



INDIGENOUS SPACES

2020

INDIGENOUS ACTION PLAN

Research Report

This report part of the Institute of Indigenous Learning's research series into Higher Learning practices.



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Institute of Indigenous Learning - Fanshawe College

The Indigenous Spaces Report – Current Issues and Recommended Courses of Action

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1. Introduction

The purpose of this report is to recommend built components and strategic directions for new, Indigenous-focused spaces at Fanshawe College. This report recommends core components alongside optional—but beneficial—further expansions/features. The guiding principles for the recommendations are the following:

- Alignment with the National Inquiry into Missing and Murdered Indigenous Women and Girls report
- Alignment with the Truth and Reconciliation Commission reports
- Adherence to the principles of successful “Indigenization” identified in the academic literature
- Long-term sustainability
- Alignment with Fanshawe College’s strategic documents (the 2017-2020 *Strategic Mandate Agreement* between Fanshawe and the Ontario government, and Fanshawe’s 2018-2021 *Integrated Master Academic Priorities Plan*, or iMAPP)
- Alignment with the *Indigenous Education Protocol for Colleges and Institutes*, to which Fanshawe is a signatory

Unfortunately, it is not advisable to base plans for Indigenous-focused spaces at a post-secondary institution on the principles of existing spaces and aesthetics already built by other such institutions. As with most qualitative research on Indigenous educational issues in Canada, the majority of the existing evidence is anecdotal and therefore weak in nature (see Atlantic Evaluation Group, 2010, p. 41; R. A. Malatest & Associates Ltd., 2010, p. 59), as well as unrealistically positive, as the following excerpt from a still-relevant 2004 study suggests:

Stakeholders frequently noted the limitations of government funding and educational infrastructure, but they rarely singled out existing practices or initiatives as *unsuccessful* attempts to improve Aboriginal participation [in Canadian post-secondary education]. While it is possible that all existing practices and initiatives have been successful, the methodological limitations ... suggest the need for more comprehensive studies ... (R. A. Malatest & Associates Ltd., 2004, p. 10, original emphasis)

In any case, aesthetic design and architectural decisions are less important than the goal of avoiding merely superficial attempts at Indigenization. Institutions need to avoid at all costs the problem outlined in the following response by an Indigenous faculty participant to a survey question about the “ideal outcome of an Indigenization policy”:

Best possible outcome: an academic system which is sufficiently cognizant of the nature of social power and oppression to not repeat the horrors of the past.

Most likely outcome: an annual intercultural powwow. (Gaudry & Lorenz, 2018, p. 222)

This report therefore focuses on the ideological underpinnings of a successful approach to creating Indigenous Spaces at Fanshawe, rather than on the specifics of aesthetic details.

2. Recommendations

2.1 Core Built Components

- Versatile, multi-use spaces that can be easily converted used as classrooms, meeting rooms, and dynamic, interactive learning spaces (complete with dynamic educational aids, such as interactive displays, visual art, and space for ceremonies and demonstrations)
- Outdoor learning space
- Indigenous-focused library
- Kitchen
- Student lounge
- Office space(s) for visiting Elders/Knowledge Keepers
- Migration of existing student support services to the new spaces, with built-in capacity for expansion beyond the current levels of services

2.2 Optional Built Components

- Childcare space
- New, multi-use space in one or more of the Indigenous communities within Fanshawe’s catchment area

3. Larger Context: The National Inquiry into Missing and Murdered Indigenous Women and Girls and The Truth and Reconciliation Commission

Indigenization efforts at Canadian post-secondary institutions need to operate within the larger contexts of the documents produced by these initiatives. Both sets of results emphasize the necessary roles for educational institutions not just in terms of educating both Indigenous and non-Indigenous people about the past, but also building relationships for the future. This relationship-building aspect of education is important for fulfilling Canada’s larger goals of restoring justice and cultural safety.

3.1 The Missing and Murdered Indigenous Women and Girls (MMIWG) Report

The *MMIWG Report* repeatedly emphasizes the importance of relationship-building in creating a safer and more supportive environment for Indigenous women (and, by extension, Indigenous people more generally). These relationships include those with the larger Canadian community, and the “Calls for Justice for All Canadians” include the following call:

15.7 Create time and space for relationships based on respect as human beings, supporting and embracing differences with kindness, love, and respect. Learn about Indigenous principles of relationship specific to those Nations or communities in your local area and work, and put them into practice in all of your relationships with Indigenous Peoples. (MMIWG, 2019b, p. 199)

The *Report* explicitly justifies its strong emphasis on relationships by referencing both witness testimony and the insights of Indigenous researchers:

Guiding our approach to analyzing the many truths collected by the National Inquiry is a teaching that was shared over and over again during the Truth-Gathering Process: relationships are key to both understanding the causes of violence and to making changes to end violence ... Shawn Wilson, an Opaskwayak Cree researcher ..., explains that relationships are central to Indigenous ways of knowing. In this world view, we are each our own person, but we are also defined by our relationships to others. We are one person's mother, another person's daughter, and a third person's family of heart. We are connected to our ancestors, to the land where we come from, and to future generations ... We are the sum of all the relationships that shape our lives. (MMIWG, 2019a, p. 95)

Witnesses spoke extensively about how networks of relationships both enable violence and protect against it (p. 64). Relationship-building, among Indigenous students/faculty, with the larger nonIndigenous Fanshawe community, and with Indigenous communities, must be a key emphasis in Indigenization initiatives.

