

## Indigenous Initiatives Strategy Report of the Research and Scholarship 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](http://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 PACII. **This report presents the recommendations of the Research and Scholarship 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: Research and Scholarship

In 1999, Maori scholar, Linda Tuhiwai Smith, opened her book *Decolonizing Methodologies: Research and Indigenous Peoples* with the statement that “research is probably one of the dirtiest words in the Indigenous world’s vocabulary” (p. 1). Tuhiwai Smith’s work resonated with Indigenous peoples worldwide, many of whom had experienced being “researched to death” (Brant Castellano, 2004). Since that time, much research involving Indigenous peoples and lands has been characterized as “helicopter research” - an extractive and colonial process, in which First Nations, Inuit and Métis peoples are excluded from the creation of research and do not learn of, or benefit from, its results (Brown, 2004; Howard, 2017).

In response, Indigenous peoples and allies have moved through several cycles of discussion on how to conduct ethical, sound research with, and for, Indigenous peoples and lands. In Canada, early discussions occurred during the Royal Commission on Aboriginal Peoples (1996) and were further articulated within the context of Indigenous health research. During the Indigenous-led work on the First Nations Regional Health Survey, First Nations health researchers and analysts established principles of Indigenous self-determination over research involving ownership, control, access and possession (OCAP) (First Nations Information Governance Centre, 2014; Schnarch, 2004). While these principles continue to be a key point of reference, the last two decades has seen a proliferation of literature on First Nations, Inuit and Métis research methodologies and protocols for ethical conduct (Drawson et. al, 2017; Levac et. al, 2017; McGregor et. al, 2019). Much of this work calls for community-engaged research and

scholarship<sup>1</sup> (Gaudry, 2015; McGregor et. al, 2016), espousing the principle of “nothing about us without us” (Ball, 2005; Funnell, 2019). Research funding agencies have responded to these principles and calls for change. The Canadian Institutes for Health Research developed *Guidelines for Health Research Involving Aboriginal Peoples* in 2007, and the 2010 Tri-Council Policy Statement on Ethical research introduced chapter (9) on *Research Involving the First Nations, Inuit and Metis People of Canada*. Most recently, the Social Sciences and Humanities Research Council (SSHRC) released a policy paper, “Setting New Directions to support Indigenous Research and Training in Canada” (SSHRC 2020). While much of the scholarship about ethical research with Indigenous peoples and lands comes out of health and social science disciplines, it is important to consider how these principles and practices can be taken up more broadly across disciplines, as some University of Guelph researchers have pointed out (Brunet et. al, 2014; Marshall et. al. 2018; Brunet, 2016; Edge and Harper, 2012).

#### Guiding Principles for the Research and Scholarship Group

Following the release of the Truth and Reconciliation Commission’s final report (2015), post-secondary institutions across Canada have taken up the challenge of how to change the ways they engage in Indigenous research. The Research and Scholarship Working Group has sought to direct focused attention and work on research and scholarship with and for First Nations, Métis and Inuit communities including: engagement of Indigenous peoples and organizations; ethical research practices; Indigenous knowledge and research methodologies; and graduate student research.

Our guiding principles were developed by first defining the key terms within this process, and by drawing upon appropriate frameworks for organizing our thoughts and reflecting on our roles as educators. We began by exploring our understanding of “indigenization” within a post-secondary institution and within the larger indigenization and decolonization process of Canada. This reflection was aided by a spectrum of indigenization, put forward by Gaudry and Lorenz (2017) (Appendix 2), who identified the continuum between what might be termed an “add Indigenous and stir” approach (CAUT, 2020), and making transformational change that begins with considering the nature of knowledge and knowledge construction itself (Kuokkanen, 2008). Seeking a framework that supported our commitment to indigenization, the group drew from the 4Rs Framework (Barnhart & Kirkness, 2001) and the pillars of the Tri-

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<sup>1</sup> Community engaged scholarship, or community-based participatory research can be defined as community-driven and action-oriented research that is rooted in the coproduction of knowledge (Castleden, 2015; Dockstator et al., 2016) and mutually beneficial partnerships (Jordan, 2007), between academic and community partners, for the purpose of social and institutional change (Castleden, 2015), resulting in a shift in the balance of power between academy and Indigenous community (Dockstator et al., 2016; Gaudry, 2015). It is an approach to academic research (Castleden, 2015) that engages with community representatives at all stages of a research project, from problem identification, to data collection and analysis, to dissemination of results, (Castleden, 2015; Wallerstein & Duran, 2003) and centers community values and ways of knowing throughout.

