

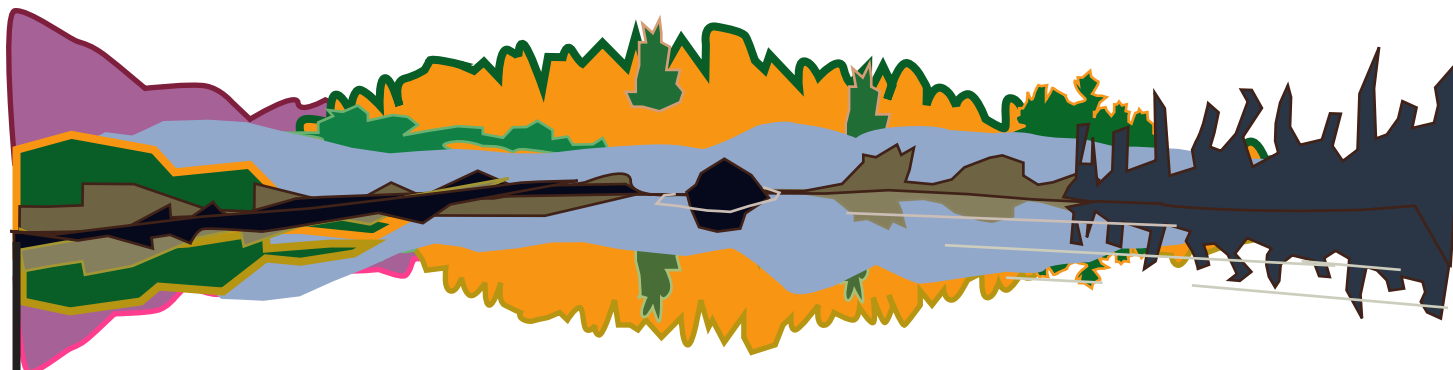
**The Canadian Association
for Graduate Studies
(Re)conciliation Task Force
Report 2022**



The Canadian Association for Graduate Studies

National Task Force on the Truth & Reconciliation Commission Calls to Action & Indigenous Graduate Education in Canada

(Re)conciliation Task Force Report 2022



Task Force Co-Chairs

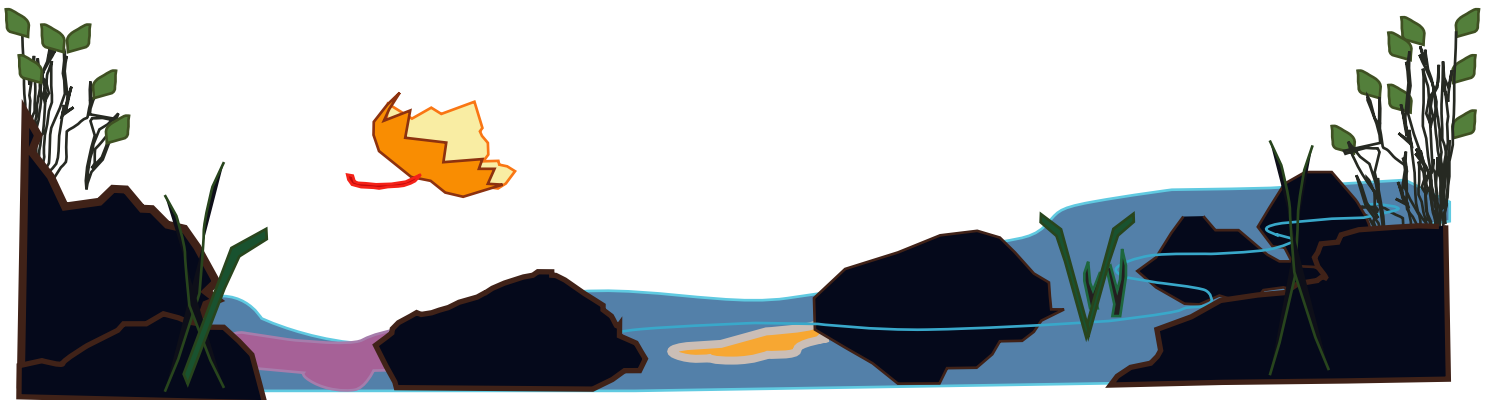
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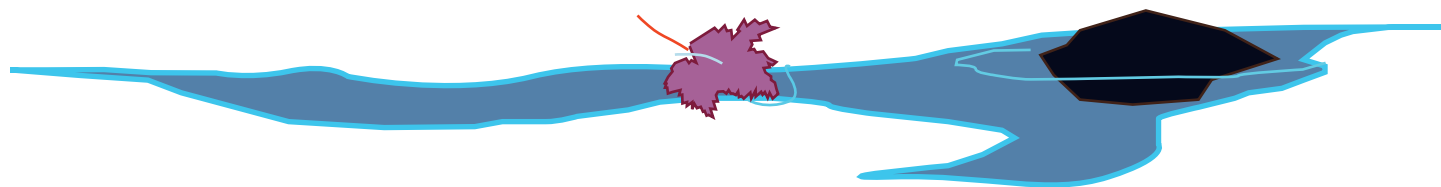


Section 1. Introduction

Graduate education prepares many of our society's leaders and it should play a critical role in the truth and reconciliation process advocated by the Truth and Reconciliation Commission of Canada (TRC, 2015). Establishing and maintaining mutually respectful relationships between Indigenousⁱ and non-Indigenous people of Canada is one of the reconciliation goals of the TRC. The Canadian Association for Graduate Studies (CAGS), which represents 90% of the graduate schools across the country, can contribute to the TRC's goals of truth and reconciliation and to its Calls to Action, particularly those that focus on the history and impact of residential schools, Indigenous ways of knowing, and intercultural understandings, through graduate programs and student services. A recent commitment of CAGS is to "foster the growing community of Canadian Indigenous students" (CAGS Call to Action for an End to Racism in and through Graduate Education).ⁱⁱ For the purposes of addressing the TRC Calls to Action and the commitment by CAGS to Indigenous graduate education, a CAGS Task Force on Truth and Reconciliation Calls to Action and Graduate Education in Canada was convened. The term "Indigenous graduate education" is used in this report to refer to the processes for increasing the knowledge and understandings of all graduate students related to the TRC Calls to Action and to addressing the needs of Indigenous graduate students.

Prior to the establishment of the task force, the co-chairs completed a preliminary research project with the assistance of MITACS intern Melanie Braith that examined the meanings of reconciliation as understood within Canadian graduate schools and the ways in which the TRC Calls to Action were being addressed in graduate schools. This research included an environmental scan of graduate school websites, a literature review, interviews, and a focus group discussion with graduate school administrators, faculty, Indigenous student service staff, and others involved in Indigenous graduate education (Research Report, 2020).ⁱⁱⁱ It served as the first step in acquiring information about the scope of Indigenous graduate education in Canadian graduate schools. In May 2021, after the preliminary research was completed, this task force was convened. Members were selected based on their expertise, experience, and geographical location.

As noted above, at the beginning of our work, this task force was entitled the CAGS Task Force on Truth and Reconciliation Calls to Action and Graduate Education in Canada. Over the course of our work, we have shifted our name to the CAGS (Re)conciliation Task Force. This shortened name honours the intent of the TRC Calls to Action in relation to truth and reconciliation. At the same time, the bracketed letters signal the invitation to readers to stop and re-think the complexities of reconciliation. Reflecting on the concepts



of reconciliation and conciliation in the practice of art curation, David Garneau observes that use of the language of reconciliation implies that there was a period in the past when a harmonious relationship between Indigenous peoples and settlers existed, while conciliation points to “an

ongoing process, a seeking rather than the restoration of an imagined agreement” (2016, p. 31). In changing the name of the task force, we are calling on graduate educators and administrators in Canada to work toward building new and transformed spaces of and for Indigenous graduate education.

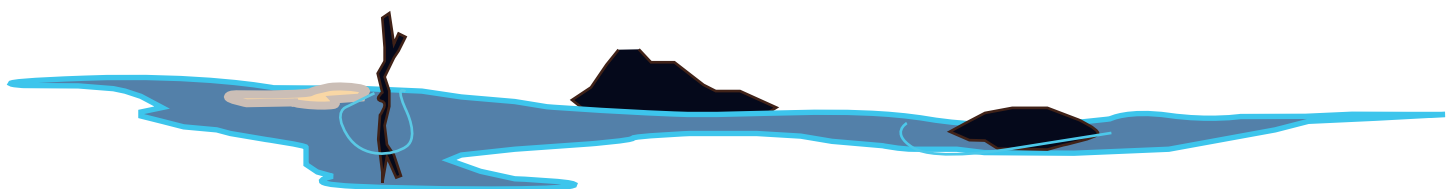
Section 2. Historical Policies & Research that have Shaped Indigenous Graduate Education

National policy statements and research such as the Indian Control of Indian Education Policy (National Indian Brotherhood, 1972), the Royal Commission on Aboriginal Peoples (RCAP) (RCAP, 1996), and the Truth and Reconciliation Commission of Canada (TRC) (TRC, 2015), have influenced post-secondary education in multifaceted ways.

Prior to the 2015 Final Report of the Truth and Reconciliation Commission of Canada, some disciplines, such as education, law, social work, and Indigenous studies, had for many years, even decades, established programs and student services for Indigenous people, offered Indigenous courses to all students, and collaborated with Indigenous communities for these purposes (RCAP, 1996). Many of these endeavours reflect the

1972 national policy statement “Indian Control of Indian Education” (ICIE, National Indian Brotherhood, 1972). The ICIE policy was developed by Indigenous groups across Canada in response to the federal government’s renewed attempt to abolish existing Indigenous treaty and other rights. This policy statement emphasized local Indigenous control and parental responsibility for education, as well as embedding Indigenous culture, language, and history firmly within educational curricula at all levels (RCAP, 1996). Indigenous teacher education programs established in the 1970s were among the first post-secondary educational programs to put the ICIE principles into action (Kirkness, 2013).

In 1996, the Royal Commission on Aboriginal Peoples examined the state of Indigenous education through research and numerous consultations with Indigenous



people across Canada. RCAP used 1981 and 1991 census data to compare the highest level of education for Aboriginal and non-Aboriginal people. In the Aboriginal population, 2% had a university degree in 1981 and 2.6% in 1991; in the non-Aboriginal population, 8.1% had a university degree in 1981 and 11.6% in 1991 (RCAP, p. 440). A number of RCAP recommendations were directed to mainstream post-secondary institutes that ranged from including Aboriginal content and perspectives across the disciplines, actively recruiting Aboriginal students and Aboriginal faculty, creating a welcoming environment for Aboriginal students, and providing cultural awareness training for faculty and staff (RCAP, 1996, pp. 515-516). The RCAP discussion and educational recommendations did not distinguish between undergraduate and graduate students.