Additionally, the *Report's* "Calls for Educators" highlight the necessary roles of all educational institutions, including post-secondary ones, in providing thoughtful and in-depth education on the history and current issues that affect the safety of Indigenous women:

11.1 We call upon all elementary, secondary, and post-secondary institutions and education authorities to educate and provide awareness to the public about missing and murdered Indigenous women, girls, and 2SLGBTQQIA people, and about the issues and root causes of violence they experience. All curriculum development and programming should be done in partnership with Indigenous Peoples, especially Indigenous women, girls, and 2SLGBTQQIA people. Such education and awareness must include historical and current truths about the genocide against Indigenous Peoples through state laws, policies, and colonial practices. It should include, but not be limited to, teaching Indigenous history, law, and practices from Indigenous perspectives ... (MMIWG, 2019b, p. 193)

The *Report* contains a strong warning against seeing Indigenous individuals' challenges in a vacuum (blaming personal failings for larger cultural violence) and explicitly extends this warning to postsecondary institutions:

In describing their encounters with the child welfare system, the justice system, the health care system, and with police, schools, and universities, and even with some advocacy and antiviolence agencies, witnesses commonly spoke of an institutional culture that individualized the challenges they faced, rather than recognized that these challenges were

a reflection of the ways the institutions contribute to Indigenous stereotypes. (MMIWG, 2019a, p. 115)

A thoughtfully-constructed educational component should be included in Fanshawe's Indigenous Spaces, and this component should be designed for both Indigenous and non-Indigenous students, faculty, staff and guests. Simply providing a quick overview of historical facts will not fulfill this goal— everyone needs to better understand the systemic issues that continue to affect Indigenous individuals.

One challenge that this form of education will face is combating the tendency to view Indigenous people who are victimized as *solely* victims. This challenge can be particularly pronounced when the backstories of victims are incredibly violent, and even more so when this violence resulted in stigmatized behavior, such as sex work. The structure of the *Report* has a uniquely effective strategy for combating this tendency: before discussing the particulars of a victim's experiences of violence and of their background, the *Report* introduces victims with positive narratives about them that have been collected from their friends and family members. For instance, the section introducing Diedre M. has the subheading "A beautiful person, inside and out," and while it mentions that she died at 21, the remainder of the section simply gives readers an intimate look at a very engaging young woman. For example, her mother reflects on her personality and hobbies:

Deidre had an amazing sense of humour, an amazing smile. She was feisty, full of energy. She had beautiful, long hair that she would give a little flick ... She was a super good cook, especially baking. She made the best cream puffs and donuts, and she made real good onion rings. We all probably got weight on still from her making those things. She was always experimenting and trying new things ... (MMIWG, 2019a, p. 105)

After this introductory section, the *Report* discusses challenges in Deidre's background, including sexual, physical and emotional abuse, and the fact that her partner eventually killed her (p. 106). However, presenting her as a fully vital human being *first*, before getting into the specifics of her victimization, has the potential to really change readers' conceptions of her. She seems fun, and relatable, and real—not simply another sad statistic. The *Report's* strategy in presenting Deidre seems like it would translate very well to educational contexts, especially in regards to the relationship-building the *Report* ultimately desires: the vitality, inherent interest, and contributions of Indigenous peoples and their cultures should be emphasized first to non-Indigenous students and staff in educational interventions. People do not build relationships with historical ciphers or one-dimensional statistics—they build and nurture relationships with other people, and the very structure of the *Report* emphasizes the importance of foregrounding this relationship-building before (and then alongside) the more difficult education. The *Report* makes a similar point in its quotation of Cree researcher Willie Ermine, who "write[s] about Indigenous-settler relations ... [and] talks about relationships as 'spaces of engagement' to emphasize the opportunities that exist within relationships" (p. 96).

3.2 The Truth and Reconciliation Reports

The Truth and Reconciliation reports also repeatedly emphasize the role of education in providing justice for both the history and the ongoing legacies of residential schools. In particular, the Commissioners “believe ... that the following guidelines of truth and reconciliation will assist Canadians going forward” (TRC, 2015c, p. 125) and explicitly include education in these guidelines: 10) Reconciliation requires sustained public education and dialogue, including youth engagement, about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian society. (TRC, 2015c, p. 126)

The TRC reports rightly lay a great deal of blame at the feet of Canadian educational institutions: “Much of the current state of troubled relations between Aboriginal and non-Aboriginal Canadians is attributable to educational institutions and what they have taught, or failed to teach, over many generations” (TRC, 2015b, p. 117). Post-secondary education has an important role to play in restoring justice. Additionally, the TRC reports highlight the positive development that is Canadian youths’ appetite for learning the truth: “The Aboriginal and non-Aboriginal youth of our country have told the Commission that they want to know the truth ... They want to understand their responsibilities as parties to the same Treaties—in other words, as Treaty people” (TRC, 2015b, p. 21; see also p. 16). Postsecondary institutions such as Fanshawe are uniquely positioned to provide this education to Canadian youth.

Furthermore, the Commission’s Principles of Reconciliation emphasize relationships, just as the MMIWG *Report* does:

6) All Canadians, as Treaty peoples, share responsibility for establishing and maintaining mutually respectful relationships. (TRC, 2015c, p. 4)

Part of establishing respectful relationships is not just education, but also facilitating Indigenous community members’ easy access to any archives that contain material relevant to their experiences and to residential schools; the goal of this access is to help community members “produce histories of their own residential school experiences and their involvement in the truth, healing, and reconciliation process” (TRC, 2015b, p. 155). Educational archives need to fulfill these functions for community members, in addition to opening the eyes of non-Indigenous people.

