



INDIGENIZATION READINESS PLANNING FRAMEWORK

April 2022

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INTRODUCTION

MESSAGE FROM EXECUTIVE DEAN BRAD O'HARA

Dear Colleagues –

About ten years ago, I returned to Canada after twenty-five years of study and work in the United States; full of enthusiasm and pride to be returning to my home country. Very quickly, it became evident that the Canada that I had known as a child and early adult was not the Canada I was now experiencing. Public discourse was squarely focused on Indigenous culture, history, and empowerment, and I realized that I had much to learn. Turtle Island...what's that? Unceded territory...hadn't really thought about that. The Indian Act...well yes, I had heard of this but failed to appreciate its oppressive reach and impact. It was apparent that my so-called "Canadian" education had failed me and millions of others miserably. I was ignorant about the history of Indigenous Peoples and their rich economic, social, and cultural systems that were established long before settlers arrived in this country. I was also unaware of the horrible injustices, trauma, and genocide we had inflicted on Inuit, Métis and First Nations for many, many years. I had much to learn.

Over the past decade, my learning has awakened me to the fact that we – those of us who are settlers on this wonderful land - have a moral responsibility to make amends for past injustices. This is borne out in the Truth and Reconciliation Commission of Canada Report (2015), with its 94 Calls to Action. The report acknowledges the profound harm that Indigenous Peoples have endured due to colonialism and has called us all to action in the many places of our personal and professional sphere of influence. The report places education at the centre of the reconciliation process and since that time, colleges and universities have grappled with how to transform our academic enterprise.

Psychology, as a profession, is no exception and must also respond to that call. In 2018, the Canadian Psychological Association (CPA) produced a response to the Truth and Reconciliation Commission of Canada Report, in which the CPA acknowledges the unique role of the field of psychology in inflicting and perpetuating harms to Indigenous Peoples. The response includes a statement of accountability and a call to action, where the field of psychology can now work with Indigenous Peoples to implement corrective action and contribute to healing.

Adler University acknowledges that, as a place for training and educating students who will be practitioners in various areas of psychology, we have much to in providing the necessary knowledge, training, and support that would allow us to properly and respectfully engage with Indigenous Peoples. However, I am heartened that we have now taken important first steps to do so and, starting from a position of humility, are committed to this journey involving preparation and transformation: a journey that will be a long-term, multiphasic process that touches all we do in research, training, and practice.

The following report reflects these first steps forward and examines our current state of readiness to engage a meaningful transformation. Although there has been some progress as a result of thoughtful, well-intentioned action by many, this work has been organic in nature and is therefore limited in its effectiveness. If we truly seek to incorporate Indigenous ways of knowing and cultural literacy into a transformed model of socially responsible practice, we will need to do so in a

coordinated fashion with Indigenous communities, scholars, students and staff. “Nothing about us without us” will need to become a central tenet of this work.

With this in mind, the opportunities for Adler that are outlined in this report, which may seem daunting to some, are nonetheless exciting and will help form a road map for the future. However, getting here could not have been possible without the participation of many faculty, staff and students to whom I am deeply grateful. We also owe a tremendous debt of gratitude to Lindsay Heller and Robert Daum for patiently, thoughtfully, and caringly journeying with us. Finally, I am also appreciative for the work, support and guidance provided by Manal Guirguis-Younger, who has collaborated with me along the way and will be helping to guide our way forward as we practice our deep commitment to social justice. Thank you all.

Sincerely,

Brad O’Hara

Executive Dean

PRINCIPAL CONTRIBUTORS: LINDSAY HELLER, DR. ROBERT DAUM, CHANEL BLOUIN

We co-lead all our collaborative projects. We centre a horizontal, non-hierarchical, decolonized approach to our work, which means that all decisions are made by consensus. We always “socialize” important decisions to pool our perspectives, hermeneutics, experiences, and expertise. Because every team member is accountable to the other members and to the client, we aim to make important decisions collaboratively as far as possible. Team members are empowered to challenge one another’s assumptions or conclusions in the interest of supporting better outcomes. This non-hierarchical dynamic is a key reason that we encourage clients to see the “face” of the team as a collective one. This approach is integral to how we work together.

Our team’s approach centres on a relationship-based, rather than transactional, approach to our work. With appropriate attention to and accountability to clients and one another for project deliverables, our decolonized approach is strengths-based, trauma-informed and respectful of cultural protocols. We intentionally work to account for asymmetries of power, privilege, and knowledge, as well as for profound differences in knowledge, perspectives, life experiences, intersecting identities, and other aspects of all participants in the processes that we support.

The work in this report reflects contributions by many people throughout the Adler community, as well as five consultants external to Adler University: Lindsay Heller, Robert Daum, Chanel Blouin, Grace Eunhye Lee, and Natasha K. Webb. Primary contributors to the internal assessment were Lindsay Heller and Robert Daum, with additional contributions by Natasha K. Webb. Primary contributors to the external research were Chanel Blouin, Lindsay Heller, and Robert Daum, with additional contributions by Grace Eunhye Lee. Lindsay Heller and Robert Daum are responsible for any errors or omissions.

LINDSAY HELLER, CONSULTANT

Lindsay is a Nehiyaw scholar, Fellow in Indigenous Ways of Knowing at the Morris J Wosk Centre for Dialogue, and skilled facilitator from the Michel First Nation who lives on unceded Musqueam territory. Her teaching and research focus on the weaving of Indigenous knowledge with Western science, and Indigenous curriculum development. Her professional focus is on Indigenization initiatives and trauma-informed dialogue with an emphasis on approaching this work from a decolonized perspective; this perspective is critical and foundational when engaging in all forms of anti-racism and equity work.

She has developed and refined her facilitation and consulting skills in a wide variety of dialogues including the National Inquiry on Missing and Murdered Indigenous Women and Girls, SFU’s Centre for Dialogue Community Responses to Racism, consultations for the Province of British Columbia on pandemic restrictions, and with several post-secondary clients wishing to engage in Indigenization, decolonization, and a variety of equity and anti-racism work. These include Simon Fraser University, Adler University, Vancouver Community College, the British Columbia Institute of Technology, and the BC Collaborative for Social Infrastructure.

In her capacity on SFU's Equity, Diversity, and Inclusion Council, Lindsay has a strong leadership and advocacy role in informing policy and structures relating to Indigenizing and Decolonizing the institution. Lindsay's experience working in collaborative research and engaging with Indigenous communities has led to a passion for innovating new engagement processes that advance the United Nations Declaration on the Rights of Indigenous Peoples.

Her teaching practice centres on respectfully privileging Indigenous knowledge and positioning Indigenous scholars and communities in more equitable and respectful standing within institutions. Lindsay began her professional career as a pharmaceutical research scientist and brings over a decade of experience in both academic and industry environments. In her free time, Lindsay spends time reclaiming her Nehiyaw language with her daughters, spending time out on the land, growing sustainable food in her yard and playing basketball.

DR. ROBERT DAUM, CONSULTANT

Dr. Robert A. Daum (PhD, UC Berkeley) is grateful to be a guest living on unceded Musqueam territory. He is a Fellow at Simon Fraser University's Morris J. Work Centre for Dialogue, where he works with governments, post-secondary institutions, foundations and museums to support collaborative, accountable, accessible, trauma-informed, culturally competent, equity-driven systems change "at the speed of trust".

Robert led SFU's work to develop the recruitment and selection process as well as the terms of reference for a new advisory council for BC's Office of the Human Rights Commissioner. He led SFU's team advising on and facilitating deepened engagement by BC's Provincial Health Officer, the Office of the Premier, and the Ministry of Health, with settler and newcomer spiritual communities, as well as with Indigenous elders, on the impacts of the emergency public health measures on these communities. He collaborated with an SFU team to support BC's Ministry of Education in a series of consultations with parents in late 2021 on the new Online Learning Model.

In 2019-20 he led a 5-person team of criminology researchers in a comprehensive investigation of 13 aspects of hate activities and hate crimes for the Province of BC.

Robert was Project Director on three phases of work over a year with a team of over 30 facilitators, almost all Indigenous women, for the National Inquiry into Missing and Murdered Indigenous Women and Girls. This is where he first collaborated with Lindsay Heller. He directed a public engagement project for the Government of British Columbia on the new Chinese Canadian Museum and on the Royal BC Museum. In 2018 he collaborated in the design and facilitation of a professional development initiative to advance equity, diversity, and inclusion in the Certificate Program in Dialogue & Civic Engagement for SFU Lifelong Learning's Leadership and Community Building unit. Currently, he is collaborating with Lindsay Heller and other colleagues on an anti-racism initiative at the Centre for Dialogue. He and Lindsay are also co-leading a "Circles of Learning and Unlearning Initiative" with colleagues at SFU Lifelong Learning Knowledge Holders in the context of a multi-faceted, collaborative, dialogue-based initiative: "Transformational Inclusion in Learning and Teaching: Applying an Equity, Decolonizing, Indigenous and Intersectionality (EDI+) Lens". As well, Lindsay and Robert supported the establishment and co-facilitation of an advisory council for SFU's

5-year Sustainability Strategy to advise on Action Plan alignments with equity, reconciliation, and sustainability.

From December 2016 – February 2022, Robert served as Chair of the Board of Directors of The Laurier Institution, a national not-for-profit organization established in 1989. He served on the inaugural Board of Directors of Reconciliation Canada from 2014 - 2019. He is a member of a new Canadian Network of Law and Humanities, which was established at UBC's Allard School of Law.

At the British Columbia Institute of Technology, he served as a Collaborator-Facilitator for "Diversity Circles," led by a faculty-staff team under the sponsorship of the BCIT Faculty-Staff Association, with funding from BCIT's first SSHRC award (Colleges and Communities Social Innovation Fund) and guided by Indigenous scholars and elders. Together with Lindsay Heller and three women of colour he facilitated a Working Group's development of BCIT's new Framework for Anti-Racism. He and Lindsay have advised BCIT on the development of its first-ever comprehensive qualitative and quantitative assessments of faculty, staff and student diversity and inclusion.

