Indigenous Initiatives Strategy
Report of the Governance Working Group

Endorsed by the President’s Advisory Committee on Indigenous Initiatives | January 12, 2021

Background: The University of Guelph’s Indigenous Initiatives Strategy

Over the past two decades, the engagement of First Nations, Inuit and Métis peoples, communities, cultures and ways of knowing has grown across campus, creating a need for a more coordinated approach to develop, support and evaluate Indigenous initiatives at the University of Guelph. Responding to this need, the President’s Advisory Committee on Indigenous Initiatives (PACII) directed the University to form an Indigenous Initiatives Strategic Task Force tasked with developing an Indigenous Initiatives Strategy made up of a series of recommendations to guide the advancement of indigenization and reconciliation efforts at the University of Guelph (see indigenous.uoguelph.ca). At the heart of the challenge presented by the PACII was the recognition that the responsibility for indigenization and reconciliation at the University of Guelph resides with the whole campus community rather than with First Nations, Inuit and Métis students, staff, faculty and community partners.

The structure for the Task Force was established following a review of educational documents from First Nations, Inuit and Métis organizations and governments, including the Royal Commission on Aboriginal Peoples (1996) and the Truth and Reconciliation Commission’s Calls to Action (2015), and subsequently revised through engagement of First Nations, Inuit and Métis Knowledge Holders, local community members, students, staff and faculty. The result was the establishment of five Working Groups focused on the themes of governance, Indigenous student support, pedagogy and curriculum, research and scholarship, and campus environment and cultural safety, supported by an Advisory Circle composed of Indigenous Elders and Knowledge Holders who are engaged at the community level. Each Working Group established their own terms of reference, meeting schedule and membership, which included students, staff, faculty and local community members (Appendix 1). When local representation was not available, Working Groups reach out to provincial and national organizations for information and support.

To facilitate their work, the Working Groups were supported by Graduate Research Assistants, who: examined past and current initiatives at the University of Guelph; compiled peer-reviewed scholarship on the subject of decolonization in the academy; and conducted environmental scans of policies and practices at other post-secondary institutions, organizations, and municipal or provincial governments across Ontario, Canada and internationally. When additional information was needed, direct contact was made by email or phone with subject matter specialists, individuals engaged directly with the initiatives, and members of the
Advisory Circle. The goal of these reviews was to help the Working Groups discover exemplary practices that could inform recommendations for the University of Guelph.

With this background material in hand, the Working Groups discussed and debated options for moving forward with indigenization and reconciliation at the University of Guelph, be it around indigenizing convocation, refining curriculum, or improving our collective research practices with First Nations, Inuit and Métis partners. The results of these discussions, including a series of concrete recommendations, have been captured in five stand-alone reports for presentation to the PACI. This report presents the recommendations of the Governance Working Group. In addition to outlining the recommendations, organized within thematic areas and categorized as ‘short-, medium- and long-term’, the reports offer context to each thematic area, including the related work that has been done to date at the University of Guelph. Before turning to this, and following this common background section, each report presents a unique introduction to their Working Group focus as conceived by the members of the Working Group and thought to be important for preparing readers for the recommendations that follow.

Introduction: Governance

“The insulation of disciplines, the culture of the institution which supports disciplines, and the systems of management and governance all work in ways which protect the privileges already in place” (Tuhiwai Smith 1999:133).

For well over a decade, calls to indigenize and decolonize post-secondary institutions have been expressed across Canada; since the 2015 release of the Truth and Reconciliation (TRC) Calls to Action, the urgency to address the colonial nature of post-secondary institutions has grown significantly (Debassige and Debassige 2018). Consistently, post-secondary institutions have allowed indigenization efforts to fall on the shoulders of First Nations, Inuit and Métis students, faculty and staff and often through shifts in practice at the margins of the institution. It is now clear that indigenizing the academy requires changes at all levels of the institution including core governing bodies, policies and practices. Changes must be made to the institutional foundations to create an environment where Indigenous knowledge systems, practices, pedagogies and research are engaged, supported and respected alongside Western practices (Mihesuah and Wilson 2004). This is especially urgent as Canadian post-secondary institutions, which universally exist on the treaty lands and territories of Indigenous peoples, come to recognize their place in the historical dispossession of First Nations, Inuit and Métis peoples’ land and knowledge systems (Mihesuah and Wilson 2004).