Post-RCAP (from 1997-2017), Jo-ann Archibald Q'um Q'um Xiiem and Jan Hare (2021) examined the progress of educational systems across Canada in relation to the recommendations of the RCAP. There has been an increase in Indigenous programs and courses in many different disciplines; more Indigenous student centres and support services; incremental growth in the numbers of Indigenous students, faculty, and staff; more partnerships with Indigenous communities and organizations; and more university strategic plans that include Indigenous engagement as a priority (Archibald and Hare, 2021; Universities Canada, 2015). Some national higher education professional associations have

also developed national strategy or policy approaches for such initiatives, including the Association of Canadian Deans of Education (ACDE) through their Indigenous Education Accord (2010) and Universities Canada through their 13 Principles of Indigenous Education (2015). Archibald and Hare (2021) noted that the improvements to Indigenous education were not consistently spread across Canada or within provinces, nor were they present at all educational levels, indicating that progress on Indigenization remains slow.

Since 2015 and the TRC report, however, universities across Canada have increasingly taken up the TRC Calls to Action, often under the rubric of "Indigenizing the academy" or "Indigenization" (MacDonald, 2016; Universities Canada, 2015). Some researchers have identified positive approaches, such as developing Indigenous courses and programs, creating culturally relevant student services and gathering places, and recruiting more Indigenous staff and faculty. At the same time, challenges – such as racism, limited funding, and colonial structures that marginalize Indigenous ways of knowing – prevail (Gaudry and Lorenz, 2018; Johnson, 2016; Pidgeon, 2016; Waterman, Lowe, and Shotton, 2018). An analysis of both the potentials and dangers of post-TRC reconciliation discourse at Canadian universities is emerging (Mzinegiizhigo-Kwe Bédard, 2018). These works address questions and issues of Indigenization and reconciliation within the academic environment in general, but they do not examine these issues in the specific context of Indigenous graduate education.

Section 3. CAGS Reconciliation Research (2019-2020)

Reconciliation in Canadian Indigenous Graduate Education: Report for the Canadian Association for Graduate Studies by Melanie Braith, Mavis Reimer, and Jo-ann Archibald Q'um Q'um Xiiem (Research Report, 2020) addresses the TRC Calls to Action specifically within the context of graduate education in Canada. The general objective of this research project was to understand if and how graduate schools across Canada addressed the TRC concept of reconciliation and its Calls to Action that pertained to graduate education.

The TRC defines reconciliation as “an ongoing process of establishing and maintaining respectful relationships. A critical part of this process involves repairing damaged trust by making apologies, providing individual and collective reparations, and following through with concrete actions that demonstrate real societal change” (2015, p. 11).

Although the TRC does not specifically mention graduate schools in its Calls to Action, the schools are implicated through the following statements noted in the TRC’s final report:

- **Educating Canadians for reconciliation involves not only schools & post-secondary institutions but also dialogue forums & public history institutions such as museums & archives. Education must remedy the gaps in historical knowledge that perpetuate ignorance & racism. (2015, p. 117)**

- **For reconciliation to thrive in the coming years, it will also be necessary for federal, provincial, & territorial governments, universities, & funding agencies to invest in & support new research on reconciliation.... a wide range of research projects across the country have examined the meaning, concepts, & practices of reconciliation. Yet there remains much to learn about the circumstances & conditions in which reconciliation either fails or flourishes. (2015, p. 125)**

In addition, the following TRC Calls to Action are applicable to graduate schools:

- **Development of curriculum on the history & legacy of residential schools, Treaties, Aboriginal peoples' historical & contemporary contributions to Canada, & the United Nations Declaration on the Rights of Indigenous People (UNDRIP) (Calls 24, 28, 62, 63);**

- **Sharing information & best practices on teaching curriculum related to residential schools & Aboriginal history (Call 63);**

- **Development of students' intercultural understanding, empathy, mutual respect, & understandings of conflict resolution, human rights, & anti-racism (Calls 24, 28, 63);**

- **Development of degree programs in Aboriginal languages (Call 16); &**

- **Research that advances understandings of reconciliation (Call 65).**

The three major research questions that guided the preliminary study were: (1) What is the meaning of reconciliation? (2) How is reconciliation manifested in graduate programs and services and how are the TRC Calls to Action addressed? (3) What are the major successes and challenges of addressing these TRC Calls to Action and what are gaps and needs?

A range of reconciliation-related policies, programs, and practices in Indigenous graduate education in Canada were identified through this research. The findings indicated that reconciliation work within universities has most often focussed on increasing the numbers of Indigenous students, faculty, and staff, with varying degrees of systemic change to university structures to facilitate their success. Indigenous *graduate* education, however, has received scant attention. Some Indigenous graduate programs, courses, and funding opportunities exist, but the environmental scan of university websites often found that information about programs, funding, and services specific to Indigenous graduate education and for Indigenous graduate students was buried within websites and difficult to locate.

Interview participants confirmed that more institutional attention has been

given to Indigenous undergraduate education and services, but also indicated that graduate schools should do more to ask Indigenous graduate students about their needs; question institutional approaches to access, admissions, student funding, and student support that create barriers for students; and advocate for Indigenous-based approaches to facilitate Indigenous graduate student success (Report, 2020). Emerging issues about Indigenous identity, validating Indigenous knowledge, and commitment to reconciliation within graduate education still need to be addressed.

The interviews and discussion groups also identified examples of thoughtful considerations about the meanings of reconciliation. Participants emphasized that: (1) reconciliation is action-oriented and a continuing process; (2) building and sustaining relationships with Indigenous communities and ensuring their meaningful inclusion and collaboration is essential; (3) educating non-Indigenous campus members about colonialism and its impact on Indigenous peoples and Canadian society is critical; and (4) addressing the legacy of colonization found in and reinforced by the academy and recognizing the imposition of EuroWestern knowledges on Indigenous students is necessary.

Section 4. Concepts of Indigenization, Decolonization, & (Re)conciliation

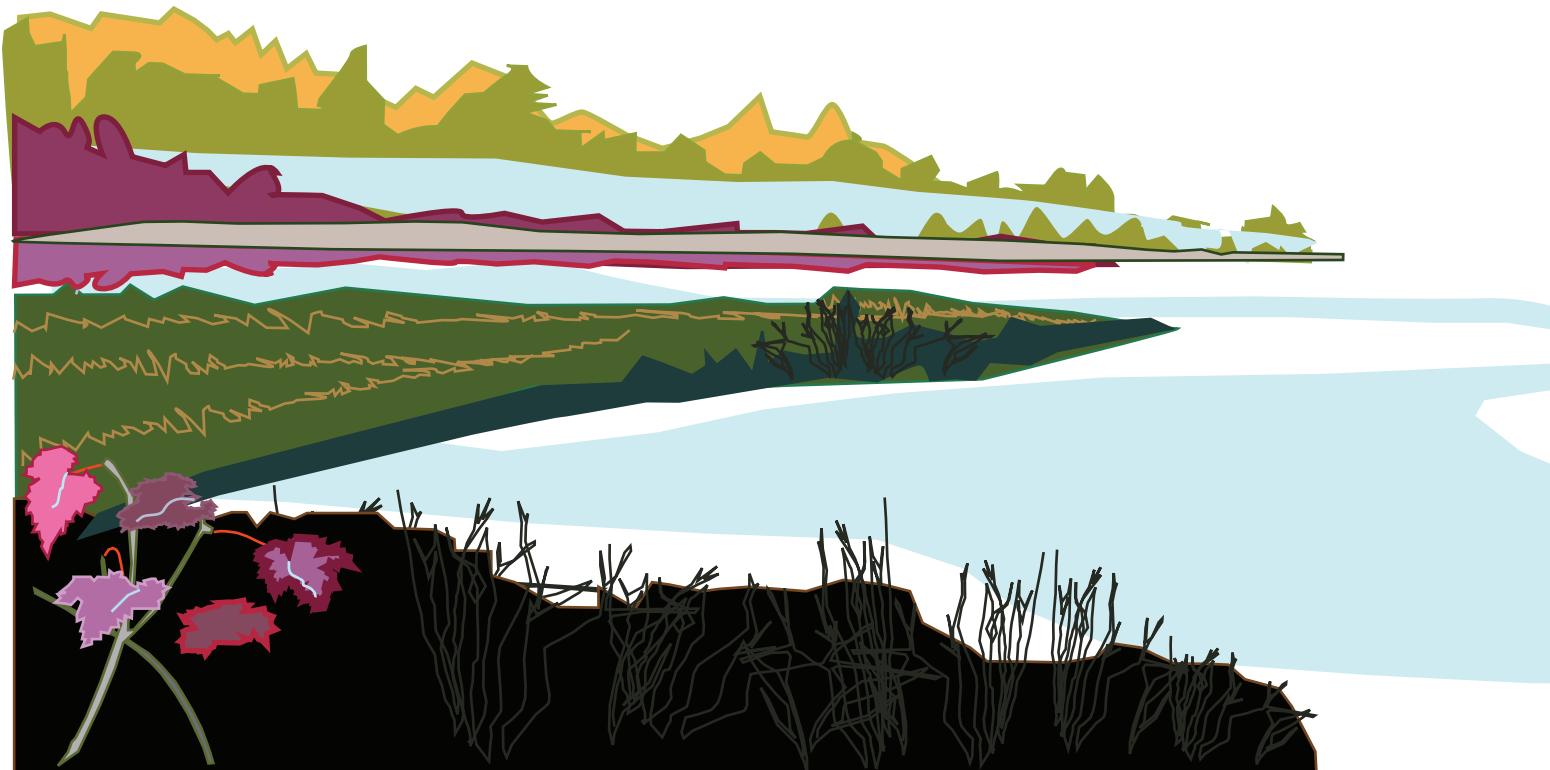
The concepts of Indigenization, decolonization, and (re)conciliation are like separate rivers with their own distinct characteristics and relationships with their surrounding environment. Each of these concepts guided the discussions and subsequent Calls to Action of the (Re)conciliation Task Force. These separate rivers also flow into a larger river of Indigenous graduate education where their specific characteristics may change. These concepts and their relationship to each other need to be considered within the larger context of Indigenous graduate education.

