collaborators interviewed noted having FM for IUI at their U15, but several suggested FM was an ideal means to ease pressures associated with transitioning to becoming U15 IUI. Several Collaborators noted the importance of informal networks to connect with other U15 IUI. However, these informal networks can, 1. Add, in some instances, to IUI responsibilities; 2. Are often overlooked by U15 despite their importance to IUI well-being; 3. Can be sporadically distributed across the university making it challenging for some IUI to participate; 4. Can create a clique type atmosphere at the university where excluded IUI feel alienated by their colleagues; and, 4. Are difficult to maintain given the diversity of faculties and the disparity of currently serving IUI.

Culturally speaking, what is referred to in English as mentorship (apprenticeship) played an integral role in the shaping of individuals in *Anishinaabeg* society (Rheault, 1999). In Figure 6, *Combined Anishinaabeg and Mayan concentric circles model and approach to education and consciousness*, notice the closeness between Elders in the North and Children in the East. This figure is based on the work of several scholars, many of whom are noted in Figure 3, Chapter 3, and teachings from my



**Table 15 Strategic Initiatives by U15**

| U15          | 1.<br>SP  | 2.<br>ASP | 3.<br>F | 4.<br>P&R | 5.<br>SS | 6.<br>FS | 7.<br>SM | 8.<br>FM | 9.<br>CE | 10.<br>TRC | 11.<br>EOG | 12.<br>EI | 13.<br>HI | 14.<br>A |
|--------------|---|-----------|---------|-----------|----------|----------|----------|----------|----------|------------|------------|-----------|-----------|----------|
| UBC          | √   |           |         | √√        | √√       |          | √        |          | √√       | √          | √          | √         | √         | √        |
| UofA         | √√  | √         | √       | √√√√      | √        | √        | √        |          | √        | √          | √          |           |           |          |
| UofC         | √   | √         |         | √√√       | √√√      |          | √√       |          | √        | √          |            |           | √         | √        |
| UofS         | √   |           |         | √√√√      | √√√√     | √√       | √        |          | √√       | √          | √√√        | √         | √         | √        |
| UofM         | √   | √         | √       | √√√       | √√√√     |          | √        |          | √√       | √          | √√         | √         | √         |          |
| U W O        | √   | √         |         | √√√       | √√√      |          | √        |          | √        | √          | √√√√       | √         | √         |          |
| UofW         | √   |           |         | √         | √√       |          |          |          |          | √          | √√√√       |           |           |          |
| Mac          |   |           | √       | √         | √√       |          | √        |          | √        | √          | √√         |           | √         | √        |
| UofT         | √   | √         | √       | √√        |          |          | √√       |          |          | √          | √          |           | √         | √        |
| Queens       | √   | √         |         | √√        | √√√√     |          | √        |          | √        | √          | √√         |           | √         | √        |
| U of O       | √   |           | √       | √         | √        |          |          |          | √        | √          | √          |           | √         |          |
| UdeM         |   |           |         | √         | √        |          |          |          |          |            |            |           |           |          |
| McGill       | √   |           |         | √         | √        |          |          |          |          | √          | √√√        |           |           |          |
| Laval        |   |           |         | √√√       |          |          |          |          |          |            |            |           |           |          |
| Dal          |   | √         | √       | √√        | √        |          | √        |          | √√       | √          | √          | √         | √         | √√       |
| <b>Abbr.</b> | 1. <b>SP</b> : Strategic Planning; 2. <b>ASP</b> : Aboriginal Strategic Planning; 3. <b>F</b> : Funding; 4. <b>P&amp;R</b> : Programming and Research; 5. <b>SS</b> : Student Services; 6. <b>FS</b> : Faculty Services; 7. <b>SM</b> : Student Mentorship; 8. <b>FM</b> : Faculty Mentorship; 9. <b>CE</b> : Community Engagement; 10. <b>TRC</b> : Truth and Reconciliation Commission; 11. <b>EOG</b> : Events, Outreach, Gatherings; 12. <b>EI</b> : Environmental Initiatives; 13. <b>HI</b> : Health Initiatives; and, 14. <b>A</b> : Advocacy. |           |         |           |          |          |          |          |          |            |            |           |           |          |

K'iche Mayan teacher Oxlajuj N'oj. A similar dynamic of mentorship (apprenticeship) is also witnessed between Children and Teens, Teens and Adults, and Adults and Elders in this model. Behaviors being sought in communities that used this cosmology are modelled by individuals in society, and grandmothers and grandfathers monitor the integrity of exchanges between each group through careful observations to ensure the integrity of the circle is kept intact.

Another particularly critical part of this model is the concentric circles beginning with self at the centre and ending with Universe. Self-mastery of one's gifts is the ultimate goal; however, all parts of the model are interdependent. Managing ones outside environment becomes a state of

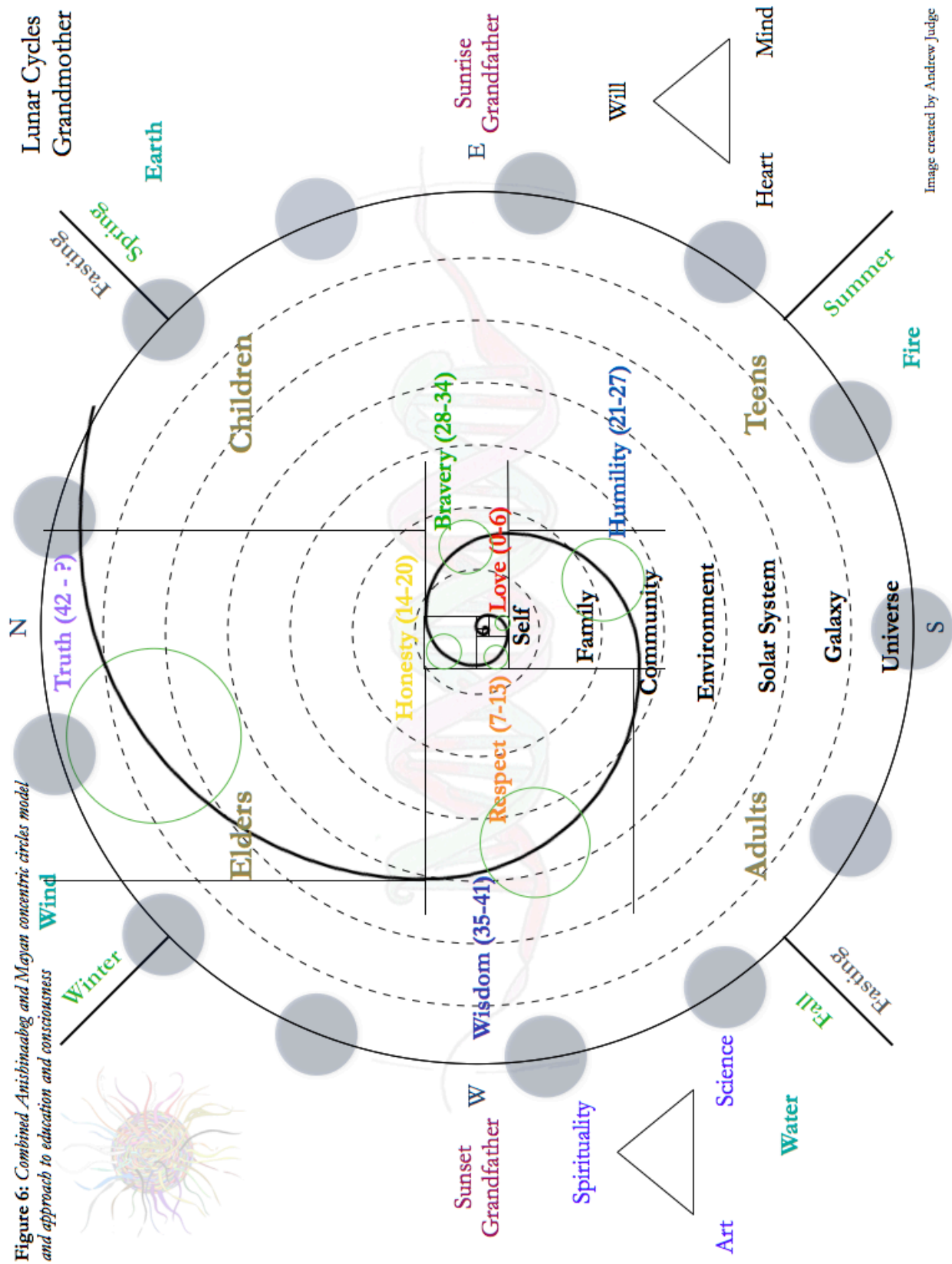


Image created by Andrew Judge

modelling ones inside environment by mirroring witnessed behavior. Mentoring (apprenticeship), therefore, is an Indigenous knowledge construct. It was an integral part of the functioning of the whole of society, education, and consciousness development for *Anishinaabeg* people. If U15 aim to ensure harmful impacts relating to relocation are reduced for incoming IUI, utilizing a model based on Indigenous knowledges may be a key to their success. Success, also further depends on the participation of committed role models (i.e, IUI who new scholars can depend on).

The University of Saskatchewan appears to be the only U15 with formal mentoring programming for faculty and staff with respect to Indigenous knowledges development. However, this program is not specifically geared towards IUI. Instead, it assists all faculty and staff with their handling of Indigenous knowledges. Though this type of program is another step in the right direction, the absence of formal mentoring networks for junior Indigenous scholars may inhibit their ability to transition into their new community, especially considering the size and scope of their requirements both academically and culturally.

For many Collaborators, contributing to Indigenous communities is a priority. All highlighted the importance of the unique Indigenous community formed by their U15 environment. There, several Indigenous peoples' cultures are present, and these "communities" supported their efforts throughout their careers. Each expressed potential benefits a mentoring type program could have had in their early careers and were willing to contribute to one for the benefit of incoming colleagues which may ultimately benefit future U15 students as a result of positive role modelling.

Ultimately, informal networks of IUI, Indigenous staff, and Allies exist at U15 and these will likely be maintained as the process to increase Indigenous faculty unfolds. However, according to Collaborator feedback, these networks took much time and energy to establish and maintain. In the absence of funding support or lack of recognition of associated activities being recognized as "scholarly", the time and energy directed toward these initiatives took away from their maximized workloads compounding their stress.

Relationships are fragile, which raises questions about how to develop Indigenous-based relationship training at U15. Also, questions about how U15 will ensure the integrity of relationships formed by these networks and who assumes the positions of role models remain. The input of a number of Indigenous stakeholders is likely required, and this may ultimately lead to a more inclusive environment at U15 for local Indigenous community members as they are sought for guidance. The time and energy needed from participating IUI role models will also need to be valued by U15 as a specialized part of IUI promotional assessment.

A similar absence of specific Indigenous Faculty Supports (FS) at U15 is also notable. The University of Alberta (UofA) has the Rupertsland Centre for Métis Research (RCMR), a Center that appears to support the advancement of Métis scholarship. Eight of seventeen IUI at UofA self-identify with Métis ancestry, making the RCMR a significant contributor to Indigenous scholarship activities there. That said, for the most part, specific U15 Indigenous FS are rare or non-existent at that University. More often, it appears that IUI are being treated by the same standards as all other scholars at U15. Unfortunately, these equal standards may be a root cause of so few IUI working within the U15 environments. It may also underline the concern raised by several Collaborators about the challenges they faced when seeking advancement and promotion.

In Chapter 3, Section 3.4, *Interweaving Methodology and Theory*, Indigenous Scholars working with and for Indigenous peoples are expected to learn to blend Western and Indigenous methodologies or engage with what Martin (2012) refers to as “two-eyed seeing” as a means for establishing authentic Indigenous-based scholarship. Another instance where faculty of all backgrounds employed at U15 were expected or required to learn to “see with both their eyes” was not clear to the writer. As such, an argument could be advanced suggesting that this requirement could be the basis for a U15 double standard.

Before this double standard can be fully articulated, several complexities must be communicated. Firstly, not all self-identifying Indigenous scholars work with Indigenous

knowledges,<sup>4</sup> will work with Indigenous peoples, have connections to their self-identified community or any other Indigenous communities, nor can be expected to engage with “two-eyed seeing” at any time in their careers. For example, a self identifying Indigenous scholar may grow up in Toronto in a completely colonial environment, spark an interest in mathematics at a young age, and go on to become a great mathematician. This is not to say that they would not benefit from ICK or TEK-based mentoring or training, as a junior scholar but including them as part of this discussion is not ideal because “two-eyed seeing” may have no bearing on their life or careers.

The double standard discussion, therefore, applies only to a small sub sect of current U15 IUI and exactly who they are is not clear because a number of personal and possibly inappropriate questions about their cultural identity would need to be asked. Ultimately, it is any scholar’s choice as to which path they wish to follow in their lives and careers and thus, being Indigenous does not automatically make one an emissary of ICK or TEK. That said, however, determining which scholars are affected and unaffected by this discussion is a matter for an alternate study. Moreover, this discussion should not exclude non-Indigenous scholars, some of whom are tirelessly working for and with Indigenous knowledges, peoples, and communities as Allies, while also using a “two-eyed seeing” approach. Determining who these scholars are and how to be inclusive of their needs as Allies is also another complex matter needing further exploration in an alternate study.

The crux of this matter seems to be this, if a majority of scholars at U15 are not expected to achieve a “two-eyed seeing” standard, as some IUI are, then how can IUI be assessed according to newly developed standards for promotion? Using the logic of equality and not equity, all Faculty at U15 would need to become fluent in Indigenous knowledges, which is a highly unrealistic expectation. That said, based on the six publicly available U15 strategic plans relating to Truth and Reconciliation and the advancement of Indigenous education there appears to be a consensus that

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<sup>4</sup> As noted above, only 56 of the 152 IUI identified in this study work in a field relating to Indigenous knowledge or Indigenous education. This is not to say the other do not work with Indigenous knowledges, but these IUI are definitely expected to work with ICK as part of their careers.

new promotion evaluation standards for IUI using “two-eyed seeing” to enact their re-search need to be developed. For example, University of Calgary’s (2018, January) *ii' taa' poh' to' p* (a place to rejuvenate and re-energize during a journey) document includes the following language:

Review and update criteria for merit and promotion for researchers involved in community-driven research to better support Indigenous ways of sharing and transferring knowledge, recognizing the time and trust it takes to engage in community-based research, and the effect that this has on annual performance reviews. (p.18)

By addressing this concern, U15 may relieve some of the tensions caused by Article 8.2(A) of UNDRIP. U15 want strong scholarship from IUI serving Indigenous peoples and communities, however, this requires additional responsibilities and competencies not expected of any other group of scholars. Take again for example the mathematician above. That Indigenous mathematician can expect to be assessed for promotion based on the standards that all faculty must achieve. IUI expected to utilized “two-eyed seeing” such as the Richmond and Smith (2012) example noted in Chapter 3, who are changing the way research looks from an Indigenous lens, must be evaluated based on their abilities to implement these changes. As such, new standards and criteria for developing and promoting this specialized group of IUI needs to be articulated within the academy and led by Indigenous peoples if equity is ever to be achieved.

The final area of Table 15 requiring immediate attention is U15 work on Environmental Initiatives (EI) specifically relating to TEK. Chapter 2, Section 2.6 Demographics and the Environment, makes clear the importance of environmental connections for Indigenous peoples, and IUI should be considered no different. Restoule (2000) notes that Indigenous cultures are experiencing a constant state of reinvention, which is in part the reasons for their advanced ethnobotanical knowledge. In Chapter 4, Section 4.4.4, all Collaborators defined their relationship between ICK and the environment as being very significant. Words like spiritual, extremely connected, and intimately dependent, not separate were just a few of the ways this relationship was

described. Since this area of the table overlaps with the section on Demographics and the Environment found below, issues relating to this topic will be addressed there.

### **5.7.2 CHALLENGING COLONIALISM**

Colonialism and the spread of European ideations and education systems throughout what has become Canada were brought to fruition through tyrannical and destructive means, forcing Indigenous peoples into dependency relationships with the crown and later, the Canadian government. Policies, like the Indian Act, were established without the consent or approval of the original peoples of these lands. The Indian Act, mentioned in Chapter 2, is a racist piece of legislation, noted by several Collaborators. Policies in the Act forced Indigenous peoples in Canada to relocate to reserve lands, significantly diminishing their ability to participate as equal citizens, with especially disastrous consequences for the advancement of their education.