Mohawk scholar, Taiaiake Alfred (2004) contends that indigenizing the academy requires integrating Indigenous modes of behaviour, organization and leadership throughout the institution, its processes and its conduct. Alfred (2004) contends that it is not enough to integrate Indigenous practices into the systems currently in place as these systems are

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1 Used as the collective phrase to refer to First Nations, Inuit and Métis peoples.
incongruent with Indigenous ways of knowing and sharing knowledge. It is necessary to restructure the academy, create opportunities for First Nations, Inuit and Métis leadership, and make space for Indigenous peoples to thrive in a physical, social, and political space that is traditionally colonial. Most significantly, Indigenous peoples must increasingly secure administrative and leadership roles, especially in key areas of University governance (Gaudry and Lorenz 2018).

Consistent with this call, the Governance Working Group focused our attention on key institutional bodies, policies and processes at the University of Guelph (U of G) and how they support or detract from meaningful participation of First Nations, Inuit and Métis peoples and communities in the governance of the University. We evaluated approaches that could assist the University to further its commitments towards indigenization and reconciliation and formulated a series of recommendations across particular theme areas that incorporate and consider the unique perspectives and cultures of First Nations, Inuit and Métis peoples. This was done through the development of sub-committees comprising Working Group members, internal topic specialists and Knowledge Holders. Subsequently, the recommendations were presented back to the Working Group for discussion and refinement.

Themes Identified

The Governance Working Group reviewed five theme areas including: representation in governance structures; institutional relationships; hiring practices; remuneration and; convocation and institutional ceremonies. Each of these themes is addressed in turn, with specific recommendations outlined and categorized as ‘short-, medium- and long-term’.

**Representation in governance structures**

The University of Guelph was established in 1964 under the *University of Guelph Act*. The University operates under a bicameral system of governance comprising the Senate and the Board of Governors. The Senate is responsible for academic policies and regulations including: academic programs, standards of admissions and qualifications for graduation; the oversight of fellowships, scholarships, bursaries, medals, prizes and other awards; the conferring of honorary degrees; and the appointment of the Chancellor. The Board of Governors is responsible for the other aspects of governance not assigned to the Senate including oversight of the University and its property, revenues, expenditures, business, related affairs and the appointment of the President.

The establishment of Indigenous representation in bodies like the University Senate and Board of Governors is required to carve out space for Indigenous epistemologies and ontologies. This will ensure the effective evaluation of Indigenous initiatives brought to bodies like Senate and

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2 Alfred (2004) contends that colonialism is not static or a historical act, but rather an ongoing way of thinking, which forms reality and identifies groups as inferior.
will provide a structure for accountability to Indigenous peoples and communities with representation from First Nations, Inuit and Métis peoples with each group having a distinct presence (Starblanket and Kiiwetinepinesiik Stark 2018). Written 24 years ago, the Royal Commission on Aboriginal Peoples’ report outlined how new relationships could be developed between Indigenous peoples and Canada grounded in treaties expressing the partnership between Indigenous peoples and the state (Newhouse and Belanger 2016). Post-secondary institutions have the capacity to realize such a partnership through the elevation of the roles that Indigenous peoples hold in university governance structures and decision-making processes (Cormier and Ray 2018). In addition, increasing Indigenous representation in post-secondary institutions—important sites of knowledge production—can play an important role in strengthening Indigenous and non-Indigenous relationships, ensuring the ethical conduct of cross-cultural research, reducing colonial attitudes and structural violence and removing barriers that lead to the oppression of Indigenous ways of knowing, being and doing (Ottmann 2013; Pete 2015; Asch 2018; Mills 2018; Starblanket and Kiiwetinepinesiik Stark 2018). Lastly, the presence of First Nations, Inuit and Métis peoples in governance structures has a positive impact on Indigenous faculty, staff and students who may feel empowered and safer expressing their concerns when they see themselves reflected in senior administration and governance structures.