4. Additional Context: Indigenization, Storytelling, Land Based Learning,

4.1 Core Principles of “Indigenization”

Gaudry & Lorenz (2018) distinguish between three levels of Indigenization, proceeding from the most superficial to the most meaningful:

1. **Indigenous inclusion:** “aims to increase the number of Indigenous students, faculty, and staff ... it does so largely by supporting the adaptation of Indigenous people to the current (often alienating) culture of the Canadian academy” (p. 218)
2. **Reconciliation Indigenization:** “a vision that locates Indigenization on common ground between Indigenous and Canadian ideals, creating a new, broader consensus on debates such as what counts as knowledge, how should Indigenous knowledges and European-derived knowledges be reconciled, and what types of relationships academic institutions should have with Indigenous communities” (p. 219)
3. **Decolonial Indigenization:** “the wholesale overhaul of the academy to fundamentally reorient knowledge production based on balancing power relations between Indigenous people and Canadians, transforming the academy into something dynamic and new” (p. 219)

Fanshawe College needs to avoid the Canadian trend identified in Gaudry & Lorenz’s (2018) claim that “the Canadian academy has *rhetorically* adopted an aspirational vision of reconciliation Indigenization, but is in fact largely committed to Indigenous inclusion” (p. 219, original emphasis). Since full decolonial Indigenization may be prohibitively difficult to implement at this point in time at Fanshawe College (and there is no clear concept of what this would look like, beyond the fact that it would likely assume the form of a “treaty-based” approach (pp. 223-24) and would involve significant in-community components (p. 225)), Fanshawe should aspire to the second level of Indigenization: reconciliation Indigenization.

Indigenous faculty are “highly skeptical of half-measures [and] watered-down policies” (p. 219), so the College should work to avoid the most superficial option: Indigenous inclusion, which on top of its superficiality tends to shift the burden of institutional Indigenization to “Indigenous people, not the academy” (p. 220).

Importantly, there is no “one-size fits all model” for reconciliation Indigenization “that addresses the needs of every Indigenous community with unique and varied histories” (p. 222). Deep, ongoing relationships with local Indigenous communities are a necessary component for moving beyond Indigenous inclusion to reconciliation Indigenization. Fanshawe’s *iMAPP* (2018) explicitly commits to these kinds of relationships through “a commitment to meaningful actions, supporting our reconciliation efforts by developing partnerships with Indigenous peoples and communities” (p. 20).

The key, foundational concepts in productive Indigenization of post-secondary institutions are, as Canadian Student Affairs professionals observe, taking the proper amount of time and building change from the ground up through ongoing Indigenous consultation: “... It is difficult because change both requires the full consultation of the various Indigenous stakeholders in and outside the institution or organization, and because of colonization and its impact on our communities, identifying appropriate stakeholders can also be complex” (Shallard & K, 2018, p. 9). Indigenization should not become a merely superficial exercise in aesthetics and token gestures: “the process of decolonization is not simply hosting pow wows or Indigenous speakers ... it is looking at structures and colonial frameworks within institutions” (Solomon, 2018, p. 19). Richard Hill, senior project coordinator at the Indigenous

Knowledge Centre at Ontario's Six Nations Polytechnic, claims that "mainstream universities must work with Aboriginal communities when devising their Indigenisation strategies":

"We have a phrase—'nothing about us without us.'" (qtd. in Bothwell, 2017)

Angus Graeme, President of Selkirk College in B.C., similarly notes that Indigenization efforts at his institution have shifted from "solely recruitment and advising ... to a more comprehensive student support and relationships approach ... During this time we also focused efforts and strengthened relationships with leaders in the regional First Nations on whose traditional territories Selkirk College has campuses and learning centres" (Harrison et al., n.d., p. 13).

Saskatoon's 2009-2011 strategic planning process, which aimed to meaningfully incorporate Indigenization, provides an interesting case study in the limits of conventional approaches. The scholars analyzing this process argue "that Indigenizing city planning must be a comprehensive political and cultural project guided by multilayered, interconnected and context-specific procedures that are created with and controlled by local Indigenous 'knowers' in sustained partnership with City Hall" (Fawcett et al., 2015, p. 163). A significant problem, from Indigenous participants' perspectives, ended up being the fact that they were viewed "simply as another stakeholder, or voice, among a diverse Saskatoon public" (Fawcett et al., 2015, p. 165). The consultation needed to be "a *joint effort*"; instead, "Indigenous participants expressed apprehension ... that their perspectives would be regarded as those of a single person among a multitude of others and thus lacking consequential influence ..." (Fawcett et al., 2015, p. 166, original emphasis). These participants believed that "their community and political organizations should share control or ownership over their own consultations" (Fawcett et al., 2015, p. 167). Formalized, "collaborative governance mechanisms" would have helped to avoid the problems with the Saskatoon Indigenization initiative (Fawcett et al., 2015, p. 168).

Fanshawe College can learn from Saskatoon's mistakes by continuously working to strengthen its ties to local Indigenous communities, and by regularly inviting them to help direct and shape built Indigenous Spaces, programming, and initiatives at Fanshawe. The proposed versatile, multi-use spaces should therefore encompass capacities for regularly meeting and consulting with Indigenous community members. An important early step in this process is to invite community representatives to help concretize and design the Indigenous Spaces initiatives outlined in this report.

4.2 We are Story

Richard Wagamese, Indigenous writer emphasized that as Indigenous peoples we are connected through story.

"From the moment we are born to the time we continue on our spirit journey, we are involved in the creation of the story of our time here. It is what we arrive with. It is all we leave behind. We are not the things we accumulate. We are not the things we deem important. We are story. All of us. What comes to matter then is the creation of the best possible story we can while we're here; you, me, us, together. When we can do that and we take the time to share those stories with each other, we get bigger inside, we see each

other, we recognize our kinship – we change the world one story at a time.” (qtd. In Indigenous Curriculum Guide, 2018)

In Indigenous oral tradition, we begin to hear stories as a young child and continue to hear and then tell the same stories throughout our lives. We were given a responsibility to make our own meaning from the stories and sometimes we share the various teaching that we received through a story. To understand story is to understand how Indigenous people used storytelling to encourage critical thinking, learn how to listen attentively, and how to reflect on the lessons from the stories and to apply them to everyday tasks. As story listeners we are taught to think for ourselves. We are taught to understand that there is not one right or wrong answer. Chief David Walkem in discussing the importance of Indigenous stories, states:

“The most important qualities of our culture are our language and our stories. In oral traditions such as ours, telling stories is how we pass on the history and teachings of our ancestors. Without these stories, we would have to rely on other people for guidance and information about our past. Teachings in the form of stories is an integral part of our identity as a people and as a nation. If we lose these stories, we will do a disservice to our ancestors – those who gave us the responsibility to keep our culture alive.” (qtd. in Our Tellings, 1993)

As Indigenous people, stories are everywhere in our existence. Our history and the learnings of our ancestors are in the stories. There is a heart and mind connection with the stories. In creating space for Indigenous peoples, there is a need to make space for story.