Together with former Kluane First Nation Chief Math'ieya Alatini, Robert co-facilitated the inaugural Summer Institute on reconciliation in the post-secondary sector in 2019. This institute convened 31 teams of reconciliation leads and presidents or their proxies from 31 Canadian universities, colleges, and institutes, under the auspices of the McConnell Family Foundation, Universities Canada, Colleges and Institutes Canada, Yukon College (now University) and Vancouver Island University. Robert also collaborated with teams of Indigenous staff at VIU and Indigenous educators in multiple First Nations to support the development, facilitation, and reporting for a workshop at VIU on "Enabling Indigenous Students to Thrive at VIU". At Vancouver Community College, Lindsay and Robert have co-facilitated a comprehensive initiative to assess its readiness for, and to support its development of, an Indigenization Planning Framework in collaboration with VCC's Indigenous Education and Community Engagement Department.

Robert is a first- and a fourth-generation settler in Canada. He identifies as a member of more than one equity-deserving group. His work centres on supporting public sector institutions' efforts to collaborate with communities in addressing structural, systemic inequities, from racism to epistemic injustice, in collaborative, trauma-informed, transparent, dialogue-driven, consequential processes that account for complexity, and that lead to feasible, measurable outcomes.

CHANEL BLOUIN, CONSULTANT

Chanel is a settler researcher and facilitator of French Canadian and Mexican American descent living on the unceded territory of the Musqueam, Squamish and Tsleil-Waututh Nations. Her research focuses on gender-based violence prevention and anti-racism.

She holds an MA in Art History from the University of British Columbia and has worked as a researcher and has curated exhibitions at the Hatch Gallery at UBC, the Jewish Museum and Archives of British Columbia and the McCord Museum in Montreal.

Chanel worked as a Statement Gatherer and Junior Researcher for the National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG), where she met with family members and survivors of violence from coast to coast to coast who courageously shared their Truth. She conducted collaborative gender-based decolonial research into the systemic causes of the MMIWG crisis and drafted parts of the Final Report, notably the Deeper Dive on Resource Extraction Projects and Violence Against Indigenous Women. In this role she also developed facilitation skills by facilitating a variety of workshops and guided dialogue sessions.

She currently works as a freelance researcher and facilitator on a range of projects in areas relating to the MMIWG crisis, culturally relevant gender-based analysis, trauma-informed engagement, gender-based violence, health and perinatal health. She engages in collaborative qualitative and quantitative research practices that support and highlight community strength-based approaches.

She recently was an author on a series of literature reviews for the Native Women's Association of Canada (NWAC) identifying research gaps and opportunities to address the MMIWG crisis as well as applying culturally relevant gender-based analysis to the practice of birth alerts in Canada. She also facilitated a series of engagement sessions with the NWAC health team to support the development of a health research strategy. In her free time, Chanel enjoys a natural dye practice, gardening and snorkelling.

CONTEXT & APPROACH

In view of the profound importance of respectful and reciprocal relationships between Adler University and the Indigenous peoples of Canada, Adler University commissioned the development of a highly consultative and collaborative Indigenization Readiness Initiative. This Initiative was designed in keeping with Adler's context as an institution that offers graduate programs rooted in social justice for students whose work can create positive change for a more just society. The Initiative sought to draw on the strengths and gifts of all who were involved, mindful of the importance of pursuing social justice teaching, learning and other practices in ways that do not inadvertently replicate colonial patterns and systems on unceded Coast Salish lands. The Initiative is accountable to Adler University's priorities and needs, within the context of Adler University's and the Canadian Psychological Association's work to implement the Truth and Reconciliation Commission's Calls to Action.

This work assessed readiness for Indigenization, while simultaneously strengthening existing relationships and fostering new relationships. It is important to note that the term "readiness" here should not be taken in a simplistic, binary sense of ready/not ready. We understand readiness for this essential work to be a journey or ongoing process. Post-secondary institutions and the people who lead, teach, learn and support their operations, can be located at different stages in this collective and individual journey or process. By emphasizing "readiness" we also do not mean to imply that the work of decolonizing higher education, mental health research, teaching and education, or taking measurable actions on a great many other elements of the decolonizing and indigenizing imperative in Canada, can or should be deferred until an institution, department, educator, student or staff member achieves a hypothetical state of absolute readiness.

To the contrary, given the large body of various kinds of evidence of historic and ongoing harms to Indigenous peoples on these unceded, ancestral lands by colonial institutions, including within the mental health services and throughout the post-secondary sector, this work cannot be deferred for another generation or even another decade. As well, we believe that the post-secondary and healthcare sectors are fundamentally impoverished by *epistemic injustice* -- the relative absence of a critical mass of Indigenous ways of knowing and being within curricula, pedagogies, supports, services, and governance, as well as an absence of a critical mass of Indigenous people who embody these ways of knowing and being on their unceded ancestral lands.

We also recognize the importance of the fact that this work is situated within a period of historic attention to the imperatives of truth and reconciliation in Canada. The Supreme Court of Canada has recognized that Indigenous individuals and groups, including First Nations, Métis and Inuit peoples, hold distinct constitutional rights in Canada. Most of our post-secondary institutions now formally acknowledge not only that they are located on unceded, ancestral Indigenous lands, but that this fact calls for unsettling and reimagining the ways in which they do their work. The Legislature of BC has adopted UNDRIP: the UN Declaration on the Human Rights of Indigenous Peoples. The implications of this legislation are playing out across the public sector. After a 17-year gap, in 2019 BC appointed a Human Rights Commissioner, Kasari Govender. Her Office is focusing attention on, and providing a range of resources to support, work to advance human rights within the province.

In 2021 the Canadian Federation of the Humanities and Social Sciences published a series of landmark documents as part of a comprehensive commitment to Equity, Diversity, Inclusion and Decolonization. The Federation challenged researchers, instructors and administrators across the post-secondary sector to implement a broad range of commitments articulated in a landmark report. The Canadian Psychological Association has made a commitment to respond to the calls for action within the Final Report of the Truth and Reconciliation Commission of Canada. Informed and challenged by two important reports by Prof. Mary Ellen Turpel-Lafond, the province of BC has elevated attention to systemic racism within the healthcare system, including harms to Indigenous peoples. Post-secondary institutions from coast to coast to coast have prioritized work of this kind. Adler's commitment to make this work a priority is aligned with policy trends at three levels of government and internationally. The conclusion of the Commissioners of the National Inquiry into Missing and Murdered Indigenous Women and Girls -- that Indigenous peoples have been the victims of genocide, and the renewed attention to the sites of former Indian Residential Schools, where unmarked graves containing the remains of Indigenous children are, at long last, being investigated systematically, have underscored the extent to which the work of truth and decolonization needs to be a priority within the post-secondary sector. As well, a commitment to indigenizing and decolonizing our universities, disciplines and practices holds the promise of enabling these institutions, disciplines and practices to benefit from the gifts that Indigenous peoples embody in their ways of knowing and being on their ancestral lands.

For all these and other reasons, we welcome Adler University's commitment to undertake this work with serious intention, ready or not. But we also know that most strategic initiatives to fundamentally change organizational cultures and systems fall far short of their aims. Strategic shifts within resilient colonial systems, disciplines and programs, as well as profoundly new ways of thinking and working within the post-secondary sector, should not be undertaken without identifying important challenges and significant strengths. Pursuing change within systems and

disciplines shaped by structural inequities can inadvertently retraumatize people who have been harmed by those systems. These harms can be caused by disappointment with unrealized expectations or the abandonment of under-resourced, poorly conceived, rushed or badly implemented initiatives. Good intentions are not enough, and failure is not an option in the context of structural inequities, including systemic racism, as well as continuing harms embedded within colonial institutions and disciplines that disadvantage identifiable groups.

Neither top-down, nor outside-in

Universities are complex institutions. Power and knowledge are dispersed in diverse ways. Even with good intentions on the part of senior leaders, faculty, students and staff, what does it take for systemic change to be successful in a complex institution? Given that the project was meant to support Adler's planning to palpably advance reconciliation, Indigenization and decolonization, the process could not be rooted primarily in "colonial" ways of doing business. For us this meant that the work could not be transactional, deficit-based or performative. This report was a key "deliverable", but the outcome was never merely the production of a report. Instead, the project needed to be relationship-based, strengths-based and authentic. The process was as important as the goal(s).

A top-down approach was never an option for a project of this importance. Knowledge of various kinds is held by everyone who learns, teaches and supports the work at Adler University. Sustainable, systemic change is only possible if people with various kinds of lived experiences, intersecting identities, roles, perspectives, backgrounds, training and hermeneutics, are able to participate in a good way. For us, this means ensuring safety to share one's insights, and dialogue-based meetings designed to include diverse voices, with particular attention to marginalized voices. Invitation to participate in the project, including an invitation to join the Steering Committee, were circulated within the Vancouver campus community. Everyone at the Vancouver campus was invited to participate and contribute their unique gifts to the work.¹ Because knowledge, authority and power are distributed in different ways within any post-secondary institution, one must be conscious of asymmetries of power. A Steering Committee in which students constituted the majority of the members was a crucial factor. So was the University's support for us to meet with diverse groups of students, faculty, staff and leaders, primarily in Vancouver. We met several times with some groups and individuals.

Not "outside-in"

This "decentred" approach was also driven by our awareness that we are not "the" experts. Our knowledge is specialized and limited; external consultants can contribute in significant ways to initiatives of this kind. But the experts in Adler's work are the people who work, teach and learn there. Pooling our knowledge and skills with theirs, can lead to transformative change. We did not arrive with all the answers, and while there are many recommendations throughout the report, this report does not contain all the answers. The next stage will entail a multi-faceted process for socializing this report: reflecting to members of the Adler community "what we heard" and thinking deeply together about what comes next. Therefore, our work is not "outside-in".

Trauma, complexity and systems

¹ Regarding the "logic of the gift", see Rauna Kuokkanen, *Reshaping the University*.

Our theory of change accounts for complexity and systems. Staunch support from and regular access to leadership is an essential element. Our work as external consultants was funded by the Vancouver campus's special initiatives budget for the 2020-2021 academic year, but our work was made possible because of the investment of time for authentic conversations on the part of everyone involved: students, staff, faculty and senior leaders. We know that cultural change and organizational change initiatives fall short more often than they succeed. We also know that work of this kind can cause harm to participants for whom many systems and organizations have not worked; for these and other reasons, this work must be trauma-informed and culturally competent.