Indigenization

As a result of their research on post-secondary education, Adam Gaudry and Danielle Lorenz (2018) developed a framework of Indigenization in which "...indigenization is a three-part spectrum. On one end is Indigenous inclusion, in the middle reconciliation indigenization, and on the other end decolonial indigenization" (p. 218). Their

framework closely connects Indigenization to reconciliation and decolonization.

Briefly put, Indigenous inclusion is the attempt to bring more Indigenous students, staff, and faculty into academia without any substantive systemic change to university culture and policies. Indigenous people are expected to adapt to the university, thereby continuing an assimilative approach.



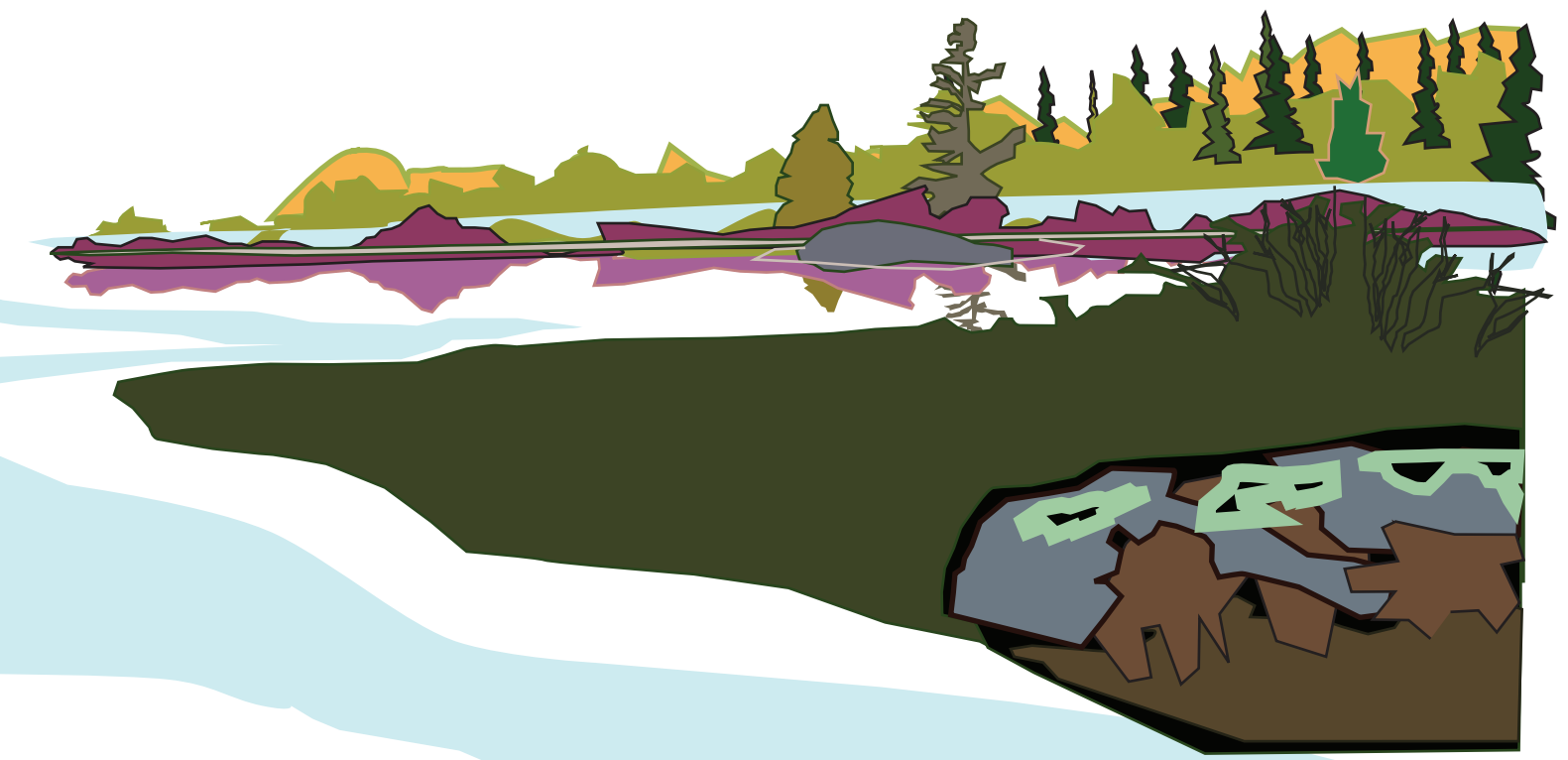
Indigenous knowledge also remains in the margins of teaching and learning practices.

Reconciliation Indigenization means bringing both Indigenous and non-Indigenous ways of knowing together in academia and questioning if and how these knowledges can be reconciled. In Gaudry and Lorenz's conceptualization of reconciliation Indigenization, some administrative, curricular, and research changes are made in order to establish Indigenous advisory or reconciliation councils, to require Indigenous courses for all students, and to make Indigenous engagement a strategic priority of the university. Post-TRC, universities have made a rhetorical shift in their talk about reconciliation, Gaudry and Lorenz observe, but often the actions or the practices of reconciliation are absent.

Decolonial Indigenization means changing colonial structures and processes of knowledge production in the academy to address Indigenous knowledge through authentic and decolonized approaches and in partnership with Indigenous communities.

Decolonization

Decolonization is structural change. It aspires to transform the way universities operate in order that they may make different types of teaching, learning, and research possible. In changing university power structures – how decisions are made and even how a university governs itself – universities can move beyond just improving the content of university teaching and research, and also change the institution itself. Structural change begins with



recognizing and challenging colonial histories, canons, ideologies, methodologies, and policies that inform how the contemporary university operates. Decolonization demands moving beyond critique to critical transformative action.

There are many visions for transformative, decolonial change and they can vary by region, nation, and community.

Decolonization may mean that graduate programs work as an outlet of Indigenous cultural and political resurgence: community-based projects, in which communities themselves drive the research, or the inclusion of Elders and knowledge keepers on thesis committees and as expert examiners to recognize the centrality of Indigenous forms of knowledge transmission. It may also look like treaty-based relationships where institutions recognize Indigenous community roles in institutional governance and decision-making. Decolonization could mean formalized partnership agreements between Indigenous-run and provincially accredited post-secondary institutions to work together but not to seek to interfere with the other's core mission. Decolonization may also look like increasing autonomy and self-determination of Indigenous-run units on campus, including making space for graduate study premised on Indigenous educational norms and governed by distinct Indigenous processes.

The key component of decolonization is Indigenous self-determination, in particular, Indigenous people reclaiming the ability to

determine the future direction of their communities. This principle must also be reflected on campus, recognizing that Indigenous-centred programs are able to determine their own futures, and must be adequately resourced to do so.

(Re)conciliation

As noted above, the CAGS preliminary research found a diverse range of meanings and actions related to the concept of (re)conciliation operative within universities, but relatively little attention paid to how it is manifested in graduate education. During the interviews and group discussions, however, the research participants valued the opportunities to discuss, reflect on, question, and spark ideas about the meanings of and potential actions that align with the TRC Calls to Action (Research Report, 2020). Creating and sustaining opportunities for such dialogue amongst students, faculty, and staff in graduate schools is an important step.

The (Re)conciliation Task Force believes that Indigenous graduate students must have a central place in these deliberations; that dialogue must consider past, current, and future (re)conciliation issues and opportunities; that those involved in these discussions should look inward within their institution before looking outward; and that action must follow and then guide continued dialogue. The following questions could form part of these deliberations: Why and what is (re)conciliation? From whose perspective? For whose benefit?

Section 5. Principles

During the (Re)conciliation Task Force discussions, members identified principles that guided the development of the Calls to Action of this report. These principles are offered in the spirit of sharing foundational ideas and commitments that shaped our work:

● **Indigenous graduate education is important for developing effective research & the leadership capacities of Indigenous graduate students & graduate students involved in Indigenous research.**

● **Indigenous human rights, treaty rights, & self-determination are central to ethical & meaningful Indigenous graduate education.**

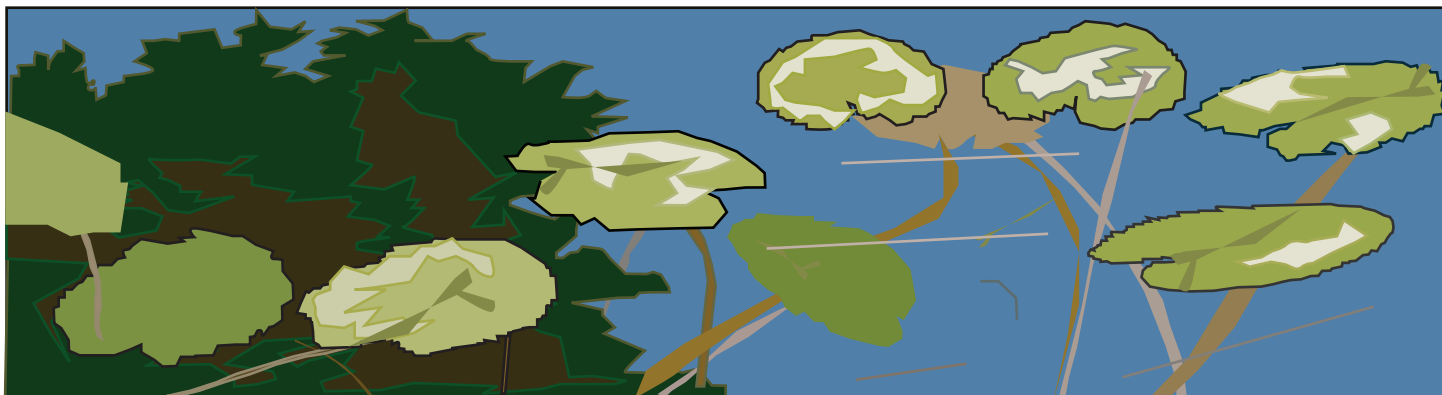
● **The concepts of Indigenization, decolonization, & (re)conciliation are complex, inter-related, & dynamic in nature; all who are involved in graduate education have a responsibility to seek to learn & understand these concepts. The struggle to do so enriches graduate education for everyone.**

● **Indigenous graduate education must be responsive to all forms of racism & colonial oppression & could provide leadership in addressing issues of racism & colonial oppression as they arise.**

● **Indigenous graduate education is transformative, which requires systemic changes, appropriate resourcing, & sustained commitment & action.**

Section 6. (Re)conciliation Task Force Calls to Action

The Calls to Action are grouped into three major themes, but the order in which they appear is not intended to suggest the order in which every institution or association should take up the work of decolonizing and Indigenizing graduate education. The themes are: (1) create the conditions for Indigenous student success in graduate programs; (2) focus on policies and programs; and (3) sustain Indigenous graduate education over the long term.