U of G has made some progress to date in growing Indigenous involvement in decision making but still has further to go. Following the establishment of the Aboriginal Resource Centre (now the Indigenous Student Centre) in 2003, the Aboriginal Advisory Council (AAC) was formed to support the Centre’s mission to provide a culturally supportive environment that promotes academic excellence and the intellectual, spiritual, emotional and physical development of First Nations, Inuit and Métis students. The AAC, along with additional support from Elders, Community Helpers, Knowledge Holders from various First Nations, Inuit and Métis communities, was central to the development of the services, supports and programs facilitated through the Centre. In 2008, the Aboriginal Resource Centre began to receive funding from the Ministry of Training Colleges and Universities through what is now known as the Indigenous Student Success Fund. To hold this funding, the University must maintain an Indigenous Education Council to allow for the engagement of Indigenous peoples. This Council should allow for access to the Board of Governors and the Senate through representation of the President as a member of the Council or through direct seats for Indigenous peoples. To this end, in 2013 the President’s Committee on Aboriginal Initiatives (now the President’s Committee on Indigenous Initiatives) was established with a broad mandate to: improve access and support for First Nations, Inuit and Métis peoples in education and the workforce to enriched curriculum and pedagogy; advance research with and for Indigenous communities; and strengthen relationships with Indigenous communities.

Other Universities in Ontario and across Canada have recently adjusted the composition of their senior governance bodies to ensure Indigenous representations (Appendix 2). In some cases,
they have created senior leadership positions and in others, they have created director or manager positions focusing on Indigenous initiatives (Appendix 3). This progress is essential in ensuring that First Nations, Inuit and Métis ways of knowing are respected and engaged in academia.

Recommendations

The Working Group recommends the following:

*Short-term*

- Establish two elected Senate seats for First Nations, Métis or Inuit students.
- Establish an elected Senate seat for a First Nations, Métis or Inuit faculty member.
- Develop a plan for recruitment of First Nations, Inuit and Métis staff, faculty and students to the Senate and Board of Governors.
- Establish a Senate Standing Committee on Indigenous Affairs
- Establish Indigenization as one of the priorities of Senate
- Establish Indigenous-focused onboarding and ongoing educational opportunities for members of Senate and Board of Governors.
- Strengthen the connection between the President’s Advisory Council on Indigenous Initiatives and the Board of Governors and Senate, including through an annual report.
- Establish a senior executive position on Indigenous Initiatives.

*Medium-term*

- Develop a plan for increasing Indigenous representation in the senior executive and leadership team.

*Long-term*

- Explore the development of a joint Chancellor model and the establishment of an Indigenous Chancellor.

**Institutional relationships**

Over the years, the University of Guelph has developed a number of formal and less formal relationships with First Nations, Inuit and Métis peoples, communities and governments around research, teaching and outreach. These relationships exist from the institutional level to the levels of an individual College, Department, faculty or staff member. At present, there is no central repository that identifies these relationships, which means that there may be multiple unrelated connections to a community or organization. In addition, there is no established protocol that ensures that U of G approaches these relationships in a deliberate and consistent manner.
Developing relationships is a central component of research and collaboration across Indigenous knowledge systems (Johnston et al. 2018; Starblanket and Kiiwetinepinesiik Stark 2018). As a result, it is essential that institutional relationships are developed with First Nations, Inuit and Métis people in a good way, meaning in a way that focuses on mutually beneficial priorities, and that Indigenous peoples lead or co-direct decision-making on the nature of the relationship, engagement, research designs, and ethical protocols (Wilson, 2001; Kovach 2009). Relationships must be built with respect for the cultural knowledge, ways of thinking, and ways of doing of the First Nations, Inuit or Métis partner (Johnston et al. 2018). This respect is necessary to avoid practices or assumptions that privilege Western knowledge systems and practices (Archibald 2008).

Creating guidelines to inform and manage institutional relationships with Indigenous peoples and communities will ensure university staff, faculty and students are accountable to these relationships and understand their ethical responsibilities to avoid harm (Johnston et al. 2018). One key element of these guidelines will be the training of University personnel that engage with First Nations, Inuit and Métis partners. The training must be suitable for staff including research personnel and those who manage partnerships, process honoraria and travel claims and must outline the cultural differences between First Nations, Inuit and Métis peoples, communities and organizations.