Council Policy Statement Pillars. The former is an Indigenous framework founded upon respect, relevance, reciprocity, and responsibility. It places responsibility on the institution to reflect on ethnocentric biases and to reorient the relationship between First Nations, Inuit and Métis peoples and the post-secondary environment. The latter is similar in its foundational tenets. It lists the key values of working with Indigenous peoples, communities and governments as reciprocal, trusting relationships, community, respect and relevance. Together, these frameworks served as a consistent reminder to actively and critically reflect upon our own relationship to colonialism, as well as the institution's relationship to colonialism. We began with broad discussions around research and scholarship within the institution and landed on three main themes for initiating change.

## Themes Identified

The recommendations related to research and scholarship have been organized into three themes: 1) Principles, Procedures and Protocols for Conducting Ethical Research with Indigenous Peoples and Lands; 2) Support for Faculty, Graduate Students and Post-Doctoral Fellows; and 3) Community Engagement. These theme areas are not mutually exclusive and, therefore, recommendations sometimes apply to more than one area. This overlap reflects the wholistic and interrelated nature of the process of decolonization and indigenization.

### 1. Rationale for addressing principles, procedures & protocols

Many of the struggles associated with Indigenous community-based research are not considered or reflected in university procedures and protocols, placing the researcher, the integrity of their research, and the community in potential jeopardy (Moore et al., 2017; Flicker 2008; Castleden et al., 2012; Castleden et al., 2015; Stiegman et al., 2015). The recommendations of this focus area are founded in this recognition, along with the recognition that there are many ways which research may engage with First Nations, Inuit and Métis peoples and lands. Many researchers remain unaware of how their work might take up calls for Indigenous self-determination in research. Addressing university procedures and protocols will help us to move forward in addressing such calls.

### 2. Rationale for addressing faculty, graduate student and post-doctoral fellows support

With calls for self-determined First Nations, Inuit and Métis research, how might the university provide support for faculty, graduate students and post-doctoral fellows to engage with Indigenous communities, peoples and lands responsibly and ethically, while reflecting on their own positionality within the research process? Given the varying levels of awareness and engagement across Canada and across the University of Guelph, it is important to provide varying types of support. This section offers recommendations that provide a starting point for such supports.

### 3. Rationale for facilitating community engagement

Over the last two decades, Indigenous scholars and advocates, and the policy frameworks that have grown out of their work, have consistently emphasized the need for community

engagement in all aspects of research projects and processes involving First Nations, Inuit and Métis peoples, and have documented the movement from research *on* Indigenous people to research *with* or *by* Indigenous peoples. As such, efforts to decolonize academic research and scholarship must first consider how to engage with Indigenous peoples in a meaningful way. This section addresses ways of facilitating partnered research, and/or making space for research in which Indigenous peoples are the authors and theorists rather than the subjects.

## Principles, Procedures and Protocols for Doing Ethical Research with Indigenous Peoples and Lands

The Tri-Council Policy Statement (TCPS) (2018) guiding research involving human participants was revised in 2010 to include a chapter on research involving First Nations, Inuit and Métis communities in Canada (Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, and Social Sciences and Humanities Research Council of Canada, 2014). Based on an earlier set of recommendations developed for health research involving Canada's Indigenous communities (Canadian Institutes of Health Research, 2007), the Policy Statement contains prescriptions for establishing effective collaborations with communities prior to engaging in research (Brunger and Wall, 2016).

The TCPS-2 (2018) is founded on three pillars: respect for persons; concern for welfare; and justice. Chapter 9 expresses how these pillars can and should be upheld in the context of an Indigenous community – ultimately expressing concern for reciprocity, respect and relevance. The TCPS-2 provides a solid policy framework; however, it does not provide guidelines to institutional research ethics boards (REB) or researchers in terms of how to navigate the tensions that arise when the ethical guidance of Indigenous peoples contradicts that of a university REB (Stiegman & Castleden, 2015; Moore et al., 2017). The exploration of these tensions has given rise to the “policy/lived reality gap” (Moore et al., 2017; Flicker 2008; Castleden et al., 2012; Castleden et al., 2015; Stiegman et al., 2015).