Our theory of change is rooted in recognition of the resilience of self-correcting systems in the face of inadequate interventions. Our values, the encouragement of Adler's leadership, Adler's social justice mission and the importance of the work, were and are in alignment regarding the urgency of this work. At the same time, our reference to "urgency" should not be taken to mean that we are unaware of the importance of accounting for the risks of moving too fast. Nor should one assume that we are unaware of the inadequacy of moving too slowly. We have been guided by the need to work "at the speed of trust", to quote Stephen Covey's phrase, which has been promoted widely in BC in recent years by Kasari Govender, BC's Human Rights Commissioner. Govender urges action on human rights at the right pace -- not too fast, and not too slow.²

This project was founded on a strengths-based, collaborative, dialogue-based, human-centred approach in a spirit of reciprocity, in which the gifts of all participants would contribute to its effectiveness. This project was conceived as a learning journey. It was designed to contribute to increased capacity for students, faculty, staff and the University community as a whole to collaborate with Indigenous partners and with other communities in a spirit of respect and reciprocity aligned with Adler's commitments to social justice. The Initiative was meant to facilitate the collaborative development of a framework for Indigenization that is sustainable, welcoming and consistent with the values of Adler University and its Indigenous partners. As well, the Initiative was designed to strengthen readiness to address systemic inequities in other contexts from a decolonized perspective appropriate on unceded Coast Salish lands, including systemic anti-Black racism, racism that targets other racialized communities, and intersecting barriers that impact other individuals and groups.

Whose voices?

We had the privilege of listening carefully to many people at Adler. Without their insights, this project would not have been possible. Their further insights in response to this report will be indispensable, as we noted above. We also know that notwithstanding the University's and our considerable efforts to reach out to and hear from as many different people in different roles at Adler's Vancouver campus, in an equity-driven initiative that seeks to surface the concerns and insights of marginalized voices, there can be a tendency for other people -- including some for whom the current systems are working well -- to step back for any number of reasons. With this in mind, we acknowledge that what we heard does not reflect the perspectives of every individual within the Adler community.

² Stephen M. R. Covey (2008), *The Speed of Trust: The One Thing That Changes Everything*.

Where we have identified challenges, harms and gaps, these are factors that disproportionately affect some people with specific intersecting identities, but not everyone at Adler and not necessarily all people who share those intersecting identities. Nevertheless, a learning community with a missional commitment to address structural inequities and social injustices is rightly accountable to that mission. As well, while we sought to treat and do justice to every relevant issue raised by members of the Adler Community with whom we met, we also promised to do our utmost to protect the anonymity of the people who shared their ideas with us. For this reason, not every individual will see all their words reflected here, but we hope that everyone will feel that we have done justice to what we heard.

The “chicken and egg” paradox

Throughout the project, we have shared our view that Adler’s efforts to fundamentally decolonize its systems, its spaces and services, policies, teaching and pedagogy, require the participation of a critical mass of Indigenous Knowledge Holders within the institution at all levels: governance, senior leadership tables, faculty, students and staff. That critical mass is not yet in place, and it will not happen overnight. This is a dilemma. If serious Indigenization efforts require the intellectual leadership of a critical mass of Indigenous Knowledge Holders, should Indigenization efforts be deferred until there is a critical mass of these Knowledge Holders in the University? This might defer the work for another decade or more. For all of us in this project -- from Adler’s senior leadership to the faculty, staff and students with whom we met -- deferring the work of Indigenization at Adler University is not an option. Adler’s social justice mission, Adler’s preparing graduates for roles as practitioners, activists, scholars and mentors, and the time and place in which we find ourselves in Canada in 2022, makes deferral unthinkable.

Rauna Kuokkanen’s approach to “responsibility” has taught us to think about what she emphasizes as “response ability”: the ability or capacity of post-secondary institutions to welcome the gifts of Indigenous peoples and Indigenous ways of knowing and being. Supporting Adler University’s systemic capacity to welcome Indigenous people’s gifts -- the people and their epistemes -- in a spirit of reciprocity, and not in a spirit of colonizing assimilation, is how we have conceptualized, albeit imperfectly, a reconciliation of the “chicken and egg” paradox.

We recognize that Adler’s self-identity as a university founded in a commitment to social justice brings a great responsibility to exemplify social justice in every aspect of its work. One might say that this mission -- “to prepare practitioners to address the world’s alarming health inequities and social injustices” and to “bring needed change to the communities they call home” -- imposes on the University a greater responsibility than most post-secondary institutions. This important mission certainly raises an expectation amongst those who are part of the Adler community, including new students, that Adler’s approach to alarming health inequities and social injustices will be exemplary and even proactive. The mission suggests that its graduates will be the agents of change -- the “boots on the ground” to bring needed change -- in different roles: “as scholars, activists, practitioners, and mentors”.³

Who will be wearing those “boots”? How does that word -- boots -- resonate with the Indigenous peoples on whose unceded, ancestral lands Adler’s Vancouver campus is located? Do these four

³ For this reference to “boots on the ground,” see <https://www.adler.edu/about/>.

categories or roles -- scholars, activists, practitioners, and mentors -- speak to Indigenous peoples and reflect Indigenous ways of knowing and being? Perhaps they do. As Adler advances on its decolonization journey, these kinds of questions will be increasingly important. As to whom Adler will be preparing for the important work to which its mission is meant to respond, in Canada in 2022 this would have to include a critical mass⁴ of Indigenous people as students, faculty, staff and senior leadership. In Canada today it also would have to include a critical mass of people reflecting the broad diversity of intersecting identities, lived experiences, and knowledges within the region, the province and the country as a whole -- with particular attention to equity-deserving groups disproportionately harmed by “the world’s alarming health inequities and social injustices”.

Who is included in the Adler community? This is a critical question. In view of a foundational principle of Indigenous agency, “nothing about us, without us”, and following the analysis above, this implies that Adler’s students, faculty, staff and senior leadership will include a critical mass of Indigenous Knowledge Holders. But on whose epistemic ground? What kinds of knowledge or knowledges will guide their “preparation” to address “the world’s alarming health inequities and social injustices”? The next stage of this process will necessarily entail a process of learning, of relationship-based, non-extractive knowledge exchange and knowledge production, of sharing of stories and hermeneutics within the bounds of culturally appropriate protocols. What emerges from the relationships formed and deepened within this next stage -- between members of the current Adler community and Knowledge Holders external to the Adler community, including Indigenous researchers, activists, practitioners and mentors in fields and communities with particular relevance for the work that Adler already does, could and should be transformative in the years and decades ahead for Adler University, its Indigenous community members, its Indigenous partners, the communities and individuals whom its graduates serve, and the profession.

Time and place

This project was launched during a global pandemic in the context of important conversations throughout the post-secondary sector and well beyond regarding anti-Black racism, anti-Indigenous racism, anti-Asian racism, climate justice, sexual harassment, political polarization, and other critical social justice issues. We follow these issues very closely, and our conversations with Black students in Vancouver and a group of Black faculty in Chicago were important for our work, even though the focus of our work at Adler is assessing and making recommendations to advance readiness for Indigenization within the context of the Canadian post-secondary sector. We believe that one cannot do the work of decolonization, of Indigenization, of addressing both anti-Indigenous racism and the relative lack of “readiness” to welcome Indigenous people’s gifts and epistemes, without also being intentionally, palpably, measurably *anti-racist*. We have undertaken anti-racism work in the sector, but comprehensively assessing Adler’s work on these issues was beyond the scope of this project. Below, we discuss more fully some preliminary ideas about intersections between the imperatives of advancing Indigenization and decolonization on unceded Coast Salish lands, on the one hand, and advancing EDI+, including anti-Black racism and other forms of systemic racism and discrimination, on the other hand.

⁴ A “critical mass” is important, as we discuss within this report. No one should be put in the position of consistently being “the one in the room”.

What else is important to note about the context in which this project developed virtually at the Vancouver campus from the fall of 2020 to the fall of 2021? Place and time are critical factors informing this project. Adler University's Vancouver campus is located on the unceded, ancestral lands of the Coast Salish Peoples: the Musqueam, Squamish and Tsleil-Waututh. This project follows in the wake of Canada's Truth and Reconciliation Commission (TRC) and the Canadian Psychological Association's (CPA) commitments to address relevant articles within the TRC's Final Report. This project is accountable to those foundational documents, as well as to Canada's National Inquiry into MMIWG and BC's adoption of a provincial version of the United Nations Declaration on the Rights of Indigenous Peoples. This report is emerging after the publication of Mary Ellen Turpel-Lafond's important report, *In Plain Sight: Addressing Indigenous-specific racism and discrimination in B.C.* (2020) and an important report published by BC's Office of the Human Rights Commissioner, *Disaggregated Demographic Data Collection in British Columbia: The Grandmother Perspective* (2021).

In recent years a virtual movement has emerged in Canada from coast to coast to coast to indigenize and decolonize post-secondary education. This movement has arrived not a moment too soon. We have already noted or alluded to the Black Lives Matter movement, the MeToo movement, heightened awareness of the genocidal role played by Canada's Indian Residential Schools and the intergenerational effects of that system and other instruments, the climate justice movement's attention to the disproportionate harms and risks posed to equity-deserving groups by climate degradation, and other crucial factors. All these factors and many others are touchstones for people who identify as or who aspire to be human rights scholars, activists, practitioners and mentors.

We recognize that this work is a journey that will take years of sustained effort, and that a holistic, systemic approach is essential. Even with this in mind, we have identified in the report specific challenges and opportunities that could and should be given serious attention. It is also important to note that we have already observed significant movement on several issues related to this work. The references on each chapter's introductory page and within the body of the report to "what is currently underway at Adler" are incomplete, but they indicate that this work is not starting with a blank slate and that change is already underway. Rather than seeing the explicit commitments and the power of the words used to convey Adler's social justice mission as an impediment, we applaud Adler for initiating this mission-driven project to contribute to its capacity to be accountable to the Indigenous Peoples on whose unceded, ancestral lands its downtown Vancouver campus is located, including the Musqueam, Squamish and Tsleil-Waututh.

PROCESS

From September 2020 to August 2021 the consultants met with 27 groups of people at Adler University, including 55 students, 36 faculty or adjunct instructors, and 20 staff members. Most of these people are associated with the Vancouver campus. Some people with whom we met support both campuses as executives or administrative staff. Some are associated with the Chicago campus, particularly a group of Black faculty. In some cases, several meetings were held with a particular individual or group. In a few cases, there were multiple meetings. Because the project coincided with the emergency public health measures prompted by a pandemic, all meetings in 2020 and 2021 were conducted remotely, except one visit to the Vancouver campus in July 2021.