Recommendations

The Working Group recommends the following:

Medium-term

- Develop institutional guidelines for relationship development and maintenance with First Nations, Inuit and Métis organizations, communities and governments.
- Develop resources for on practices for fostering mutually beneficial relationships and research or outreach partnerships with Indigenous organizations, communities and governments.
- Establish an Indigenous Research Liaison position in the Office of Research to support First Nations, Inuit and Métis research.
- Establish a web presence to ensure that research information is accessible by researchers and partners.
- Establish an internal process to record and support relationships with Indigenous communities, organizations, and governments.

Hiring Practices

Post-secondary institutions play an important role in disseminating knowledge, encouraging respectful dialogue and developing personal and professional values. As a result, it is important to ensure that institutions make space for all voices to be heard (Roland 2011). Through indigenization processes, post-secondary institutions can ensure First Nations, Inuit and Métis
voices are heard within the academy and Indigenous peoples respected and valued (Morris 2017). Indigenizing the academy requires changes to hiring policies and practices to increase Indigenous representation and retain Indigenous administrators, faculty and staff at all levels of the institution. During hiring processes, this means educating hiring committees on ways that applicants can acquire relevant skills and assets in alternative ways (Deloitte 2012). This also means recognizing alternative knowledge dissemination such as through land-based practices, community events and non-peer reviewed publications (CAUT 2020).

In Indigenous communities, Knowledge Holders must conduct themselves according to their protocols and are held accountable for their actions and words (Lertzman 1996). Given this, as universities work to indigenize administrative, faculty and staff complements, ideally First Nations, Inuit and Métis candidates will, like Knowledge Holders, have demonstratable identities, lived experiences and connections to communities. That said, ancestry verification is a complex issue and, indeed, may further disadvantage those whose experiences have been affected by colonial processes such as displacement, enfranchisement, gender discrimination in the Indian Act and the Sixties Scoop.

Once hired, First Nation, Inuit, and Metis faculty and staff are frequently tasked with additional service, outreach and community work. Faculty are also frequently asked to mentor Indigenous students and guide all students wishing to conduct research with Indigenous communities (CAUT 2020). Recognizing and supporting this extra work is critical. Indeed, this may require a revisiting of conventional teaching, research and service workload, especially if an Indigenous person is hired to conduct research or provide services from their cultural lens (CAUT 2020).

Increasingly, post-secondary institutions are updating human resources policies to reflect the cultural needs and practices of Indigenous staff, faculty, and students (CAUT 2020). For example, accommodations are increasingly being developed to recognize Indigenous ceremony, community connections, holidays, and bereavement processes. The next step is to better educate and train administrators, faculty, and staff about the importance of these accommodations to combat micro-aggressions that Indigenous faculty and staff face within the academy (Srigley and Valley 2018; Johnson 2018).

The University of Guelph is committed to enhancing opportunities for First Nations, Inuit and Métis peoples within our institution. To this end, Diversity and Human Rights has established the Diversity Matters census, an employment equity survey, which allows faculty and staff to confidentially self-identify with any of five traditionally underrepresented groups, one of which is Indigenous peoples. The survey results are to be used to help develop and track institutional equity goals.

We believe that both self-identification and ancestry verification are important aspects in supporting indigenization and decolonization. To date, when ancestry verification has been used, it has been facilitated on a case by case basis. As the landscape continues to evolve, it will
be important for us engage across the sector and with local Indigenous communities to identify robust processes for ancestry verification.

Between August 2016 and January 2017, six tenure-track or tenured Indigenous faculty were hired in Molecular & Cellular Biology, History, Engineering, Family Relations and Applied Nutrition, Environmental Design & Rural Development and Population Medicine. As of January 2020, there are nine Indigenous faculty who have self-identified on the Diversity Matters Census, an additional faculty member joined campus in September and there is another faculty position currently being recruited.

To date, there have been no targeted hires for First Nations, Inuit and Métis staff. However, there has been some effort to broaden recruitment venues to include those regularly reviewed by Indigenous community and staff members who identified as Indigenous have increased by 125% over a five-year period ending in 2019.