4.3 Connection to the Land

“We have the same connection to the land our Ancestors had, for the land has always provided for us whether it be physically or spiritually.”

To understand Indigenous learning traditions is to understand the importance of land based teachings. Indigenous Peoples cultures have been shaped by our relationships with the land. When we speak of the land, it is not something that belongs to someone; rather, we are of the land, we are connected to the land, the forests, to human and non-human life, to the waterways. We learn and honour the gifts of the lands. It is through our land based teachings, that we learn the principle of how we are all interconnected. We are a part of the land, and our role is to be in balance with the whole of the land, not above or below the others who share the land. Indigenous peoples don't have the same perspective on land ownership. It was not personal ownership of the land. The land was for the collective community. We have a teaching that humans are the one thing that can be removed from the land, and the land would thrive. It is a lesson of our place in the environment in which we live.

5. Proposed Indigenous Spaces

5.1 Versatile, Multi-Use Spaces

Because there is not yet a generally agreed-upon model for effectively Indigenizing post-secondary institutions, flexibility in the design of Indigenous Spaces will be crucial for the long-term sustainability of this kind of initiative. It is important that these multi-use spaces are substantial enough to accommodate growing numbers of Indigenous students at Fanshawe College. The construction of Indigenous-focused, versatile, multi-use spaces (that can, among other functions, easily be used as classroom spaces, collaborative spaces, and interactive learning spaces) builds the necessary flexibility into a Fanshawe's Indigenous Spaces plans, while at the same time mirroring the approach planned for the College's Innovation Village strategic initiative:

It [Innovation Village] will be designed with interdisciplinary collaboration in mind and outfitted with or have access to technology-rich, flexible meeting rooms, hoteling space, maker and demonstration spaces, multimedia production facilities, state-of-the-art labs, a learning commons with access to research resources and technology support. (Fanshawe College, 2018, p. 8)

Obviously, not all of the above components make sense for the proposed new Indigenous Spaces (state-of-the-art labs will be housed elsewhere, for example), but the flexible, hands-on and experiential approach to Innovation Village's conceptual architecture fits very well with the nature of the components proposed in this report. Additionally, the proposed Indigenous-focused library can help to facilitate Innovation Village's plan (as outlined in Fanshawe's Strategic Mandate Agreement with the Ontario government) to "serve as an efficient, collaborative and responsive partner to support business needs; provide original solutions to challenging client issues" (MAESD, 2017).

5.2 Dynamic, Interactive Learning Spaces

As the TRC reports point out, reconciliation is ultimately a lived practice, not a dry discussion (TRC, 2015a, p. 184; 2015b, p. 17). This lived practice is reflected in spaces that are interactive and alive, and a vision of this kind of space informed the vision for the National Centre for Truth and Reconciliation that Georges Erasmus, "former co-chair of the Royal Commission on Aboriginal Peoples, and then president of the Aboriginal Healing Foundation," held:

If the stories of our people are not accessible to the general public, it will be as if their experiences never occurred. And if their voices are rendered as museum pieces, it will be as if their experience is frozen in time. What we need are open, dynamic, interactive spaces and participatory forms of narrative, knowledge, and research. This would be a fitting way to step into the twenty-first century and into a new kind of relationship ... (TRC, 2015a, p. 265)

The design of learning spaces needs to foster creativity and collaboration, as well as reflection. Educational components (e.g. videos, art, displays, etc.) should be as dynamic and interactive as possible, with an emphasis on Erasmus' vision of a living space that facilitates "a new kind of relationship." There should also be space for ceremonies, demonstrations, and various forms of experiential cultural learning.

5.3 Indigenous-Focused Library: Indigenous Knowledge and Research

As FitzMaurice (2011), observes, "ultimately, the validity of the [Indigenous] knowledge shared is determined through its successful practice in community with others" (p. 71), and one of the challenges for post-secondary institutions is to ensure that this knowledge is not fragmented or commodified "into various objects of Western knowledge expansion" (p. 72), but instead serves the justice and reconciliation functions identified in the MMIWG and TRC reports. It is therefore important that this knowledge be framed, contextualized and disseminated by staff and faculty who are themselves Indigenous, while at the same time remaining cognizant of the ever-growing burden of work that Indigenization initiatives have placed on institutions' (often few) Indigenous staff and faculty: Indigenous people are being called upon to do so much within their institutions ... Indigenous employees who were hired five years ago to coordinate events are now responsible for institution-wide responses to the Truth and Reconciliation Commission, developing and writing curriculum, guest speaking, and the list goes on and on. All of this is usually done on top of serving Indigenous students and communities. (Moore-Frappier & Solomon, 2018, p. 8)

However, it is vitally important that Indigenous knowledge is shared as a living, contemporary culture and resource with the post-secondary institution as whole. As John Fischer, who is Cree and the Director of the Iniskim Centre at Mount Royal University, asks, "when you enter the university, can you see evidence of our people—in the present?" (Fischer, 2018, p. 15). A culturally-responsive, locally-grounded and relevant Indigenous library at Fanshawe would significantly help in fulfilling this function, while at the same time introducing trained library staff to help with the research needs of students and community members (thus avoiding offloading more Indigenization work onto existing staff).