Research on exemplary practices at other institutions was also conducted remotely.

Regular meetings were held with the Executive Dean of the Vancouver campus and with the Director of the PsyD program, as well as with a Steering Committee.

Adler University commissioned the development of a highly consultative and collaborative assessment and institutional planning framework for Indigenization. Members of the Adler community, primarily but not exclusively from the Vancouver campus, guided the internal assessment. In keeping with Adler's core commitments to social justice, this project and the report also have been informed by several important documents, including:

- the post-secondary related articles within the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP);
- the Calls to Action of the Truth and Reconciliation Commission of Canada (TRC), with particular attention to the post-secondary related articles;
- the Canadian Psychological Association's (CPA) response to the TRC's Calls to Action, as well as a recent survey of CPA members' self-reported progress on the commitments made in the CPA's response to the TRC's Final Report;
- the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls;
- a landmark report on disaggregated data published by BC's Office of the Human Rights Commissioner;
- the landmark report, *In Plain Sight*;
- work underway in the post-secondary sector, and more.

While the project focused on Indigenization, it was important to senior leadership at the University and to the consultants to review with care important documents related to anti-Black racism, as well as to meet twice with representatives of the Black Caucus. As far as possible, the authors have sought to hold themselves and the process accountable to Adler University's missional commitments to social justice, which we understand to entail transformative, systemic initiatives to address inequities corresponding to all three angles on the "fairness triangle": procedural, relational, and structural fairness and equity. This necessarily includes Adler University's related work to address

anti-Black racism as well as the broader EDI+ agenda.

Drawing on the strengths and gifts of the participants, the aim was for this work to inform and guide how Adler University develops its Indigenization plans in ways that build capacity for students, faculty and staff, the wider Adler community, and the three host nations -- x^wməθk^wəyəm (Musqueam), Sḵwḵwú7mesh (Squamish), and səliłwətaʔt (Tsleil-Waututh) -- to share their gifts in a strengths-based spirit of reciprocity, including their ways of being and knowing.

Fundamental to this initiative is a holistic view of individuals and communities. The project sought to develop a planning framework through a principled process that would contribute to transformative and collective capacity. It entailed support for conversations about why this work is important and what the work might mean for individuals and communities. It was meant to strengthen extant and foster new relationships. It was intended to contribute to a university with a historic mission to centre social justice, and an organizational culture that is increasingly focused on the importance of recognizing and responding to inequities. The process and the project encouraged multi-layered, collaborative efforts to address Indigenization in a way that does justice to Adler's social justice commitments, its significant role in the field, and the importance of its role in many communities.

The process was guided by commitments to respect, transparency, and accountability. It sought to be deeply mindful of distinctive cultural protocols and other important complexities. The process was meant to be relationship-based, rather than transactional. It was trauma-informed and strengths-based, putting people first, rather than abstractions. It was and is aspirational, while also being accountable to resource capacities at Adler and careful consideration of what is feasible. It was informed by the wisdom of groups and individuals throughout the institution and in the hope of not collapsing important distinctions.

This project was not meant to be a "one-off", short-term initiative, nor was it meant to be reducible to a report. This is a milestone on a journey. What comes next? Just as some members of the Adler community had been thinking about and working on these issues in the years before the initiation of this project, so too, there is much important work ahead, to which members of the Adler community and new partners, including especially Indigenous Knowledge Holders, will contribute. This systems-change project was meant to spark authentic conversation, learning, and planning. Building on this project "at the speed of trust" -- not too fast, and not too slow -- is the work ahead.

WHY AN EMPHASIS ON "READINESS"?

This report, and the project that informed it, use the term "readiness". It is important to explain more fully how we use this term. The reason is that much of the work of indigenizing a Canadian institution should be led by a critical mass of Indigenous scholars: Indigenous Knowledge Holders in collaboration with other colleagues within the institution. The problem is that most Canadian post-secondary institutions do not yet have that critical mass of Indigenous scholars and Knowledge Holders embedded throughout their institutions.

Advancing the work in a good way at "the speed of trust" is imperative, but if institutions are not prepared to receive the gifts of *Indigenous scholars* – students, staff, and faculty – then counter-

productive, even harmful approaches might be pursued. Adler University is certainly not starting from nothing in this work. Nevertheless, we have focused on “readiness” to support a strengths-based approach that will build on the important relationships, knowledge, and expertise already found at the University. In addition, we have used the term to underscore the fact that no one should be under the illusion that Adler University or any post-secondary institution can be “indigenized” or “decolonized” within one year or even within five years. Yet, the work must advance.

During this project, we have had the opportunity to observe several significant developments, which have demonstrated the extent to which members of the Adler community are leaning into this work. A sample of these developments includes:

- commitments by the entire counselling department to read and reflect together on a landmark monograph by Professor Rauna Kuokkanen, followed by other scholarly work;
- emerging protocols regarding meaningful acknowledgements of ancestral lands of Indigenous peoples at both the Vancouver and Chicago campuses;
- multi-faceted communications – a thoughtful statement, including resources for further support and learning, about Indian Residential Schools disseminated within days of news breaking about the recovery of unmarked graves of children on the grounds of the former Indian Residential School in Kamloops, and other communications providing resources about Indigenous peoples;
- exploration of ways to deepen and broaden the role of Elders, building on earlier important opportunities for Visiting Elders;
- exploration of processes and protocols for deepening existing relationships and fostering new relationships with host nations and other Indigenous Knowledge Holders;
- plans to build on this process and project in the 2021-2022 academic year;
- plans to advance this work with the support of new philanthropic partners as well as a new scholarship resource.

These and other efforts give us encouragement that Adler’s readiness to receive the gifts of Indigenous scholars is progressing in several ways and far more so than might be apparent to a casual observer.

HOW DOES THIS WORK RELATE TO BROAD ISSUES OF EQUITY, DIVERSITY, AND INCLUSION, INCLUDING ANTI-RACISM?

Fundamental to Indigenization, anti-racism and related EDI initiatives, is a holistic view of individuals and communities. We believe that an effective, comprehensive Indigenization readiness initiative will enable significant advancements in addressing anti-Black racism and other resilient, systemic inequities. By approaching these issues of inequity from a decolonized (or decolonizing) perspective and grounding our work in relationality, respect and reciprocity, the work of addressing anti-Black

racism and other inequities can be transformational both at an individual and institutional level. While the 3 R's (relationality, respect, and reciprocity) were developed and articulated within Indigenous pedagogy and are the critical foundation for Indigenization and decolonization work, they are also critical in addressing anti-Black racism. The work of decolonizing is not just for the benefit of Indigenous peoples. When all members of the diverse Adler community are seen holistically, when their differences are seen as strengths, when it can be said persuasively that no identifiable group is experiencing structural inequities, and when knowledge transmission is not one-directional, everyone benefits.

Many EDI+ initiatives are developed to comply with corporate governance and self-regulation. They are often insufficiently funded, with unclear objectives and guidelines. As such they not only can fail to achieve significant outcomes; they also can be counterproductive on several levels. EDI is not the same as Indigenization or decolonization, although they do share some elements. In performing this comprehensive Indigenization readiness assessment, we are mindful of Adler University's important commitments to addressing anti-Black racism, as well as other critical issues of justice and equity. Information about the experiences of, and demands from Black and African Diaspora students, faculty, and staff, are particularly important reference points for our work on Indigenization.

Within the scope of the project, it seems important to ask the following questions:

How can Adler University's Indigenization planning framework complement broad efforts to strengthen Equity, Diversity, and Inclusion at Adler University, with particular attention to anti-Black systemic racism?

How might Indigenization readiness capacity-building contribute to the University's ability to advance work on both, without losing focus on important distinctions particular to each, and without either absorbing decolonial work into EDI+ work or missing the important intersectional dynamics at play within the diverse Adler University – Vancouver community?

Absorbing decolonial work into anti-racism and other EDI work can lead to solidifying settler-colonial hierarchies. Developing Indigenization strategies in Canadian post-secondary institutions without being mindful of the anti-racism and broad EDI+ landscape can miss important opportunities for complementarity as well as for differentiation between Indigenization and anti-racism (and other equity-related) work.

Pursuing these initiatives without careful consideration for how they interact can be disruptive in unhelpful ways, sparking competition for scarce resources and potentially compounding harms. The BC Human Rights Code identifies 13 protected grounds in terms of housing discrimination, including Indigenous identity, but the constitutional status of Indigenous people as individuals and groups is distinctive in Canada. The UN Convention on the Rights of Persons with Disabilities, for example, is not coextensive with the UN Declaration on the Rights of Indigenous Peoples. Both are extremely important but are not the same, even if Indigenous people living with disabilities can embody conditions informing both documents.

Rather than seeing these rights-bearing distinctions as inherently in conflict or mutually exclusive, we approach the issue of distinctiveness from a "both/and", strength-based (or strengths-based) perspective. We believe that Adler University's Indigenization framework can inform and enrich its

diversity and EDI+ efforts, including anti-racism, and vice-versa, without subsuming one within the other.

STRUCTURE OF THE REPORT

There are three major sections within the report. The structure and content of each section are different, because of the methods contributing to them.

After the Introductory section, there are three parts – Part A, B and C -- that are informed by a combination of internal stakeholder input (“what we heard”), our understanding of some of what is currently underway at Adler with relevance for this project and selected key data regarding what is currently underway within the sector.

Inspired by a 2021 report on sector-wide learnings and initiatives published by the McConnell Foundation, each of these three parts focuses on a different area: Community (Part A), Fostering Student Success (Part B), and Learning and Unlearning (Part C).

Not included in the report are two other resource documents that we produced. One focuses on key documents: foundational resources such as the TRC’s Final Report and the CPA’s response to that Report. Another is a compilation of promising examples of initiatives reported by other post-secondary institutions. These supplementary documents are available upon request. In all cases we sought to be comprehensive, but we acknowledge that the research scope was not exhaustive.

USE OF THE TERM “INDIGENOUS SCHOLARS”

Within the post-secondary context, one typically thinks of a scholar as someone who pursues academic excellence and who develops expertise in an area of study at an academic institution. They typically hold an advanced degree awarded to them. This degree recognizes their achievement according to the predominant metrics valued within the present-day post-secondary sector. There is sometimes room to recognize people who are independent scholars outside of the academy, but this is not particularly common.