The policy and lived reality gap can be defined as a problematic dynamic experienced by both researchers and communities, created by inconsistencies and opposing directives between research policies and processes housed by academic institutions, and the realities of working with and in First Nations, Inuit and Métis communities. We have categorized this dynamic in three parts: the time and productivity conundrum; capacity development; and a lack of understanding from financial services (Castleden, Sylvestre, Martin, McNally, 2015).

Significant in the time and productivity conundrum is the tension between REBs wanting a detailed timeframe and work plan before research begins, and the reality that pre-determined plans may diminish community control and ownership of research. A responsible community-based participatory (CBP) approach to a research project should be organic and fluid (Stiegman & Castleden, 2015; Moore et al., 2017). Additionally, CBP research usually takes longer, which is not always recognized by institutional culture or in assessments for tenure and advancement (Castleden et al., 2015; McGregor et al., 2016; Moore et al., 2017). The time and productivity challenges associated with community-engaged scholarship can also be problematic for

students trying to complete degrees. Some of these concerns touch on the need to develop support for faculty and students, as addressed in the next section.

Capacity development can be problematic when we consider that, while policies advocate for drawing from the community for community-based research assistants in the name of community engagement (Ball & Janyst, 2008; Brunger & Wall, 2016; Bull, 2010), much of the work falls to individuals who are already stretched with other demands. Furthermore, increased levels and frequency of community engagement can lead to research fatigue for the community.

Researchers have called attention to problematic financial arrangements when conducting community-engaged scholarship with Indigenous peoples (Bull, 2008; Moore et al., 2017; Riddell et al., 2017). This often comes up in the context of reimbursement policies that do not consider the socioeconomic conditions of some community participants (i.e. not everyone has a credit card or can afford to wait for reimbursement). There may not be precedents or understanding of why a researcher buys tobacco for ceremonial purposes or provides culturally informed incentives like gifts, and such researchers may be financially caught between Tri-Council financial policy and Chapter 9 of the TCPS-2. Lastly, though a strategic arrangement may be made to offset costs of community-based work to researchers, there are more barriers to delivering funding to the community (Riddell et al., 2017; Alcock et al., 2017; Guta et al., 2010)

There are additional problem areas related to principles, procedures and protocols that, while perhaps related to the policy/lived-reality gap, are part of bigger discussions about the nature of ethical scholarship with First Nations, Inuit and Métis peoples and lands. These problems can more clearly be identified and understood when one acknowledges that the foundation of ethical research practices and protocols lie in a Western liberal tradition of protecting individuals and in a medical positivist ontology and epistemology (Castleden et al., 2015; Kuokkanen, 2007; Guta et al., 2012). It may be difficult for REBs and other procedures to reconcile an Indigenous community-engaged research model with scientific positivism or the conventional research process involving prior specification of design and hypothesis testing. There is a need for longer discussions about how to align REB and other post-secondary research policies with Indigenous epistemologies and collectivist approaches to knowledge construction (Guta et al., 2012.; Guta, Wilson & Flicker, 2010).

This external context and scholarship guided our transition to examining the University of Guelph context. We asked ourselves: how do these tensions manifest within our own principles, procedures and protocols?

We began by identifying areas in which our institution has upheld the TCPS-2, areas in which work is needed and areas in which faculty and student researchers have experienced the policy/lived-reality gap. Our discussions drew from experiences of faculty who have significant experience conducting Indigenous community-based research, and from graduate student members who are conducting this type of research for the first time. Our conversations

primarily focused on ethical and procedural forms and documents, and education and awareness.

While the University of Guelph has made strides in developing ethical procedural forms and documents related to research with First Nations, Inuit and Métis peoples, there was the sentiment among group members that important elements are still missing. Drawing from literature that questions typical university ethics applications, it warrants considering “Are we asking the right questions?” in our ethical forms and procedures (Guta et. al., 2010; Glass & Kufert, 2007). Questions of timing came up in relation to having to complete ethics applications in advance of working with community. We also discussed problems related to making amendments that are part of the iterative nature of community-engaged scholarship, but which can take weeks to approve. Contrary to self-determining principles involving Indigenous research, university-based research ethics continue to take precedence over community-based ethics reviews.