However, with the passing of section 35 of the Canadian constitution in 1982, existing Aboriginal treaty rights were recognized and affirmed. As a result, the Canadian government is forced to adhere to these treaty rights, essentially making every person in Canada part of the number treaty system, meaning every Canadian lives in this country because of agreements, many of which were violated, with Indigenous peoples (Indigenous and Northern Affairs Canada, Sep 2010). Ultimately, Indigenous treaty rights supersede the founding of the Canadian constitution and U15 must honor this reality.

With respect to Collaborator contributions, the subject of Challenging Colonialism took the form of questions relating to their responsibilities as faculty, their hiring of other IUI at their institutions, their identity as Indigenous peoples, and the ways their institution supports their fields of study. Some of these questions were based on the work of Medicine (2001), whose contributions are highlighted in Table 2, Chapter 2.9, Major challenges and complexities associated with hiring IUI. Questions posed to the Collaborators were amalgamated from the above section because originally there were two sections asking similar questions. Again, on the advice of the first

Collaborator, these questions were kept only in Section 2, Challenging Colonialism, found in Appendix D: Ancillary questions, which is the reason why section seven in the ancillary questions only has two questions.

In Table 2, Medicine (2001) notes, IUI are often faced with a disproportionate set of responsibilities relative to their non-Indigenous colleagues. This situation is created by a number of factors. Collaborators in the current exploratory case study identified that at some point (or many times) in their careers, they were charged with participating in the hiring of other Indigenous scholars. Considering the time it takes to review applications, it was surprising to learn that these added responsibilities were often overlooked by promotional committees. During this line of questions, the Collaborators also noted that one major factor in determining who they ultimately recommended for selection was the candidate who had connections to their's or other Indigenous communities.

The five Collaborators interviewed noted connections to thirty-seven Indigenous communities locally, nationally, and internationally. That said, in Chapter 2.1, Profiling Universities in Canada, a question about which communities U15 are committed to and to which communities their IUI should serve remains uncertain. According to U15 responses to the TRC and their strategic plans to advance Indigenous education and knowledge, the only certainty for U15 is IUI will continue to be supported in working closely with Indigenous communities especially in the development of research strategies that honor ICK and TEK as outlined in Chapter 3.

Many communities are benefitting from the expertise of the five IUI Collaborators who contributed to this study; however, how those communities are selected or engaged remains a question for a later study. Given that so many Indigenous scholars note relationships as pivotal to ascertaining new knowledge, as noted in Chapter 1, it would be beneficial for future work in this area to determine exactly how collaborative re-search relationships are formed with Indigenous communities so they can be enhanced over time.



Given low university attainment amongst Indigenous peoples in the 73 Indigenous communities closest to the U15, strengthened connections and relationships with U15 IUI would likely benefit those communities greatly. Table 15 identifies that Community Engagement (CE) is a top priority for many U15, but, again, exactly which communities are engaged, to what level they are engaged, and how they can be further engaged are difficult questions to answer. One reason relationships with local communities may not be happening on a scale that can shift the tides positively for university attainment is depicted in the graphics in Figure 2: *Self-identified home nations of Indigenous university instructors (IUI) at the 15 research intensive universities in Canada (U15) as of 2016*. U15 IUI simply may not have the types of relationships needed to leverage collaborative partnerships in these communities since their own self-identified communities are located far away. That said, a highly preferred or an ideal future study would specifically address U15 IUI community relationships to determine if those relationships are better leveraged on pre-existing community connections. Some of Turtle Islands leading Indigenous scholars including Absolon (2011), Kovach (2009), Simpson (2011), and Wilson (2008) note that relationship building and reciprocal learning (including relationships to the environment) as essential for new knowledge. Additionally, the Collaborators made the same important note about relationships to the environment as very important to the identity of IUI. Thus, there can be no delay in fostering these relationships, which may hinge on hiring new scholars or employees with local connections and environmental wisdom or TEK.

### **5.7.3 A PERSISTENT RESIDENTIAL SCHOOLING LEGACY**

Cultural genocide is difficult to fully grasp if your culture is not the one destroyed. Negative spiritual, emotional, mental, and physical consequences last for decades and impact even the offspring of survivors long after attendees of residential schools are allowed to come home (Bombay et al., 2010 and Lounging, 2015). All five Collaborators had at least one member of their immediate family who attended residential schools. Given what is known about the impacts of residential schools on the wellbeing of Indigenous peoples together with the lack of Faculty

Supports (FS) at U15, several questions about how U15 address impacts within their own IUI ranks need to be raised.

The five Collaborators did not associate negative experiences relating to their relocation or tenured appointments to residential schools. However, the history of cultural genocide undoubtedly impacts their work. For example, in Chapter 4, Section 4.4.7, Major complexities and challenges, all five Collaborators noted being involved in advocacy work on behalf of Indigenous peoples. Advocacy work appears to be a quintessential part of U15 IUI roles, especially for those involved in Indigenous-based or “two-eyed seeing” re-search initiatives. It would also seem this subset of IUI, who are entrusted with ICK, have responsibilities at U15, their non-indigenous colleagues do not. Namely, the responsibility to maintain the cultural knowledge of their ancestors from Turtle Island. Considering their connection as Indigenous peoples and Canada’s legacy of cultural genocide, which has caused immeasurable folly, these IUI knowledge stewards must be celebrated by U15 for their bravery and ability to have survived the incredible injustices to their families, communities, and Nations perpetrated by Canada. U15 may have been bystanders all along and to continue to stand by would cause irrevocable and irreparable damage.

U15 are, however, responding to some of the 94-recommendation found in the TRC report. by developing important new plans that transform their institutions in ways that reflect Canada’s legacy of cultural genocide. While a comprehensive analysis of all efforts of students, staff, and faculty at U15 was neither feasible nor possible, a number of notable initiatives are found below:

1. UBC has built the Indian Residential School Dialogue Centre.<sup>5</sup> The Centre set to open its doors to the public in March 2018. It appears to be a place where IUI, Allies, community members, and students can address personal and collective impacts and concerns relating to cultural genocide. A specific objective to support IUI impacted by residential schools is not expressly stated in the centre’s strategic plan. During its opening the UBC president acknowledge the schools role in

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<sup>5</sup> Retrieved from <http://aboriginal.ubc.ca/indian-residential-school-centre/>

not acting to stop the tragedy of residential schools. UBC also developed an Aboriginal Strategic plan in 2009 that was established in consultation with the Indian Residential Schools Survivors Society.

2. University of Alberta signed a memorandum of understanding with the National Centre for Truth and Reconciliation in Winnipeg and became “part of a network of almost two dozen institutions with digital access to Canada’s largest collection of material on the residential school system compiled over the lifetime of the commission” (Graney, 2017). The school also hosted the second annual forum on reconciliation entitled “Learning to walk the talk”.<sup>6</sup>
3. Also uncovered in this study’s document perusal was the fact that The University of Calgary published an Indigenous Strategic Plan entitled *ii’ taa’poh’to’p* (a place to rejuvenate and re-energize during a journey) in January 2018 (University of Calgary, 2018, January). This plan was guided and developed by Elders through ceremony and was initiated in late 2016. It seeks to address both UNDRIP and TRC report concerns, recommendations, and laws. It is a promising initiative for the development of the university with respect to Indigenous education and appears to be inclusive of the individual needs of currently serving and future IUI impacted by familial connections to the residential schooling legacy, as well as many of the other concerns raised in this document. For example, under the subsection entitled Renewal, the following is stated:

From this foundation, the University of Calgary commits to creating and maintaining shared and ethical spaces inclusive of Indigenous people’s representation within the student body, faculty, staff, leadership, and governing structures. This process is part of renewing and strengthening community relationships through open and authentic dialogue that will further inform and shape the implementation of the Strategy. The university is committed to exploring, supporting, and sustaining the inclusion of Indigenous perspectives in teaching, learning, research, and practice throughout campus. (p.13)

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<sup>6</sup> Retrieved from <https://sites.google.com/a/uAlberta.ca/brforum/>

4. It also emerged from the investigation into documents that The University of Saskatchewan published an Aboriginal Foundations document entitled *Forging New Relationships: The Foundational Document on Aboriginal Initiatives at the University of Saskatchewan* (University of Saskatchewan, 2003, October). Though published long before the TRC report, the document addresses several concerns IUI face as result of their unique positions. More recently, the University engaged an unprecedented forum, uniting Indigenous educational leaders from across the province to re-shape several strategic priorities relating to Indigenous education. Among these priorities includes an initiative to address the unique needs and concerns of IUI with respect to both hiring and supports.
5. In November 2015, The University of Manitoba opened the National Centre for Truth and Reconciliation, “housing the largest collection of curated materials on the Residential School system in Canada” (‘National Centre for Truth and Reconciliation’, 2015). The opening ceremonies were guided by a sacred fire and an Elder and marked a turning point in Truth and Reconciliation in Canada. Building off these successes are the efforts of Phil Fontaine, member of Sagkeeng First Nation and his partner Kathleen Mahoney, Human rights lawyer and architect of the Truth and Reconciliation Commission. Together they’ve orchestrated a movement called recognition to action.<sup>7</sup> This initiative seeks to ensure that Indigenous peoples are recognized as the founders of Canada.
6. Further review At Western University revealed an Indigenous Strategic Plan published in Oct 2016. Contributions to this plan were made by over 600 community members. The plan is comprehensive in addressing the recommendations of the TRC report. The plan explicitly states it will, “Expand supports offered by visiting elders to include connections with Indigenous faculty and staff, and incorporation of Elders in course content delivery, in addition to current

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<sup>7</sup> More information on recognition to action can be found at the following we address <http://www.recognition2action.ca/>

supports available to students” (Western University, 2016, October). The plan supports the inclusion of increased IUI, recognizes the added responsibilities placed of certain IUI, and the need to include IUI in local Indigenous communities, though to which communities is not made clear.

7. There were no IUI employed at the University of Waterloo at the time of this study. However, the university has a website where a number of TRC recommendations are being addressed.<sup>8</sup>
8. Based on the publicly available information, McMaster’s efforts towards Truth and Reconciliation appear disparate. Their Indigenous studies program is housed within their Faculty of Social Science and recently moved to a beautiful new location thanks to a \$55 million investment. However, there does not seem to be direct initiatives publicly available that support IUI with respect to the legacy of cultural genocide in Canada.
9. In 2017, the University of Toronto published *Wecheebetowin: The Final Report of the Steering Committee for the University of Toronto Response to the Truth and Reconciliation Commission of Canada* (University of Toronto, 2017, January). This report offers a comprehensive response to the TRC recommendations. Including within the document is a sub-topic entitled: “Recruitment of and support for Indigenous employees, staff and faculty at the University of Toronto on all three campuses” (p.4). Within this sub-topic the report acknowledges the following:
  1. Underrepresentation of IUI;
  2. The need for recruitment and retention;
  3. The need to incorporate Indigenous perspective in all disciplines;
  4. The need to hire IUI who can contribute to communities (though which communities is not made explicit);
  5. The need to mobilize Indigenous staff and faculty as a collective;
  6. The need to create a culturally inclusive environment;
  7. The need to move existing Indigenous faculty in to leadership positions; and,
  8. The need to create an advisory council that can inform current Indigenous faculty

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<sup>8</sup> Retrieved from <https://uwaterloo.ca/truth-and-reconciliation-response-projects/learning-commons>

This report notes that the University of Toronto's tenure structure does not acknowledge the full extent of the work of an Indigenous scholars. As such those indicators are recommended to be updated.

10. In 2017, Queens University published its *Yakwanastabentéha Aankenjigemi Extending the Rafters: Truth and Reconciliation Commission Task Force Final Report*. This report details the initiatives Queens plans taking to address the TRC report. Included in the report is a section focused on faculty appointments and research. This section highlights some recent hires in various faculty disciplines across the University. Another section of the report lists a number of specific communities where the University wants to further develop relationships. Also noted is the importance of increasing meaningful and continuous development for senior administration that will have the effect of supporting Indigenous faculty and staff (p.11).
11. The University of Ottawa (UofO) has signed a memorandum of understanding with the National Centre for Truth and Reconciliation ('The Path Forward', 2017, March). This effort signals several new initiatives for UofO including increasing the University's engagement with Indigenous communities. However, within this agreement, there appears to be no mention of strengthening support for currently serving Indigenous faculty.
12. Université de Montréal has a site dedicated to les implications de la Commission de Vérité et de Réconciliation.<sup>9</sup> This site links to a number of supporting documents.
13. McGill has recently published a *Provost's task force Indigenous studies and Indigenous education Final Report* (McGill, 2017). The report notes, "The evolutions required at McGill to render our campus a more accessible, hospitable place for Indigenous students, faculty and staff are significant and will require sizeable commitments of human, intellectual and financial resources" (p.2). Notable inclusions in the document are as follows:
  1. A need for a tenured IUI to service the Indigenous studies major.

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<sup>9</sup> Retrieved from <https://papyrus.bib.umontreal.ca/xmlui/handle/1866/18629>

2. A need to develop more programming in First Nations communities.
  3. Mandatory course modules in various faculties including Law, Education, Social Work, Arts, Nursing and Medicine.
  4. Adapt expectations for Indigenous re-search given the time to disseminate and conduct in comparison with “traditional forms of research (p. 17).
  5. Develop partnerships with Indigenous communities to advise the research agenda according to the most pressing concerns.
  6. Increase the number of Indigenous faculty by 10. “To deepen the Indigenous experience across the campus” (p. 18).
  7. Equitable recruitment for Indigenous faculty given their scholarship expectations.
  8. Support Indigenous faculty for retainment.
  9. Develop an Indigenous staff and faculty mentoring program. (p.21)
14. In September 2017 Laval engaged a symposium for student’s staff and faculty with the intention of addressing UNDRIP.<sup>10</sup> The symposium invited guests to also address the TRC. There, however, still does not appear to be any IUI employed currently at Laval.
15. Dalhousie is currently working on an Indigenous strategy with the expressed goals of meeting the recommendations of both the TRC’s calls to action and the 13 principles of Indigenous education. This strategy was not yet available at the time of producing this document.

Based on these efforts, several U15 are making extraordinary efforts to respond to Canada’s legacy of cultural genocide. That said, many of these documents are new. They were not included in the literature review portion of this document because at the time the literature review was conducted, they simply did not exist. It remains to be seen how they will translate on the ground, especially given the deficiency of IUI. One, five, and twenty year follow-up studies will be needed to determine if these efforts adhere to and achieve their goals. With respect to strategic plans, one of the Collaborators shared the following message:

We don't create strategic plans, institutional strategic plans, without setting milestones, without having funding to meet those milestones, because then the university is held

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<sup>10</sup> Retrieved from <https://www.ciera.ulaval.ca/symposium-colloque-2017/colloque>

accountable so they will have their goals, their objectives, how they are going to get there and [an] accountability section, did we do what we are going to do, and if they're not then people get in trouble.

#### 5.7.4 DEMOGRAPHICS AND THE ENVIRONMENT

Lumpkin (2001) writes, "...When a culture restrains perceptual diversity that same culture reduces human adaptability, which, in turn leads to human beings living unsustainably" (pg. 2). Crook and Short (2014) note that the Indigenous experience of "cultural genocide", as a result of European settlement and later residential schools, is perhaps overshadowed only by the paralleled ecocide<sup>11</sup> and ethnocide<sup>12</sup> of Indigenous lands throughout Turtle Island. Evidence of this shift in consciousness is now found and defined in the geological record as the Anthropocene. In *Defining the Anthropocene*, Lewis and Maslin (2015) note that in the year 1610 (two years after Champlain arrived in what later became Quebec) a noticeable shift in earths geological record, "would mark a fundamental change in the relationship between humans and the Earth system" (p.171). In short, the abandonment of indigenous farmlands as a result of plague, warfare, and European settlement led to an abrupt global decline in atmospheric CO<sub>2</sub>. Additionally, corn fields went fallow, Oak Savannah's went unmanaged, Food Forests overgrew, Rivers became poisoned and fish died, and millions of Bison were slaughtered in the plains (Wildcat, 2009). Kiplinger (2010, Spring) places the Anthropocene within a larger context of what she refers to as the Ecozoic era. Unapologetically, she writes, "We deform geology, extinguish species, desolate the biosphere, poison the atmosphere, desiccate the hydrosphere – all of which change the starting point for future generations of life and for all Earth systems". Essentially, the only means by which Europeans succeeded in controlling Indigenous peoples was to annihilate their sustainable landscapes. The result of these actions was

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<sup>11</sup> "Broadly defined, is the significant damage to or destruction of an ecosystem to such an extent that peaceful enjoyment of a part of the planet will be substantially diminished (Mehta, S & Merz, P, 2015, p. 3). An argument that a causal relationship between genocide and ecocide exists has also been proposed (Crook, M & Short, D, 2014).