We very deliberately refer to Indigenous employees and students as scholars to recognize and privilege the gifts and unique knowledge that they bring to the academy when they walk through the doors of Adler University. To think that a *scholar* is only a *scholar* if an academic institution validates their knowledge reflects a relatively narrow, culturally limited view of knowledge. It is also an *insufficient* view of knowledge in any institution of higher learning where teaching and curricula can be shown to exclude or marginalize, whether knowingly or not, important bodies of knowledge and ways of knowing regarding the subject at hand, from the perspective of Indigenous Knowledge Holders, who are themselves recognized as the equivalent to academic scholars. These knowledge gaps and associated epistemic inequities are all too common within post-secondary institutions located on unceded, traditional Indigenous lands where healthcare and justice systems have demonstrably failed Indigenous peoples. For these and other reasons, addressing epistemic injustice is a theme woven through all the foundational documents that inform our work.

It is important to underscore that just as universities confer advanced degrees after a careful process of assessment, so too do Indigenous communities exercise care in determining who has earned the status of Elder. Knowledge should not be prioritized and seen as superior or advanced within a post-

secondary sector or within academic disciplines in which relevant Indigenous knowledge and Knowledge Holders are largely or relatively absent. Lived experience, oral transmission of knowledge, experiential learning and other forms of Indigenous epistemes, need to be normalized, privileged, and celebrated to begin breaking down harmful hierarchies of knowledge that the academy, broadly speaking, fosters or maintains.

By emphasizing the gifts that Indigenous people bring to the academy, and by naming them what they are – Indigenous scholars – we suggest envisioning new ways of perceiving and relating to marginalized Indigenous epistemes within the academy.

ACKNOWLEDGEMENTS

Thank you to all the individuals and groups that generously shared their ideas and time with us. The project would not have been possible without the strong, consistent support of the University's senior leadership. Executive Dean Dr. Bradley O'Hara and Director of the PsyD Program, Dr. Manal Guirguis-Younger, supported and enabled this project consistently from the very start.

The Steering Committee, consisting of 12 student, faculty, and staff at the start of the project and ending the year with 10 members, contributed important insights to this project, as did all the students, faculty, staff, and senior leadership, from executives to trustees, with whom we spoke on one or several occasions.

We are grateful to Chanel Blouin and Eunhye (Grace) Lee for their valuable contributions to the external research surveys, which are companion documents to the report, to Eunhye Lee for her indispensable design and formatting assistance, and to Natasha K. Webb, particularly for her contributions to the initial stage of the internal assessment process. Any errors, omissions or infelicities in the report are the responsibility of the principal researchers, Lindsay Heller and Robert Daum.

Part A: Community

COMMUNITY

PATHWAY 1: GOVERNANCE

80% of Canadian universities have strategic plans for advancing reconciliation. 87% of universities are working to increase Indigenous representation in leadership.

Underway at Adler

Leadership **committed monies** in 2020/21 and 21/22 for the ongoing work of Indigenization and decolonization of Adler and to holding themselves accountable to this work and report.

Exemplary Practices

Universities are naming specific goals, timelines and metrics for reconciliation within strategic plans with **mechanisms for accountability**.

Adler Community Voices

There is a desire for more **regular and transparent engagement** between Adler leadership, staff and students with a focus on elevating marginalized voices.

Opportunities for Deeper Contributions

Develop plans to establish a **senior leadership position for Indigenous initiatives**; and establish an institutional culture that fosters feedback and growth.

COMMUNITY

PATHWAY 1: GOVERNANCE

WHAT WE HEARD

- Many Adler community members expressed an ardent desire for disaggregated data collection regarding the experiences of people with specific identities and the transparent sharing of the results.
- Many students and instructors want more opportunities to connect with other departments to learn together and think through issues related to anti-racism and Indigenization.
- Many racialized students and staff members identified the invisible and uncompensated emotional labour that is asked of them when speaking about issues related to racism and marginalization, including *ad hoc* instances within the classroom or hallways.
- Some students and instructors identified the importance of acknowledgements by leaders that systemic racism was foundational to the establishment of post-secondary institutions, including Adler, and that systemic racism exists even within institutions like Adler. Some expressed the view that vulnerable and transparent admission of these assumptions is integral to and necessary for teaching about these issues.
- Many racialized students and staff indicated hesitation about participating in surveys or providing truthful feedback out of fear that doing so could affect their professional progress, opportunities, grades, or employment security.
- Many students expressed the desire for more transparency about where admission fees go, and about instructors' professional development opportunities and experiences.

CURRENTLY UNDERWAY AT ADLER

- Adler's Board of Trustees has committed to anti-racism by establishing a standing committee of the Board that is focused on this topic.
- Senior leadership has a practice of learning together by reading, for example, works by Indigenous and racialized authors on issues including decolonization of the academy.
- Leadership committed monies in 20/21 and 21/22 for the ongoing work of Indigenization and decolonization at Adler and to holding themselves accountable to this work and this report.
- Adler has begun incorporating Indigenous protocols and ceremony into events and convocations at both the Vancouver and Chicago campuses in culturally respectful ways.
- Adler's Board of Directors has committed to addressing anti-Black racism.

CURRENTLY UNDERWAY IN SECTOR

- Universities are articulating specific goals and metrics for reconciliation within strategic plans with mechanisms for accountability.
- Universities are committing to efforts to appoint a critical mass of Indigenous directors or trustees to their governance bodies.
- Universities are either exploring new relationships or deepening existing relationships with Indigenous organizations and communities, including First Nations, Inuit and Métis, following protocols like those that govern their government-to-government relationships.
- Universities are pooling their knowledge to contribute to systemic change within the sector, as well as reporting publicly on their progress.
- Universities are establishing Indigenous Advisory Councils that relate to the University's CEO and that are supported by the Office of the CEO and the Indigenous Initiatives lead.

80% of universities have strategic plans for advancing reconciliation and 87% of universities are working to increase Indigenous representation in leadership.
(UCAN Report)

OPPORTUNITIES TO CONTRIBUTE MORE DEEPLY

- "Name specific goals and metrics for reconciliation in strategic plans and be accountable to these."⁵
- "Embed inclusion of Indigenous values, worldviews, and ways of knowing and being into strategic plans and priorities."⁶
- As the University fosters authentic relationships with Indigenous communities "at the speed of trust", explore Indigenous leaders' interest in collaboration on mutual priorities, which might include opportunities to "[d]evelop partnership agreements with local communities to deliver educational activities on-site."⁷
- Convene a task group consisting of students, faculty, and staff to review existing processes for supporting feedback and growth of members of the Adler community, including student and faculty performance evaluation. Ensure that Adler's processes are exemplary in balancing considerations of trust, privacy, trauma, cultural differences, professional and

⁵ J. W. McConnell Family Foundation, *Perspectives on Reconciliation: Lessons from the Post-Secondary Education Sector* (January 2021), 12.

⁶ Ibidem.

⁷ Idem, 14.

academic requirements, information management, and a strength-based spirit of reciprocity. Ensure that these processes and protocols are widely understood by students, faculty and staff. Ensure that Adler's performance criteria and processes are accountable to all three components of the "fairness triangle" common in post-secondary ombudsperson contexts: procedural fairness, relational fairness, and substantive fairness.

- Create "lunch and learn" series for instructors and students to foster cross-pollination between departments.
- Share detailed information about faculty experience, expertise, and ongoing professional development related to EDI+, decolonization, etc.
- Develop a multifaceted, iterative and organic process – with timelines and metrics where appropriate – for fostering new relationships and deepening existing relationships *in a spirit of reciprocity and at the speed of trust* with Indigenous Knowledge Holders, local First Nations and other Indigenous organizations and communities. As an initial stage of this process, and with the guidance of Indigenous Knowledge Holders, invite open-ended conversations to learn about priorities of Indigenous Nations, organizations and communities related to Adler's teaching and research expertise. Relationships formed and deepened through these exploratory conversations, to which Adler would come with an open mind and heart, might lead in a few different directions. For example, in time they might lead to the formation of an Executive Dean's Indigenous Advisory Leadership Council. Out of these relationships, a critical mass of up to three potential Indigenous trustees might surface, but one should not assume how Indigenous leaders will want to engage with a private University or that there is only one model for such engagement. Authentic relationships would increase the likelihood of successfully recruiting and retaining a critical mass of Indigenous instructors and students, as well as a critical mass of up to three new Indigenous trustees, *if Indigenous candidates and communities welcome these roles*. Explore compensation or accommodation models for trustees who might lack personal wealth (honoraria, child supports, etc.).
- Develop plans with timeline and metrics to establish a senior leadership position based in Vancouver, such as Director, Indigenous Initiatives, and ensure that it is filled by an Indigenous educator with direct access to and a seat at the Senior Leadership Table.
- Provide competitive honoraria for Adler community members who are asked to speak on Indigenous issues, as well as EDI+, racialized lived experiences, other advocacy work related to equity-deserving identities, etc.
- Establish an identity and experience survey to collect comprehensive, disaggregated data; disseminate transparent analysis and reporting with benchmarks and goals for evidencing improvement in qualitative and quantitative metrics.
- Update website to include a comprehensive update of faculty biographies, including stories that provide a human dimension of the instructors' deep interest and commitment to social justice, including truth and reconciliation related to Canada's First Peoples.

COMMUNITY

PATHWAY 2: HIRING

87% of Canadian universities are working to increase Indigenous representation in leadership. 70% are working to increase representation among faculty.

Underway at Adler

There is a precedent for an **Elder-in-Residence program**. Leadership is developing a long-term, ongoing Elder-in-Residence program.

Exemplary Practices

Universities are **hiring dedicated staff** whose mandate is to guide decolonization and reconciliation efforts.

Adler Community Voices

There is a desire for **more full-time faculty hires** and for active recruitment for cluster hires of racialized staff and faculty.

Opportunities for Deeper Contributions

Formally recognize non-Western and non-credentialed forms of knowledge and **broaden the definition of professional work experience** in hiring criteria.

COMMUNITY

PATHWAY 2: HIRING

WHAT WE HEARD

- Many students and instructors expressed the need for more “regular” faculty hires, rather than adjunct hires. Instructors desire stability from reduced employee turnover. Students desire greater access to instructors who can focus primarily on teaching.
- Many students want resources, support, mentorship, and encouragement to work at Adler post-graduation.
- Many instructors and students want active recruitment to hire clusters of more than two diverse and racialized Adler community members.