In addition to questions that might be asked of the primary ethics application, we discussed improvements to the University of Guelph cross-cultural research supplement. This is a valuable tool, but it is typically completed only when researchers have identified that they are conducting primary research with human subjects. Many researchers in fields of study outside of the social sciences do not have the knowledge to self-identify as conducting Indigenous-related research. The cross-cultural supplementary form also does not ask about dissemination of research and data to community, which is essential when ensuring community self-determination through research.

Many of the issues identified in existing policies and procedures reflect a lack of awareness or education. There have been numerous workshops over the years for faculty and graduate students interested in doing ethical research with Indigenous peoples and lands, but uptake of these practices is hard to measure. It is also difficult to identify and measure who might benefit from taking these workshops, and/or how to encourage attendance. Other areas of education might include work with the university ethics boards or with Departmental Tenure and Promotion committees who may not have the awareness that Indigenous community-based research takes more time and may involve different outputs than are typically expected.

#### Recommendations

The Working Group recommends the following:

##### *Short-term*

- Develop an institutional statement with First Nations, Inuit and Métis partners to help understand Indigenous epistemologies and how they might be engaged with respectfully in research.
- Develop an institutional statement on how the University of Guelph respects First Nations, Inuit and Métis self-determination in research.

- Review the cross-cultural supplementary form - including what triggers the need for a cross-cultural supplementary form – and consider revising accordingly.
- Investigate possibilities for allowing Indigenous ethical processes to take precedence over institutional Research Ethics Board processes.

#### *Medium-term*

- Investigate educational needs related to conducting better research with First Nations, Inuit and Métis communities and determine possibilities for addressing these needs.
- Consider ethical concerns for research using secondary data analysis and investigate what type of ethical questions come up when using secondary analysis.
- Create a new form and process specific for those conducting or engaging in First Nations, Inuit or Métis research.

#### *Long-term*

- Investigate possibilities for University-Community collaboration regarding the stewardship of data.

### **Faculty, Graduate Student and Post-Doctoral Fellows Support**

Scholarship focussed on providing support for faculty and students engaged in Indigenous research has primarily addressed questions associated with community-engaged scholarship. Some have called attention to the fault line between pressures to publish and the time it takes to conduct community-engaged scholarship (Castleden et. al, 2015; Gabel & Cameron, 2016; Tobias et. al, 2013), while others question if this pressure is in the best interests of participant communities (Dockstater et. al., 2016). Tenure and promotion standards, while changing, still have a long way to go in recognizing the timelines and outputs that go into ethical, sound research with First Nations, Inuit and Métis peoples (Castleden et. al., 2015; McGregor et. al, 2016; Moore et. al., 2017).

While considering this literature, our review focused on materials and strategies generated by Ontario post-secondary institutions to address some of the concerns related to faculty and graduate student support, while promoting partnered research development and training needs. The way in which post-secondary institutions across Ontario are providing support can be organized into five categories: online resources; workshops and programs; hiring of additional faculty/staff; funding; and mentorship.

Through their *Deepening Knowledge* Project, the Ontario Institute for Studies in Education (OISE) has developed a website focused on understanding First Nations, Inuit and Métis perspectives. This website offers a selection of learning modules (OISE, 2019), the significance of which is clear when one considers that understanding Indigenous perspectives can help researchers respect Indigenous methodologies and values in knowledge production. This is significantly applicable in the field of environmental governance and management, where the

braiding of Western science with Traditional ecological knowledge can be challenging. Similarly, Lakehead University has made available a list of resources meant as a starting or entry point for researchers new to working in research partnerships with First Nations, Inuit and Métis organizations and communities (Lakehead University, 2020). Both McMaster and Laurentian Universities provide multi-day symposiums or conferences on community-based research and the role of Indigenous research, while Queen’s University works across on-campus entities to organize a series of workshops about research collaboration with Indigenous communities as part of an annual symposium. Western University also has an annual effort – a summer research program for Indigenous undergraduate students aimed at fostering partnership between First Nations, Inuit and Métis and Western ways of knowing. Lakehead University has announced the establishment of a new program in support of community-engaged research with Indigenous communities and partners, called the Indigenous Research Capacity Development (IRCD) Program.