<sup>12</sup> See Davis, 2003.



and continues to be devastating to the environment and Indigenous peoples and is a reality that IUI face and will continue to face daily. Especially impacted by these environmental disasters are U15 IUI practising “two-eyed seeing”. As U15 continue to seek this particular group of qualified candidates, they must realize that these peoples ancestors once thrived in many regions of Turtle Island using the very TEK destroyed by colonialism. This is why so many of the IUI Collaborators are activists. This is the knowledge we are fighting for and in my personal experience utilizing TEK, its challenging to convince academia of the significance of revitalization and protection. If it were up to me every new study conducted in the academy would have to appease an environmental standard.

Further to these environmental consequences are what appear to be causal inferences in the literature between Champlain and Joseph Le Caron’s<sup>13</sup> cartographic exploits throughout the St.Lawrence and Great Lakes, followed by extensive relocations and declines of the Indigenous populations he encountered (Trigger, 1987). Indigenous population declines throughout the time period of Champlain’s travels are often associated with the spread of communicable diseases such as bubonic plague, diphtheria, pneumonic plague, cholera, influenza, chicken pox, scarlet fever, smallpox, measles, typhus, tuberculosis, and whooping cough - diseases for which Indigenous populations had no immunity. Yet another reason why IUI must stand up to reclaim TEK.

If the spread of these diseases was unintended, one could anticipate learned people like Champlain and LeCaron would recognize their dangers, mitigate their harms, and curtail their “cartographic and conversion” efforts until the devastation to Indigenous populations ceased. However, the opposite appears to be true. A more sinister argument could potentially be made; however, the argument would be difficult to prove since at the time and throughout the 1600’s, few Indigenous peoples were literate in European languages, which were the dominant form of communication.

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<sup>13</sup> A Recollet (similar to a Jesuit) who sought Roman Catholic converts.

Considering that in 2015, Canadians were exposed for the first time to the full horror's of Canada's legacy of cultural genocide (The Truth and Reconciliation Commission, 2015), as noted in Chapter 2, Section 2.7 A Persistent Residential Schooling legacy, this alternative argument may not be a stretch, and the evidence may yet turn up. If Champlain and his companions intentionally spread diseases, however, this may be the worst crime against humanity ever committed with no chance for justice for the victims. Certainly we know that settlers had no problem killing around fifty million bison in the plains. Sadly, U15 IUI happen to be some the unlucky beneficiaries of this devastating colonial legacy.

Whatever one argues about these events, there is no question that it was extremely devastating and traumatizing to Indigenous peoples and the environments they had maintained for millennium. Approximately 80-90% of the estimated 150 million<sup>14</sup> Indigenous people thriving throughout Turtle Island vanished in less then 100 years. Along with their disappearance their extensive corpus of TEK, the very knowledge that has been known to offer Indigenous peoples resilience against the damaging impacts of colonialism, the knowledge UNDRIP has obligated Canada to protect, also vanished. U15, therefore, cannot overlook this history when considering increasing their IUI numbers. Because of this history, Eurocentric ideologies have spread considerably throughout Turtle Island, and these same ideologies continue to dominate U15 and Canada's education systems, which presents its own challenges for "two-eyed seeing" IUI.

Industries and corporations have increased their wealth and geographic reach and have stolen billions of tons of natural resources from Indigenous lands, largely for their own prosperity and very few people in the academy like to admit to it or stand against this tyranny. Their inaction has led to some of the hostilities that several Collaborators mentioned with respect to "ignorant" colleagues who will accuse them of being angry or belligerent when these issues and potential

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<sup>14</sup> Estimated numbers of pre-contact Turtle Island vary amongst archaeologists and ethnographers. This number was shared with me by Jim Dumont an Elder, scholar, and ceremonial leader amongst the Anishinaabe nation.

resolutions to them are raised. That said, in some cases, it is IUI families and loved ones who are the most impacted by the wealth disparity created by these events. Furthermore, governments and settlers continue to illegally legislate, occupy, and claim Indigenous lands as their own unapologetically. Within this context, environmental stability, sustainability, and Indigenous identities and languages steadily decline. There does not appear to be an end to this onslaught (Kingston & Mariano, 2010; Lumpkin, 2001), but from the sounds of the voices of Collaborators they will not give up their pursuit of truth easily.

IUI attempting to revitalize Traditional Ecological knowledges (TEK) literally face the progression of a new epoch. On several fronts, this epoch is associated with illegal European occupations and theft of Indigenous lands in Canada. As mentioned in Chapter 2, neoliberal practices have led to extraordinary levels of consumerism, corruption, and greed, which Ghosh (2016) entitles *The Great Derrangement* of our society, resulting in poverty, pollution, and pestilence at global proportions. In his book of the same title, Ghosh writes, “We have entered, as Timothy Morton says, the age of hyper-objects, which are defined, in part, by their stickiness, there ever-firmer adherence to our lives: even to speak of the weather, that safest of subjects, is now to risk a quarrel with a denialist neighbor” (p.62). It is clear that if we do not immediately dialogue around these issues we may have little time or change left to overcome the extermination of biodiversity of life on earth and this should not just be an Indigenous peoples issue!

All the IUI interviewed in this study argued that Indigenous peoples connections to the environment are highly significant to their identity. Words like spiritual, extremely connected, intimately dependant, not separate, and integral, were just a few of the ways the relationship between earth and identity was described by participants as noted in Chapter 4. This relationship has little chance for survival if U15 fail to contribute to recovery efforts and support IUI in pursuing a TEK recovery agenda. Some U15 have TEK initiatives, such as Western, University of Toronto, and University of British Columbia, where Indigenous Food and Medicine Garden’s have been

established on their campuses. However, raising awareness of the extensive losses of TEK and finding those qualified to preserve the remaining strands of this knowledge will require U15 to invest much more time, energy, and dollars.

Preservation of TEK will not be easy for IUI or U15 since few stewards of TEK remain in Canada (Roland, 2009). According to Norris (2014), “Over the past 100 years or more, at least ten once-flourishing [Indigenous] languages [spoken in Canada at the time of colonization] have become extinct”. When an Indigenous language disappears, thousands of years of accumulated environmental wisdom is lost forever. There is a desperate need to preserve ICK and TEK, as it forms a basis of Indigenous identity and environmental sustainability, and U15 can play their part by investing in the future of this knowledge for the sake of all. Doing so will require both; creative solutions to addressing these environmental impacts; and, specialized knowledge and skills from new and returning IUI hires.

On a more positive note,  $\frac{1}{3}$  of universities now offer some kind of cultural programming for Indigenous students (Universities Canada, 2015) but which cultures are being taught? How is culture being taught? Culture will always be viewed as a major source of strength and resilience for Indigenous people (Waterfall, 2014), but exactly how these programs are inclusive of Indigenous environmental wisdom or TEK, a main ingredient to Indigenous identity and spirituality, remains to be fully articulated at U15.

### **5.7.5 STORYTELLING**

Johnson (2011)<sup>15</sup> points out that ancient ICK stories of place are bridges to ancestral knowledge and can literally come alive within an individual’s consciousness when the places and/or the beings in the stories are encountered. All five IUI Collaborators interviewed identified ICK stories as playing a significant role in their careers and lives as noted in Chapter 4. When speaking

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<sup>15</sup> Author of Mnemonic Maps, Talking Landscapes: Spatially narrated Kaajet-Crow clan - An examination of K'ama Dzea-Ptarmigan heart as a geospatial narrative, Johnson is a member of the Kaajèt–Crow clan, and the Tsäyda Tà–Jimmie Johnson and Á Tsq̓a–Emma Johnson Families.

about their connections to ICK stories, very positive responses were shared. Hallowell (1975) and Archibald (2008) wrote extensively about the living quality of ICK place-based stories. They note the immense power over consciousness ICK stories carry for individuals and their communities. As a result, these stories must be handled cautiously and respectfully by IUI and U15 who must find creative ways to acknowledge their true essence.

In 1976 Jim Dumont, now a high level *midewiwin*<sup>16</sup>, wrote “If we are not willing to consider another way of ‘seeing the world’, and take it seriously, we limit ourselves critically or eliminate entirely our chances of ever really appreciating North American Native mythology and legend” (p. 30). He refers to a comprehensive or total way of seeing the world as a “primary” vision, a 360° vision, which does not require an impossible cross-cultural leap to come to know but does require a return to primacy or a return to an awareness of ICK stories, which have everything to do with TEK.

The total way of seeing the world Dumont describes is outlined in part in Figure 6 above. Considering that several U15, as noted in their strategic plans, are clearing more space for Elders and stewards of ICK and TEK, to share cultural stories and practices, it seems U15 are playing an important part in nurturing Indigenous wisdom. That said, European thought still believes it has progressed beyond “primitive” thinking with its advanced technology. This makes maintenance of ICK and TEK competencies through stories and cultural wisdom a critical issue for future U15 IUI, who will likely be responsible for sharing new stories with future Indigenous and non-Indigenous students. These responsibilities must be reflected in the way U15 evaluate IUI as again, they are requiring “two-eyed seeing” which is an extremely specialized and nearly destroyed knowledge basis. Imagine all the accumulated knowledge of astronomy was destroyed tomorrow. What would it take in terms of capital investment and human power to recover?

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<sup>16</sup> The *Midewiwin* are the grand medicine society of the Ojibway people. For a comprehensive analysis of their society see Weeks (2009), *Antiquity of the Midewiwin: An examination of early documents, origin stories, archaeological remains, and rock paintings from the Northern Woodlands of North America*.

Brant-Castellano (2000) comments on the way ICK stories shape conscious and unconscious behaviors for Indigenous peoples, referring in part to the power of dreaming<sup>17</sup> as a means to access deeper layers of awareness's of self. Lumpkin (2001) reiterates this notion. It is a notion that touches again on the spiritual imperative mentioned in Chapter 2, Section 2.4. It was clear from the Collaborator responses to questions about stories that indeed ICK stories awaken their spirituality. Yet, despite this important feature, questions about the possibility for IUI to uphold responsibilities to cultural stories, given their immense workloads, distance from their traditional homelands, as noted in Figure 2, and limited number of Elders who can share the stories, remain.

On the other hand, four of the five Collaborators noted awareness of cultural stories relating to migration. Indeed, this awareness supports a point made in Chapter 2, Section 2.9, that migrations and relocations play an essential part in the exchange of cultural wisdom. U15 IUI may, in this sense, be engaging in the natural evolution of these knowledge exchanges. However, to truly answer this question, a more in-depth study would need to be conducted, specifically addressing the question of the viability of ICK and TEK knowledge exchanges in the academy.

In summary, one thing appears to be certain, based on Collaborator feedback, with respect to the questions about culture and traditions. Maintaining ICK, TEK, stories, and the wisdom of one's ancestors, as an Indigenous person in Canada, is by no means easy but is integral to the identity of Indigenous peoples. Some U15 have recognized this challenge, and all six U15 strategic plans address the importance of cultural knowledge for Indigenous identity development. The challenge to maintain, share, participate in, and expand cultural stories, as an IUI, will be ever present at U15 so long as they continue to work outside their traditional territories and self-

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<sup>17</sup> Brant-Castellano (2000) notes, "Revealed knowledge is acquired through dreams, visions and intuitions that are understood to be spiritual in origin" (p.24). Consequently, learning about, recognizing and interacting with revealed knowledge is a major part of the process of identity construction for Indigenous Students and the pursuit of Indigenous scholarly work.

identified homelands. Through creative approaches for knowledge exchanges at U15, there is hope that ICK and TEK can once again thrive.

### 5.7.6 HEALTH

The current Liberal Party of Canada (2017) includes the following note on their website:

We will immediately re-engage in a renewed nation-to-nation process with Indigenous Peoples to make progress on the issues most important to First Nations, the Métis Nation, and Inuit communities – issues like housing, infrastructure, health, and mental health care, community safety and policing, child welfare, and education.

Today, however, the rapid and devastating decline in the health of Indigenous people is putting a burden on the Canadian health care system (Reading & Wien, 2013). One in five Indigenous peoples are food insecure and disproportionately represent Canadians in their rates of illness and premature deaths (Smylie & Firestone, 2016, p. 449). Champlain, who wintered on several occasions with *Wyandot* peoples wrote, “All these people are well-proportioned in body, without deformity, and are agile. The women are also well formed, plump, and of dusky hue...” (Champlain Society, 1922, p. 53). His direct observations refute notions of Indigenous peoples as anything other than healthy prior to the time of colonization. This observation calls into question the negative narratives spread at first by Jesuit missionaries and later adopted by European settlers.

U15 IUI in health-related fields, however, face a monumental task in contributing to research that will assist in overcoming the health disparity plaguing Indigenous communities. When Collaborators were asked questions related to their own health, as a function of relocation and tenure, responses varied. However, as noted in Chapter 4, all Collaborators at varying points throughout their interviews identified stress as their most common negative health related factor as a direct result of working for U15. Unlike other scholars, IUI are forced to contend with multiple stressors unique to their identity as Indigenous peoples in Canada. For example, dealing with the stress of having to justify their place as Indigenous scholars, or for the place of Indigenous

knowledge at U15 to their colleagues is something unique to U15 IUI. This notion follows the logic and arguments made by Medicine (2001), found in Chapter 2, Section 2.1.1, almost twenty years ago. Furthermore, some U15 IUI face the stress of having to fulfill dual roles, including being fluent in their ICK, and being fluent in EKS, as noted in section 5.3 above. IUI must therefore be celebrated for their achievements to manage two knowledges and for their resilience despite all the factors mentioned previously that stack the odds against their successes.

It appears relief is on the way, however, for reducing some of these stressors that IUI face at several U15. Comprehensive responses to the TRC, UNDRIP, and UCANN, mentioned above, include suggestions for the adoption of new strategies that raise ICK and TEK awareness within institutions. For example, Western University's Indigenous strategic plan specifically addresses health and wellbeing for IUI and seeks to increase their ability to access Elders who can support them. Although, the implementation of these strategies remains to be witnessed, the fact that some U15 are addressing the health of their IUI is yet another step in the right direction.

#### **5.7.7 MAJOR COMPLEXITIES AND CHALLENGES**

Two common themes relating to U15 budgetary restrictions and IUI participation in advocacy work arose from Collaborator interviews. All five Collaborators included in this study identified advocacy work as being a critical part of their job as noted in Chapter 4, Section 4.4.7. However, advocacy work is yet another element of the role of IUI that largely goes unnoticed by promotional committees at U15, according to Collaborators. With respect to advocacy, one Collaborator went as far as to say,

My argument is we are not doing the research in the right way and I want to help produce the next generation of researchers who can do the research in the right way. So that we are making and creating research that communities are involved in that they feel passionately about they there helping to design analyze, produce, create, share, so that its relevant and



that in the end it is not just helping more people get tenure, more students get degrees, but that it is actually making a difference at the community level.

Collaborators noted that changes at U15 do appear to be on the horizon with respect to the advocacy work performed by IUI. All the U15 that have responded to the Truth and Reconciliation Commission (TRC) with comprehensive plans aimed to re-evaluate the way in which IUI are assessed for promotion and tenure, as noted above. Because of these changes, it seems that U15 in Canada are finally addressing several concerns Medicine (2001) raised (see Chapter 2, Section 2.1.1).