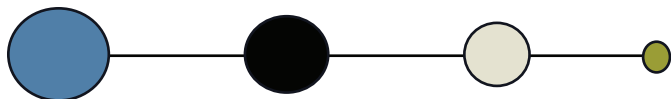


The Calls to Action are directed, first, to graduate schools and faculties in universities across Canada and, second, to the Canadian Association of Graduate Studies (CAGS), which sponsored this work. Many of the Calls addressed to CAGS are also relevant to regional associations of graduate studies, such as the Western Canadian Deans of Graduate Studies (WCDGS), the Ontario Council on Graduate Studies (OCGS), the Atlantic Canadian Deans of Graduate Studies, and the Association des doyens des études supérieures au Québec (ADÉSAQ), and we invite these associations also to take the lead on the inter-institutional work required to realize the Calls.

Following some of the Calls to Action are examples that have been offered to us of promising initiatives underway in Canadian universities that are moving in the directions identified in the Calls. These do not reference all of the work that is being undertaken, but are intended rather as encouragement to readers that the changes we advocate can be made and as prompts for possible ways of beginning that work, or developing future collaborations and partnerships. We have called these offerings exemplars, to acknowledge the good-heart-and-mind actions of those who created and worked on these initiatives. For most exemplars, the contributor's name and an associated web link is included, to invite readers to seek out further information. Some of the exemplars are descriptions and others are written as personal stories.

Finally, the Call to Action that could be said to precede all of the calls listed here is: **Start. Just start.**

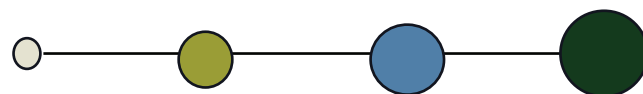
Create the Conditions for Indigenous Student Success in Graduate Programs



The Calls to Action in this thematic section focus on considerations for facilitating Indigenous graduate student success and ways to address major impediments, including access to graduate education, securing appropriate funding, and creating supportive Indigenous graduate education communities. In navigating a body of water for the first time, the conditions that facilitate or hinder one's journey may not be known. The considerations presented here serve navigational purposes.

(Re)conciliation Task Force members identified the potential of Indigenous post-secondary institutions to contribute to graduate student preparation and to enhance Indigenous graduate learning. For a comprehensive, but not exhaustive, list of Indigenous institutes, visit <https://www.conferenceboard.ca/focus-areas/indigenous-northern-communities/future-skills/filling-in-the-map>. Indigenous institutes across the nation seek formal recognition from their provincial or territorial governments as legitimate pillars of education: such recognition in legislation would provide and enable not only core funding – and thus free

up the operating budgets of these institutes from their dependence on tuition and grants – but also self-determination, which would further enable these institutions to define and develop their own curricula and confer degrees on their own students. Partnerships with mainstream colleges and universities, however, are a good step in recognizing the distinct strengths of these institutes. This recognition could take the form of accreditation and laddering networks that facilitate and streamline the fluid movement of Indigenous and non-Indigenous students between institutions. “All people together and leaving no people behind” is the motto of one such recent partnership that made news in the summer of 2021, when three institutions (Gabriel Dumont Institute and the Saskatchewan Indian Institute of Technologies, two Indigenous institutes, and the University of Saskatchewan, a mainstream institution) “signed an agreement designed to transform education systems in Saskatchewan in the service of Indigenous young people” (<https://global-news.ca/news/8083479/partnership-indigenous-post-secondary-education-youth-saskatchewan/>).



Since the publication of the Research Report in 2020, the issue of Indigenous identity has come to the fore. Race shifting, self-Indigenization and other fraudulent claims of Indigenous identity are on the rise, especially in academic institutions, where there are many financial, social, and political benefits to self-identification. Fraudulent claims of Indigenous identity contribute to the further silencing of Indigenous voices and deprive Indigenous students of much needed financial aid. Universities must exercise caution before awarding scholarships, bursaries, awards, prizes, research grants, and assistantships, as well as other incentives that are reserved for Indigenous people. To ensure that financial incentives reach the intended Indigenous student population, universities should engage with Indigenous communities to create frameworks and policies that weed out self-Indigenized and race-shifting students.



The attention paid to fraudulent Indigenous identity claims sometimes overshadows the fact that there are complex considerations related to Indigenous identity to keep in mind. Colonial laws, aligned with social and educational policies and practices, have separated many Indigenous families from their communities of origin and often from each other, further disrupting kinship ties and Indigenous ways of knowing. Funding frameworks and policies for Indigenous graduate students will also require ways to address these and other identity issues as they arise.

Call to Action 1. Increase Access to Graduate Programs for Indigenous Students

○ For Graduate Schools

- Develop pathways to graduate programs for Indigenous students.
- Establish a strategy for increasing Indigenous graduate student enrolment & monitor & report on progress. Hire a recruiter who focuses on recruiting Indigenous students.
- Seek out opportunities to work with local or regional Indigenous post-secondary institutes on laddering, credit transferability, & shared graduate degree programs.
 - Develop & maintain websites that gather all relevant information about Indigenous graduate education & Indigenous research resources in one place (including, for example, research projects, supervisors, & special training opportunities).

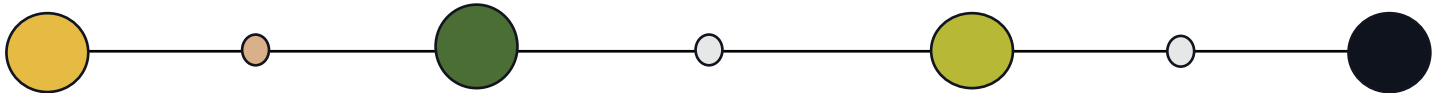
○ For CAGS

- Coordinate a national strategy for developing linkages between schools & faculties of graduate studies & Indigenous post-secondary institutes & Indigenous research centres. These linkages could include laddering & accreditation of graduate courses/programs & research training/experiences offered at the Indigenous institutions as well as building capacity in graduate programs in universities.
- Create a national framework to permit more mobility for graduate students between universities & among universities, perhaps by renewing or revising the Graduate Transfer Agreement between Canadian Universities.

The Indigenous Summer Scholars Program (ISSP) is a twelve-week program hosted each summer by the University of Winnipeg’s Faculty of Graduate Studies, which invites senior undergraduate students and recent graduates of undergraduate programs who identify as Indigenous Peoples of Canada to explore the possibilities of graduate studies. Summer scholars join the project of a faculty researcher or research group to gain hands-on experience of research, as well as participating in a program of workshops and panel discussions that explore a wide range of topics, from Indigenous knowledges in the academy to community-based research to writing successful research proposals and scholarship applications. The program seeks to develop pathways for Indigenous students to move into advanced study and, ultimately, into leadership in the academy and in all sectors of society.

<https://www.uwinnipeg.ca/graduate-studies/issp/index.html>

- **Mavis Reimer, University of Winnipeg**



The Western Deans Agreement was established in 1974 as an expression of cooperation and mutual support among universities offering graduate programs in western Canada. The agreement allows graduate students paying required tuition fees to their home institution to register for courses in other institutions in western Canada without paying tuition fees to the host institution. While deans and administrators have sought to establish clear processes that ensure the agreement is not misused, the agreement has endured for decades and could serve as a model for an agreement on Indigenous student mobility regionally or nationally.

<http://wcdgs.ca/western-deans-agreement.html>

Creative Examples of Institutional Affiliations

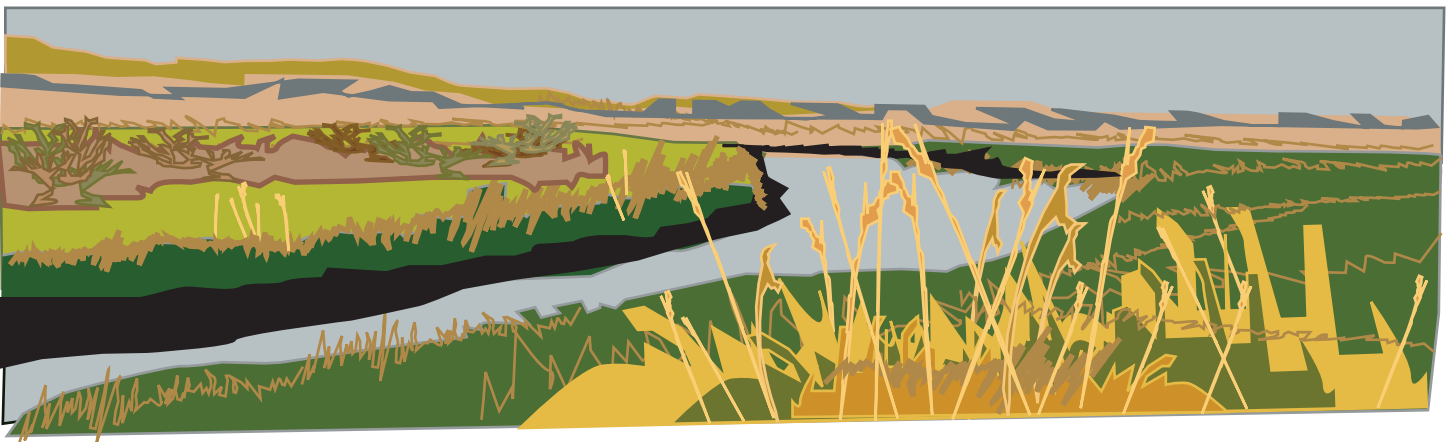
First Nations University of Canada (1976) – affiliated with the University of Regina. This “financially independent and self-administered university” (Conference Board of Canada) began as a partnership between the Federation of Saskatchewan Indian Nations and the University of Regina. Four Indigenous graduate programs are currently offered through this affiliation: Master of Linguistics, Master of Indigenous Education, Master of Indigenous Language Education, and Master of Indigenous Social Work.