CURRENTLY UNDERWAY AT ADLER

- Leadership has established criteria based on which Board members are selected; these criteria could reinforce the possibility of adding Indigenous Board members in the future.
- Adler desires to hire an Indigenous instructor or co-teacher for a course on Indigenous perspectives.
- There is a precedent for an Elder-in-Residence program; leadership is developing plans for a long-term, ongoing, Elder-in-Residence program.

CURRENTLY UNDERWAY IN SECTOR

- Universities are hiring dedicated staff whose mandate is to guide decolonization and reconciliation efforts.

87% of universities are working to increase Indigenous representation in leadership & 70% are working to increase representation among faculty. (UCAN Report)

OPPORTUNITIES TO CONTRIBUTE MORE DEEPLY

- Develop a process and plans to foster and deepen relationships with Indigenous, Black and other diverse communities to support the University's capacity to successfully recruit and retain a critical mass of Indigenous, Black, and other diverse faculty members, with competitive incentives. Cluster hires (of three scholars) can be especially effective at ensuring successful recruitment and retention of individuals from underrepresented identities. Whether fairly or not, hires of only one scholar from an underrepresented identity can be perceived and/or experienced as tokenistic. Moreover, for any number of conceivable reasons the relationship between a new hire and a university might not be fruitful. For these and other reasons, cluster hires are advisable.
- "Formally recognize non-western and non-credentialed forms of knowledge and broaden the definition of professional work experience in hiring criteria."⁸
- Develop policies to account for Indigenous knowledge and lived experience when determining salaries.⁹
- Develop plans for senior Indigenous appointments (faculty & admin), e.g., Elders with faculty designation; Director, Indigenous Initiatives.
- Convene conversations with students to ensure that they experience a relationship-based approach to students through mentoring, alumni relations, supporting their return as employees, and supporting entry or mid-level staff to be equipped to assume more senior responsibilities.

⁸ McConnell. 11.

⁹ Ibidem.

COMMUNITY

PATHWAY 3: RELATIONSHIPS

85% of universities report partnerships with Indigenous post-secondary institutions, communities and/or organizations to foster dialogue and reconciliation.

Underway at Adler

Adler has begun to **establish a relationship** with two xʷməθkwəy̓əm (Musqueam) Knowledge Holders who have participated in commencement and other events.

Exemplary Practices

Universities are establishing **collaborative partnerships to develop courses** and programs to help keep Indigenous languages, cultures and histories strong.

Adler Community Voices

There is a strong desire within the Adler community to **collaborate with local and urban Indigenous communities** in a spirit of true reciprocity.

Opportunities for Deeper Contributions

Establish a culture of **'Thinking Together'** via connections to Indigenous Knowledge Holders whose work intersects with mental health and wellness.

COMMUNITY

PATHWAY 3: RELATIONSHIPS

WHAT WE HEARD

- Instructors and staff have a strong desire to be connected to, serve, and collaborate with local and urban Indigenous communities, but many people said that they don't know how to begin that process.
- Some instructors and students feel siloed and isolated from other Adler departments and from other institutions in the field of psychology education and want opportunities to think and work together.
- Staff expressed a concern that some of the few Indigenous practicum placements at Adler were established through relationships with previous Adler employees and that continuity might not exist.
- Several Chicago-based departments with responsibility that includes the Vancouver campus feel disconnected from Vancouver-specific and/or Canada-specific issues, contexts and concerns.
- Many students initially expressed a hesitancy to believe that this initiative will have any meaningful results.
- Some students feel unsupported and alone in the work of decolonization and suggested the need for ally-specific training for Adler staff and instructors.

CURRENTLY UNDERWAY AT ADLER

- Adler has begun to establish a relationship with two xʷməθkwəy̓ əm (Musqueam) Knowledge Holders who have participated in Commencement and other events.
- Adler has committed to establishing an ongoing Elder-in-Residence program that builds upon previous years of visiting Elder programs and relationships.
- Dr. Evan Adams was awarded an Honorary Doctorate at the Fall 2021 Commencement. Dr. Adams is a prominent Indigenous MD who is a nationally respected leader on Indigenous health.
- Adler has a faculty lead with experience in fostering relationships with Indigenous peoples.
- Adler is including thoughtful land acknowledgements at both Vancouver and Chicago campuses.

- There is discussion of the fact that Indigenous practicum placements need to be rooted in and supported institutionally, rather than depending on a relationship held by one or two employees.

CURRENTLY UNDERWAY IN SECTOR

- One area of partnership is collaborating on courses and programs that keep Indigenous languages, cultures, and histories strong.
- University leaders are discussing the importance of reaching out to explore relationships with Indigenous leaders, Nations, and other organizations as part of a coordinated strategy supported by the CEO's Office and the Indigenous lead, out of which opportunities for collaboration might emerge, rather than an *ad hoc*, reactive, scattered or transactional approach, in which one or more members of the institution – faculty, staff or students– seeks a letter of support, or a placement, or access to research subjects, without following relevant, local Indigenous protocols and priorities and aligning with the institution's overall strategy.
- Universities have or are developing specific research protocols negotiated with Indigenous partners to govern any research related to Indigenous people, communities, places or issues.

85% of universities report partnerships with Indigenous post-secondary institutions, communities, and/or organizations to foster dialogue and reconciliation.
(UCAN Report)

OPPORTUNITIES TO CONTRIBUTE MORE DEEPLY

- Develop plans to create a new position to establish and maintain Indigenous practicum placements.
- Develop an Institutional Action Plan and funding allocation specific to Indigenous relations.¹⁰
- Create “lunch and learn” series to foster cross-pollination between departments for instructors and students (e.g., ‘Tea with Brad’).
- Establish a culture of ‘Thinking Together’ via connections to Indigenous Knowledge Holders whose work intersects with mental health and wellness, e.g., Indigenous psychologists, Elders, workers in child and family wellness, experts on addictions and intergenerational trauma, practitioners with and without psychology degrees, etc.
- Invest in specialized allyship and/or unconscious bias training beyond the all too common

¹⁰ See McConnell, 10.

“one-off”. Think critically about how allyship is defined and practiced in different ways.

- Create a strategy and plan to develop, in collaboration with local Indigenous leaders, Nation and community-specific protocols and processes to connect with host nations through gifting and reciprocity without the aim of obtaining a specific benefit. This process would include formal acknowledgement of the harms done by the profession to Indigenous peoples and communities.

Part B: Fostering Student Success

FOSTERING STUDENT SUCCESS

PATHWAY 1: WRAPAROUND SERVICES

More than 90% of Canadian universities report that they offer financial aid specifically earmarked for Indigenous students.

Underway at Adler

Indigenization initiatives are going to be a **primary focus of strategic fundraising** for the Vancouver campus, which would encompass student services, bursaries, scholarships, etc.

Exemplary Practices

Universities are focusing on funding for **comprehensive and holistic wrap-around services** for students.

Adler Community Voices

There is a desire for **specific resources and support** for Indigenous students and any students dealing with issues related to experiencing or witnessing racism.

Opportunities for Deeper Contributions

Ensure student support staff has training to streamline wrap-around services for Indigenous students. **Establish ongoing Elder-in-Residence program.**

FOSTERING STUDENT SUCCESS

PATHWAY 1: WRAPAROUND SERVICES

WHAT WE HEARD

- Many students expressed concern about the need for more resources and supports for dealing with issues related to experiencing or witnessing racism, learning about Indigenous people and histories, or other triggering topics.
- Several staff noted that although there are directed and specific supports for international students to ensure a wraparound service model, there are not comparable resources and supports in place for current or future Indigenous students.
- Some staff and students felt that specific supports and resources for Indigenous students must be in place before they can recommend that Indigenous friends and colleagues work or enrol at Adler.

CURRENTLY UNDERWAY AT ADLER

- Leadership has communicated that Indigenization readiness and Indigenization initiatives are going to be a primary focus of strategic fundraising for the Vancouver campus, which might encompass student services, bursaries, scholarships, etc.
- Adler has begun to develop an approach and process for responding to news reports about traumatic events in a timely manner with resources and available supports.
- Adler has personnel in the student services department with a degree of experience and knowledge related to the Indigenous student experience, which would contribute to the success of this initiative.

CURRENTLY UNDERWAY IN SECTOR

- Universities offer many specialized services for Indigenous learners to increase access, retention and success. These types of services will only increase in importance, in view of growing awareness of the unique challenges during the COVID-19 pandemic faced by Indigenous learners and by students associated with other equity-deserving groups.

- Universities are creating highly visible portals on their website home pages, which enable Indigenous learners to quickly find an array of resources to support their access to programs and supports.
- Some universities have developed comprehensive partnerships with local Indigenous communities, including Nations, in which a community's "navigator" and the university's designated staff can solve problems, develop innovative approaches, clarify policies in multiple jurisdictions, etc.
- Some universities have or are developing programs located within Indigenous communities.
- At least one university in BC collaborated with the local bank to bring financial aid staff and bank staff to the community -- after having secured community approval to do so -- to increase the number of students taking advantage of available funds to support their studies.

More than 90% of universities offer financial aid specifically earmarked for Indigenous students, including **80%** that offer need-based bursaries and **76%** that offer merit-based scholarships. (UCAN Report)

OPPORTUNITIES TO CONTRIBUTE MORE DEEPLY

- Ensure student support staff has training to streamline wraparound services for Indigenous students (including funding, housing, program choice, etc.).
- Establish Elder-in-Residence program with Elder given (visiting) faculty status and compensation.
- Engage in more sharing from one institution to another to accelerate adoption of programs and services that effectively support students.

FOSTERING STUDENT SUCCESS
PATHWAY 2: ADMISSIONS & RECRUITING

Implement mandatory strategies and targets to identify, recruit and encourage Indigenous enrolment and graduation (CPA response to TRC).



FOSTERING STUDENT SUCCESS

PATHWAY 2: ADMISSIONS & RECRUITING

WHAT WE HEARD

- Many instructors, staff and students feel that the financial barrier of tuition impedes access for students with diverse lived experiences and knowledge, but who also have social and economic disadvantages, and that there is a need for full scholarships for these individuals.
- Many instructors, staff and students expressed concern that international students at Adler are not prepared for the Canadian and Indigenous histories and contexts that may be discussed in the classroom.
- Staff identified a lack of mechanisms for self-identification of Indigenous identity, as well as processes to provide additional supports and resources when those identities are disclosed.
- Some staff have identified a need for dedicated seats and prioritized registration for Indigenous students and for those supports to be profiled on an accessible website.
- Many students and staff indicated that the Adler website does not show available funding, services, or resources before one provides contact information and engages with admissions staff. This may serve as a barrier for some potential students.
- Some students believe that turnover of diverse and racialized instructors may be higher than average and felt that incentives were necessary to keep these instructors.
- Many students and instructors encourage more active recruitment of Indigenous faculty, staff and students with meaningful financial aid and competitive compensation.
- Some students felt undervalued and expressed a concern about the role played by economic factors in the institution's motivation for them to enrol and succeed.