There is a real risk that Indigenous knowledge and research simply get subsumed in larger, Western oriented academic libraries. FitzMaurice (2011) points out that part of the problem is the Indigenous voice's failure to fit easily into the dominant knowledge paradigms of Western, post-secondary institutions:

Structures of rigid, binary coherence function to either absorb Indigenous knowledges as Western or to exclude them as unrecognizable and thus as something other or less than. Poststructural knowledge, however, undermines and negates Aboriginal identities grounded in a knowledge that is different from the West. One structures and absorbs all that is recognizable while pushing away, as something inferior, all that is not; while the ... other ... desires all knowledges as part of a heterogeneous, fluid, post-structural whole, ultimately eschewing all signs of coherent Aboriginality. In either case, other than within a subordinate positioning, there has been little room for the possibility of a respectful engagement with Indigenous knowledge within the university academy. (Fitzmaurice, 2011, p. 69)

Both of these strains of theoretical approaches are prominent across multiple academic disciplines, which means that, for large portions of post-secondary education, “the challenge ... lies in ... maintaining the ‘intellectual sovereignty’ of Aboriginal people and the integrity of Indigenous knowledge” (FitzMaurice, 2011, p. 70).

Because of the threats that Indigenous knowledge faces in today’s post-secondary institution, “there needs to be a home for [this] knowledge in the institution to safeguard it against erosion” (Solomon, 2018, p. 18). At the same time, this home cannot simply be about facilitating “settler access to Indigenous nations’ resources” (Gaudry & Lorenz, 2018, p. 222). Similarly, “the increased presence and engagement with Indigenous knowledges cannot result in an intellectual free-for-all” (Gaudry & Lorenz, 2018, p. 224), and the parameters for using and interpreting this knowledge need to be set by Indigenous communities themselves (p. 225), as well as by trained Indigenous faculty and staff.

The proposed Indigenous-focused library should be based on the model of the Xwi7xwa Library at UBC, which is “the only Aboriginal branch of a university library system in Canada” (Doyle et al., 2015, p. 108). Its name means “echo” in Squamish, and its “mandate ... is to *echo* the voices and philosophies of Indigenous people through its collection, services, spaces and programming” (p. 108, original emphasis). Its dedication to curating Indigenous knowledge is embodied in its architecture, which “reflects a traditional Salish circular pit house form and is a clear statement of Indigenous presence on campus ...” (p. 109). This library has had a significant impact, since it “has been integral to the development of Indigenous education in BC and in the 21st century plays a role in the continuing Indigenous education, decolonization and reconciliation efforts” (p. 110). The Xwi7xwa librarians have developed a knowledge organization system that reflects “Indigenous values and perspectives, and unlike the dominant systems, is not discipline-based but designed for action” (p. 112). This classification scheme can be adopted by other libraries, and is fully compatible with the standard means of knowledge organization and taxonomy in academic libraries: the “First Nations House of Learning (FNHL) Subject Headings were established as an Indigenous thesaurus, which could then be fully indexed in the authorized subject headings MARC field (650) with full subfield coding, thus enabling both browseable indexes and faceted searching by subtopic” (p. 113). Xwi7xwa’s curatorial approach is expansive:

Xwi7xwa’s foundational collection of photographs, prints, artwork, monographs, grey literature, curriculum kits, realia [3D objects], and archival materials manifests an Indigenous inclusive aesthetic that values diverse forms and modes of knowledge and a wide range of documentary expressions. (p. 114)

In terms of its books, the library makes an effort to prioritize Indigenous publishing, which “is often characterized by small print runs with limited distribution, and minimal publicity in mainstream information channels ... the material collected by Xwi7xwa is often rare and in many cases unique to a publicly accessible library” (p. 116).

The librarians maintain a strong intercultural approach, which is important because the majority of the library’s users are not Indigenous themselves (p. 116). Xwi7xwa often functions as “an interface between academic and Aboriginal communities” (p. 121), and Fanshawe’s proposed Indigenous

library should adopt similar approaches and goals, which support (among other objectives) student research, Indigenous research, and guidance on Indigenous research for non-Indigenous users.

The proposed Indigenous-focused library must ensure deep, meaningful relationships with regional Indigenous communities in order to support the “four dimensions” of Indigenous research identified by Chilisa (2012):

1. It targets a local phenomenon instead of using extant theory from the West to identify and define a research issue;
2. It is context-sensitive and creates locally relevant constructs, methods, and theories derived from local experiences and Indigenous knowledge;
3. It can be integrative, that is, combining Western and Indigenous theories;
4. In its most advanced form, its assumptions about what counts as reality, knowledge, and values in research are informed by an Indigenous research paradigm (Loc. 651)

Part of an Indigenous research paradigm consists in “the restoration and development of cultural practices, thinking patterns, beliefs, and values that were suppressed but are still relevant and necessary to the survival and birth of new ideas ...” (Loc. 668). All of these dimensions and goals are grounded in locally-constructed knowledge and are inextricable from relationships with local Indigenous communities.

5.4 Student Lounge, Kitchen, and Elders’ Office Space: Culturally-Safe Spaces

Culture shock, isolation and racism are all serious problems at the post-secondary level. Post-secondary institutions tend to seem “impersonal and hostile” (R. A. Malatest & Associates, 2004, p. 13) to Indigenous students, who often see neither themselves nor their culture’s values and pedagogy in the curriculum (Canada Millennium Scholarship Foundation, 2005, p. 3; Richardson & Blanchet-Cohen, 2000, p. 43; R. A. Malatest & Associates, 2004, pp. 13-15; Stonecircle, 2011, p. 25). Additionally, overt racism against Indigenous students is a persistent problem in both Canadian and Australian post-secondary environments (Canada Millennium Scholarship Foundation, 2005, p. 3; Farrington et al., 1999, p. 15; Oliver et al., 2013, p. 54; R. A. Malatest & Associates Ltd., 2010, p. 16; Richardson & Blanchet-Cohen, 2000, p. 43; Stonecircle, 2011, p. 24). In one Ontario study, “one-third of stakeholders expressed concern about negative attitudes (both on and off campus) in relation to the need for Aboriginal-specific resources and services” (R. A. Malatest & Associates Ltd., 2010, p. 37).