In support of hiring practices, the Special Advisor to the President on Indigenous Initiatives has collaborated with Diversity and Human Rights and Faculty and Academic Staff Relations to support hiring processes for senior administrators and Indigenous faculty. The Special Advisor also presented at New Faculty Orientation in 2019.

Recommendations
The Working Group recommends the following:

**Short-term**

- Review the Policy on University Appointments to incorporate Indigenous representation in the appointment of senior administrators.
- Enhance the training for hiring committees for senior executive roles with a focus on indigenization.
- Include an Indigenous component in New Faculty Orientation and New Days orientation for staff.
- Develop a process for Indigenous ancestry and knowledge verification for staff and faculty roles that serve as Indigenous leaders, enhance the role of Indigenous knowledge in the academy and/or support Indigenous students and their families.

**Medium-term**

- Develop an Indigenous education framework for faculty, staff and students that includes First Nations, Inuit and Métis perspectives.
- Develop a resource to support the onboarding, and tenure and promotion process for Indigenous faculty.
- Review Human Resources policies with a focus on the needs of First Nations, Inuit and Métis staff.
Remuneration, honoraria and incentives

As trusted leaders, teachers, mentors and advisors for their communities, Elders and Knowledge Holders need to be offered honoraria as a “practice of cultural accountability” (Lertzman 1996). Honoraria are offered in the spirit of a reciprocal gesture in appreciation of their wisdom; this gesture is different from the typical notion of a fee for service. It also follows the traditional protocol of many Indigenous communities to provide an Elder or Knowledge Holder with an offering for their knowledge (Caillou 2015). Elders and Knowledge Holders have also been acknowledged by their communities as demonstrating the ability to communicate and deliver ideas and teachings in a meaningful way, and as a result, require respect and recognition (Stiegelbauer 1996). Elders and Knowledge Holders provide perspectives in a process-oriented manner. Requesting help is seen as a contract, and an honorarium or offering signifies the willingness of an individual to listen respectfully (Stiegelbauer 1996). While these are recognized protocols, institution processes and governmental policies can often make it challenging for individuals wishing to provide honoraria to Elders or Knowledge Holders.

The University of Guelph recognizes the importance of providing honoraria to First Nations, Inuit and Métis Elders and Knowledge Holders as a gesture of reciprocity for their roles in knowledge sharing, cultural teaching, support or advisement and ceremony. Financial Services has begun to refine its expectations and procedures to ensure that they do not create undue hardship for Elders and Knowledge Holders supporting institutional initiatives. This includes the creation of an honoraria guide, which will allow faculty and staff to feel confident that they will be able to provide Indigenous partners with a gesture of appreciation that is culturally appropriate and respectful. Indeed, at present, some confusion exists (e.g. providing honoraria at the time of the event, providing cash, etc.). Clear guidelines may also serve to ensure researchers feel more confident in understanding university and granting agency policies when working with Indigenous partners, which has historically been challenging due to the requirements of the Canada Revenue Agency to collect social insurance or status card numbers for honoraria and the Tri-Agencies’ regulations requiring proof of payment for research incentives. However, it is important for guidelines to emphasise that Knowledge Holders have diverse individual and cultural protocols and researchers must always learn and respect the protocols of their Indigenous partners.

Recommendations

The Working Group acknowledges an achievement and recommends the following:

Short-term

- Develop a guide for the distribution of research incentives.
- Develop a guide that defines the difference between partnership in research and procurement of services.
Convocation and Institutional Ceremonies