<https://www.fnuniv.ca/>

Gabriel Dumont Institute of Native Studies and Applied Research (1980) – affiliated with the University of Regina and the University of Saskatchewan.

This “legally binding agreement creates a framework at the institutional level. Under the agreement, the university senate will recognize and accredit programs delivered by Gabriel Dumont Institute. The agreement also supports the joint development of education programs for Métis students in Saskatchewan” (Conference Board of Canada). An example of one graduate program offered through a partnership with the University of Regina is the Community-Based Master’s Program – Prince Albert and LaRonge (<https://gdins.org>).

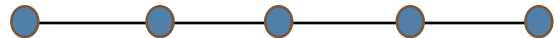
-Jeremy Botelho, University of Manitoba



● **Nunavut Sivuniksavut (NS) (1985)**

– established by the Tungavik Federation of Nunavut and affiliated with Algonquin College. This “affiliation agreement allows NS to operate independently and develop its own curriculum. The college formally accredits NS curricula and NS graduates receive Algonquin certificates. Algonquin enrolls NS learners as college students and NS staff are college employees” (Conference Board of Canada).

<https://www.nunavutsivuniksavut.ca>



Call to Action 2. Support Indigenous Student Success through Appropriate Funding

○ For Graduate Schools

- Develop entrance scholarships to attract Indigenous students & foster excellence in Indigenous research.
- Review processes for Indigenous self-identification for admission, scholarships, & awards to ensure that these processes are working as intended.
 - Increase sustaining funding for Indigenous graduate students.
- Ensure that funding for Indigenous graduate students is core, ongoing funding & not one-time, special funding.
 - Develop funding for Indigenous students who are from the territory on which the university is located.
 - Decolonize application processes & selection criteria.
- Gather information from Indigenous graduate students about their funding needs & other supports & opportunities they need to be successful.

○ For CAGS

- Gather information from Indigenous graduate students about their funding needs & about other supports & opportunities they need to be successful.
- Advocate with the Tri-Agencies for increased funding opportunities for Indigenous graduate students; for decolonizing application processes & selection criteria; & for increasing the portability of Tri-Agencies awards.

Indigenous Student Application Program:

The Master of Social Work Program at the University of Toronto gives prospective students the option to use a specialized admissions pathway put in place so Indigenous students could have their applications assessed by a panel that includes Indigenous social workers and community members. This admission process is linked to the University and Factor-Inwentash Faculty of Social Work's commitments to Truth and Reconciliation. Making this possible required engagement with faculty members, collaborating organizations, and alumni around our goals as a Faculty, asking them to be part of making this possible and of transforming the school and the profession. The work is ongoing, as it is not enough to admit these students but we must also create inclusive environments that meet their learning needs and goals.

<https://socialwork.utoronto.ca/indigenous-student-application-program/>

-Charmaine Williams, University of Toronto

Call to Action 3. Support Indigenous Student Success through Creating On-Campus & Virtual Communities

○ For Graduate Schools

- Increase holistic academic services such as Supporting Aboriginal Graduate Enhancement (SAGE) to assist graduate students engaged in Indigenous research.
- Create safe, Indigenous-centred places on campus for Indigenous graduate students that complement the services & support of existing Indigenous student centres.

○ For CAGS

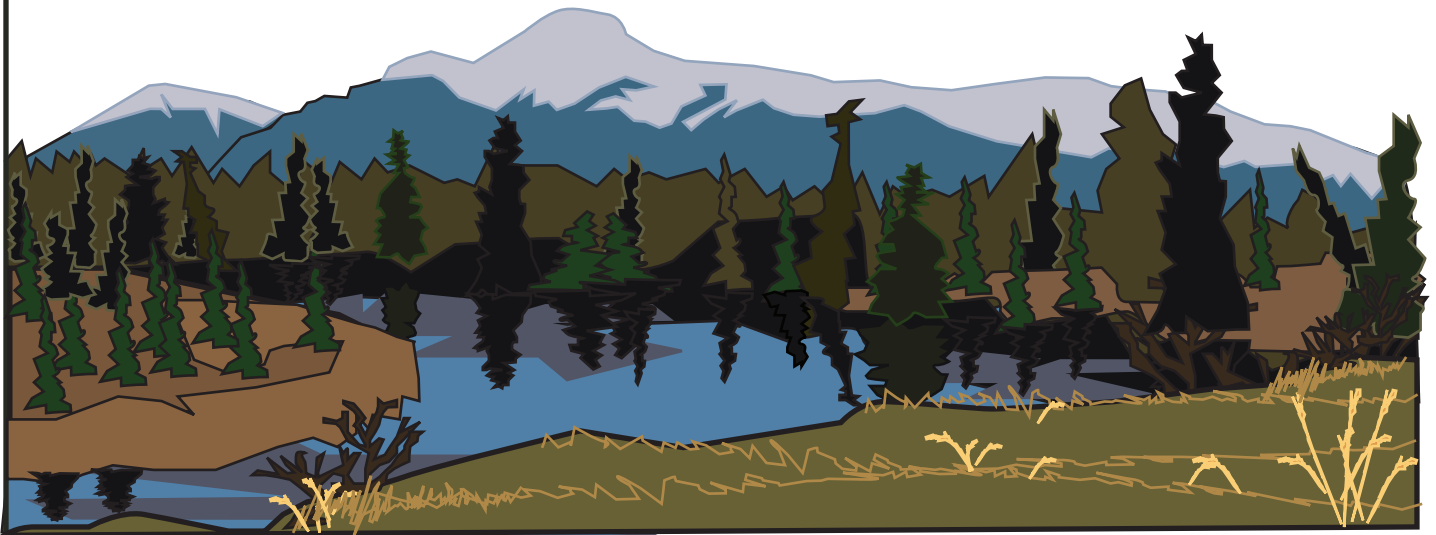
- Expand SAGE to become a national network for the purposes of sharing & collaboration among existing SAGE sites, establishing new SAGE sites, & strengthening connections among graduate schools, universities, other educational institutions, & graduate students. CAGS could ensure that a specific university assumes the role of a national communications & networking hub to connect existing SAGE sites & to facilitate the establishment of new SAGE sites.

In 2005, the multi-disciplinary and inter-institutional peer-support and faculty mentoring program, **Supporting Aboriginal Graduate Enhancement (SAGE)**, began at the University of British Columbia through the Faculty of Education's Office of Indigenous Education. SAGE has roots in the Maori and Indigenous graduate student network of Aotearoa New Zealand. In 2020, eight universities in Canada offered SAGE programs, which provided social, cultural, academic, research, and professional networking and mentorship opportunities determined by graduate students. SAGE operates on the principles and cultural foundation of **respect, reciprocity, relationships, and responsibility.**

SAGE Goals include:

- Increase the number of Master/PhD/EdD Indigenous students, candidates, & graduates;

- Assist Indigenous students transitioning into graduate-level programs;



- Develop graduates' cultural & community consciousness to positively affect change within Indigenous communities;

- Establish & encourage Indigenous mentorship across all post-secondary institutions;

- Link Indigenous & non-Indigenous researchers, students, & faculty with culturally informed mentors;

- Promote funding & publishing opportunities to increase the literature on culturally grounded Indigenous research & methodologies;

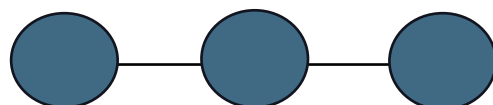
- Celebrate local, national, & international Indigeneity & Indigenous values, ethics, & ways of knowing & being, particularly within academia;

- Create & promote internal & external lecture opportunities or other events related to Indigenous research & Indigenous methodologies;

- Collaborate with post-secondary institutions across Canada & globally to foster new SAGE opportunities on national & international levels.

<https://gradsage.com>

-Jo-ann Archibald Q'um Q'um Xiim, University of British Columbia



Theme II.

Focus on Policies and Programs

As Indigenous scholars and researchers have long observed, Indigenous research is distinct in the ways in which it establishes and maintains relationships with communities, benefits those communities, and is shaped by Indigenous epistemologies. To do such research ethically requires scholars to take the time needed to build relationships, engage with communities, and invite the oversight of Indigenous Elders. Graduate schools play a key role in preparing both Indigenous graduate students and students engaged in Indigenous research to meet these important expectations through Indigenous research-related programs and policies. The Calls to Action in this thematic section focus on programmatic considerations and policies for embedding Indigenous ways of knowing and being in graduate studies.

Many Canadian universities have graduate courses and graduate programs that focus on or centre Indigenous ways of knowing, as revealed by the environmental scan of university websites undertaken as part of the research that preceded the work of the (Re)conciliation Task Force. The scan also demonstrated, however, that information about these courses and programs is not always readily discoverable by visitors to the

websites and opportunities for Indigenous research within other graduate programs generally are invisible. Graduate schools need to communicate the existence and objectives of programs with Indigenous content, methods, instructors, and supervisors much more intentionally and clearly.

The environmental scan of university websites did not find much evidence of graduate policies that proactively support the work of community-engaged Indigenous-focused research, and interviews subsequently undertaken to contextualize these findings confirmed that few universities to date have developed such policies. While existing policies do not prohibit the practice of Indigenous research, it is often the responsibility of students and their supervisors to find pathways or creative work-arounds to incorporating Indigenous protocols and ways of knowing into the processes of thesis research and examinations. In the words of one interviewee, universities rely on students and supervisors to be “entrepreneurs in finding solutions” (Report 2020, p. 35). The consequence is that finding the routes or openings needs to happen over and over again, with the burden of the work placed on individual students and supervisors. What is needed now is for Canadian schools of graduate studies to articulate and authorize policies that would contribute to the decolonization of the university, and, further, that they publish these policies on sites where they are visible and easily located by current and prospective students and their supervisors.

Call to Action 4. Embed Indigenous Ways of Knowing & Being in Graduate Programs & Policies

○ For Graduate Schools

- Develop programs that centre Indigenous ways of knowing and being, & ensure that these programs & courses are readily discoverable on university websites & through other communication channels.
- Advocate for or mandate a core course in historical implications & contemporary Indigenous realities in Canada for all graduate students.
- Revise policies about membership on thesis committees, formats, & timelines to reflect Indigenous protocols, Indigenous contexts, & to respect Indigenous ways of knowing & being.
 - Ensure that adequate compensation for service on supervisory & examination committees is available to Elders & Knowledge Keepers.
- Offer professional development to faculty members regarding roles & practices for effectively supervising Indigenous graduate students.
 - Train students, faculty members, & staff in anti-racist practices & practices that affirm Indigenous self-determination.