Vanessa McCourt, a Mohawk from Tyendinaga Mohawk Territory and an Aboriginal Advisor at the Four Directions Aboriginal Student Centre at Queen’s University, similarly emphasizes Indigenous students’ need for a space where they can simply relax and be themselves:

A student of colour recently commented, “We want to sit in a space where we don’t have to use our emotional and intellectual labour.” I feel this summed up how our Centre engages with our Indigenous students. Students enter our space and are free to be who they are—without teaching, answering, debating, dialoguing 500 years of colonization. More physical (and mental) spaces need to be like this. (McCourt, 2018, p. 14)

As an Australian study notes, there is a clear need for “a culturally appropriate and culturally safe space on campus[es]” (Bandias et al., 2013, p. 31). A study in Atlantic Canada identified Indigenous student lounges as positive innovations that support retention (Timmons et al., 2009, p. 25). Another way to help Indigenous students feel welcome and to offer them culturally appropriate support is to integrate Elders on campus; this practice is fairly widespread on Canadian university campuses (Timmons & Stoicheff, 2015, p. 3). An interesting further extension of having Elders on campus is to include them in curriculum development and to recognize learning from them with formal academic credits (Richardson & Blanchet-Cohen, 2000, p. 51).

This report therefore recommends including student lounge space, a kitchen (for further supporting cultural safety), and office space(s) for visiting Elders in the proposed core components of Fanshawe’s Indigenous Spaces initiative.

5.5 Outdoor Learning Space

Outdoor learning spaces provide an opportunity for Indigenous and non-Indigenous students to participate in cultural learning and dialogue with Indigenous elders, knowledge keepers, faculty and staff. There is a requirement for outdoor teaching space on campus. We continue to have a need for space where students, staff and elders can smudge and make practice ceremony as part of student wellness. There is a requirement for outdoor teaching spaces for ceremonies, sweats, and Indigenous teachings. There are opportunities to create medicine gardens and interpretive trails that honour local Indigenous knowledge and ways.

5.6 Space for Truth, Reconciliation & Dialogue

The purpose of the creation of a space for truth & reconciliation is to provide a space for the development of understanding and relationship between Indigenous and non-Indigenous peoples. It is still very much the case that many students, and most Canadians and other visitors, have had access to no real information about Indigenous people or the history of the interactions that have shaped our country. Even with introductory information about the residential schools and associated matters, students and others are in a much better position to think about their relationships with Indigenous people and the issues that define our country. There is little question that the deficit in our shared knowledge is an impediment to many necessary conversations and negotiations, and to the progress of our society. With more complete knowledge of history, far more adequate address of contemporary issues is possible.

5.7 Migration of Existing Services

In order to physically emphasize and integrate the multiple means of support available for Indigenous students at Fanshawe College, existing wellness/counselling/support services currently available through the First Nations Centre should migrate to the new space, with built-in capacity for

expansion beyond the current service levels. Fanshawe College predicts growth in Indigenous enrollment over the next few years: the 2017-2021 Strategic Mandate Agreement with the Ontario government specifies in its metrics that the College anticipates 200-400 Indigenous students enrolled during this four-year period, which is more than the 2015-2016 baseline of 227 Indigenous students enrolled (MAESD, 2017).

6. Optional Built Components

While these components are categorized as optional, they bring very significant, positive effects with them and would be extremely helpful in further supporting Indigenous education at Fanshawe College.

6.1 New Spaces for Community-Based Education and Collaboration

A variety of sources identify community-based education as a crucial component of successful postsecondary programming for Indigenous students (see R. A. Malatest & Associates Ltd., 2004, pp. 26-28; Richardson & Blanchet-Cohen, 2000, p. 17; Stonecircle, 2011, p. 31). For example, early successes in Indigenous education in B.C. are attributed to a meaningful collaboration between the Squamish Nation and Capilano College in delivering Indigenous programming within the community:

The college accepted principles of self-determination as defined by the Squamish Nation and understood that any successful effort must be community-based and locally controlled ... Educational facilities located on reserve land as well as at the college campus served as centers of instruction. Squamish leaders monitored instruction and provided suggestions for improvement as the community became more actively involved in the educational experience of its students. This resulted in a more “user friendly” college, able to foster success among First Nations students. (Wright, 1998, pp. 86-87)

Additionally, in-community delivery is well-positioned to fulfill the educational model that a study of female Indigenous students in northern Manitoba developed: “It is ... important that a holistic model be flexible to the location, both geographical and cultural, and to the particular needs of the student population” (Simpkins & Bonnycastle, 2015, p. 16).

Successful community-based education is fundamentally based on “relationships,” which are a key focus of both the MMIWG and TRC reports:

It is about working together to value and honour the knowledge and expertise that a First Nation brings to the table, and reciprocity in terms of the contributions that both partners make to deliver programming, especially in community-based education. Kendra’s [a Canadian, community-based post-secondary education professional] advice for building relationships is to be honest, open, and up-front: she always deeply respects someone if they come to her to share their uncertainty and ask for recommendations. The openness, transparency, and humbleness of being unsure, but asking questions anyway, is valued and

appreciated in community. The community might not know the answers, but will appreciate the humility, and there will be a willingness to support and guide or make recommendations if challenges arise during program delivery. (Harrison et al., n.d., pp. 28-29).

Similarly, Gaudry & Lorenz (2018) identify “on-the-land and community-based research and learning” as forms of the most profound level of Indigenization that institutions can undertake: what they term decolonial Indigenization (p. 225).