In addition to these efforts, Queen’s University has set aside funding resources to support graduate students conducting research that requires travel to Indigenous communities. Masters and doctoral students can apply for the Graduate Dean’s Travel Grant for Indigenous Field Research to help offset costs (Gaudreau, 2018). In support of a commitment made by Nipissing University in 2010, faculty, students and staff researchers can request support from the Office of Indigenous Initiatives when their research involves Indigenous peoples and communities. In response, the Office of Indigenous Initiatives requests that researchers engaging, or planning to engage, with Indigenous peoples and communities, “initiate dialogue with the Office of Indigenous Initiatives about the proposed research, including steps taken by the researcher to build relationships and their plans for engagement with Indigenous peoples and/or communities” (Nipissing University, 2020). Additionally, researchers are asked to complete and sign an “engagement plan” and provide evidence of formal community consent (Nipissing University, 2020).

To date, the University of Guelph’s Indigenous Student Centre (ISC; previously, the Aboriginal Resource Center) has been the central source of Indigenous support for graduate students and faculty wishing to take up research with First Nations, Inuit and Métis peoples and lands. Although outside their mandate, the ISC often fields questions about Indigenous research and has coordinated a number of Indigenous research workshops such as *Research Ethics in Indigenous Communities* and *Allyship with Indigenous Communities*. There have been some communities of practice established among faculty who undertake research with Indigenous peoples, but participation has been limited due to faculty resources and time.

## Recommendations

The Working Group recommends the following:

### Short-term

- Investigate and address the educational needs of staff, faculty and graduate students related to conducting better research with First Nations, Inuit and Métis communities.

- Investigate and address the educational needs for tenure and promotion committees and processes so that the time-intensive work involved in community-engaged scholarship is recognized.
- Establish a community of practice on First Nations, Inuit and Métis research collaboration.
- Educate graduate coordinators and departments on the additional time involved in conducting Indigenous community-based research.
- Develop resources to ensure the Research Ethics Boards have an understanding of research with Indigenous peoples and lands.

Medium-term

- Develop a tool kit for researchers intending to engage with Indigenous Peoples and territories.
- Amalgamate and make available online educational resources on First Nations, Inuit and Métis peoples and cultures, history of colonialism in research, residential schools and Sixties Scoop, and Indigenous ways of knowing.
- Consult current and past grad students on their experiences with undertaking Indigenous community-based research and address any support needs identified.
- Set aside funding or specific scholarships to support graduate students whose research requires they travel to a First Nation, Métis, or Inuit community.

## Community Engagement

Community engagement is a central theme in literature that speaks to ethical conduct in First Nations, Inuit and Métis research. Many of the calls for doing ethical and effective Indigenous research embrace principles of community-based participatory research that build capacity and serves as an agent of change (Brydon-Miller et. al., 2003; Marsh et. al., 2015; McMahon et. al., 2016). “Doing it in a good way” (Ball & Janyst, 2008) implies that research with Indigenous communities requires thoughtful engagement in relational processes, and this can be time consuming (Castleden et. al, 2012). The notion of “relational accountability” (Wilson, 2008; Henry & Tait, 2016) signifies that researchers carry responsibilities to the people, territories and ancestors that they come into relationship with through the research process. Relational accountability is thus a fundamental tenet of in First Nations, Inuit and Métis research methodologies (Gaudry, 2015; Henry & Tait, 2016; Marsh, et. al., 2015; Moore et. al., 2017; Riddell et. al., 2017). The challenge now rests with academic institutions as to how they might support and promote the kind of relationships that will be necessary to produce ethical research with Indigenous peoples and lands.

Research capacity can be another challenge for communities, who are often stretched with competing demands. Workloads and responsibilities may not be well understood between university and community partners (Moore et. al, 2017). Such relationships and responsibilities can be negotiated through formal contracts, like memoranda of understanding, which are an evolving practice (Alcock et. al, 2017). While many communities, elected and traditional

councils, and NGOs have developed their own ethics boards (OFIFC, 2012; REFS), many are still in the early stages of development. The capacity for data storage is a relatively unexplored area, but one that warrants consideration in light of the self-determining principles identified as ownership, control, access, possession (OCAP) (Schnarch, 2004; First Nations Information Governance Centre, 2014).