One of the greatest challenges First Nations, Inuit, and Métis peoples face within post-secondary institutions is the colonial history embedded in university policies, practices, and protocols (Cote-Meek 2014). These conditions are deeply embedded in the structure and operation of the academy. The history of education for First Nations, Inuit and Métis peoples in Canada is based in assimilation practices and can lead to violence in neo-colonial forms (Cote-Meek 2014). As a result, the academy must undergo a process of decolonization to address the marginalization Indigenous peoples face within post-secondary institutions. One way to start this process is by indigenizing campus events. Numerous intuitions have begun to indigenize institutional ceremonies including convocation with the inclusion of Knowledge Holders, cultural practices and cultural objects and allowance for the incorporation of traditional regalia and cultural dress. This action demonstrates a commitment to reconstructing the colonial narrative within the academy and the Western dynamics and practices that have continued to exclude Indigenous peoples. First Nations, Inuit and Métis staff, faculty, and students often report the value of participating in traditional ceremonies as a way of combating colonial violence (Cote-Meek 2014). Incorporating cultural practices, traditional regalia, and cultural dress into institutional ceremonies demonstrates the university's attempt to challenge and address colonial violence.

Indigenizing campus events is an important step towards decolonizing institutional policies and allowing First Nation, Inuit, and Métis staff, faculty, and students to see themselves reflected in institutional ceremonies. It is also important to ensure Indigenous students, staff, faculty and community have a celebration of achievement that is culturally-based, where they can celebrate and be recognized with the important individuals in their lives who helped and supported them through their academic journey.

There has been an increasing number of requests from students at U of G regarding the incorporation of First Nations, Inuit and Métis regalia and cultural objects into convocation. This includes requests to wear traditional regalia or cultural dress and to carry cultural objects such as Eagle feathers or fans. To date, these requests have been managed on an ad hoc basis however students have expressed feelings of marginalization in having to navigate the convocation process. Additionally, with the cultural importance of family, Indigenous students have expressed regret at having to limit family participation in their convocation due to a limit on the number of tickets available per student.

To provide a culturally responsive and wholistic celebration of personal and community accomplishment, the Celebration of Indigenous Achievement was established in 2010. The Celebration is a unique opportunity to highlight the accomplishments of First Nations, Inuit and Métis learners, graduating and continuing their studies, in the presence of their peers, families, community members, Elders, Knowledge Holders, alumni, faculty and staff. The Celebration also provides tangible role modeling for undergraduate and graduate students as well as the families and communities that support them.
Recommendations

The Working Group recommends the following:

**Short-term**

- Adopt the practice that First Nations, Inuit and Métis students, honorees, faculty, staff and platform members may opt out of wearing the academic gown for institutional ceremonies.
- Include a land acknowledgement and Indigenous imagery in the convocation program.

**Medium-term**

- Formalize the land acknowledgement part of the schedule of institutional ceremonies and include an opening that incorporates First Nations, Inuit and Métis cultures.
- Maintain the Celebration of Indigenous Achievement including the offering of gifts to First Nations, Inuit and Métis graduates.
- Establish a review of institutional ceremonies in the context of decolonization.

**Conclusions**

The Governance Working Group focused on how U of G could restructure formal policies and practices within the institution that previously marginalized Indigenous ways of knowing, being, and doing. By examining the broader implications of U of G’s governance structures, the recommendations we made are intended to dismantle colonial norms and structures. The TRC (2015) clearly outlined the role post-secondary institutions must play in bringing First Nations, Inuit and Métis cultures, governance structures, and research paradigms into the lives of future Indigenous and non-Indigenous students. The process of indigenization is about more than hiring Indigenous faculty and staff and recruiting Indigenous students but about changing how the university functions at its core.

Implementing our recommendations would begin to shift the colonial structure of U of G, and lead to a shift in how the University reproduces power imbalances between Indigenous and Western ways of knowing (Starblanket and Kiiwetinepinesiik Stark 2018). It is important to allow university spaces and structures to be reconfigured by First Nations, Inuit and Métis peoples and their knowledges. This will help address the significant challenges that First Nations, Inuit and Métis staff, faculty, and students face within the academy. Additionally, incorporating Indigenous roles into senior administrative and leadership positions will also take the burden off Indigenous faculty, staff and students who are often looked upon to be ‘Indigenous experts’ and pressured into taking part in all indigenization efforts on campus.
Appendix 1: Terms of Reference

Governance Working Group
Terms of Reference

Purpose
The role of the Aboriginal Initiatives Strategic Task Force is to provide strategic direction and leadership guiding the advancement of reconciliation and decolonization efforts at the University of Guelph. The Governance Working Group will provide focused attention and work on Institutional policies and processes, and procedures including:

- Indigenous faculty and staff
- Representation in leadership and governing structures
- Partnerships
- Finance
- Land use
- Convocation

The Working Group will be committed to the following responsibilities:

- Review past and current campus initiatives, programs and services
- Engage and facilitate forums for learning and reflection with campus, community and relevant partners
- Recommend review and revisions to existing University policies, practices and procedures relating to the Working Group’s area of focus
- Identify goals and expected outcomes that will allow the university to accelerate progress towards indigenization and decolonization
- Formulate final recommendations towards the development of the Aboriginal Initiatives Strategy

Term
Completion of the development of the Aboriginal Initiatives Strategy.

Membership
The membership of the Working Group will include students, faculty, staff and community members including Aboriginal individuals. Members will have expertise and experience in a range of areas.

Other University of Guelph staff, faculty or students, as well as Aboriginal community and professionals external to the University, may be added as needed.

Meetings
The Working Group will determine their own schedule but will normally meet once a month.

Roles and Responsibilities
The Chair of the Working Group is responsible for:
• Championing and leading the work of the Working Group;
• Serving as the interface between the Steering Committee and the Working Group;
• Calling monthly meetings, approving meeting agendas and chairing the meetings;
• Coordinating additional meetings, as required; and
• Ensuring action and follow-up is taken on initiatives approved by the Steering Committee or Working Group.

The Members of the Working Group are responsible for:
• Being champions and change agents to support the move towards an Aboriginal Initiatives Strategy;
• Contributing knowledge, perspective, experience, creativity and subject-matter expertise;
• Being accountable for their contribution and coming to meetings prepared;
• Completing assigned task(s) as planned or making alternate arrangements; and
• Following up on action items between meetings, providing support to advance items, as required.

Decision-making
The Working Group will use a consensus model for decision-making. In the event consensus cannot be achieved, the Chair may invoke a vote through a show of hands. In the event of a tie vote, the Chair shall seek the advice for reconsideration at the next meeting.

Review and Approval of Terms of Reference
The Terms of Reference will be finalized by the Working Group and reviewed on an as needed basis.

Membership
• Emma Anderson, Undergraduate Student
• Laurie Arnott, Assistant Vice-President (Faculty and Academic Staff Relations)
• Ben Bradshaw, Assistant Vice-President (Graduate Studies)
• Genevieve Gauthier-Chalifour, University Secretary
• Martha Harley, Associate Vice-President (Human Resources)
• Lori Kimball, Associate Vice-President (Financial Services)
• Ian Newby-Clark, Director, First-Year Seminars Program & Chair, Senate Priorities and Planning Committee
• Jennifer Parkinson, President, Grand River Métis Council
• Cara Wehkamp, Special Advisor to the Provost on Aboriginal Initiatives
• Tracey Jandrisits, Assistant Vice President (Faculty and Academic Staff Relations) [Former member]
• Kristine Keon, Undergraduate Student, Co-Chair Aboriginal Student Association [Former member]
Research Support

- Anna Johnson, Graduate Research Assistant

Meetings

- April 1, 2019: Opening and Terms of Reference
- June 17, 2019: Areas of focus and Indigenization
- July 9, 2019: Hiring Practices and Policies Sub-Committee
- July 11, 2019: Representation in Governance Structures Sub-Committee
- August 1, 2019: Representation in Governance Structures Sub-Committee
- August 1, 2019: Honoraria for Indigenous Elders and Knowledge Holders Sub-Committee
- August 8, 2019: Representation in Governance Structures
- August 28, 2019: Institutional Relationships Sub-Committee
- September 9, 2019: Institutional Relationships
- September 26, 2019: Honoraria for Indigenous Elders and Knowledge Holders Sub-Committee
- October 10, 2019: Honoraria for Indigenous Elders and Knowledge Holders, Incentives and Procurement
- November 4, 2019: Convocation Sub-Committee
- November 5, 2019: Hiring Practices discussion with Knowledge Holder
- November 14, 2019: Convocation
- December 12, 2019: Finalize recommendations to date
- January 28, 2020: Hiring Practices and Policies Sub-Committee