○ For CAGS

- Develop a webinar series on Indigenous graduate education (Indigenous methodologies, wise supervisory practices, graduate student experiences, etc.).
- Develop national guidelines or awareness training for graduate schools so that Elders & Cultural Knowledge Holders can participate on thesis supervisory & examination committees.
- Survey CAGS membership for examples of policies & practices that promote Indigenous graduate education & publicize these examples.
 - Sponsor sessions at annual congresses that highlight examples of wise practices & policies.

Exemplars ○ Exemplars ○ Exemplars ○ Exemplars

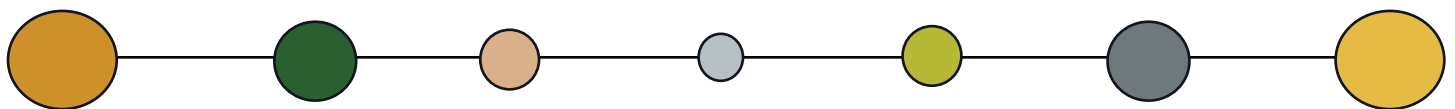
In 2021, The Faculty of Graduate Studies and Research at the University of Alberta introduced a newly developed requirement titled Ethics and Academic Citizenship, which provides foundational ethics education for graduate students. **The Ethics and Academic Citizenship Requirement** consists of two zero-credit, self-paced online courses: *INT D 710: Ethics and Academic Citizenship* (for both Masters and doctoral students) and *INT D 720: Advanced Ethics and Academic Citizenship* (for doctoral students).

These courses provide foundational knowledge of ethical principles and relevant university policies, including: academic integrity, how to cite the work of others, research ethics, conflict of interest, workplace ethics, and health. These two courses provide specific modules focusing on Land Acknowledgement and Relationship with the Land, Indigenous Research Ethics, Indigenization in Post-secondary Institutions, strategies to Indigenize and decolonize the classroom, and the ways instructors can best support Indigenous students. The

Indigenous course modules were developed in close consultation with several faculties and academic support units on campus, including the Vice-Provost, Indigenous Programming and Research, Dr. Florence Glanfield, James Dempsey, Professor in the Faculty of Native Studies, and Dr. Kisha Supernant, Professor of Anthropology and Director of the Institute of Prairie and Indigenous Archaeology.

<https://www.ualberta.ca/graduate-studies/professional-development/ethics/index.html>

-Ali Shirir and Brooke Milne, University of Alberta



The Graduate Student Supervision Development Program is part of the University of Alberta Faculty of Graduate Studies and Research (FGSR) Adjunct Academic Appointment and Graduate Student Supervision Policy & the Graduate Student Supervision Development Procedure. The Program advances and supports strong graduate supervision by providing formative training for new faculty appointees. It ensures that all new faculty appointees have equal access to support, information, and resources related to graduate supervision and are informed about university policies and procedures that will help them be successful at the start of their academic careers. It includes specific modules on Why Do We Have Land Acknowledgements, We Are All Treaty People, Indigenizing and Decolonizing the Academy, Decolonizing the Supervisory Relationship, and Exploring Approaches to Indigenization and Decolonization in Post-secondary Institutions. These modules were developed in close consultation with several faculties and academic units on campus, including the Vice-Provost, Indigenous Programming and Research, Dr. Florence Glanfield, Dr. Kisha Supernant, Professor of Anthropology and Director of the Institute of Prairie and Indigenous Archaeology, Dr. Adam Gaudry, Vice Dean of the Faculty of Native Studies, and Jennifer Ward, Lead Educational Developer (Indigenous Focus), Centre for Teaching and Learning.

-Ali Shiri and Brooke Milne, University of Alberta



Call to Action 5. Develop Situated Indigenous Graduate Policies

○ For Graduate Schools

- Consult with Indigenous leaders on campus, in Indigenous Studies, & in other Indigenous programs on emerging issues & promising practices.
- Develop partnerships with local Indigenous communities to identify pressing needs of the local community & to invite strategic oversight from them.

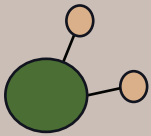
○ For CAGS

- Develop international linkages & exchange successes, challenges, & programs with systems of graduate education in other countries.
 - Identify barriers & opportunities for accessing & completing Indigenous graduate education in rural & northern areas.

Exemplars ○ Exemplars ○ Exemplars ○ Exemplars

In 2021, the Indigenous Strategy, **ohpahotân / oohpaahotaan (“Let’s Fly Up Together”)**, was gifted to the University of Saskatchewan on behalf of the Indigenous Peoples who informed and validated the process as a companion to the strategic plan of the University. Over three years, the Office of the Vice-Provost Indigenous Engagement collaborated with the University’s Indigenous community of students, staff, faculty, and leaders, Elders, Traditional Knowledge Keepers, and Language Teachers to create the strategy in an act of self-determination. The Office of the Vice Provost, Indigenous Engagement observes that “this strategy is the voice of the Indigenous community and lights our path forward to a safer, stronger, and more inclusive environment for Indigenous people at the University of Saskatchewan.”

<https://plan.usask.ca/indigenous/>



A Personal Story about Dechinta in Yellowknife: The Dechinta Centre for Research and Learning is an Indigenous-led Land-based university located in Somba K’e, Denendeh (Yellowknife, Northwest Territories), with programming in many regions of the NWT and the Yukon. Having identified barriers to accessing post-secondary education in Northern Indigenous communities, Dechinta was established in 2010 with programming designed by Indigenous academics, Elders, community leaders, and northern students. The goal was to offer accessible, holistic, and family-centred education rooted in Indigenous knowledge, with a curriculum that is respectful of northern expertise, culture, families, and the needs of communities. While a northern focus is maintained, Dechinta routinely hosts international Indigenous academics and graduate and post-graduate students who support a variety of courses, community engagements, and research programs.

Over the years Dechinta has developed partnerships with the Faculty of Native Studies at the University of Alberta to offer accredited undergraduate courses (transferable through the Western Deans Agreement) and a 5-course Certificate in Community and Land-Based Research accredited by the University of British Columbia. Both routinely employ graduate students as Land-based Coordinators or Teaching Assistants to support course delivery.

Graduate students from several universities have been supervised by Dechinta faculty members, and are often invited to participate in Land-based programming. Dr. Glen Coulthard (Yellowknives Dene), an associate professor in the First Nations and Indigenous Studies Program and the Department of Political Science at the University of British Columbia, and Leanne Betasamosake Simpson, a Michi Saagiig Nishnaabeg scholar, writer, musician, and member of Alderville First Nation, have both participated in the training of graduate students. Special short courses on governance, sustainable development, Indigenous languages, Indigenous arts, and community-based participatory research methodologies can be custom-designed as graduate courses, master classes, professional development training, and workshops.

From the early days of Dechinta, Coulthard and Simpson have maintained that decolonization must include inter(nation)al solidarity, the collaboration of diverse communities, and rejection of the urban-rural binary. The goals of decolonization are borderless: everyone lives, works, and engages with education on Indigenous land. Speaking from personal experience, this approach can be life-changing. As an urban Indigenous graduate student and someone who grew up off-reserve without much Nishnaabeg culture, I sought connections on campus and found learning opportunities everywhere: within the Toronto Indigenous community and by visiting other nations. One of my most formative graduate experiences was visiting Dechinta. At the time, my graduate



program didn't offer Indigenous courses or have Indigenous faculty available to supervise me. With a grant offered by the Aboriginal Education Council at Toronto Metropolitan University, I first travelled to Dechinta as a Master's student, then returned to work as a Teaching Assistant and complete a directed-reading course for my PhD, and then returned again as a researcher to participate in a Black and Indigenous Solidarity gathering. None of these experiences were "officially" part of my graduate program, but with supportive administrators we found ways to incorporate Indigenous educational components I was missing. Learning about Indigenous community ethics, theoretical perspectives, and methodologies came from relationships outside of my primary academic institution, and far from my own Nation. So it's my hope that more programs will formally establish linkages with community-based educators, so that Indigenous students can have these incredible international exchanges and Land-based experiences.

<https://www.dechinta.ca/>

-Riley Kucheran, Toronto Metropolitan University



Exemplar ○ Exemplar ○ Exemplar ○ Exemplar

Can the **University of the Arctic** (aka UArctic, a cooperative network) serve as a potential exemplar for the Canadian Association of Graduate Studies (CAGS) in their effort to improve Indigenous Graduate Education as Canada moves towards reconciliation and efforts to break down walls and expand the commons?

UArctic is a Pan-Arctic model of an overarching and multi-jurisdictional structure reflecting Indigenous and Northern graduate success (<https://www.uarctic.org/>). It has numerous thematic networks and working groups (<https://old.uarctic.org/thematic-networks/>), serving Indigenous issues in the North, member states, and affiliated universities. As such, the UArctic promotes many Indigenous-centric programs across member campuses which include Indigenous graduate programs, support for graduate students, and research primarily focused on the Arctic Region.

Reflective of many of the UArctic member universities, Memorial University is in the process of implementing a new Strategic Framework for Indigenization 2021-2026 (<https://www.mun.ca/indigenous/indigenous-affairs/reports/sfi.php>). As part of this endeavour, each campus is improving supports for Indigenous students in graduate programs. As cases in point, the Grenfell campus is developing an Indigenous-specific “clustered” hiring process for faculty and building relationships with Indigenous communities by engaging Indigenous Elders as committee members and thesis readers and by sharing in the co-development of graduate programs. The St. John’s campus has created an Indigenous-led staff focused on support of Memorial’s new Policy on Research Impacting Indigenous Groups review process (<https://www.mun.ca/search/?q=policy+on+research+impacting+indigenous+groups&from=>). The Labrador-based campus has founded the School of Arctic and Subarctic Studies (SAS). The SAS has a co-government academic council which include three Indigenous groups and a co-development graduate program.