Budgetary inconsistencies continue to be common at U15 with respect to Indigenous education and IUI development. The Collaborators identified several budgetary related issues including not having any specific Indigenous research funding at their U15. In most cases, U15 budgetary documents, though seemingly comprehensive, do not go as far as to state how much funding will be allocated to the various Indigenous initiatives identified. They merely state a need, and the need is massive. With a backlog of over 10,000 Indigenous students seeking post-secondary education and \$234 million required to fill that need, as noted in Chapter 1, the funding commitments of the U15 cannot be understated (Truth and Reconciliation Commission, 2015, p. 199). Perhaps the larger issue here is the extraordinary deficiency of U15 IUI that cannot be overcome with additional funds. It is one thing to invest dollars into Indigenous education, into Indigenous communities, and into TRC response strategies. It is quite another to develop human capital, expertise, and the relationships necessary to overcome the many obstacles identified above. The risk now with these new strategies is overburdening, or continuing to overburden current U15 IUI and Indigenous staff while not truly appreciating what they bring or can bring to the table.

### **5.7.8 CULTURE SHOCK**

Of all the questions asked of the five IUI collaborators in this study, the section relating to culture shock produced the most comprehensive results. Though four of the five Collaborators had experienced some form of culture shock, as noted in Chapter 4, Section 4.4.8, one of the most

shocking answers was that one Collaborator had witnessed “persons in positions of power making immoral decisions”. This point runs contrary to the Indigenous worldview highlighted in Figure 6 above, in which strong morals are central to the wellbeing of the entire society. Additionally, as noted in Chapter 2, Section 2.3, there is a lack of trust amongst Indigenous peoples as a function of Canada’s long colonial history. Healthy relationships take time, patience, and nurturing. Again, based on the strategic plans noted above, U15 are attempting to mend their broken relationships with local Indigenous communities, IUI , and Indigenous students. Aside from the IUI involved in these relationships, U15 Administrators, staff, and faculty will need to continue to show their willingness to participate with Indigenous leaders for these relationships to be fully renewed.

## **5.8 CONCLUSION**

U15 have a legal and moral responsibility to address their past failures and properly train their faculty, staff, and students to equitably address matters relating to Indigenous peoples, knowledges, and cultures. They must take partial responsibility to reveal the Truth of the tragic legacy of colonialism to every student, staff, faculty member, and administrator passing through their halls. By doing so, U15 are poised to contribute to amending the crimes against Indigenous people, against humanity, that have been perpetrated over the past several centuries in what became Canada.

Investments in research, ICK, TEK, sustainable environments, student supports, Elders, teacher education programs, strategic initiatives, mentoring, and IUI development can move U15 away from their part in the harmful legacy of colonization and towards reconciliation, but much work needs to be done. The lives of tens of thousands of current and potentially millions of future Indigenous peoples depend on U15 taking action, which may come in the form of mandatory Indigenous studies programming, training programs, and investments necessary for comprehensive changes to take shape so ICK and TEK can be revitalized. Indigenous peoples play a central and fundamental role in these changes.

Indigenous communities immediately surrounding U15 stand to benefit most from changes to U15 strategic initiatives and setting a goal to see the 73 closest Indigenous communities to at least triple their university graduation rates should be an immediate priority. As IUI are assigned greater responsibilities towards these objectives, their work must be recognized as valuable contributions to the academy despite it not necessarily fitting within current Eurocentric colonial models of higher education or thought. ICK and TEK can thrive again but Indigenous peoples play a fundamental role in this transition and all of us have to take responsibility and action to amend the harms of the past. We must rise to the occasions face these massive challenges and support one another in ways that allow us all to thrive, but that wont be easy.

Indigenous education has come a long way over the past decade. Positive changes are taking shape at all levels at many U15 across Canada. The tasks ahead for all involved are one of the greatest undertakings our society has ever faced, but the rewards can be significant - a Golden Age for Indigenous knowledges to once again thrive on our own traditional lands is within reach.

## **6.0 CONCLUSION**

### **6.1 INTRODUCTION**

When I began my initial enquiry into this study, the Truth and Reconciliation Commission (TRC) report, the Colleges and Institutes Canada (CICAN) Indigenous Education Protocol Agreement and the Universities Canada (UCANN) Principles on Indigenous Education had all recently been publicly released. This was late 2015. It was these documents that formed the foundation for the pursuit of this study. Less than one year later, in May 2016, the United Nations Declaration for the Right of Indigenous People (UNDRIP) was signed, “without qualification”, by the Canadian Government (Indigenous and Northern Affairs Canada, 2017, August). Cumulatively, these documents represent extraordinary action taken by thousands of Indigenous peoples and Allies committed to positive changes for Canada’s 1.6 million Indigenous peoples (Kirkup, 2017, Oct 25). I am grateful for all their efforts!

As of March 2018, 55 Colleges have signed the CICAN Indigenous education protocol agreement and six of 15 research intensive universities in Canada (U15), and countless other organizations, have developed comprehensive strategies responding to the TRC and UNDRIP recommendations. Based on these efforts, it appears Indigenous education in Canada will significantly improve for future generations of students and scholars over the coming years. However, the details of these changes are yet to be realized and, as study findings suggest, (eg. Chapter 5 demographic data and the challenges posed by “two-eyed seeing”) are by no means straightforward.

This chapter offers several recommendations that can assist in the realization of one of the common goals found in the documents mentioned above, namely, to increase Indigenous faculty at Universities in Canada in ways that consider all the complexities detailed throughout the previous study chapters. It is my belief that the principles embodied in these recommendations are not limited to universities. Having worked in Indigenous education as a College professor for the past

seven years and throughout the entire process of completing this study, I can confidently say that these recommendations can extend to all post-secondary education in Canada. I am certainly working hard to promote the kind of changes I wish to see where I am employed and also grateful for those listening.

## **6.2 STUDY QUESTIONS**

Originally, this study's primary question sought to better grasp how tenured Indigenous University Instructors (IUI) at U15 are impacted by relocating for academic appointments. This question was based on my personal experiences meeting with, interacting with, and learning from IUI across Canada under various circumstances. I noticed many Indigenous scholars self-identified their home Indigenous community far from the institutions they served. Findings in Figure 2, Chapter 1, supported this original theory, and show that many self-identifying IUI appear to have travelled vast distances, away from their homelands, to serve their U15 academic appointments. These findings are distinguishable from other Canadian scholars who relocate for academic appointments because of the significance of land-based knowledge for Indigenous peoples (Wilson, 2003) and the severe dislocation from culture and land caused by Colonization (Mayer and Alvarado, 2010). Yet despite this dislocation we are still here and still advocating for our knowledges and culture. As a result, learning how seemingly vast travels impacted IUI became a priority. "Place" is an important construct amongst Indigenous peoples, as Boksa, et al. (2015), among others (e.g. cultural teachers from whom I had the privilege of learning), identify that Indigenous cultural knowledge (ICK), traditional ecological knowledge (TEK), and place-based knowledge are integral for the identity construction of an Indigenous person. Thus, this question in part had to do with how Indigenous scholars were being identified vis-à-vis their Indigeneity.

To answer the primary and ancillary questions, the latter of which were informed by the preliminary literature review outlined in Chapter 2, discussions were held with five Collaborators, currently serving U15 IUI. Of a total of 152 IUI identified at U15, a number that represents a gross

deficiency and is attributed to the need to increase U15 IUI, only 72 appeared to meet the general inclusion criteria of having achieved tenure. Of them, 47 or 65% met the further criteria of belonging to a field of study specifically relating to Indigenous knowledges, based on their public profiles. Faculties that provided a home to these scholars included Faculties of Education, Social Work, and Indigenous Studies, all of which is discussed in greater detail in Chapter 1. Of the 47 potential Collaborators, 32 were contacted before the intended goal of five Collaborators was reached. Seven total U15 IUI, or just under 15% of total potential Collaborators, positively responded to the request to share; however, time constraints allowed for only five or 10% of potential interviews to be completed.

### **6.3 STUDY FINDINGS**

Based on the findings of this study there is no question that tenured U15 IUI self-identify as being located away far from their traditional Indigenous communities. However, the reasons for this and the ways that relocation impacts everyone varies widely. Among the mitigating or exacerbating factors are family circumstances, colonial influences, and opportunity. Some IUI have never resided in their self-identified community. Ironically, given Aboriginal Affairs and Northern Development Canada's (AANDC's) statistics on university attainment in the 73 closest Indigenous communities to U15, outlined in Table 3, not having grown up in a self-identified community may have granted these individuals more opportunity to pursue higher colonial education. The jury is still out however on whether or not growing up in a self-identified community allows individuals more opportunity to pursue their ICK and TEK. Moreover, not residing in or growing up in a self-identified Indigenous community or First Nation in no way determines the legitimacy nor efficacy of the work of U15 IUI, nor their level of ICK or TEK competencies as an Indigenous scholar.

There currently is no accurate measure to evaluate TEK or ICK competency levels of IUI within the academy, other than through the way they apply their knowledge. This is certainly an area of study that U15 IUI can evolve. However, it is my opinion that no colonial institution, nor any of

its employees, no matter how accomplished, should have the authority to evaluate the ancient knowledges of Indigenous peoples neither the TEK and ICK generally or specifically. These are conversations that must and have been happening elsewhere in Indigenous communities both Urban and rural and rely on ceremony. U15, however, should be encouraged to support the facilitation of these conversations, especially given Article 8.2a of UNDRIP, as outlined in Chapter 1.2.

It is a sad day indeed when the very colonial regime that determined the reserve and territorial system, which has fractured Indigenous linguistic identities and TEK through both cultural genocide and tyranny, and led Indigenous peoples to a place where we must prove the value of our ancient wisdom, becomes the very place where our knowledges are evaluated.

I've witnessed this system of control and its negative impacts on the minds of Indigenous peoples first hand. I've witnessed Eurocentric Knowledge Systems (EKS) influence our people in such negative ways that 'accomplished' Indigenous scholars within the system feel the system has given them authority to judge members of their own nations. I've witnessed individuals try to take authority positions from a locus of control so far from the *Anishinaabeg* teachings I've learned that it made me wonder question what forces are motivating their actions. Ultimately, no matter where an Indigenous person is born or raised, continuing to divide our peoples will only achieve the aims of colonialism. This is why I seek to share the voices of our leaders.

As a person of mixed descent, both Irish and *Anishinaabe* - and mostly Irish by blood - a person who did not grow up in his self-identified home community, of Thessalon First Nation, (where my grandmother was raised but not born and my father was born), I have often questioned my own legitimacy as an Indigenous man and scholar. I grew up in the urban center of London, Ontario. For some who I've encountered, it doesn't matter what circumstances contributed to my reality, I will never belong. That said, having dedicated my life completely to Indigenous knowledges and peoples nearly a decade ago, these challenging internal questions have persisted throughout my career and life until recently. I have been fortunate to have had the opportunity to sit with

*Anishinaabeg* Elder, Del Riley<sup>1</sup>. Del is widely respected and has held responsibility for negotiating more than 50 treaties (worth well in excess of a billion dollars) throughout his life. He literally helped changed the landscape for Indigenous peoples across Canada by negotiating section 35 of the Canadian constitutions (which was introduced in Chapter 5, Section 5.7.2), which recognizes that Indigenous peoples have rights to land long before colonization started handed them out piecemeal. Del speaks to me freely and openly in our conversations, especially about the Truth of Truth and Reconciliation, about our ancestry as a fellow members of the *Anishinaabeg* Nation, and most especially about the lies we have been told that influence our own peoples in damaging ways.

I asked him about my place, and told him about my internal struggle, given my mixed ancestral heritage and love for both the *Anishinaabe* way of life which I have chosen to follow and my Celtic roots. He looked at me somewhat puzzled, as if I were asking a silly question. Which in hindsight, I suppose was. Del, however, was nothing but encouraging and compassionate. His reaction of confusion was a response to the members of my own Nation and others who would and have intentionally obstructed my progress. Likely his reaction was based on his own similar experiences as a change-maker. We've shed blood, sweat, and tears to stand up for our brothers and sisters and for myself I know that all I want to see is Indigenous peoples across this country and around the world be treated with the reverence we deserve.

Just like so many of the Elders I've encountered and learnt from over the past decade Del inspired me to continue this journey no matter the obstacles. Our dialogue and his support of my path led me to fully realize and indeed embrace **"I am Anishinaabe"**, **"I have and always will be Anishinaabe"** and **"I have an important role to play in the advancement of our Nation. I will not be deterred"**. To Del and the Ancestors who guide him, thank you!

In essence, I have nothing but admiration for the achievements of all U15 IUI. Each has attained the highest level of colonial education there is, despite colonialism. The interviews with the

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<sup>1</sup> Del gave me permission to use his name.



five IUI Collaborators who shared in this study, coupled with the demographic findings, solidify this admiration. Their tireless efforts have resulted in incredible shifts in the way ICK and TEK is viewed within the academy and shift it has. Essentially, the feedback of the Collaborators also led to a shift away from the original premise. Rather than simply understanding the impacts of relocating for academic appointment, this study came to better understand how currently serving IUI at U15 are impacted, more generally, through their appointments, and these results were eye opening.

Relocating for academic appointments does happen amongst tenured U15 IUI. However, the abruptness, extent of relocations, reason for relocating, and importance of being located near a self-identified community vary significantly. A much broader, perhaps longitudinal study, addressing the specific nuances of these circumstances is needed to get to the heart of the original question. Furthermore, these variances made analyzing the original premise exceedingly difficult. Nevertheless, the semi-structured, reflexive, open ended, question-based interviews, and follow ups with Collaborators revealed several important similarities amongst U15 IUI. These similarities formed the basis for the recommendations found in this chapter. Not surprisingly, given the level of expertise of currently serving IUI, faculty, staff, and Allies working to improve Indigenous education at U15, some of these recommendation have already been or are in the processes of being implemented. However, there is still a long way to go to ensuring changes at U15 and university and colleges across Canada not only increase the numbers of Indigenous faculty, but are implemented in ways that honor the challenges they face as advocates.

## **6.4 RECOMMENDATIONS**

### **6.4.1 SELF IDENTIFICATION**

There is a need for all universities in Canada to include a landing page on their websites that identifies all currently serving IUI. Rank, role, areas of expertise, and self-identified home territory should all be included on these landing pages. Additionally, it would be a positive step forward to also include information relating to the IUI roles with respect to ICK and TEK. Some universities,

such as the Universities of British Columbia and Saskatchewan already include landing pages with this information. Others, such as the University of Toronto and Western University include landing pages that specify their Indigenous studies programming, which is also positive. Consistency in the ways each U15 identify their currently serving IUI would greatly benefit future and current Indigenous and non-Indigenous students, who will more easily be able to identify potential mentors working in fields relating to Indigenous knowledges.

When it comes to U15 Indigenous studies related program offerings, it may be useful for U15 to work more collaboratively with respect to this field of study. Despite the competitive nature of universities, if each can recognize their place in the recovery of ICK and TEK, unique program offerings can be established that attract IUI with specific skill sets that allow them to sustain their cultural integrity. Ultimately, both incoming IUI and potential students will benefit from a wide range of options to explore across Canada. Additionally, the incredible tapestry of languages, cultural practices, and TEK that once thrived on Turtle Island can eventually be restored.

When it comes to local, regional, national, and international community outreach efforts with Indigenous communities, which appear to be priorities the Collaborators who identified working with 37 total communities, highlighted in Chapter 4, section 4.4.1, a single landing page identifying all community connections would be of great benefit so the wheel is not always reinvented. By identifying all community development, partnership, and outreach activities currently being engaged by U15 IUI, members of those communities can better identify who their Indigenous faculty representatives are and where gaps in community connections exist. This is especially pertinent now because demand for post-secondary Indigenous education in its many forms is on the rise. In my own experience the College courses I taught in 2017/2018 saw a 900% increase in students from the previous year.

#### **6.4.2 U15 RESPONSIBILITIES**

It is no secret, universities across Canada are attempting to increase the numbers of their IUI. Success in achieving this goal requires both a recognition and reductions of the risks and harms associated with colonialism that Indigenous peoples face daily. Given the historical circumstance of colonialism, some of which are outlined throughout this study, and the legal obligations for all publicly funded institutes in Canada under UNDRIP, outlined in Chapter 1, Section 1.2, U15 have the responsibility to ensure their IUI have the necessary means to combat colonialism and re-engage their TEK and ICK if they chose. U15 must also recognize and celebrate the daunting task, given historical circumstances, as noted in Chapter 2, of Indigenous students achieving post-secondary success and make room for IUI to nurture students in ways that reflect Indigenous holistic thought as outlined in Figure 6.