CURRENTLY UNDERWAY AT ADLER

- Adler has established the new donor funded Equity & Impact Scholarship to support students from underrepresented populations.
- The Vancouver campus has established a \$5,000 entrance Indigenous Scholarship. Currently, two recipients are enrolled in the Master of Counselling Psychology program.
- Faculty are committed to a more collaborative, systemic approach to weaving Indigenous perspectives and ways of knowing into degree programs.

CURRENTLY UNDERWAY IN SECTOR

CPA response to TRC Recommendation 18 notes that the B.C. government requires all university and college degree and diploma programs for health professionals in B.C. to **implement mandatory strategies and targets to identify, recruit and encourage Indigenous enrolment and graduation, including increasing the safety of the learning environment for Indigenous students.**

OPPORTUNITIES TO CONTRIBUTE MORE DEEPLY

- Convene Faculty Council study and reflection on implications of foundational documents, such as the TRC Report, the CPA's response to the TRC Report, *In Plain Sight*, the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, UNDRIP, for curriculum and pedagogy in degree programs.
- Create "navigator" roles that work with local Indigenous communities to co-create pathways to guide students along their way to psychology education.
- Develop ways to support prospective Indigenous students attempting to access limited enrolment programs whose prerequisite or GPA requirements might render them ineligible.
- Establish relationships with school districts and undergraduate programs, along with outreach advertising opportunities.
- Establish full program funding scholarships for Indigenous students.
- Establish Elder-in-Residence program with Elder given faculty status and compensation.
- Update website with clear opportunities for self-identification and access to funding information without having to call.
- Ensure Indigenous students have prioritized access for course registration.

FOSTERING STUDENT SUCCESS

PATHWAY 3: RETENTION & ALUMNI

80% of universities are offering need-based bursaries. 70% are offering merit-based scholarships to Indigenous students.

Underway at Adler

The Vancouver campus has an excellent one-year persistence **(retention) rate among diverse populations** at 90% or more and an overall, outstanding completion rate of 87%.

Exemplary Practices

Universities are **hiring “community navigators”** from local Indigenous communities to further support their members to succeed and transition into and out of school.

Adler Community Voices

Many students suggested Adler **develop a pipeline** to encourage graduates to return as staff, instructors, and placement site colleagues.

Opportunities for Deeper Contributions

Develop ways to **support prospective Indigenous students** attempting to access limited enrolment programs whose prerequisites or GPA requirements render them ineligible.

FOSTERING STUDENT SUCCESS

PATHWAY 3: RETENTION & ALUMNI

WHAT WE HEARD

- Staff identified a concern that there was no strategy for alumni relations and indicated that it should be a priority.
- Many students suggested Adler develop a pipeline to encourage graduates to return as staff, instructors, and placement site contacts. Some students did not feel valued.
- Staff identified a dearth of policies aimed at supporting student success and expressed the view that success needs to be measured in a variety of ways independent of economic considerations.
- Many students expressed concern that the financial barrier to accessing Adler made it exclusive and questioned how this is consistent with commitments to social justice.

CURRENTLY UNDERWAY AT ADLER

- The Vancouver campus has an excellent one-year persistence (retention) rate among diverse populations at 90% or more and an overall, outstanding completion rate of 87%.

CURRENTLY UNDERWAY IN SECTOR

- At least one BC university has a comprehensive program in which Community Navigators from the local First Nations at each of their campuses provide additional support to retain students in close collaboration with the university's staff.
- Some universities work systematically to recruit and retain student leaders for positions in student services.
- Some universities prioritize hiring students and recent alumni to support a range of initiatives that engage the community.
- The Vancouver campus has an excellent one-year persistence (retention) rate among diverse populations at 90% or more and an overall, outstanding completion rate of 87%.

OPPORTUNITIES TO CONTRIBUTE MORE DEEPLY

- Create “navigator” roles that work with local Indigenous communities to co-create pathways to guide students along their way to psychology education.
- Develop ways to support prospective Indigenous students attempting to access limited enrolment programs whose prerequisite or GPA requirements are ineligible.
- Establish relationships with school districts and undergraduate programs, along with outreach advertising opportunities.
- Establish full program funding scholarships for Indigenous students.
- Establish Elder-in-Residence program with Elder given (visiting) faculty status and compensation.
- Update website with clear opportunities for self-identification and access to funding information without having to call.
- Ensure Indigenous students have prioritized access for course registration.

Part C: Learning & Unlearning

LEARNING & UNLEARNING

PATHWAY 1: PROFESSIONAL DEVELOPMENT

Indigenous knowledge and cultural literacy should be a **core competency** for all psychologists.
(CPA response to TRC)

Underway at Adler

Adler has participated in their peers' **self-assessment** of their implementation of commitments made by the CPA in response to the TRC, to share experiences, challenges and to hold themselves accountable.

Exemplary Practices

Universities are funding the creation of **specific training for all student-facing staff** in overall cultural safety and in providing Indigenous-specific supports.

Adler Community Voices

There is a desire for ongoing, regular professional development opportunities with a **focus on Indigenous histories and contemporary issues**.

Opportunities for Deeper Contributions

Offer training and workshops with a psychology focus. Facilitate participation by **all employees**. This would extend beyond "Indigenous 101".

LEARNING & UNLEARNING

PATHWAY 1: PROFESSIONAL DEVELOPMENT

WHAT WE HEARD

- Many instructors and staff expressed an ardent desire for ongoing and regular professional development opportunities with a focus on Indigenous histories and contemporary issues.
- Some instructors want training in the inclusion of diverse pedagogies and assessment strategies.
- Staff advocated for a focus on enhancing the student experience.
- Staff, students, and instructors want ongoing opportunities to debrief and explore their experiences and teachings from courses like San'yas or the Indigenous Canada course with one other and in peer groups.
- Many instructors expressed concern that their courses were already full of content. They desire specific direction and training on how to weave and integrate Indigenous knowledge.
- Many instructors and students expressed the desire to have a mandatory, Indigenous-focused course for all students.
- Some instructors and students suggested that a course or project with a focus on Indigenous cultural competency be required for graduation.
- Many students want specific training for international students so that they are prepared to discuss Indigenous contexts.
- Many students desire the addition of self-care and ethics related to Indigenous topics embedded in their professional development course.

CURRENTLY UNDERWAY AT ADLER

- Counselling Psychology Faculty are reading Rauna Kuokannen's book *Reshaping the University* (2008) and meeting to share the implications of this and other scholarship for their pedagogy and curricula.
- The President's Cabinet engages in regular professional development as a group, including involving live training and reviews of book chapters, articles and videos. Professional development has included Indigenous issues.
- Adler has participated in the self-assessment of their peers' implementation of commitments made by the CPA in response to the TRC Final Report. This Community of Practice is one in which Adler and its peers can learn from others' successes, share experiences of challenges, and hold themselves accountable to these commitments.

- The University's annual Common Book program featured *Iron Horse* by Richard Wagamese (2018). Several related workshops to discuss the book, view the movie and discuss Indian Residential Schools were scheduled throughout the academic year. Currently, reading this book is a component of the Socially Responsible Practitioner Program, a co-curricular program designed by the Counselling Psychology Faculty.
- In concert with the National Day for Truth and Reconciliation, Red Dress Day and the Moosehide Campaign, the campus holds workshops for faculty, staff and students.

CURRENTLY UNDERWAY IN SECTOR

CPA response to TRC: Instructors teaching cultural literacy in university psychology programs should be trained in Indigenous pedagogy; Indigenous knowledge and cultural literacy should be a core competency for all psychologists.

OPPORTUNITIES TO CONTRIBUTE MORE DEEPLY

- Faculty could be incentivized to upgrade their competency to include Indigenous epistemologies, research methods, pedagogies, and resources related to their courses and disciplines. These could be opportunities for co-teaching, or for a limited unit of study that is more extensive than a one-off visit by an Indigenous Knowledge Holder.
- Faculty could be incentivized to integrate the findings of the TRC, the commitments of the CPA's response to the TRC, UNDRIP, Turpel-Lafond's landmark reporting, and other foundational documents guiding Indigenous initiatives across the sector. There are important opportunities to commit to learning to identify gaps. It is important to ensure that courses neither explicitly nor implicitly present predominantly deficit-based approaches to Indigenous peoples, to include Indigenous research methods, relevant Indigenous sources in syllabi, cases, etc.
- Conference and professional development funds could be focused on enabling intentional upgrading of curriculum and teaching.
- Advancement strategies could prioritize seeking philanthropic support for these efforts, in view of Adler's influential role in the field.
- Adler could become a site for deep inquiry, collaboration, teaching and learning to support the calls for justice and recommendations in the foundational documents noted above. Adler could model a decolonized approach by seeking partnerships with Indigenous Knowledge Holders to develop this initiative through meetings at the Adler campus as well as at each of the local First Nations.

LEARNING & UNLEARNING

PATHWAY 2: INDIGENOUS EPISTEMES

More than 75% of universities have or are developing a course on Indigenous health issues in their medical programs.
(UCAN Report)

Underway at Adler

The Counselling Psychology Program faculty took the initiative to commit to reading **selected works of Indigenous scholars** and to discussing the implications of this reading for their work.

Exemplary Practices

Universities are supportive of **divergent epistemologies and approaches to course delivery** that prioritize Indigenous ways of knowing and sharing wisdom.

Adler Community Voices

There is a desire for Indigenous content to be **woven cohesively into courses** and for additional opportunities for the Chicago-based groups to understand the Canadian context.

Opportunities for Deeper Contributions

Convene a curriculum workshop for faculty on Indigenous scholarship and practice in a specific program area.