The prevalence of community-engaged scholars at the University of Guelph is well known; in contrast, the extent to which faculty researchers are partnering with First Nation, Inuit and Métis communities, locally or across Canada, is less known. In 2018, the Office of Research published “Our Indigenous World – Reconciliation and Research,” which provided an overview of faculty conducting Indigenous-related research at the time. Recently, the College of Social and Applied Human Science (CSAHS) surveyed their faculty on their capacity and interest in undertaking Indigenous-related research, and their current and past engagement in this work (Appendix 3). Many faculty members shared that they do not undertake Indigenous research as they lack the necessary community connections. They also indicated that community-engaged scholarship with First Nations, Inuit and Métis communities is time consuming and can be logistically difficult (i.e. extended ethics and relationship building periods) which discourages taking it up. The time and effort required in establishing and maintaining relationships can be prohibitive when there are other time pressures, like time-to-completion for graduate degrees, to consider. In terms of establishing relationships, most students rely on their own connections, or those of their supervisors. There are no known mechanisms to match students with communities who are interested at this time.

#### Recommendations

The Working Group recommends the following:

##### *Medium-term*

- Create a liaison model and structure to facilitate collaboration between university researchers and First Nations, Inuit and Métis partners:
  - Invite local communities to provide questions and priorities they want addressed.
  - Establish registries of research that have been done with First Nation, Métis and Inuit communities, organizations and governments by faculty and identify research priorities that match faculty profiles.
  - Establish a university-community research liaison in the Office of Research.
- Where requested, collaborate with First Nations, Métis and Inuit communities, organizations and governments as they implement their own ethics review boards.

##### *Long-term*

- Consider how the Library might help communities with data storage, as requested or as required.

## Conclusions

The intention of this report has been to identify ways to move forward with ensuring and conducting sound and ethical research with First Nations, Inuit and Métis peoples and lands, while recognizing self-determining and decolonizing approaches. It is based on discussions of the Research and Scholarship Working Group at the University of Guelph between April and February of 2019/2020.

Our discussions were based on relevant scholarship and policies, initiatives undertaken by other institutions, and the experiences of working group members. Importantly, our discussions in this working group, and the actions we hope this report prompts, are founded in our belief that as an educational institution we have a distinct role to play in Canada's process of reconciliation. The violent erosion of Indigenous peoples' ways of knowing, being and doing was largely due to colonization, residential schools, the Sixties Scoop and the High Arctic relocation. We have a responsibility to now ensure that school systems are a place where First Nations, Inuit and Métis knowledges can flourish. Furthermore, we assert that post-secondary institutions have a role to play in the development of conscientious Canadian citizens – we have a responsibility to the world beyond our campus, and to ensure that those influencing Canada's policy development and those entering Canada's workforce are prepared to conduct themselves in a way that promotes and fosters meaningful reconciliation.

The task ahead is to determine how some of this work might be tailored to the University of Guelph and to partner with First Nations, Inuit and Métis institutions, communities, lands and peoples as we move toward the decolonization and indigenization of our institution. While not part of this preliminary review, consultation with Indigenous community members, students and faculty will likely be a necessary next step. Further committee work to address particular recommendations will also be required. As such, this report can provide direction for what is to be a long-term project of decolonizing research so that it is no longer "one of the dirtiest words in the Indigenous world's vocabulary" (Smith, 2012, 2<sup>nd</sup> Edition, p. 1).

## Appendix 1: Terms of Reference

### Research and Scholarship 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 *Research and Scholarship* Working Group will provide focused attention and work on research and scholarship with and for First Nations, Métis and Inuit communities including:

- Engagement of Indigenous peoples and organizations;
- Ethical research practices;
- Indigenous knowledge and research methodologies; and
- Graduate Student Research

The Working Group will have the following objectives and 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; and
- 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**

- Kim Anderson (Chair), Canada Research Chair in Indigenous Relationships & Associate Professor, Family Relations and Applied Nutrition
- Christopher Collier, Assistant Professor, School of Engineering
- Rebecca Hallett, Associate Dean, Research and Graduate Studies
- Anna Johnson, Graduate Student
- Tad McIlwraith, Assistant Professor, Sociology and Anthropology
- Karina McInnis, Associate Vice-President (Research Services)
- Katelyn Wadleigh, Manager, Research Ethics
- Sandra Auld, Director, Research Ethics [Former member]