U15 must carefully consider which Indigenous territory they occupy and continue to aim to develop programming supports so members of those territories can recover their ICK and TEK while pursuing colonial education. Indigenous peoples residing within these territories may one day become new U15 IUI, so building relationships of trust that do not compromise cultural integrity for Indigenous peoples, should be made a priority. Protection of U15 IUI cultural integrity, who will likely be leading these programming efforts must also be considered a priority, especially because colonization and relocations interrupt the preservation of ICK and TEK. Offering current IUI packages that allow them to seek their own cultural teachers should not be off the table.

Again, given the historical backdrop of colonization and assimilation, it is imperative that U15 contribute to fostering culturally appropriate environments within their institutes. Building culturally appropriate environments will support currently serving IUI, other faculty who may know little about Indigenous peoples, but most importantly, for future Indigenous students, the children of Canada who face extraordinary adversity in achieving higher colonial education. If these children

can be nurtured to appreciate culturally appropriate environments built by U15 they may one day represent a next generation of culturally competent IUI.

The pressures and stress being experienced by IUI, in their efforts to amend the disparity in university attainment of Indigenous people, amongst other responsibilities, must be relieved through holistic supports at U15: That is, supports which facilitate mental, physical, emotional, and spiritual balance, growth, and well-being. Space within each university that allows for IUI to engage their spirituality must be created if it hasn't been already. Spirituality is considered to be a missing ingredient in colonial education (Curwen-Doige, 2003). Spirituality for the *Anishinaabeg*, for example, was very practically related to individual relationships to land and harvests. Therefore U15 IUI would benefit from further investments into developing their occupied lands in ways that reflect the spiritual integrity of Indigenous peoples and the ancient TEK of their ancestors. Making space for actual Indigenous seeds to be planted should be made an immediate priority. Furthermore, competent cultural teachers with land-based knowledges need to be employed to maintain, design, and develop these spaces.

U15 must consider that the ICK and TEK stewarded by some of their current IUI will not exactly match the ICK and TEK of the local Indigenous peoples with whom they are tasked to developed relationships with, since some are not on their traditional territory. As a result, U15 in this situation must act quickly to be inclusive of stewards of ICK and TEK from local communities, especially those communities closest to their doors. This need may require U15 to alter their employment strategies and make new 'unique' faculty positions that honors ICK and TEK that local community members steward. Individuals who steward ICK and TEK from local communities also cannot continue to be met with, what are in some cases, insurmountable barriers to becoming faculty members at U15 and their potential contributions must be prized. These knowledge stewards can potentially act as both guides and intermediaries for IUI self-identifying from distant locales and faculty seeking to work with local Indigenous communities who may or may not be Indigenous and

these roles are by no means easy. Employing individuals with cultural knowledge competencies as faculty will prove U15 commitments to the recovery of ICK and TEK and making room for these types of employment opportunities will also improve the ability for universities to respond to the cultural, socioeconomic, health, and social related needs of local Indigenous community members that may improve university attainment outcomes. Furthermore, by building an environment within U15 institutions where ICK and TEK such as languages and land based initiatives are valued as a source of resilience, those sources of resilience will become determining factors for both IUI and Indigenous student successes now and for future generations.

Mitigating impacts, particularly regarding the disruption of cultural continuity for relocating Indigenous peoples, especially IUI, must be made a priority for U15. Relocations are not solely about physical relocations from one place to another either. Based on Collaborator feedback, relocation includes having to re-locate or worse, dislocate personal identity, sometimes as a result of pressures from colonial influences at U15. Mitigating these impacts will require policy changes to accommodate specific groups of IUI who are committed to increasing their ICK and TEK competencies despite being located away from their traditional homelands. Since cultural competency is associated with higher levels of well-being for Indigenous peoples, U15 can see this as an investment in their Indigenous scholars the same way that health benefits are structured for full time employees to ensure the maintenance of their well-being. Offering IUI time away for ceremonies, Elder visits, and community-based events as part of these policy changes is imperative.

Because IUI can be ‘pigeonholed’ into areas limited to their racial identity, which may minimize their potential to contribute to other areas of the institution, U15 need to create space within all departments for IUI from all walks of life. Related to this recommendation are the requirement to amend promotional standards for the sub-group of IUI who practise “two-eyed seeing” re-search. For example, all tenure policies at U15 need to include a sub-section identifying the unique strengths, practices, and expectation for these Indigenous re-searchers. These new

standards will need to be developed with the input and support of IUI, Indigenous faculty, staff, and local community members.

IUI can also be put in situations at U15 where unrealistic expectations are placed on them to fill roles for which they have limited or no experience, ultimately setting them up for failure. This is the same paradox of looking to an Indigenous student in class when referring to some part of ICK or TEK, as “the expert”. A student who may have had no exposure to Indigenous knowledges throughout their life. In this scenario, IUI must also be forthright in describing their competencies so as not to be placed in uncomfortable situations, as well as for identifying areas for potential personal and professional growth.

There is a great need at U15 to increase literacy levels of all faculty with respect to the value and importance of ICK and TEK. A historical lack of legitimate curriculum relating to localized Indigenous knowledges as well as historical “Truths” has resulted in this Canada wide deficiency. U15 IUI can not be solely responsible for filling this void, especially given all their other expectations. U15 may do well to create other ‘unique’ faculty positions whose specific role would be to foster healthy relationships within and outside the school to increase Indigenous ICK and TEK literacy for all faculty. This signifies a respectful commitment by U15 to the original peoples whose lands they occupy.

IUI who are expected to manage knowledge associated with ancient ancestral customs for wisdom generation and knowledge exchanges, practiced for generations, will need to be considered in promotional processes at U15. This recommendation is compatible with increasing Indigenous literacy for all faculty. IUI who come to U15 with competency of both Eurocentric knowledges and ICK must be held in the highest regard. Their needs, with respect to promotional processes, requires that U15 accommodate their ‘unique’ knowledges. Also, the time and space required to re-structure these knowledge sets may require a complete re-evaluation, based on feedback from Indigenous communities, of U15 tenure policies.

Given the vast cultural and academic discipline differences amongst U15 IUI (other than a shared history of colonization), it is difficult to determine exactly how culture shock impacts relocating self-identifying IUI. Despite potential vast differences amongst IUI, findings from the current study argued that culture shock still impacts the ability of IUI to perform their roles at U15. As such, U15 should have offer preparatory measures (e.g, senior IUI who can act as mentors, greater cultural supports specifically for IUI, and spaces where connections to land and spirituality can be fostered) to ease these challenges and reduce the potential harms associated with culture shock.

As noted throughout this study, new incoming U15 IUI face several succinct challenges their colleagues do not, particularly when working in fields relating to Indigenous knowledges. For example, IUI who are required to carry fluency in both their Indigenous identity and colonial knowledges are constantly viewing their world with two lenses. These individuals are often expected to engage and support Indigenous communities that are themselves in various states of recovery from the impacts of colonization, while also performing all the regular duties required of U15 faculty. Based on these realities, a mentoring style program, led by senior IUI competent with ICK and TEK and supported by local Indigenous community leaders, who can role model best practices, and guide junior Indigenous scholars through local community circumstances, should await incoming Indigenous scholars. This type of program may ease some of the tensions and challenges faced by IUI, simply in working as U15 IUI. This need was identified several times by all five IUI Collaborators.

There is also a strong need for “communities of support” within the university. Such “communities of support” can serve a crucial role in the preservation and maintenance of well-being of incoming IUI. Whether they are new to academic responsibilities or simply relocating to advance their careers, an established “community of support” specifically for IUI will ease the anxiety of arriving to a new community. When IUI are hired at U15 and located in close proximity

to Indigenous lands, foreign to their personal self-identified Indigenous heritage, simply being Indigenous does not automatically ensure inclusion in the new community. Again, a support program, led by senior U15 IUI and local community leaders who are culturally competent and connected to local Indigenous communities, may make the difference between a successful versus an unsuccessful transition to academic life. This type of program may also serve as a pathway whereby stronger connections with local Indigenous communities can be built. Relationships upon which new Indigenous students can depend.

Plagued by an unrelenting legacy of cultural interference by “agents of colonization”, it seems morally appropriate that U15 augment a portion of their \$8 billion annual research agendas to assist in the recovery of the cultural integrity and TEK of Indigenous peoples. The Collaborators noted several inconsistencies and deficiencies in funding specifically earmarked for Indigenous initiatives. At minimum, the Indigenous peoples and communities nearest the U15 need to be engaged in a way that allows their languages to once again thrive. Indigenous peoples and IUI will need to lead these efforts with full unbinding community consent and U15 financial and administrative supports. Building relationships to languages may ultimately lead to the type of healing needed for future generations of Indigenous peoples to thrive and flourish in Canada. Considering how quickly these languages are disappearing, action on this front need be taken now.

If university attainment rates at the 73 Indigenous communities closest to U15 are any indication of the types of relationships between U15 and these communities, it is clear these relationships are damaged and in need of significant attention. U15 must immediately build relationships and partnerships with the closest Indigenous communities to their campuses to amend the gross deficiencies in attainment. That said, being responsible for repairing damaged relationships is not easy for any scholar no matter how skilled. As noted in Table 2, all U15 are located on lands traditionally self-governed by Indigenous people. These lands were never purchased, surrendered, nor conquered. Part of the agreement for relinquishing control of their lands was a promise that



members of their Nations would earn a colonial education to become fluent in both ways of knowing. It is time that U15 uphold their end of the deal!

Hedican (2001) notes that spirituality remains a contentious topic within universities and can create divisiveness amongst faculty members and Indigenous peoples. This division and incompatibility between Western and Indigenous educational approaches and the spiritual imperative must eventually be rectified or social and economic costs to future generations of all people in present day Canada will continue to rise. As noted in Chapter 1, in May 2009, the Centre for the Study of Living Standards (CSLS) reported that closing the educational gap with Indigenous students at universities would lead to \$179 billion in direct GDP growth and over \$400 billion in total GDP growth over the next 20 years in Canada. Closing the educational gap means recognizing ICK and TEK are means for resilience for Indigenous students and IUI, and, therefore, a key to future successes. ICK and TEK do not exist without the spiritual imperative. Therefore, new spaces where Indigenous spiritualities can be practiced and maintained must be built and supported by U15, even when these spaces do not fit the traditional mold of the academy.

When U15 seek to hire new IUI, their calls for applicants must be explicit about the skill set and knowledge they are seeking. Potential IUI applicants should also be fully aware of the Indigenous strategic plan of the U15 so they can be sure the institutional goals align with their personal and professional goals. Specifying which Indigenous communities and which ICK or TEK they are seeking or already utilizing should be the standard for U15 in their calls for applicants for new IUI.

People like Elder Marilyn Buffalo at the University of Alberta play a fundamental and permanent role in addressing the ongoing concerns caused by residential schools at U15. IUI face a history of cultural genocide daily. This lived reality must be factored into policies surrounding U15 IUI roles. Indigenous peoples in Canada face a unique history that other non-Indigenous peoples do

not, as such, programs of support need to be created to ensure their safety and well-being is upheld throughout their careers.

## **6.5 ENVIRONMENTAL RESPONSIBILITIES**

Indigenous people's connections to the environment are essential to their identity construction as Indigenous peoples. Whether we consider we are in a natural cycle of warming or facing environmental catastrophe, when viewed from an Indigenous perspective it is absolutely clear that human relationships to the environment have been significantly altered in Canada over the past 400 years since colonization and settlements began. Having been responsible for building an Indigenous food and medicine garden on the campus of Western University<sup>2</sup>, as well as part of other Indigenous knowledge-based environmental activities over the past seven years, I've learned first-hand the challenges involved in trying to inspire people to improve their relationship to land and water. It's literally next to impossible unless the motivation comes from within.

This study involved a seven-step process based on Indigenous land sustainability practices, outlined in Figure 3. This process was inspired by several great teachers and my Ancestors. One major factor for future consideration at U15 across Canada in responding to the needs of Indigenous peoples will come not in the halls of the academy but on the land which U15 institutes are built. I can envision a future where Indigenous land sustainability practices are deployed throughout campuses to remind all those who attend of their own responsibility and ability to plant, maintain, harvest, and share healthy sustainable foods, in great abundance, as our Ancestors once enjoyed.

I grew up in London, Ontario, in the shadow of Western University. My relationship with this institution started as a prepubescent teen, when I began training as a track and field athlete at

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<sup>2</sup> Unfortunately, the space allocated for the Indigenous food and medicine Garden at Western was full of bindweed. While I was responsible for managing this space for just two years, an untold number of hours were spent by me and others to mitigate this opportunistic species. This mitigation ultimately resulted in me being part of two successful harvests. However, without constant attention bindweed easily overtakes a garden.

J.W. Little Stadium. I witnessed the green-spaces surrounding Western steadily overtaken by new buildings. Throughout this time I became one of the most decorated Track and Field athletes in Western's history, earning 9 national level medals in four separate disciplines. Even when I retired from athletics and my academic journey began I had no idea my energies would shift to advocating for the protection and recovery of Indigenous land-based practices.

Now, nearly a decade later, I can foresee a time when all future constructions at every major institute in Canada is inclusive of Indigenous land-based sustainability practices both as a living tribute to the original peoples who once thrived there, but also as a means to inspire all students, all staff, all faculty, and all stakeholders to recognize that as human beings "*we are the land*". We are not separate from land and are not the conquerors of the land. The land is our great mother. As the land, I have an innate responsibility to care for her in ways that ensure many types of bio-diversity thrive, but also so future generations thrive. In an age when technology, domination, and greed seem to be ever present, *I cannot, and will not, rest until I play my role in making the beauty of creation once again blossom in our everyday lives.*

## 6.6 CONCLUSION

The *Anishinaabeg* knowledge system is arguably the most widespread of all Indigenous knowledges in what has become Canada. For example, if you have ever seen a medicine wheel, you may or may not realize that its teachings stem from *Anishinaabe* worldview.<sup>3</sup> Our peoples, languages, and culture once required no judicial oversights (as we understand that concept today), no tax system, no centralized government, and no all-encompassing curriculum for students to function healthily over several millennia. Given Canada's level of poverty, health disparities, and greed, coupled with the extensive suffering of Indigenous peoples, examining how the *Anishinaabe* knowledge and value systems became so successful in the Great Lakes regions and beyond may be

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<sup>3</sup> The medicine wheel is also associated with Mayan teachings. I'm humbled to say I have had the great privilege to study both knowledges with wise teachers.

one more key factor to overcoming the challenges of being inclusive of Indigenous content as institutes seek to “Indigenize”.

Indigenous peoples face tremendous pressure in today’s capitalistic, monophasic society like at no other time in our history. On one hand, we are being forced to “modernize”. We are being forced to accept a colonial education system and norms that have only recently begun to include our polyphasic knowledge as a legitimate source of learning. On the other hand, our Elders and Knowledge Stewards are requesting, *no demanding* that we increase our competencies of the traditional knowledges, languages, and the practices passed down by our Ancestors. Stewarding this knowledge should be our inherent right not a constant fight.

If one considers that Indigenous people were only given the right to vote 60 years ago, it may seem we have come a long way in Canadian society. However, if university attainment is considered as a new measure for Indigenous success, universities in Canada have a “long path to clear” before Indigenous knowledges once again can flourish in the lands where they’ve been destroyed. Universities and Colleges across Canada will need to come to grips with and take responsibility for their colonial history and make new space for the advancement of ICK and TEK as this Country continues to reconcile its dark legacy.

## **Appendix A:** *RECRUITMENT EMAIL*

Aanii, Boozoo, Hello, my name is Andrew Judge and I am an Anishinaabe/Irish doctoral student and ceremonialist from London, Ontario. My ancestry stems from the central Great Lakes and Northern Ireland. First, I would like to thank you for both taking the time to read this message and for the extraordinary contributions to Indigenous knowledge you've made through your work at [academic institution] and beyond.