Fanshawe’s *iMAPP* (2018) emphasizes the importance of “broaden[ing] flexible learning opportunities to enhance access for students” (p. 2; see also p. 41). Additionally, it commits in its Innovation Village approach to “contributing to the economic and social development of regional communities” (p. 3), which clearly includes Indigenous communities; the model of contribution envisioned by the *iMAPP* is “work[ing] in partnership with regional businesses and communities” (p. 6). Interdisciplinary teams are identified as crucial for this partnership’s success, including “diversity and inclusivity in project teams” (p. 6). Dedicated in-community spaces have the potential to further support collaboration and innovation between Fanshawe College and community members.

While strong community-institution relationships do not necessarily hinge on built learning spaces in communities (these spaces are therefore deemed optional in this report), and while existing spaces could be used in this manner, building new in-community teaching, learning and collaboration spaces would undoubtedly emphasize the lasting, sustainable nature of the relationships between Indigenous community members and the College.

6.2 Childcare Capacity

While not included in the core built components recommended by this report, childcare capacity would be an excellent addition to the Indigenous Spaces proposed for Fanshawe. Childcare problems disproportionately affect Indigenous post-secondary students. This issue has been consistently reported as a serious barrier to post-secondary enrollment and persistence for Indigenous students in both Canada and Australia (AUCC, 2013, p. 7; Bandias et al., 2013, p. 29; R. A. Malatest & Associates Ltd., 2010, p. 16; Richardson & Blanchet-Cohen, 2000, p. 43). According to a 2010 study in Ontario, “childcare was consistently cited as the primary reason why students leave [a post-secondary] program” (R. A. Malatest & Associates Ltd., 2010, p. 49).

Any childcare capacity (whether a full daycare or a somewhat scaled-down childminding service) would also serve to support one of Fanshawe’s identified “Program Areas of Expansion” in its Strategic Mandate Agreement: “Personal Services & Human Services,” which include Fanshawe’s Early Childhood Education programming. Childcare services would therefore positively impact Indigenous students’ abilities to access and persist through college, while providing excellent experiential learning opportunities for students (both Indigenous and non-Indigenous) in Fanshawe’s various Early Childhood Education programs.

7. Alignment with Fanshawe’s Strategic Documents and with the *Indigenous Education Protocol*

Research Capacity-Building and Digital Learning

Fanshawe’s *iMAPP* (2018) emphasizes the following goals for its academic programs:

- “Ensure all post-secondary students have a research or innovation experience as part of their program” (p. 2)
- Emphasize in its Innovation Village concept “advances in digitalization, data science, and other technologies ...” (p. 6)
- Foster a “culture of research and innovation” (MAESD, 2017)

“Digital Creative” is one of “the College’s three applied research pillars” (Fanshawe College, 2018, p. 7), and is further emphasized in Fanshawe College’s Strategic Mandate Agreement with the Ontario government: “Digital learning has become an essential component of academic programming at Fanshawe” (MAESD, 2017). The proposed Indigenous-focused library, complete with a digital, Indigenous knowledge organization scheme based on that used by the *X̄wi7x̄wa* library at UBC, supports all of the above strategic goals and emphases.

Furthermore, the components proposed in this report support several of the *Indigenous Education Protocol for Colleges and Institutes* principles (Fanshawe is a signatory to this *Protocol*):

- Embed intellectual and cultural traditions of Indigenous peoples; combine educational pedagogy and epistemology infused with Elder/Métis Senator knowledge;¹
- Recognize that Indigenous knowledge can benefit all learners (e.g. environment, justice) and have processes for two-way sharing (e.g. both scientific and traditional ways);
- Develop and deliver community-based education and training programs that are aligned with the economic, social development and labour market needs of Indigenous communities, recognizing that First Nation, Métis and Inuit peoples are distinct and that their communities will differ in terms of the education programs required;
- Offer Indigenous-centred support services to address the needs of learners holistically and guided by the wisdom and leadership of Elders/Métis Senators
- [Provide] Elder/Métis Senator services from the community or in residence
- [Provide] housing, childcare and transportation
- Formalize college and institute partnerships with First Nations, Métis and Inuit communities, Indigenous institutes of higher learning and Indigenous organizations such as Friendship Centres and Métis Community Councils, recognizing the equal partnership status

¹ Note: The necessary first step to fully achieving these goals is to have a mechanism for meaningfully gathering and interpreting Indigenous knowledge. The proposed library fills this need.

- Support Indigenous community sustainability by offering community-based programs that address industry and environmental concerns (Colleges and Institutes Canada, n.d.)

The proposed components in this report clearly support these principles.

8. Conclusion

The precise, built nature of these Indigenous Spaces is less important than Fanshawe's commitment to the underlying principles of successful Indigenization. Accordingly, the first, necessary step is to meaningfully include representatives from local Indigenous communities in identifying more-specific directions that these spaces take in response to the communities' needs. Versatility should therefore be the underlying design principle, in order to better accommodate future developments and directions and to maintain the living nature of cultural education. The visions in the MMIWG and TRC reports of a dynamic, creative and collaborative form of education-based relationship-building should always be the ultimate guiding goals for all design decisions.

Indigenous communities should be consulted at all levels of the development of Indigenous Spaces at Fanshawe, from early functional/architectural/aesthetic conception to ongoing, regular input on the use and direction of these Spaces and their potential for growing stronger relationships with regional Indigenous communities.