#### **Research Support**

- Sidey Deska-Gauthier, Graduate Research Assistant

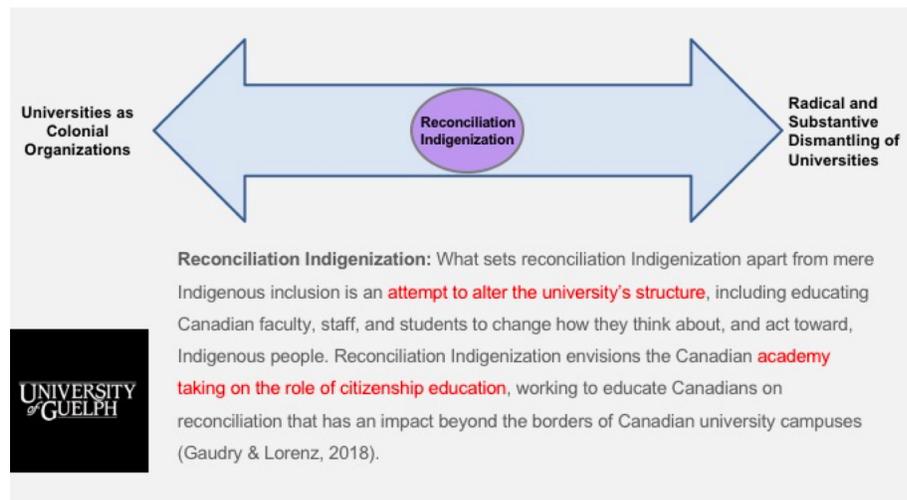
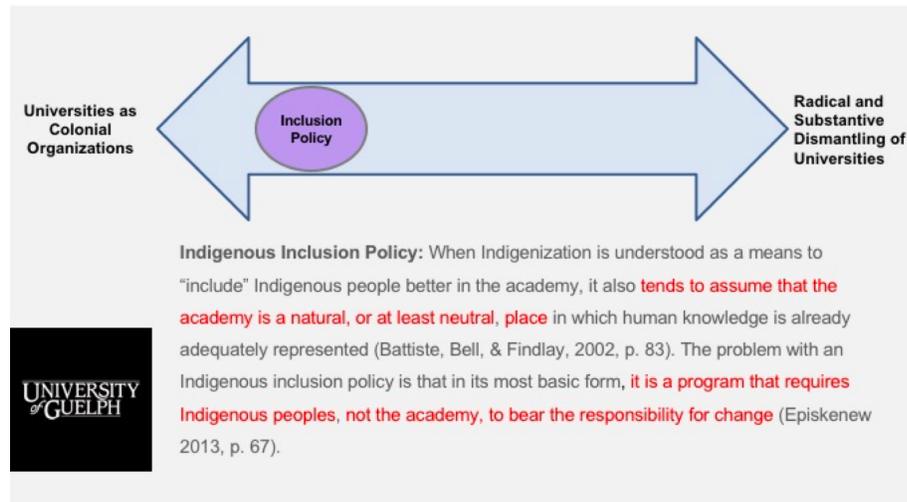
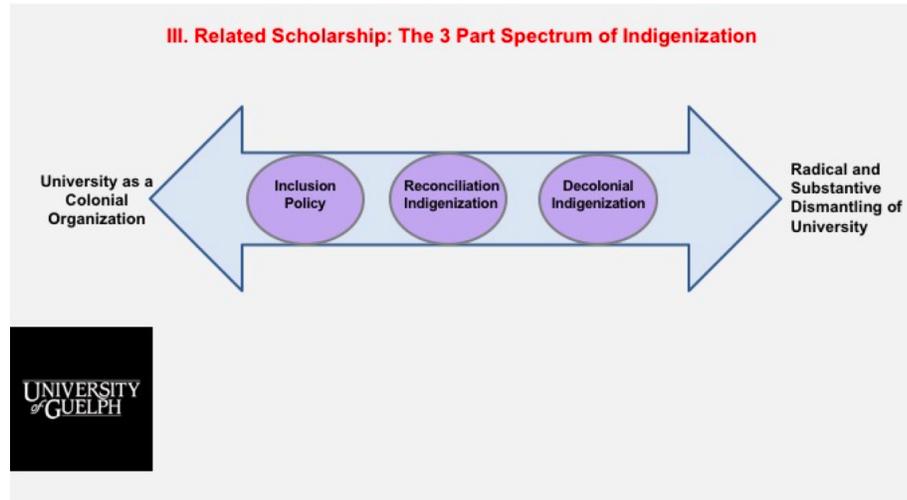
#### **Meetings**