As a result of your contribution, you have been identified as an Elder/knowledge steward and based on this distinguished title you are being invited to participate in a study, exploring how tenured Indigenous university instructors at tier one universities in Canada are impacted by relocating for academic appointments. Dr. Vicki Schwean is the principal investigator on this study. Dr. Shwean is Dean of education at Western University. I am the co-Investigator and will enact all procedures relating to this study.

Before agreeing to take part, it is important that you read the letter of information and consent form attached. This will describe the purpose, procedures, and potential benefits and harms. It also describes your right to refuse to participate or withdraw from the study at any time without penalty. Participation in this research study is voluntary and will include an interview, follow up review of the discussion generated from your interview, and a final review of discussion pending any recommended changes from the first review. The interview will last approximately 2 hours and will take place at a date, time, and location of your choosing. If you have any questions or concerns regarding this study please address them with either of the study contacts at any time.

Thank you so much for your consideration, I look forward to hearing back from you soon. With respect and humility, Andrew Judge.

### **Co-Investigator**

Andrew Judge, MEd, PhD Student

## APPENDIX B: LETTER OF INFORMATION AND CONSENT FORM

### Study Title:

Learning lessons from the impact of relocating Indigenous scholars for academic appointments

### Principal Investigator

Vicki Schwean, PhD

Dean of Education

Western University

### Co-Investigator

Andrew Judge, MEd, PhD Student

Western Education



### 1. Invitation

You are being asked to consider participating in a research study in order to explore how tenured Indigenous university instructors (IUI) at tier one universities in Canada are impacted by relocating for academic appointments. Andrew Judge, the co-investigator on this study, is an *Anishinaabe* and Irish doctoral student in education at Western University and will be responsible for enacting all procedures related to the study. Before agreeing to take part, it is important that you read and understand the following information, which will describe the purpose, procedure, and potential harms and benefits of participating in this study. It also describes your right to refuse to participate or withdraw from the study at any time without penalty.

### 2. Purpose of the Study

The goal of this study is to determine how tenured Indigenous University Instructors (IUI) at tier one universities in Canada are impacted by relocating for academic appointment. Knowledge related to this topic can potentially guide those who seek to follow in your footsteps and colleges, institutes, and universities (CIU) on appropriate ways to approach their new plans to increase Indigenous staff. In 2014 and 2015, significant efforts were made by colleges, institutes, and universities (CIU) to change the standards of Indigenous post secondary education in Canada. Three major documents were released<sup>1</sup>, each outlining a strategic plan. These plans aim to equip CIU with guidelines needed to better respond to and prepare for the unique needs of the following groups: 1. Indigenous students; 2. Indigenous staff; 3. Staff members serving Indigenous students and communities; and,

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<sup>1</sup> The three documents released are as follows: Colleges and Institutes Canada's (CICAN) Indigenous education protocol (Tourand et al., 2014), Universities Canada (UCAN) principles on Indigenous education (Retrieved from <http://www.univcan.ca/media-room/news-and-commentary/universities-canada-principles-indigenous-education/>) and the Truth and Reconciliation Commission (TRC) report's recommendations for improving educational outcomes for Indigenous students (Retrieved from <http://www.trc.ca/websites/trcinstitution/index.php?p=890>).

4. Indigenous communities and community members within institutional catchment regions. The subsequent three items, in no particular order, are examples of common objectives found within the newly released strategic plans: 1. Increase Indigenous student successes in post secondary studies; 2. Increase the numbers of Indigenous staff hired at CIU; and 3. Develop robust and culturally appropriate Indigenous based curriculum for all students to benefit. The strategic plans are courageous and interrelated and the success of their implementation depends on the efforts of many. An important new path forward lies ahead for Indigenous people and it will be up to all stakeholders involved to clear that path in a good way.

### **3. Length of Participation (estimated)**

Participation in this study is voluntary and will take between 2-4 hours of your time. The first session is the interview which will take between 1.5 - 3 hours. The second session will be a review of the discussion which will happen electronically and take between .33 - .5 hours. A potential third and final session will also take place electronically will take no more than .33 hours.

### **4. Description of Study Procedures**

In part, this study will be a relationship building exercise with you as the partner/Elder, as together we come to better understand a subject that has not been well articulated within the academy. The first engagement will be a one on one interview at a date, time, and location of your choosing<sup>2</sup>. The second engagement will be a review of the discussion related to the first engagement. A potential third and final engagement will include a final review of any suggested amendments from the second engagement.

You are encouraged to agree to have your interview audio recorded (please check appropriate box below). If you choose this option the interviews will be recorded using an electronic recording device. Once the interview is completed it will be transferred to an encrypted and password protected external drive. When the interview is safely stored on the external device it will be permanently deleted from the device upon which it was recorded.

Choosing to participate in this study means you are being considering as a partner/Elder<sup>3</sup>. Involving you as a partner/Elder of this subject matter is a way of framing a contemporary subject in a traditional context, or a blending of Eurocentric knowledge systems (EKS) with Indigenous cultural knowledge (ICK). Ultimately this search will help us to inform those seeking to follow in your footsteps and the institutions who will hire them.

This study is based on ancient ICK principals, specifically relating to *Anishinaabeg* philosophical, theoretical, and methodological teaching, but will be blended into a framework that includes the EKS method of multisite case study. Ensuring both ICK wisdom and EKS standards are honoured

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<sup>2</sup> Kovach (2010) writes, “The conversational method aligns with an Indigenous worldview that honours orality as a means of transmitting knowledge and upholds the relational which is necessary to maintain a collectivist tradition” (p. 43).

<sup>3</sup> Indigenous partners or co-researchers who engage in re-search with complimentary positions to the primary and/or co-investigator(s) enact an ICK based paradigm of relationship building or reciprocal learning (Castleden, Moran & Lamb, 2012)

and affirmed<sup>4</sup> will continue a trend of decolonial re-search being enacted in many forms within the academy (Smith, 2012).

To take part in this study, you must be a tenured IUI at a tier one university in Canada, who self-identifies as having Indigenous ancestry, and who has relocated to serve an academic appointment(s). You are being invited to share as a partner/Elder in this study because you have been identified as having the ability to offer important insights to this topic.

### **5. Potential Harms**

Due to the content of certain questions, it is possible that you may experience some mild negative responses such as anger, sadness, or regret. In a rare case, you may become emotionally upset and even less likely, you may experience crisis. Attached you will find a list of websites, hotlines, and local agencies should you need the additional support. Additionally, the co-investigator will have on hand sage, sweetgrass, tobacco, and cedar, and has trained with Elders and knowledge stewards for a decade regarding their uses. Please feel welcome should you wish to use any of these traditional medicines at any time.

### **6. Potential Benefits**

The information obtained during the study will be utilized to establish preliminary guidelines for reducing any negative impacts associated with relocating IUI for academic appointments. Your sharing can also inform those following in your footsteps on appropriate measures for reducing any harms associated with their relocating for academic appointment.

### **7. Choosing to leave**

There will be no negative consequence for not answering a question, or any series of questions, and if at any time you need to take a break or moment away from questioning please feel free to take all the time you need. Your participation in this study is completely voluntary. You have the right to withdraw at any point without consequence. If you decide to withdraw from the study, you have the right to request withdrawal of information collected about you. If you wish to have your information removed please let the researcher know using the contact information above or below.

### **8. Confidentiality**

To protect your confidentiality your story and any recorded responses to the interview will be kept separate from your name or other personal identifying information. While we do our best to protect your information there is no guarantee that we will be able to do so. The inclusion of your academic appointment affiliation may allow someone to link the data and identify you.

The researcher will keep any personal information about you in a secure and confidential location for a minimum of 5 years. A list linking your study number with your name will be kept by the researcher in a secure place, separate from your study file. If the results of the study are published, your name will not be used.

The principal and co-investigators work in agreement with the policies, strategies, and ethics of research involving Indigenous people in Canada. Thus, you will have complete control over what information is shared and to whom, which minimizes any potential misuse of the study findings.

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<sup>4</sup> EKSs can not be the lens through which this strategy for knowledge production is evaluated. That would be an act of colonialism and thus an act of violence contravening article 7 section 2 of the United Nations Declaration of the Rights of Indigenous Peoples.



You will also be asked to check the appropriate box below should you agree that quotes from your participation can be used in the discussion.

### **9. Compensation**

There will be no compensation for participating in this study.

### **10. Participant Rights**

Your participation in this study is voluntary. You may decide not to be in this study. Even if you consent to participate you have the right to not answer individual questions or to withdraw from the study at any time. If you choose not to participate or to leave the study at any time it will have no effect on your employment or academic standing. We will immediately share any new information that is learned during the study that might affect your decision to stay in the study. You do not waive any legal right by signing this consent form.

### **11. Study Contacts**

For any questions relating to this study please contact either or both of the following individuals:

#### **Principal Investigator**

Vicki Schwean, PhD  
Dean of Education  
Western University

#### **Co-Investigator**

Andrew Judge, MEd, PhD Student  
Western Education

If you have any questions about your rights as a research participant or the conduct of this study, you may also contact The Office of Research Ethics.

Thank you for your time and consideration,

With respect and humility.

## 12. Consent

### Project Title:

Learning lessons from the impacts of relocating Indigenous scholars for academic appointments.

### Document Title:

Appendix B: Letter of Information and Consent Form

### Principal Investigator

Vicki Schwean, PhD

Dean of Education

Western University

### Please sign and return this consent to participate

I have read the Letter of Information and I agree to participate. All questions have been answered to my satisfaction.

I agree to be audio recorded (please check)

I consent to the use of personal, identifiable quotes obtained during the study in the dissemination of this research (please check)

\_\_\_\_\_ Name of Participant (Please Print)

\_\_\_\_\_ Signature of Participant

\_\_\_\_\_ Date Signed

\_\_\_\_\_ Name of Co-Investigator

\_\_\_\_\_ Date Signed

\_\_\_\_\_  
Signature of Person Who Obtained Consent

## Tenure-Track or Tenured Faculty Appointment for First Nations, Métis and Inuit Candidates

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In keeping with its ongoing commitment to diversity, equity and inclusion, the University of Guelph invites applications from outstanding First Nations, Métis and Inuit candidates to fill five tenure-track or tenured faculty appointments at the rank of Assistant Professor, Associate Professor or Professor.

Successful candidates will be respected scholars in a relevant field to the University of Guelph, will have strong links to Indigenous communities, and will be expected to contribute to the development of academic and research programs. To be considered for one of these positions applicants must have completed, or be close to completing, a doctorate degree (PhD). Outstanding candidates will be considered without a PhD if they are able to demonstrate an equivalent combination of education and relevant scholarly experience. Faculty members are expected to teach undergraduate and graduate courses, develop a nationally and internationally recognized research program and provide service to the University and their discipline.

The University of Guelph is a mid-sized comprehensive university with more than 21,000 undergraduate and 2,100 graduate students. The main campus is situated on the traditional territory of the Attawandaron people and the University respectfully acknowledges its Anishinaabe, Haudenosaunee and Métis neighbours as it focuses on strengthening those relationships. The University has identified a strategy to increase knowledge creation by First Nations, Métis and Inuit scholars and to encourage the development of the next generation of scholars.

The University is a research leader in Canada, with an international reputation for its commitment to students, their education and success. The University combines outstanding teaching, along with experiential learning, research opportunities, and co-operative education outside of the classroom. The University of Guelph offers a wide variety of programs and courses, all taught by outstanding - often award-winning-faculty who are committed to a curriculum that integrates a strong foundation in broad-based liberal learning with concentrated study in specialized and applied fields.

Consideration of applications will begin as they are received and will continue until the positions are filled. Applicants should submit a letter of introduction, curriculum vitae and a statement of research and/or teaching interests. Shortlisted applicants will be requested to arrange for letters of reference and/or a letter of support from an Indigenous community leader, government or organization to be sent under separate cover. Applications should be submitted to:

The Office of the Provost and Vice-President (Academic)  
University Centre, Level 4 c/o Kim McCaughan, Executive Assistant to the Provost  
email: [provost@uoguelph.ca](mailto:provost@uoguelph.ca)

*The University of Guelph is committed to equity in its policies, practices, and programs, supports diversity in its teaching, learning, and work environments, and ensures that applications for members of underrepresented groups are seriously considered under its employment equity policy. All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority.*

**UNIVERSITY  
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## **APPENDIX D: *ANCILLARY QUESTIONS***

### **General Questions**

Where do your Indigenous ancestors come from?

Where did you grow up?

What institution are you currently working for?

What is your area of expertise?

### **Section 1: BACKGROUND INFORMATION**

1. What Indigenous community do you currently serve?
2. What qualifies you as an IUI?
3. What are three barriers you faced after being appointed to tenure?
4. What are some way you integrated into a your current academic community?
5. What are ways you integrated into the cultural community you serve?

### **Section 2: CHALLENGING COLONIALISM**

6. Have you participated in hiring new Indigenous staff in your department?
7. What are three qualities sought in hiring these staff?
8. What is the number one thing you would tell a hiring committee seeking Indigenous staff?
9. Did this hiring experience affect your ability to preform your regular duties?
10. Is there any kind of culturally relevant mentorship and support offered by your place of employment?
11. Have you ever been contacted to determine hiring criteria?
12. Have you ever been the target of discrimination based on your identity as an IUI?
13. What are two ways your institution supports your field of study?

### **Section 3: A PERSISTENT RESIDENTIAL SCHOOLING LEGACY**

14. Were you or any of your family members in residential school?
15. Do you associate any positive or negative experiences relocating or being appointed to tenure to residential schools?

### **Section 4: DEMOGRAPHICS AND ENVIRONMENT**

16. What are two ways Indigenous cultural knowledge is celebrated at your institution?
17. How would you define the relationship between Indigenous cultural knowledge and the environment?
18. What are three essential parts of identity for an Indigenous person?

### **Section 5: STORYTELLING**

19. Please describe two ways that Indigenous cultural knowledge stories play a role in your life? Is there a place for your cultural knowledge stories in the place you arrived?
20. Do any of your Indigenous cultural knowledge stories have stories of relocating or migrating?

**Section 6: HEALTH**

21. On a scale from one to five, five being superior, one being poor, how would you rate your health in the following categories prior to your relocation?
  1. Mental
  2. Physical
  3. Spiritual
  4. Emotional
22. Using the same scale, how would you rate your health in these categories now?
  1. Mental
  2. Physical
  3. Spiritual
  4. Emotional

**Section 7: MAJOR CHALLENGES AND COMPLEXITIES ASSOCIATED WITH HIRING IUI**

23. Is funding for Indigenous based programming built into your institutions budget?
24. Do you do any advocacy work?

**Section 8: CULTURE SHOCK**

25. Are you familiar with the term culture shock?
26. Have you experienced any form of culture shock as a result of your relocating?

**Section 9: RELOCATION**

27. What can the university do to mitigate the impacts of relocating Indigenous scholars?

## **Appendix E:** *DEBRIEFING DOCUMENT*

This study involved a search for answers to the following question: How are tenured Indigenous university instructors at tier one institutes in Canada impacted by relocating for academic appointments. Your contribution to this study was as a recognized knowledge steward/Elder with respect to the topic question. Your contribution may offer new directive to institutes of higher education in the way Indigenous people are hired, as well as preliminary insights into the ways tenured Indigenous university instructors are impacted by relocating for academic appointments. Very little knowledge relating to this topic presently exists in the Academy. We anticipate that this study will lead to more research relating to this topic which may ultimately guide colleges, institutes, and universities in Canada to better prepare for and respond to the unique needs of Indigenous students and staff.

Should you have any questions please contact the principle investigator Vicki Schwean.

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Western University  
London, Ontario, Canada  
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Thank you for taking the time and making an important contribution.