Finally, the one component of this report that seems to best support the ultimate ideal for Indigenization—decolonial Indigenization—is dependent on appropriate staffing. The Indigenous-focused library has enormous potential to support Indigenous students and communities in their own research and innovation endeavors, while also supporting Fanshawe's larger strategic directions (especially its emphasis on research and its development of Innovation Village). The proposed dynamic, interactive spaces can support the celebration, revitalization, and relationship-building goals envisioned in the MMIWG and TRC reports. However, the deep engagement with Indigenous knowledge, culture and artifacts envisioned in this particular report cannot occur without appropriately-trained staff who are Indigenous themselves—this includes library staff. The library staffing complement does not need to be large, but it does need to have the capacity to direct and support Indigenous research while at the same time supporting intercultural collaboration with non-Indigenous students/faculty/staff at Fanshawe and external users/partners, including Indigenous communities. Staff should have a deep understanding of Indigenous research methodologies and the capacity to adapt these methodologies to the needs and contexts of regional Indigenous communities. In these ways, library staff will support the ultimate purposes of this report and of Indigenization generally while helping to relieve the burden of Indigenizing that institutions tend to unwittingly place on their existing Indigenous staff.

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The Deshkaan Ziibing Anishinaabeg migrated to the Great Lakes from the north eastern region of North America. The majority of Southwestern Ontario is our modern traditional territory. We call ourselves the Anishinaabek, which means original people. Together with the Odawa (Ottawa) and Bodaywadami (Potawatomi) we form the Three Fires Confederacy. Using Midewiwin scrolls, Potawatomi elder Shup-Shewana dated the formation of the Three Fires Confederacy to 796 AD at Michilimackinac.

Chippewas of the Thames First Nation is the single signatory to the Longwoods Treaty of 1822. In addition, Chippewas of the Thames is signatory with other First Nations to the following treaties: London Township, 1796; Sombra, 1796; Treaty #29, 1827; and Mckee, 1790. It is important to know that all these treaties were signed before Canada was formed as a country in 1867.




Deshkaan Ziibing Anishinaabeg CHIPPEWAS OF THE THAMES

Today the Chippewas of the Thames has close to 3,800 members and is growing, with 60 percent of the population under the age of 25. We are located on the north bank of Deshkaan Ziibing (River Thames) approximately 20 km southwest of London.

Our land base comprises 3,331 hectares of unceded land in Southwestern Ontario. We are a forward thinking nation with a strong grasp of our traditional values. Through culture, heritage and continued education we are working towards a better future - towards a self-governing First Nation that thrives socially, culturally, spiritually and economically.



The Minisink (Munsee), the people of Stony Country, the northernmost of the Lenni Lenape (original man), were forced out of the homelands (eastern Pennsylvania, northern New Jersey, and southeast New York) by early settlers. In the 1700's, the community secured their current location in Ontario.

Artifacts found in the Minisink area show that the Munsee Delaware were part of an Indigenous trading network that extended north to Labrador, west to the Mississippi, and south to the Gulf of Mexico.




Minisink MUNSEE DELAWARE NATION

Today the Munsee Delaware Nation covers 1054 hectares, measuring roughly 3 square kilometers. Our Nation has a registered population of 547 today, with 170 individuals living in the community. We are 25 kilometers southwest of London, on the north shore of the Thames River.

The Munsee Delaware Nation is making great strides in developing a sustainable and self-sufficient economy once again. Where once the Munsee Delaware Nation developed an extensive trade network with neighbouring communities and Nations, today, we are creating jobs for our youth by tapping into the emerging green economy. One such initiative is the Munsee Tree Corporation, a tree farm which will generate carbon credits



The OnyAyota'a:ka, the People of the Standing Stone, a nation of the Lotinoshoni Confederacy, moved from our ancestral homelands, what is now known as New York state in 1840 to our present location along the Thames River. Oneida Nation of the Thames holds a unique position among First Nation communities in Canada, in that we purchased our lands and arrived as settlers from New York state.

Our ancestors were called the Ukwehunwi - Original People. The Oneida Nation of the Thames is one of the original five tribes of the Lotinoshoni (Iroquois) Confederacy (Seneca, Cayuga, Onondaga, Oneida, Mohawk) which formed around 1450.




OnyAyota'a:ka ONEIDA NATION OF THE THAMES

Today's Oneida Nation of the Thames is a flourishing and vibrant Iroquois community. The Oneida Nation of the Thames, like other Iroquois Nations is a sovereign Independent Nation with its own traditional hereditary and contemporary system of governance and law.

Established in 1840, as the "Oneida Settlement" the evolution of this great Nation transforming from an agricultural society into a modern and versatile Iroquois community.

The Oneida Nation of the Thames, is home to 2,159 residents and has a total membership of 6,108. The Oneida Nation borders lush and fertile agricultural lands and is nestled along the eastern shore of the Thames River 30 kilometers south of the city of London. The Oneida Nation of the Thames is close neighbour and friend to the Chippewas of the Thames and Munsee-Delaware Nation, respectively.



We acknowledge and honour the Anishinaabe, Haudenosaunee, and Lenape people of Southwestern Ontario as the traditional owners and custodians of the lands and waterways where Fanshawe College is located.

Fanshawe celebrates the continuous living cultures of original inhabitants of Canada and acknowledges the important contributions Indigenous people have and continue to make in Canadian society. The College respects and acknowledges our Indigenous students, staff, Elders and Indigenous visitors who come from many nations.

INDIGENOUS ACKNOWLEDGEMENT

A Shared Journey

As neighbours the Deshkaan Ziibing Anishinaabeg, On/iyota'a:ka, Minisink Nations have much in common: a deep respect for the land and its riches, a commitment to caring for the environment that sustains us, a rich oral history and an inherent ability to create beauty from nature.

In many ways, though, our three cultures are very different. Our journey to our traditional territories, the environment on which each has depended for sustenance has shaped life – our economies, how we communicate, govern, practice ceremony, celebrate and take shelter – in distinct ways in each Nation. While we share fundamental values, our communities are diverse.

A deep respect for the land and its many gifts, centuries old traditions, giving lovingly to family and community, ancient craftsmanship, beautiful art, these our peoples share. We also share a long and rich oral history. Our relationship to the land and to each other as neighbours is recorded through oral history and pre-confederation treaties such as the Dish with One Spoon Belt, and the Anishinaabe – Haudenosaunee Friendship Belt.