<https://www.mun.ca/labradorcampus/school-of-arctic-and-subarctic-studies/academic-council/>

-Kirk Anderson, Memorial University, and Jeremy Botelho, University of Manitoba

Sustain Indigenous Graduate Education Over the Long Term



In its Summary Report, the TRC noted that the damage that Canada’s “policies of cultural genocide and assimilation” have done to Indigenous people and communities as well as to Canadian society “took a long time . . . to have been done” and “it will take us a long time to fix it” (TRC, p.183). Indigenizing and decolonizing graduate education in Canada is one small but important part of establishing and maintaining the mutually respectful relationship between Indigenous and non-Indigenous people that the TRC understands to be the basis of reconciliation (TRC, p. 6). This will not be the work of months but of years and decades and generations, which is reflected in the naming of this third major theme. The Calls to Action for this theme reinforce systemic change, encourage wide-scale university involvement, and suggest mechanisms for ongoing engagement.

In this final section, we call on educators and administrators of graduate programs to set in place plans and processes to sustain their commitment to and actions for Indigenous graduate education over the long term. If graduate education prepares many of our society’s leaders, the statement with which we began this report, it is critical that graduate education is transformed to prepare the Indigenous leaders our society needs now and will need in the future.

While there is no map for this work, there are many colleagues who are learning to navigate the waterways in their regions who can support each other and lift each other up. The many exemplars featured in this report demonstrate such collegiality.

If the first Call to Action is Start, the final call is, **Keep Moving.**

Call to Action 6. Identify & Work with Existing Institutional Systems & Create & Sustain New Conversations

○ For Graduate Schools

- Create an Indigenous Graduate Education Advisory Council or work with existing university (Re)conciliation Advisories/Councils.
- Develop an Indigenous graduate education framework & action plan, & monitor & report progress.
 - Create & resource mechanisms to share, dialogue, & work cooperatively across campus graduate programs.
 - Develop ongoing conversations across campus about pathways to Indigenization, decolonization, & (re)conciliation.

○ For CAGS

- Create a mechanism (such as, for example, a standing committee that reports to the CAGS board) to sustain actions, dialogue, & the sharing of recommendations on Indigenous graduate education in Canada.

Exemplar: A Journey to Indigenizing a Graduate School

Monica McKay, Director of Aboriginal Initiatives at Toronto Metropolitan University, has always said that relationships provide the foundation for student success, and that these relationships can also make significant contributions to institutions. At the heart of Indigenizing the Yeates School of Graduate Studies (YSGS) were relationships between Monica and the Indigenous graduate students who would congregate at Ryerson Aboriginal Student Services (RASS). As a safe place for students to build community or just unwind and commiserate between classes, RASS has also been a seedbed for improving programs.

Under Monica's guidance, Nishnaabeg graduate student Riley Kucheran was encouraged to develop his ideas for making graduate studies a more accessible and welcoming place for Indigenous students. Riley had an exemplary graduate experience. In 2015 he was hired as a Research Assistant for a Truth & Reconciliation initiative, which kickstarted an academic career. After developing an Indigenous fashion module that became a panel series and eventually laid the foundation for new fashion, Riley's research shifted to supporting Indigenous designers; he received awards and scholarships that enabled him to pursue a PhD; and he was able to travel and develop relations with Indigenous designers and researchers around the world.

The YSGS Indigenous Advisor role, held by Riley, was inaugurated in 2018 to provide leadership and guidance on all aspects of graduate education. As a bridge between the various Indigenous communities on campus and program administration, the Advisor supported a range of activities: establishing a YSGS Indigenous Graduate Student Leadership Circle that led the relaunch of the University's Pow Wow; facilitating conversations to gather Indigenous community input on graduate education; working with communications teams to develop culturally relevant recruitment materials; supporting "placemaking" efforts like commissioning new murals and signage; and working with prospective and current students on an individual basis.

An internal audit of graduate programs found a host of programs that were introducing new Indigenous modules or courses, supporting Indigenous research, making commitments for recruitment, and dedicating admissions spots for Indigenous students. These initiatives were encouraging but also siloed, so YSGS hosted a forum for graduate program administrators and directors to meet and discuss (re)conciliation in the hopes of strengthening relationships and collaborations. With this information, as well as an external sector scan of Indigenous

Exemplar ○ Exemplar ○ Exemplar ○ Exemplar

graduate education, Riley authored the YSGS Framework for Truth and Reconciliation (Framework), a “living document” to guide Indigenization efforts.

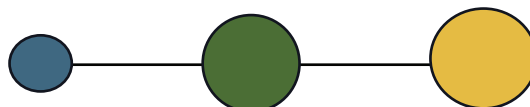
The Framework, inspired by theories within Robin Wall Kimmerer’s *Braiding Sweetgrass* (2013), sought to holistically support the entire lifespan of Indigenous graduate education. In this document, Indigenization meant simultaneously accommodating and supporting Indigenous students’ past, present, and future: helping Indigenous students get to graduate school, supporting them while they’re here, and making sure they thrive when they leave.

In 2021, YSGS revisited its guiding Framework. An Advancement Plan for fundraising was developed to secure scholarships and postdoctoral fellowships for Indigenous graduate students; YSGS signed onto the Dimensions Pilot Program to increase equity, diversity, and inclusion in scholarly, research, and creative activities; and discussions about Indigenous interdisciplinary modules and programs were initiated. The Indigenous Advisor role is also being enhanced. In consideration of the volume and importance of work to be carried out in this role, models are being explored that would bring on additional administrative staff and provide course releases and research funding for faculty interested in supporting Indigenous graduate education.

The Journey of Indigenizing graduate education at Toronto Metropolitan University began with relationships that involved student initiative, a community of supporters, and collaboration across departments. The journey was facilitated by open doors, open hearts, and open minds. Good work was already underway, but the Framework ensures continued dialogue and improvement.

https://www.ryerson.ca/content/dam/graduate/future-students/indigenous-graduate-education/FTR_Report_YSGS_2020.pdf

-Riley Kucheran, Toronto Metropolitan University



Call to Action 7.

Share the Work of Indigenous Graduate Education

○ For Graduate Schools

- Distribute the work of Indigenous graduate education among all faculty & staff to avoid over-burdening Indigenous colleagues & Indigenous student centres.
 - Develop an alumni network for learning & sharing.
 - Create & resource mechanisms to share, dialogue, & work cooperatively across campus graduate programs.
- Develop ongoing conversations across campus about pathways to Indigenization, decolonization, & (re)conciliation.

○ For CAGS

- Set in place a system-wide discussion on how graduate schools can be more proactive & effective in promoting Indigenization, decolonization, & (re)conciliation.
- Develop a platform for graduate schools to share successes & challenges in their journeys to Indigenization, decolonization, & (re)conciliation.

Building Capacity for (Re)conciliation through Allyship on Campus^{iv}

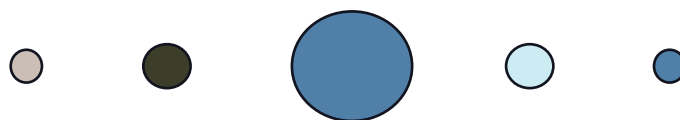
The University of Saskatchewan announced in 2015 that it was placing the Indigenization of the institution at the highest level of priority. This ambitious engagement to decolonize and Indigenize the curriculum, research, and administration was a first for the institution and marked our first steps toward building (re)conciliation. The challenge was that there was no capacity to achieve this goal. Indigenous faculty and staff were already working beyond their ability, often adding a .25 FTE to their work off the side of their desks. The constant refrain was, *we need more non-Indigenous people to own and carry their half (50%) of this work*. Unfortunately, allyship was and is rife with white fragility and politically correct fear. So the problem was: How do we support the people who are ready and willing to get engaged in (re)conciliation, but are not confident that they should or how to do it?

The answer was found in building a community of people who were known by their Indigenous colleagues on campus for being allies (no self-nominations). By working from an Indigenous position, a community was formed based upon humble allyship and fortified with teachings from Elders and (re)conciliation champions. Nominated individuals were not told who nominated them as an ally to keep their focus on the good work of allyship. Next, these individuals were asked if they were willing to continue this good work, but in a more impactful manner on campus? Those who said yes (+90%) were asked to make three simple commitments. One, to stand up, and stay standing. Two, to be a visible and known ally on campus. Three, to support all allies on campus who wish to realize allyship as a worthy and necessary step towards building (re)conciliation. Over the next couple of years, this community asked two Elders to share and guide them in ways that would see them not harming the Indigenous community on campus. The result was many social gatherings where members engaged in learning about each other, discussing the motivation and values that guided them while trying to operationalize these ideas as actions to grow allyship on campus and to support an inclusive, equitable, and just postsecondary institution.

The result was a strong community that cut across disciplines, faculties, colleges, and positions in the University. Members spent a great deal of time learning about their own allyship and distilling it into teachable moments that they could share with others. While still seeking Indigenous guidance, the community began to own their part of (re)conciliation by putting in motion projects that they felt would further the ability of the University to support Indigenous students, staff, and faculty. This included taking anti-racism training, meeting with Indigenous colleagues to offer support, and speaking up at events, committees, and classrooms in support of (re)conciliation while being careful not to speak on behalf of Indigenous people. Soon, the campus community began to take notice and other non-Indigenous people started asking questions and wanting to participate in activities. This lent support to a much more engaged and respectful interaction with Indigenous people on campus and helped bring a greater degree of attention to policies, practices, and behaviours that needed to change.

Most recently, this community is ready to evolve to meet new challenges and goals. It started as an Indigenous-led initiative that promoted ideas and concepts that were important to those leaders, but now it must stand on its own. Through a strong self-reflective process, it has built a self-determined foundation that means it has an identity and purpose. Consultations with Indigenous faculty and other leaders on campus have this group broadening its membership process to be more open and inclusive of all people who wish to be champions for a positive campus experience. To this end, the group has adopted a new name, Community for Anti-Racism and Equity or C.A.R.E., and it intends to continue and expand its ability to shape our university campus to be more inclusive, equitable, and just for all. What started as a focus on allyship in the context of (re)conciliation and Indigenization, with strong grounding in Indigenous teachings, is building on those teachings to apply them more widely in the campus community.