In humility

Andrew Judge

## **Appendix F:** *ANISHINAABEMOWIN WORD LIST*

### **A**

*Aadizookaanag* (Sacred stories)

*Aki* (Earth)

*Aanikoobijiganag* (Ancestors)

*Angose* (Disappeared)

*Ani-akiinang* (In the future)

*Anishinaabeg* (The people lowered to the earth)

*Anishinaabemowin* (Ojibway language)

*Asema* (Tobacco)

### **B**

*Biboon* (Winter)

*Bimaadagaaʒi* (Wading)

*Biskaabiiyang* (Returning to ourselves)

*Booʒoo* (Hello)

### **C**

*Chi Manido Minising* (Big Spirit Island)

### **D**

*Debwenin* (truth)

*D'eshkaan ʒiibi* (Horned River)

*Dibaajimown* (Ordinary stories or histories or narratives)

*Dimiimagad* (Deeper)

*Dgwaagig* (fall)

### **G**

*Gagwedwenin* (Question)

*Gikendaasowin* (Knowledge)

*Gete* (Ancient)

*Giiʒheg* (Sky)

*Goon* (Snow)

### **I**

*Inaabandamowin* (dreaming)

*Inaandemowin* (Mind/Intent)

*Indiʒhinikaʒ* (My name is)

*Iʒhichigewinug* (Customs)

*Iʒhi-ayaa* (feeling)

### **K**

*Kinoo'amaadawaad Megwaa Doodamawaad* (They are learning with each other, while they are doing)

*Kimiingona manda kendaaswin* (original instructions from Gizhie-manido)

*Kve* (Woman)

### **M**

*Makoons* (Little bear)

*Mashkikiiwikwe* (Medicine woman)  
*Midenwinin* (The heart way)  
*Mino bimaadiziwin* (The way of a good life)  
*Miikanaa* (Path)  
*Miikanaakwe* (Clearing a path)  
*Miikanaawan* (Pathways)  
*Mishomis* (Grandfather)  
*Mko Mose* (Bear Walker)  
*Msheekenb* (Turtle)

## **N**

*N'debewetawin* (Belief/Way of Action)  
*N'doonjiba* (I am from)  
*Nenaandawi`iwed* (Healers)  
*Niibin* (summer)  
*Nibwaakawin* (Wisdom)  
*Nindoodem* (My clan is)  
*Nokomis Giizis* (Grandmother)  
*Nodin* (Wind)

## **O**

*Odawa* (Trades people)  
*Ode'ima* (Heart)  
*Ogimaa* (Chief)  
*Oshkibimadizeeg* (New People)  
*Ozhibii`igewinini* (Writer)

## **P**

*Paunvaunwaewin* (Vision/Revelation)

## **S**

*Shkaakaamikwe* (Mother Earth)

## **W**

*Waani`zhijigeyaanb* (free will)  
*Waawaashkeshi* (deer)  
*Wiikwemikong* (Bay of the beavers)

## **Z**

*Zaagi`idiwin* (love)  
*Ziibi* (River)  
*Ziigwun* (spring)  
*Zoongide`ewin* (bravery)



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| Andrew Judge, PhD                    |  |
| <b>Education</b>                     | <b>B.A. Honors Specialization, Philosophy, Kings University College</b><br><b>M.Ed, Indigenous Education, Western University</b><br><b>PhD, Indigenous Education, Western University</b>   |
| <b>Graduate Courses in Education</b> | Indigenous and First Nations Education, Indigenous Health, Power Policy and Politics, Indigenous Research Methodologies, Research Methodologies in Education, Aboriginal Knowledge in Education: In a Canadian Context, Indigenous Knowledge in Education: In an International Context, Qualitative Research Methodologies, Indigenous Educational Policies, Post Secondary Indigenous Education: Program Development and Implementation, Indigenous Land-Based Sustainability Practices, Traditional Knowledge.                         |
| <b>Experience 2017 - Present</b>     | <b>Coordinator, Indigenous Studies, Conestoga College</b> <ul style="list-style-type: none"> <li>* Indigenous studies: Journey through North America (Taught, developed)</li> <li>* Anishinaabe 13 Moons: Awakening the spiral (Taught, designed)</li> <li>* Coordinator Indigenous studies program             <ul style="list-style-type: none"> <li>* Indigenous land-based practices (In development)</li> <li>* Leading community consultant and networking specialist</li> <li>* Lead grant writer</li> </ul> </li> </ul>          |
| <b>2016-Present</b>                  | <b>Instructor, Health, Belief, and Ethnomedicine: Traditional Healing and Medical Anthropology in Belize, C.E.L.A Belize</b> <ul style="list-style-type: none"> <li>* Designed and delivered Dec 2016, May 2017, May 2018</li> <li>* Managed practical plant based medicinal knowledge instruction led by Mayan and Garifuna healers</li> <li>* Facilitated practical application of mayan cosmological teachings</li> </ul>   |
| <b>2016-Present</b>                  | <b>Co-founder: The Indigenous Collective</b> <ul style="list-style-type: none"> <li>* The Indigenous Collective is an ongoing video series that collaborates with Indigenous artists, musicians, performers, and storytellers in order to celebrate their creativity and vibrancy of life!</li> <li>* <a href="https://www.theindigenouscollective.com/">https://www.theindigenouscollective.com/</a></li> </ul>   |
| <b>2014-2017</b>                     | <b>Instructor, Indigenous Social Service Workers Program, First Nations Technical Institute</b> (Designed and taught all courses) <ul style="list-style-type: none"> <li>* Introduction to Indigenous wholistic knowledge frameworks</li> <li>* Psychology through the lifespan</li> <li>* Indigenous healing methods in response to addictions</li> <li>* Group work theory and applications</li> <li>* Social welfare</li> <li>* Community development</li> <li>* Managed guest speakers and students engagement activities</li> </ul> |

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| 2016-2017 | <b>Research Assistant, Indigenous Knowledge, The University of Manitoba</b> <ul style="list-style-type: none"> <li>* Contributed to several studies related to Indigenous youth resilience and empowerment</li> <li>* Coding, editing, and publication writing</li> <li>* Facilitated Indigenous knowledge exchanges with Elders</li> </ul>  |
| 2016      | <b>Consultant, British Columbia Institute of Technology (Diversity Circles)</b> <ul style="list-style-type: none"> <li>* Built a holistic and inclusive approach to engaging underrepresented students</li> <li>* Developed methodology for SSHRC grant based on Indigenous knowledge</li> <li>* Presented framework to faculty, staff, and students</li> <li>* Establishing a comprehensive community network to serve the diverse needs of underrepresented students</li> <li>* <a href="http://www.diversitycircles.com/wp-content/uploads/2017/05/Diversity-Circles-Diversity-Matters-10Feb2017.pdf">http://www.diversitycircles.com/wp-content/uploads/2017/05/Diversity-Circles-Diversity-Matters-10Feb2017.pdf</a></li> </ul> |
| 2015-2016 | <b>Coordinator and Advisor, Indigenous Education, College of the Rockies</b> <ul style="list-style-type: none"> <li>* Administrated multiple levels of relationships with students, staff, faculty and local Indigenous community members</li> <li>* Introduced Indigenous knowledge into curriculum (all programs)</li> <li>* Website editing and development specialist</li> <li>* Indigenous speakers series coordinator</li> <li>* Secondary Indigenous program development consultant</li> <li>* Facilitated multiple presentations to students, faculty, and community on a varying range of topics related to Indigenous knowledges</li> </ul>  |
| 2011-2014 | <b>Instructor, First Nations Studies, Fanshawe College's School of Language and Liberal Studies</b> <ul style="list-style-type: none"> <li>* Anishinaabe Thirteen Moons: The epistemological and metaphysical foundations of the Anishinaabe worldview (designed and taught)</li> <li>* Indigenous Resurgence in a Global Context (designed and taught)</li> <li>* Traditional Indigenous Knowledge (designed and taught)</li> <li>* Four Sacred Directions (co-designed and taught)</li> <li>* Ancient global spiritual practices (designed and taught)</li> <li>* Introduction to Social Sciences</li> </ul>   |
| 2012-2014 | <b>Development Coordinator (and co-founder): First Nations Studies Program Major, Fanshawe College</b> <ul style="list-style-type: none"> <li>* Research, development and program implementation specialist</li> <li>* Lead community consultant engaging 200+ community members, 9 reserves, and 26 organizations</li> <li>* Coordinated visits of 25 local guest speakers and Elders (each year)</li> <li>* Built program website from scratch</li> <li>* Negotiated articulation with Western University allowing College students to earn up to 2 full University credits through their completion of the First Nations Studies Program major</li> </ul>   |

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| 2013-2014                            | <b>Society of Graduate Students (SOGS): Indigenous commissioner, Western University</b> <ul style="list-style-type: none"> <li>* Implemented new policies supporting Indigenous students at the graduate level, including a research series</li> <li>* Participated in regular council and policy development meetings</li> <li>* Represented Western Indigenous graduate students at the Canadian Federation of Students (CFS) Annual General Meetings</li> <li>* Lobbied continuously on behalf of Indigenous students to government leaders and university administration</li> </ul>   |
| 2012-2014                            | <b>Coordinator (and Founder): The Indigenous Food and Medicine Garden, Western University</b> <ul style="list-style-type: none"> <li>* Built a food and medicine garden on Western University Campus</li> <li>* Coordinated the services of more than 50 volunteers</li> <li>* Grew all local organic and heirloom vegetables, wild edibles, fruit, and nuts</li> <li>* Established local and distant partnerships for seed preservation</li> </ul>   |
| 2013                                 | <b>Teaching Assistant, Western Education</b> <ul style="list-style-type: none"> <li>* Assisted lead professor with grading and teaching in a masters of Indigenous education program</li> <li>* Assisted with the online facilitation of the program</li> </ul>   |
| 2011-2013                            | <b>Research Assistant, Western Education</b> <ul style="list-style-type: none"> <li>* Lead coordinator, SAGE (Supporting Aboriginal Graduate Enhancement)</li> <li>* Coordinated a group of 15 Indigenous graduate students to enact permanent policy changes within the university</li> </ul>  |
| 2010,<br>2016-2017                   | <b>Research Assistant, Dean of Education, Western Education</b> <ul style="list-style-type: none"> <li>* Engaged in initial stages for development of a literacy project on two reserve schools, Walpole Island and Kettle Point First Nation</li> </ul>  |
| 2008-2010                            | <b>Research Assistant, The Center for Prevention Science, UWO</b> <ul style="list-style-type: none"> <li>* Designed, implemented and delivered cultural immersion and leadership camp for Indigenous secondary students</li> <li>* Facilitated and designed mentoring pilot project for senior elementary and secondary Indigenous students</li> <li>* Edited and assisted writing Indigenous educational support materials</li> <li>* Designed, developed, budgeted and hosted community outreach projects on reserve and in urban Indigenous communities and schools</li> <li>* Collaborated on papers, presentations and other research initiatives with a cluster of SSHRC students and researchers across the country using several knowledge mobilization techniques</li> <li>* Organized, designed and facilitated Indigenous elementary transition programming</li> </ul> |
| <b>Grants Scholarships Bursaries</b> | <b>AGES Fellowship Scholarship, rare Charitable Research Reserve - \$4000</b><br>Designed and built an Indigenous foods garden with the support of hundreds of community members and volunteers <b>(In progress)</b><br><a href="http://raresites.org/research/scholarship/2805-2/">http://raresites.org/research/scholarship/2805-2/</a>   |

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| 2018                        | <p><b>SSHRC Special Call: Indigenous Research Capacity and Reconciliation - Connection Grants - \$50,000</b> (In progress)</p> <p>Lead writer of a collaborative grant that includes Elders, Scholars, Students, Executive Directors, Non-profit Organizations, and Community members seeking to improve Indigenous research capacity based on Indigenous land practices and Anishinaabe cosmology.</p>  |
| 2016-2017                   | <p><b>SSHRC Partnership Development Grant - \$237,000 (2 years)</b></p> <p>Wrote methodology for BCIT's Diversity Circles: An Indigenous model for post-secondary teachers and academic staff to utilize professional mentoring and community outreach for engaging student and community diversity.<br/> <a href="http://www.diversitycircles.com/">http://www.diversitycircles.com/</a></p>  |
| 2016                        | <p><b>CIHR Travel Award - \$2800</b></p> <p>Awarded travel funding to attend the Lowitja Institute International Indigenous Health and Wellbeing Conference in Melbourne Australia</p> <p>Presented - Improving our collective wellbeing: Learning from the Indigenous seeds of wisdom.</p>  |
| 2013-2015                   | <p><b>Ontario Trillium Foundation Partnership Grant - \$188,000 (3 years)</b></p> <p>Co-wrote, facilitated and marketed a bi-weekly visiting Elders program on behalf of Fanshawe College and N'Amerind Friendship Centre. All residents of London, Ontario and surrounding Indigenous communities welcomed.</p>   |
| Publications<br>2016 - 2018 | <p><b>Judge, A.</b> <i>Immortal tune grandfathered</i>. Diálogo. (Forthcoming, 2019)</p> <p><b>Judge, A.</b> <i>Indigenization strategies and relationship building in education</i>. Canadian Scholars Press. (In progress)</p> <p><b>Judge, A.</b> <i>Bouncing on the wind: An Indigenous graduate students journey navigating the academy</i>. Indigenous postgraduate education Intercultural perspectives (Book chapter submitted and forthcoming, Fall 2018).</p> <p>Hatala, A. R., Bird-Naytowhow, K. &amp; Pearl, T., <b>Judge, A.</b>, Sjoblom, E., &amp; Leibenberg, L. (2017). "I have strong hope for the future": Time orientations and resilience among Canadian Indigenous youth. <i>Child Development</i>.<br/> <a href="https://doi.org/10.1177/1049732317712489">https://doi.org/10.1177/1049732317712489</a></p> <p>Hatala, A. R., Bird-Naytowhow, K., Pearl, T., <b>Judge, A.</b> (2017). Ceremonies of Relationship: Engaging urban Indigenous youth in community-based research. <i>International Journal of Qualitative Methods</i>.</p> <p>Hatala, A. R., Waldram, J. B., Caal, T., Cal, V., <b>Judge, A.</b> (submitted). Maya Cosmovision: Exploring formative processes of Q'eqchi' medical worldview and ethos. <i>Anthropologica</i>.</p> |

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| <b>Consulting</b>                 | <p>Waterloo Region District School board. <i>Land-based curriculum developments and landscape design</i>. (Aug 2018). Kitchener, ON.</p> <p>British Columbia Institute of Technology (BCIT). <i>Indigenous initiatives for future generations</i>. (Feb 2018). Burnaby, BC.</p> <p>Canadian Standards Association (CSA). <i>Winterized Greenhouses, Composting, Waste Management: Indigenous Communities in the North</i>. (Feb 2018). Yellowknife, YT.</p> <p>Canadian Standards Association (CSA). <i>Indigenous Sustainability Practices and Worldview</i>. (Jan 2018), Toronto, ON.</p> <p>Canadian Standards Association (CSA). <i>Grounding and Engaging the Indigenous perspective</i>. (Nov 2017). Toronto, ON.</p> <p>British Columbia Institute of Technology (BCIT). <i>Indigenous Strategies for Inclusion, Diversity and Mentorship</i>. (Oct 2017). Burnaby, BC.</p> <p>District School board of Niagara. (2015-2017). Students engagements. St. Catherines, ON.</p>  |
| <b>Invited Presentations 2018</b> | <p><b>Judge, B.A.</b> (June, 2018). <i>Reviving Indigenous Knowledge of the Natural World: Awakening the Spiral</i>. Elders and Traditional peoples gathering. Wilfred Laurier University, Kitchener, ON.</p> <p><b>Judge, B.A.</b> (June, 2018). <i>Reviving Indigenous Knowledge of the Natural World: Awakening the Spiral</i>. E3 Development, Conestoga College, Kitchener, ON.</p> <p><b>Judge, B. A.</b> (Feb, 2018). <i>Medicine pouch making workshop</i>. British Columbia Institute of Technology, Burnaby, BC.</p> <p><b>Judge, B. A.</b> (Feb, 2018) <i>Reviving Indigenous Knowledge of the Natural World: Awakening the Spiral</i>. Nature London Speakers Series, London, ON.</p>   |
| <b>Invited Presentations 2017</b> | <p><b>Judge, B. A.</b> (Nov, 2017) <i>Indigenous Resilience: Reawakening ancestral Wisdom</i>. Resilient Cities Conference, London, ON.</p> <p><b>Judge, B. A.</b> (Jul, 2017) <i>Building Strengths from Within: An Indigenous Framework for Diversity and Mentorship</i>. WIPCE, Toronto, ON.</p> <p><b>Judge, B. A.</b> (Jun, 2017) <i>Improving our collective wellbeing: Learning from Indigenous seeds of wisdom</i> (Keynote). Alternative Pathways, DSBN, St. Catherines, ON.</p> <p><b>Judge, B. A.</b> (May, 2017) <i>Improving our collective wellbeing: Learning from Indigenous seeds of wisdom</i> (Keynote). St. Catherine Collegiate, DSBN, St. Catherines, ON.</p> <p><b>Judge, B. A.</b> (May, 2017) <i>Improving our collective wellbeing: Learning from Indigenous seeds of wisdom</i> (Keynote). Thorold Secondary, DSBN, St. Catherines, ON.</p> <p><b>Judge, B. A.</b> (April, 2017) <i>Indigenous food and medicine: Planting Indigenous seeds of wisdom for our collective future</i>. Stamford Collegiate (Keynote), DSBN, St. Catherines, ON.</p> <p><b>Judge, B. A.</b> (Mar, 2017) <i>Enacting the Wisdom of the medicine wheel: Learning from the Ancestors teachings</i>. Odrohe&gt;hta&gt; (The Gathering Place) Aboriginal Men's Residence, Hamilton, ON.</p> <p><b>Judge, B. A.</b> (FEB, 2017) <i>Diversity Circles, Diversity Matters: An Indigenous framework for diversity and mentorship</i>, BCIT, Burnaby, BC.</p> |