- April 3, 2019: Opening and Terms of Reference
- May 7, 2019: Indigenous Research Methodologies and Decolonizing Research
- June 14, 2019: The Policy/Lived-Reality Gap
- July 23, 2019: Processes and Protocols for Ensuring and Conducting Ethical Research with Indigenous Peoples and Lands
- August 1, 2019: Support for Students, Faculty and Staff Wishing to Engage in Indigenous Methodologies and Approaches
- September 12, 2019: Support for Students, Faculty and Staff Wishing to Engage in Indigenous Methodologies and Approaches

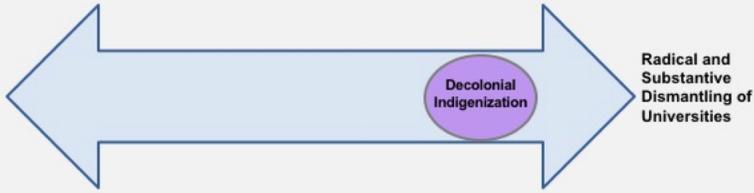
- October 4, 2019: Review of Processes and Protocols for Ensuring and Conducting Ethical Research with Indigenous Peoples and Lands – Where we have been and where we have yet to go
- December 10, 2019: Review of Recommendations and Draft Report
- February 25, 2019: Review and Finalization of Recommendations and Report

## Appendix 2: Spectrum of Indigenization

### III. Related Scholarship: The 3 Part Spectrum of Indigenization



Universities as  
Colonial  
Organizations



**Decolonial Indigenization:** The most radical and substantive approach to indigenization and is by and large off the radar of most university administrators.

Decolonial Indigenization, envisions dismantling the university and building it back up again with a very different role and purpose. This decolonial Indigenization would use a **treaty based model of university governance** and practice.<sup>1</sup> Second, decolonial indigenization **supports a resurgence** in Indigenous culture, politics, knowledge, and on-the-land skills (Gaudry & Lorenz, 2018).

UNIVERSITY  
of GUELPH

## Appendix 3: Indigenizing the Curricula and Pedagogy Summary

### Indigenizing the Curricula and Pedagogy Executive Summary College of Social and Applied Human Sciences

#### Purpose of Survey/Interviews:

To investigate and gain insight on how faculty in the College of Social & Applied Human Sciences engage with Indigenous content and pedagogies in their teaching and research to determine strengths, needs, and interests across the College in Indigenizing curriculum and supporting Indigenous research.

#### Summary:

##### Teaching

There seems to be a high level of interest among faculty to incorporate Indigenous content in their courses; however, several barriers limit how faculty proceed with Indigenization. First, there is a lack of knowledge regarding whether Indigenous content is relevant and applicable to course content. In other words, some faculty feel the Indigenous content is only relevant when discussing Indigenous issues versus incorporating Indigenous ways of knowing into their courses. Second, there is a lack of comfort among many faculty members who are unsure how to proceed as settlers and discuss Indigenous issues/content. Third, faculty members report it is often difficult to find Indigenous material relevant to their course topics that is written at a level that can be easily understood by students. Fourth, there is a lack of time and direction from departments on how faculty members should be committing to Indigenization of their course content. Finally, most faculty members also reported having no knowledge of Indigenous pedagogy or how to incorporate it into their courses.

Faculty report that having more support, professional development, resources, and Indigenous faculty could assist them in incorporating more Indigenous content in their courses.

##### Research

Many faculty members report that their main reason for not engaging in Indigenous research stems from a lack of community connections and opportunities for collaboration. Other faculty report that Indigenous research is not their area of expertise or that there is no difference between Western approaches and Indigenous approaches to their research topic.

More support, research collaborators, and training were listed as methods that would increase the likelihood that faculty would engage with Indigenous research.

##### Report overview

This report provides an overview of faculty responses to survey questions broken down by department and provides an overview of responses to each question. It provides a summary of key issues brought up in the surveys and interviews beginning on page 32. Finally, it provides an evaluation based on the results of the survey and interviews on page 38. The interview transcripts are available in the appendices.

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