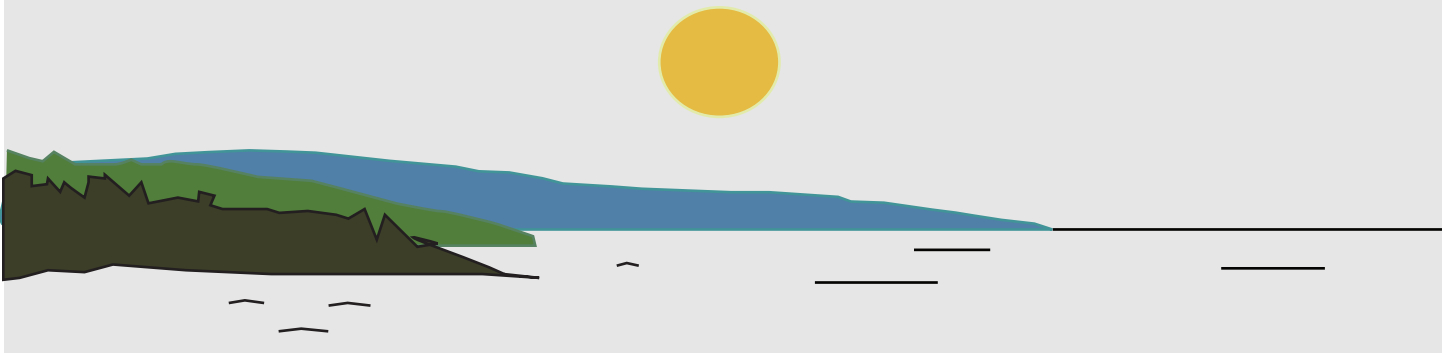
-Stryker Calvez, University of Saskatchewan



Call to Action 8. Grow New Leaders for the Work of Indigenous Graduate Education

○ *For Graduate Schools & for CAGS*

- Create leadership programs to mentor Indigenous academic administrators for graduate programs & faculties.





Summary Restatement of (Re)conciliation Task Force Calls to Action

Theme I. Create the Conditions for Indigenous Student Success in Graduate Programs

Call to Action 1. Increase Access to Graduate Programs for Indigenous Students

For Graduate Schools

- Develop pathways to graduate programs for Indigenous students.
- Establish a strategy for increasing Indigenous graduate student enrolment and monitor and report on progress. Hire a recruiter who focuses on recruiting Indigenous students.
- Seek out opportunities to work with local or regional Indigenous post-secondary institutes on laddering, credit transferability, and shared graduate degree programs.
- Develop and maintain websites that gather all relevant information about Indigenous graduate education and Indigenous research resources in one place (including, for example, research projects, supervisors, and special training opportunities).

For CAGS

- Coordinate a national strategy for developing linkages between schools and faculties of graduate studies and Indigenous post-secondary institutes and Indigenous research centres. These linkages could include laddering and accreditation of graduate courses/programs and research training/experiences offered at the Indigenous institutions as well as building capacity in graduate programs in universities.
- Create a national framework to permit more mobility for graduate students between universities and among universities, perhaps by renewing or revising the Graduate Transfer Agreement between Canadian Universities.



Call to Action 2. Support Indigenous Student Success through Appropriate Funding

For Graduate Schools

- Develop entrance scholarships to attract Indigenous students and foster excellence in Indigenous research.
- Review processes for Indigenous self-identification for admission, scholarships, and awards to ensure that these processes are working as intended.
- Increase sustaining funding for Indigenous graduate students.
 - Ensure that funding for Indigenous graduate students is core, ongoing funding and not one-time, special funding.
 - Develop funding for Indigenous students who are from the territory on which the university is located.
- Decolonize application processes and selection criteria.
- Gather information from Indigenous graduate students about their funding needs and other supports and opportunities they need to be successful.

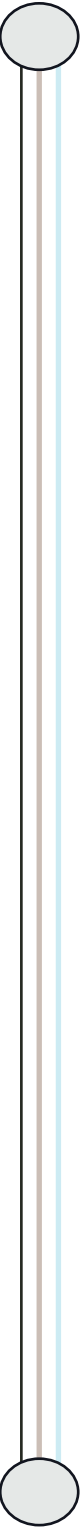
For CAGS

- Gather information from Indigenous graduate students about their funding needs and about other supports and opportunities they need to be successful.
- Advocate with the Tri-Agencies for increased funding opportunities for Indigenous graduate students; for decolonizing application processes and selection criteria; and for increasing the portability of Tri-Agencies awards.

Call to Action 3. Support Indigenous Student Success through Creating On-Campus and Virtual Communities

For Graduate Schools

- Increase holistic academic services such as Supporting Aboriginal Graduate Enhancement (SAGE) to assist graduate students engaged in Indigenous research.

- 
- Create safe, Indigenous-centred places on campus for Indigenous graduate students that complement the services and support of existing Indigenous student centres.

For CAGS

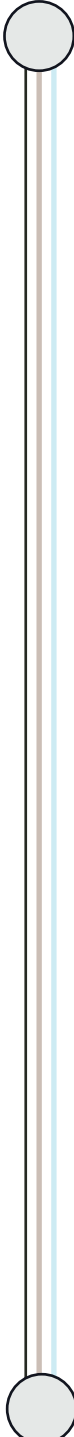
- Expand SAGE to become a national network for the purposes of sharing and collaboration among existing SAGE sites, establishing new SAGE sites, and strengthening connections among graduate schools, universities, other educational institutions, and graduate students. CAGS could ensure that a specific university assumes the role of a national communications and networking hub to connect existing SAGE sites and to facilitate the establishment of new SAGE sites.

Theme II. Focus on Policies and Programs

Call to Action 4. Embed Indigenous Ways of Knowing and Being in Graduate Programs and Policies

For Graduate Schools

- Develop programs that centre Indigenous ways of knowing and being, and ensure that these programs and courses are readily discoverable on university websites and through other communication channels.
- Advocate for or mandate a core course in historical implications and contemporary Indigenous realities in Canada for all graduate students.
- Revise policies about membership on thesis committees, formats, and timelines to reflect Indigenous protocols, Indigenous contexts, and to respect Indigenous ways of knowing and being.
- Ensure that adequate compensation for service on supervisory and examination committees is available to Elders and Knowledge Keepers.
- Offer professional development to faculty members regarding roles and practices for effectively supervising Indigenous graduate students.

- 
- Train students, faculty members, and staff in anti-racist practices and practices that affirm Indigenous self-determination.

For CAGS

- Develop a webinar series on Indigenous graduate education (Indigenous methodologies, wise supervisory practices, graduate student experiences, etc.).
- Develop national guidelines or awareness training for graduate schools so that Elders and Cultural Knowledge Holders can participate on thesis supervisory and examination committees.
- Survey CAGS membership for examples of policies and practices that promote Indigenous graduate education and publicize these examples.
- Sponsor sessions at annual congresses that highlight examples of wise practices and policies.

Call to Action 5. Develop Situated Indigenous Graduate Policies

For Graduate Schools

- Consult with Indigenous leaders on campus, in Indigenous Studies, and in other Indigenous programs on emerging issues and promising practices.
- Develop partnerships with local Indigenous communities to identify pressing needs of the local community and to invite strategic oversight from them.

For CAGS

- Develop international linkages and exchange successes, challenges, and programs with systems of graduate education in other countries.
- Identify barriers and opportunities for accessing and completing Indigenous graduate education in rural and northern areas.



Theme III. Sustain Indigenous Graduate Education Over the Long Term

Call to Action 6. Identify and Work with Existing Institutional Systems and Create and Sustain New Conversations

For Graduate Schools

- Create an Indigenous Graduate Education Advisory Council or work with existing university (Re)conciliation Advisories/Councils.
- Develop an Indigenous graduate education framework and action plan, and monitor and report progress.
- Create and resource mechanisms to share, dialogue, and work cooperatively across campus graduate programs.
- Develop ongoing conversations across campus about pathways to Indigenization, decolonization, and (re)conciliation.

For CAGS

- Create a mechanism (such as, for example, a standing committee that reports to the CAGS board) to sustain actions, dialogue, and the sharing of recommendations on Indigenous graduate education in Canada.

Call to Action 7. Share the Work of Indigenous Graduate Education

For Graduate Schools

- Distribute the work of Indigenous graduate education among all faculty and staff to avoid over-burdening Indigenous colleagues and Indigenous student centres.
- Develop an alumni network for learning and sharing.
- Create and resource mechanisms to share, dialogue, and work cooperatively across campus graduate programs.
- Develop ongoing conversations across campus about pathways to Indigenization, decolonization, and (re)conciliation.



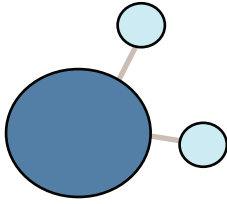
For CAGS

- Set in place a system-wide discussion on how graduate schools can be more proactive and effective in promoting Indigenization, decolonization, and (re)conciliation.
- Develop a platform for graduate schools to share successes and challenges in their journeys to Indigenization, decolonization, and (re)conciliation.

Call to Action 8. Grow New Leaders for the Work of Indigenous Graduate Education

For Graduate Schools and for CAGS

- Create leadership programs to mentor Indigenous academic administrators for graduate programs and faculties.



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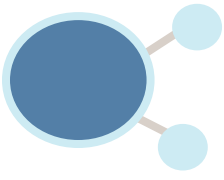
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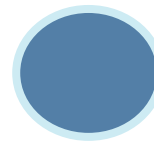
Endnotes

i. The term, Indigenous, is the preferred term that will be used in this report, shown with an upper case “I.” However, if other authors who use a lower case “i” for Indigenous are quoted, then their formatting style will be used. Other terms such as Aboriginal and Indian will be used when discussing literature that uses these terms. In this report, images of water within various environments are included to symbolize the distinct nature of Indigenous graduate education throughout Canada, while also having the potential to connect graduate schools with each other.

ii. See CAGS web site: <https://cags.ca/uncategorized/call-to-action-for-an-end-to-racism-in-and-through-graduate-education/>

iii. The authors of this research report (Braith, Reimer & Archibald) have given permission to adapt and include some sections in this (Re)conciliation Task Force Report. See <https://secure-servercdn.net/45.40.150.136/bba.0c2.myftpupload.com/wp-content/uploads/2022/05/CAGS-Report-September-2020-FINAL.pdf> for the research report.

iv. (Re)conciliation is a term that is well recognized by Canadian society, but it is inaccurate. It means the restoration of friendly relations, which have never existed. Instead, conciliation means the action of mediating between two disputing people or groups. We chose to add the () to emphasize this distinction and to acknowledge that, if we have nothing in the past to guide us forward, then we must build something new, and be prepared to make mistakes as teachable moments along the way.



Acknowledgement

Many thanks to Ryszard Hunka for the inspiration his photographs of water provided during the design of this report.

Text: The Canadian Association for Graduate Studies

Design: Charlie Peters, Consultant, Black Poplar Communications, & Research Associate, CRYTC, University of Winnipeg