LEARNING & UNLEARNING

PATHWAY 2: INDIGENOUS EPISTEMES

WHAT WE HEARD

- Many instructors, staff and students referred to various levels of knowledge and understanding about Indigenous topics amongst faculty, staff and students. Many feel that there should be at least a baseline of understanding required for all Adler community members.
- Many instructors, staff and students feel that Chicago-based groups need additional opportunities to understand the Canadian context.
- Many students shared a view that their own Indigenous cultural competency and knowledge was gained through their own research rather than through instruction at Adler.
- Many students expressed concern that Indigenous content seemed supplemental or an add-on to their programs, rather than being prioritized and woven cohesively into courses.
- Some students highlighted the need for more than a single Indigenous speaker. They want more opportunities to engage and collaborate with Indigenous speakers and Knowledge Holders.

CURRENTLY UNDERWAY AT ADLER

- Adler has hosted an Indigenous Scholar-in-Residence for a visit in years past.
- Adler students currently can fulfil their practicum requirements through placements at sites within Indigenous contexts.
- Adler's Vancouver Community Health Services provides important resources to the local community in Vancouver's Downtown Eastside.
- The Counselling Psychology Program faculty at the Vancouver campus committed to read together and discuss selected works of Indigenous scholars and to discuss the implications of this reading for their work.
- Adler's leadership made a commitment during the 2020-2021 academic year to assess readiness for Indigenization by engaging consultants as the focus of the Vancouver campus's Strategic Initiatives budget, to establish a Steering Committee to support this work, and to build on the consultants' findings in the 2021-2022 academic year and thereafter in collaboration with students, faculty, staff and senior leadership.
- Student can take the Indigenous 101 course designed by the University of Alberta and

offered online by Coursera, as an option for fulfilling the requirements of the Socially Responsible Practitioner Program offered within the Counselling Psychology programs.

CURRENTLY UNDERWAY IN SECTOR

More than two thirds of universities are including or have included a mandatory course on Indigenous health issues in their medical programs. (UCAN Report)

Universities should be supportive of **divergent epistemologies and approaches to course delivery and instruction** that are outside of the Western university tradition and that prioritize Indigenous ways of knowing and sharing wisdom.

(CPA response to TRC)

OPPORTUNITIES TO CONTRIBUTE MORE DEEPLY

- Convene a curriculum workshop for faculty on Indigenous scholarship and practice in a specific program area. For example, Adler students learning about Canada's incarceration system should be familiar with conventional prisons as well as the healing lodges guided by Indigenous elders under the Correctional Service of Canada system.
- Any instructor whose curricular content relates to Indigenous social indicators should seek opportunities to ensure that their course also includes content related to Indigenous people's strengths.
- Invite Indigenous Knowledge Holders who teach, practice and research within a specific program area to explore curricular implications and applications of the CPA's response to the TRC, *In Plain Sight*, etc.
- Foster relationships with local Indigenous Knowledge Holders, including practicing psychologists and others who engage in related work within the local communities.
- Seek opportunities for Adler students to develop collegial relationships with Indigenous graduate students within BC and across Canada.
- Provide opportunities for all students to engage in learning from resources like Indigenous 101 as a program-specific component of their course work, but also provide high-quality opportunities for all students to discuss their learning and its implications for their programs and the work for which they are being prepared.

- Provide wellness supports for students who are traumatized or otherwise deeply unsettled by content related to the harms of colonization.
- These considerations are relevant for other historic injustices and traumas, such as the enslavement of Africans and Black peoples more broadly, as well as other historic injustices. In the Canadian context, cultural competence for scholars, practitioners, activists and mentors in a very wide range of fields, but especially in fields related to psychology, should include understanding of the key aspects of all historic injustices established, enabled or perpetrated by governments, including, but not limited to, the enslavement of Black people, the destruction of Africville in Halifax and Hogan's Alley in Vancouver, the internment of Canadians of Japanese heritage after Pearl Harbour and the subsequent appropriation and sale of their properties, the Komagata Maru incident, the Chinese Head Tax and related milestones in anti-Chinese racism, the closing of Canada's borders to Jewish refugees fleeing Nazi occupation, medical experiments and sterilization targeting Indigenous peoples and others, Indian Residential Schools, Indian Day Schools, the Sixties Scoop, forcible relocations of Inuit peoples, unfulfilled treaties, discriminatory laws targeting people on the basis of sexual orientation or expression, missing and murdered Indigenous women, girls, and Two Spirit people, and other historic injustices.

LEARNING & UNLEARNING

PATHWAY 3: PRACTICUMS

80% of universities have included or will include a mandatory course on Indigenous health issues in their medical programs.

(UCAN Report)

Underway at Adler

Significant expansion of **Social Justice Practicum community partners** has occurred during the current academic year to accommodate a growing student population.

Exemplary Practices

Universities are expanding practica sites to include **non-traditional sites** of particular interest to students.

Adler Community Voices

There is a desire for more varied and **diverse practicum placements** in an expanded network as well as greater preparation for Indigenous practicum placements.

Opportunities for Deeper Contributions

Establish new relationships with Indigenous practicum sites and create a position focused on fostering **long term connections with sites**.

LEARNING & UNLEARNING

PATHWAY 3: PRACTICUMS

WHAT WE HEARD

- Many students and staff expressed concerns as to whether supervisors have sufficient time to mentor students in Indigenous-related Social Justice Practica.
- Many students and staff expressed concerns about students' levels of readiness to go into Indigenous practicum placements and that, as a result, unprepared students could inadvertently do harm.
- Students expressed a strong interest in accessing more Indigenous Social Justice Practicum opportunities. Some staff and students expressed interest in expanding Adler's reach into Indigenous networks that might be able to provide those experiences for students.
- Many students have a deep appreciation for the value and impact of practicum placements. They particularly see Indigenous-related SJPs as important opportunities for expanding their knowledge of Indigenous ways of knowing and being, as well as for fostering relationships with peers, supervisors and Indigenous communities. With culturally appropriate feedback, dialogue, and interaction, these SJPs play a vital role in students' growth and learning.

CURRENTLY UNDERWAY AT ADLER

- Significant expansion of Social Justice Practicum community partners has occurred during the current academic year to accommodate a growing student population. This expansion has included new Indigenous community partners. These include entities whose work is focused on Indigenous communities as well as organizations collaborating with Indigenous communities to incorporate Indigenous ways of knowing and being in their day-to-day work.
- Some faculty are reassessing research protocols to address research contexts that relate to Indigenous people, communities, ideas and practices.

CURRENTLY UNDERWAY IN SECTOR

Some universities have negotiated detailed protocols for research ethics reviews, including supervision by Indigenous Knowledge Holders.

- Some universities prohibit research on Indigenous subjects unless the research team includes speakers of the local Indigenous language of the research subjects.
- Some universities are reviewing all policies to ensure that implicit or explicit contraventions

of distinctive, fundamental, local Indigenous protocols are not in place.

OPPORTUNITIES TO CONTRIBUTE MORE DEEPLY

- Establish new relationships with Indigenous practicum sites and create a position focused on establishing, fostering and maintaining long term connections with sites.
- Within a comprehensive strategy, explore opportunities to foster new or deepen existing relationships with local Indigenous practitioners and communities, whereby community leads on health-related issues such as families and children, aging, trauma, mental health and wellbeing, etc., might identify ways in which they could collaborate with Adler. Rather than following a more colonial pattern whereby a university, researcher, staff member or student seeks a letter of support, a placement site, research subjects, or the like, for a particular project planned within the institution without Indigenous guidance, Adler would invite Indigenous Elders and Knowledge Holders to identify their people's priorities and interests, which would inform Adler's thinking about opportunities to collaborate. A designated Adler official would be responsible for coordinating these approaches in keeping with the protocols developed with each Nation or other Indigenous entity.

LEARNING & UNLEARNING

PATHWAY 4: RESEARCH

70% of universities are incorporating Indigenous knowledge and methods into teaching and research.
(UCAN Report)

Underway at Adler

Research in Ceremony: Indigenous Research Methods is now part of PsyD's required research methodology course. At least 20% of the course focusses on **multiple ways of knowing**.

Exemplary Practices

Universities are **establishing and funding research projects** with a direct focus on Indigenization of curriculum and pedagogy in response to the *In Plain Sight* report.

Adler Community Voices

There is a desire for Indigenous methods to be included in research focused courses and for additional resources on **how to conduct research on Indigenous topics**.

Opportunities for Deeper Contributions

Any research project that can reasonably be expected to intersect with Indigenous groups, communities or issues should be **reviewed by Indigenous scholars in advance**.

LEARNING & UNLEARNING

PATHWAY 4: RESEARCH

WHAT WE HEARD

- Many students and some staff admitted that they do not know how to even begin thinking about conducting research relating to Indigenous people or anything intersecting with Indigenous topics, so they avoid doing so.
- Some students expressed a desire for Indigenous methods to be included and prioritized in their research focused course(s); other students seemed unaware that Indigenous research methods exist.

CURRENTLY UNDERWAY AT ADLER

- PsyD faculty will be adding resources such as Shawn Wilson's *Research in Ceremony: Indigenous Research Methods* to their required research methodology course. Faculty plan to dedicate at least 20% of the course to focussing on multiple ways of knowing and on research frameworks beyond the dominant European intellectual traditions.

CURRENTLY UNDERWAY IN SECTOR

CPA response to TRC recommends that members of the profession enhance their understanding of research methodologies and projects done with **Indigenous methodologies**.

70% of universities are incorporating Indigenous knowledge and methods into both teaching and research. (UCAN Report)

OPPORTUNITIES TO CONTRIBUTE MORE DEEPLY

- Any research project that can be expected to intersect with Indigenous groups, communities or issues should be reviewed by Indigenous scholars.
- Research methods courses should include teaching about Indigenous research methods and

protocols.

- Researchers should pursue opportunities to critically interrogate dominant research approaches and identify ways to integrate learnings from a comparative approach, while remaining very mindful of not appropriating or extracting Indigenous ways of knowing without careful consideration of relevant, local Indigenous protocols.
- Any research project that relates to Indigenous people, communities or issues should be reviewed to ensure that it complies with Adler's new protocols for conducting research related to Indigenous peoples and ways of knowing.
- Instructors should be familiar with the key elements of Indigenous data sovereignty and disaggregated data collection, analysis, storage, and dissemination. The BC Office of the Human Rights Commissioner's 2021 report is a good place to start.¹¹

¹¹ BC Office of the Human Rights Commissioner (2021), *Disaggregated demographic data collection in British Columbia: The Grandmother Perspective*.