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| 2016 | <p><b>Judge, B. A.</b> (Dec, 2016) <i>Winter Teachings: Staying motivated when the days become short</i>, NCBSD, Thorold, ON.</p> <p><b>Judge, B. A.</b> (Nov, 2016) <i>Taking Indigenous education: Seriously.</i> (Keynote), Brock University, St. Catharines, ON.</p> <p><b>Judge, B. A.</b> (Nov, 2016) <i>Seven interconnected steps re-search design: Re-constructing Indigenous land based sustainability practices for improved well-being</i>, Think Differently, Act Differently Indigenous Health and Wellbeing Conference, Winnipeg, MB.</p> <p><b>Judge, B. A.</b> (Nov, 2016) <i>Improving our collective wellbeing: Learning from the Indigenous seeds of Wisdom</i>, Lowitja International Indigenous Health and Wellbeing Conference, Melbourne, Victoria, AUS.</p> <p><b>Judge, B.A.</b> (June, 2016) <i>Practical applications of Indigenous knowledge</i>, CBEEN, Cranbrook, B.C.</p> <p><b>Judge, B. A.</b> (May, 2016) <i>Motivation and empowerment for following your gift</i> (Keynote), DSBN, St. Catharines, ON.</p> <p><b>Judge, B. A.</b> (May, 2016) <i>An Indigenous framework for diversity and mentorship</i>, BCIT, Vancouver, B.C.</p> <p><b>Judge, B. A.</b> (Mar, 2016) <i>Practical examples of Indigenizing curriculum</i>, COTR, Cranbrook, B.C.</p> <p><b>Judge, B. A.</b> (Feb, 2016) <i>Traditional well-being in Indigenous communities</i>, COTR, Cranbrook, B.C.</p> <p><b>Judge, B. A.</b> (Jan, 2016) <i>The importance of Indigenous knowledge</i>, Mount Baker secondary, Cranbrook, B.C.</p> |
| 2015 | <p><b>Judge, B. A.</b> (Nov, 2015) <i>Successfully applying Indigenous wholistic knowledge in Post Secondary Education</i>, Emily Carr, Vancouver, B.C.</p> <p><b>Judge, B. A.</b> (Sep, 2015) <i>Successful communication in a diverse workplace</i>, Community Futures, Kimberley, B.C.</p> <p><b>Judge, B.A.</b> (April, 2015) <i>Indigenous land based awareness</i>, Go Wild, Grow Wild Expo, London, ON.</p> <p><b>Judge, B.A.</b> (April, 2015) <i>Indigenous land based awareness</i>, Bayview Heights Secondary, Brampton, ON.</p> <p><b>Judge, B.A.</b> (Feb, 2015) <i>Indigenous land based awareness</i>. John Paul II Secondary School, London, ON</p> <p><b>Judge, B.A.</b> (Feb, 2015) <i>Wholistic Indigenous knowledge</i>. St. Andre Bressette Secondary School, London, ON.</p>  |
| 2014 | <p><b>Judge, B.A.</b> (May, 2014) <i>The Seven Grandmother Teachings</i>. Northern Edge Algonquin. South River, ON.</p> <p><b>Judge, B.A.</b> (Feb, 2014) <i>The implications of Indigenous Food Sovereignty</i>. Middlesex Master Gardeners Association, London, ON.</p>   |
| 2013 | <p><b>Judge, B.A., Ford, J.</b> (June, 2013) <i>Indigenizing Post- Secondary Experiences: First Nations Studies Program Major</i>, Fanshawe College, CSSE, University of Victoria, Victoria, B.C.</p> <p><b>Judge, B.A.</b> (June 2013) <i>Anishinaabe Worldview vs Realistic Group Conflict Theory</i>, CSSE, University of Victoria, Victoria, B.C.</p>   |



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| 2012 | <p><b>Judge, B.A.</b> (June, 2012) <i>Dispelling misconceptions regarding Indigenous people.</i> TVDSB Cultural Festival, Western Education, London, Ontario.</p> <p><b>Judge, B.A.</b> (Mar, 2012) <i>Jii-Bmoseyanh Nokomis Gi-Bmosed: Jiibay M'kona.</i> 8th Annual Indigenous and American Studies Storyteller's Conference, University at Buffalo, Buffalo, N.Y.</p> <p><b>Judge, B.A.</b> (Feb, 2012) <i>Culturally authentic materials for Indigenous students in classrooms.</i> Aboriginal Education Day, WU, London, Ontario.</p> <p><b>Judge, B.A.</b> (Feb 2012) <i>Jii-Bmoseyanh Nokomis Gi-B'mosed - Methods of research. Wiicibitinaanivak: A gathering helping each other,</i> SAGE, OISE, Toronto, Ontario.</p>  |
| 2011 | <p><b>Judge, B.A.</b> (Sep 2011) <i>Succeeding as an Indigenous Student in University.</i> First year Indigenous student success program. Indigenous Services, UWO, London, ON.</p> <p><b>Judge, B.A.</b> (May 2011) <i>Nurturing Mind, Body, Spirit and Emotions: An Anishinaabe Perspective of Equality, Interconnection and Respect for Nature.</i> Morning Star Middle School, Mississauga, ON.</p> <p><b>Judge, B.A.</b> (Apr 2011) <i>Ethical Consideration When Working in First Nations Communities.</i> Occupational Therapy Ethics Symposium, Elborn College, London, ON.</p>  |
| 2011 | <p><b>Judge, B.A.</b> (Mar 2011) <i>Uniting our Nations: Reflections from the 4<sup>th</sup></i> R. Youth Safe Schools Conference. Calgary, AB</p> <p><b>Judge, B.A.</b> (Feb 2011) <i>Uniting our Nations: Reflections from the 4<sup>th</sup></i> R. Youth Safe Schools Conference. Saskatoon, SK.</p> <p><b>Judge, B.A.</b> (Jan 2011) <i>Practical Strategies for Motivating and Empowering Aboriginal Youth.</i> Aboriginal Education Day, Faculty of Education, London, ON.</p> <p><b>Judge, B.A.</b> (Jan 2011) <i>Practical Strategies for Motivating and Empowering Aboriginal Youth.</i> 2011 Principals/Educators Conference: "Building Bridges for Student Success!" Kenjigewin Teg Educational Institute. Sudbury, ON.</p>  |
| 2010 | <p><b>Judge, B.A.</b> (Nov 2010) <i>Building Relationships through Empowerment. Reflections from Lessons Learned Through The 4<sup>th</sup> R Aboriginal Projects.</i> Fanshawe College Speaker Series. London, ON.</p> <p><b>Judge, B.A.</b> (Nov 2010) <i>Equity and Inclusion an Anishinabe Perspective for Empowering youth.</i> Camp Edgewood. Eden Mills, ON.</p> <p><b>Judge, B.A.</b> (Oct 2010) <i>Uniting our Nations: Reflections from The 4<sup>th</sup></i> R. OTF/FEO Media Violence Conference. Toronto, ON.</p> <p><b>Myeengun (Ojibway Elder), Judge, B.A.</b> (Sep 2010) <i>Healing Circles and Strategies for Restorative Practices in Schools.</i> St. Augustine secondary school. Brampton, ON.</p> <p><b>Judge, B.A.</b> (May 2010) <i>Nurturing Mind, Body, Spirit and Emotions. An Anishinabe Perspective of Equality, Interconnection and Respect for Nature.</i> Bishop Scalabrini catholic elementary school. Mississauga, ON.</p> <p><b>Judge, B.A.</b> (March 2010) <i>Aboriginal Peer Mentor Training, Stepping Into the Hoop of our Nation, Reflections of Black Elk.</i> Faculty of Education, London, ON.</p> <p><b>Judge, B.A.</b> (Jan 2010) <i>Conference for Aboriginal Educators, Uniting our Nations.</i> Sudbury, ON.</p> <p><b>Judge, B.A.</b> (Jan 2010) <i>STEP, Present Day Realities Facing First Nations Communities in Canada,</i> The University of Western Ontario, London, ON.</p> |

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| 2009 | <p><b>Judge, B.A.</b> (Dec 2009) (In Class Experience) Student lead seminar, <i>Systemic Obstacle in First Nations Education</i>, The University of Western Ontario.</p> <p><b>Judge, B.A.</b> (Dec 2009) Grade Eight Transition Conference, <i>Traditional Opening and Presentation on the Anishinabe Medicine Wheel</i>. Hellenic Centre. London, ON.</p> <p><b>Judge, B.A.</b> (Nov 2009) Student Transition Excellence Program (STEP), <i>Presentation on A Historical Narrative of the Ojibway</i>, UWO, London, ON.</p> <p><b>Judge, B.A.</b> (Nov 2009) Rethinking Relationships Conference, <i>Presentation on nurturing a healthy Mind, Body and Spirit</i>. Convention Centre, London, ON.</p> <p><b>Judge, B.A.</b> (Oct 2009) Volunteer Leadership Education Program (LEP) Facilitator, <i>Diversity</i>. UWO, London, ON.</p> <p>Camillo, C., <b>Judge, B.A.</b> (Oct 2009) Aboriginal Peer Mentor Training, <i>Growing From the Past to Ensure a Brighter Future</i>. Faculty of Education. London, ON.</p> <p><b>Judge, B.A.</b> (Sep 2009) Stack Course Presentation, <i>Inspiring Youth to Infinite Pursuits</i>. H.B. Beal Secondary. London, ON.</p> <p>Crooks, C., Hurley, F., <b>Judge, B.A.</b> (Apr 2009) Aboriginal Education Professional Learning, <i>Presentation on Community Outreach</i>. Stoneridge Inn, London, ON.</p> <p>Crooks, C., Hurley, F., <b>Judge, B.A.</b> (Apr 2009) Aboriginal Education Professional Learning, <i>Presentation on Community Outreach</i>. Stoneridge Inn, London, ON.</p> <p><b>Judge, B.A.</b> (Mar 2009) <i>USC Forum on First Nation Needs in Education</i>, Panelist. The University of Western Ontario. London, ON.</p> <p>Isaac, A., <b>Judge, B.A.</b> (Mar 2009) <i>Aboriginal Youth in Context</i>, Guest Speaker. Health Science 3092, Special Topics in Adolescent Mental Health. UWO, London, ON.</p> |
|      | <p><b>Judge, B.A.</b> (Mar 2009) <i>Indigenous Services: First Nations Track and Field Day</i>, Guest Speaker. UWO, London ON.</p> <p><b>Judge, B.A.</b> (Feb 2009) <i>Stack Course Presentation</i>. Beal Secondary. London, ON.</p> <p>Crooks, C.V., <b>Judge, B.A.</b> (Feb 2009) <i>The Fourth R: Mentoring and Community Outreach for Aboriginal Students</i>. Aboriginal Education Office Regional Meeting, Muncey, ON.</p> <p>Isaac, A., <b>Judge, B.A.</b> (Jan 2009) <i>Inspiring Youth to Infinite Pursuits</i>. 10<sup>th</sup> Annual Aboriginal Symposium "Spirituality," Queens University, Kingston ON.</p> <p><b>Judge, B.A.</b> (Jan 2009) <i>Poetry</i>. King's Cultural Festival. Kings University College. London, ON.</p>  |
| 2008 | <p>Hurley, F.M., <b>Judge, B.A.</b> (Dec 2008) <i>Promoting Healthy Active Lifestyle</i>. Students in Alternative Education, Chippewa of The Thames First Nation.</p> <p>Crooks, C.V., <b>Judge, B.A.</b> (Nov 2008) <i>The Fourth R: A school based program to prevent dating violence and related risk behaviors</i>. Speakers Series Presentation, Chippewa of The Thames First Nation.</p> <p><b>Judge, B.A.</b> (Nov 2008) <i>The Migratory Patterns of The Iroquois</i>. Thames Secondary STACK course students, London ON.</p> <p><b>Judge, B.A.</b> (June 2008) <i>Transitioning from elementary into high school</i>. The Fourth R Transition Conference for Gr.8 Aboriginal Youth, London, ON.</p> <p><b>Judge, B.A.</b> (June 2008) <i>Poetry</i>. Ceremony for Daphne Odjig, earning honorary degree, Doctor of Law, London, ON.</p>  |

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| <b>Not-For-Profit<br/>2015</b> | <b>Coordinator (and Founder) - Our Wisdom Tree Project (a not-for-profit organization/Currently reassessing mission)</b><br>Our Wisdom Tree Project is a coalition of indigenous leaders, trans-indigenous organizations, academics and like-minded people globally who wish to protect the wisdom of forests for future generations.  |
| <b>Volunteer Experience</b>    | <b>2018</b> Indigenous foods development Cambridge food bank<br><b>2017-2018</b> Indigenous Food Forest Development London Ontario<br><b>2017</b> Friends of Urban Agriculture London Facilitator<br><b>2017</b> Indigenous Track and Field Day Western University<br><b>2016</b> The Community of the 5th Sun/ <i>Comunidad de la Quinto Sol</i><br><b>2015</b> Western University Greenhouse<br><b>2012-2014</b> Indigenous Food and Medicine Garden founder and coordinator<br><b>2012-2013</b> Society of Graduate Students (SOGS) Indigenous Commissioner<br><b>2011</b> Track and Field Coach Western University<br><b>2008-2015</b> <i>Shkanbaymis</i> (Ceremonial Helper)<br><b>2010</b> UWO Pow Wow, organizational committee<br><b>2009</b> UWO Leadership Education Program (LEP), Facilitator<br><b>2008</b> Assisted in facilitating the Youth Safe School's initiative at Thames Valley District School Board<br><b>2007-2012</b> UWO First Nation's track and field day organizer/volunteer   |
| <b>Achievements</b>            | Competitive gymnast (7 years), Ontario champion honours in several events • Canadian junior national track and field team member 2004 • Bob Gage award winner for excellence in athletics 2004 • 3 time OFSAA champion in 2 events 2000-2004 • Canadian junior national track and field team member, 2004 • The University of Western Ontario's track and field team member for 5 years • 2005 rookie of the year, Canadian Inter-university sport, track and field • All-Canadian team member 2005 – 2010 • Captain - Western Mustangs' track and field team, 2007-2009 • 1 time gold, 5 time silver and 3 time bronze medalist at the Canadian Inter-university sport track and field Canadian championships 2005 - 2010, in four events • Winner - Western Mustangs' track and field team MVP 2006 – 2008, 2010 • Canadian Inter-university sport field events MVP, 2008 • Canadian national outdoor triple jump bronze medalist 2007 • Purple Blanket award winner for excellence in an athletic/academic career, 2008 • Academic all Canadian team, 2010 • Academic scholarship recipient - Western Education • 85%+ average throughout graduate studies course work • Volunteer coordinator/founder - Indigenous food and medicine garden 2012-2014, 2018 • Haudenosaunee seed society, 2016-2017 • Cambridge self help food bank, 2018 • Following the path of and learning the language of my Anishinaabe ancestors. |