

# Final Report of the Working Group on Indigeneity in Infrastructure Planning and Development (WGIIPD)

(July 11, 2022)



**McGill**

## TABLE OF CONTENTS

Ohén:ton Karihwatéhkwén Thanksgiving Address.....	1
A NOTE ON TERMINOLOGY .....	4
PREFACE .....	4
INTRODUCTION.....	5
ACTIVITIES.....	7
WGIIPD meetings .....	7
Benchmarking research with U15 and other universities .....	7
U15 Round Table Discussion on Indigenous Physical Representation .....	7
New Vic Project – Community Engagement.....	8
FINDINGS .....	9
Finding 1: The lack of Indigenous physical representation on McGill’s campuses makes them unwelcoming to Indigenous members of the McGill community.....	9
Finding 2: The creation of dedicated Indigenous physical communal space in post-secondary institutions is becoming the norm. ....	9
Finding 3: Stewardship of Indigenous space and its programming rests with the Indigenous community .....	10
Finding 4: A relationship-centered approach is fundamental to achieve meaningful and authentic Indigenous physical representation.....	10
Finding 5: There is “engagement fatigue” within McGill’s Indigenous community .....	11
Finding 6: Recognizing the cultural diversity of Indigenous communities, including Inuit culture, is important for meaningful representation.....	11
Finding 7: Including Indigenous values/methodologies/epistemologies/pedagogies in space planning is a valued and integral part of Indigenous inclusion. ....	11
Finding 8: Meaningful, sustainable Indigenous physical representation is achieved through inclusive and appropriate institutional processes of management, governance, the exercise of power and decision-making. ....	12
Finding 9: Dedicated funding is available for Indigenous space development and programming .....	12
Finding 10: The implementation of Indigenous physical representations initiatives requires the active support of a strong and coordinated network of allies at both the leadership and operational levels.....	12
Finding 11: Communication and education to achieve broad community buy-in is a key factor of success.....	12

RECOMMENDATIONS.....	13
Recommendation 1: Sustain relationships with Indigenous communities based on mutual trust, respect and reciprocity to provide the necessary foundational elements of meaningful engagement. ....	14
Recommendation 2: Ensure that community engagement processes and findings align with OCAP Principles (Ownership, Control, Access, Possession).....	14
Recommendation 3: Initiate a visible transformation of the campuses through the integration of Indigenous physical representation in key centrally located, high traffic interior and exterior spaces. ....	15
Recommendation 4: Build a weather-protected ceremonial place in a visible location on lower campus. 15	
Recommendation 5: Plan an Indigenous Service Centre, modelled on similar projects in other post-secondary institutions. ....	15
Recommendation 6: Implement culturally safe spaces throughout the campus.....	16
Recommendation 7: Use the act of naming to celebrate the Indigenous history, culture and presence of the lands and territories now occupied by the University.....	16
Recommendation 8: Explore how new models of working and associated physical space changes offer the opportunity to integrate Indigenous representation.....	16
Recommendation 9: Ensure the inclusion of Indigenous perspectives, in particular professional, in the initiation, planning, design and development of all campus development projects, regardless of size. ....	17
Recommendation 10: Expand relevant management and governance mandates to institutionalize inclusion of Indigenous perspectives and Indigenous physical representation.....	18
Recommendation 11: Integrate plans for and reporting on Indigenous physical representation in key strategic documents for accountability, financial planning and sustainability.....	18
Recommendation 12: Provide comprehensive training and education for staff involved in the realization of Indigenous physical representation.....	18
Recommendation 13: Create coordination and information-sharing mechanisms around Indigenous physical representation initiatives.....	19
Recommendation 14: Increase the representation of the professional Indigenous design community in campus design and construction initiatives.....	19
Recommendation 15: Design and implement a recurring awareness-building education program for the McGill community.....	20
CONCLUSION .....	21
Appendix 1: Composition of the Working Group on Indigeneity in Infrastructure Planning & Development (WGIIPD) .....	23
Appendix 2: Terms of Reference for the working group on indigenization of infrastructure, planning and development .....	24
Appendix 3: Glossary.....	25



## OHÉN:TON KARIHWATÉHKWEN THANKSGIVING ADDRESS

(Purpose: To give greetings to the natural world - Spoken as a spiritual address to the powers of the natural world, these words are used to open gatherings in order to bring the minds of the people together as one and align the gathered minds with Nature. The roots of these words reach back thousands of years to the very origins of the Haudenosaunee as a people.)

Kentióhkwa! Sewatonhonhsí:iost ken'nikarihwésha, ne káti Ohén:ton Karihwatéhkwén  
enkawennohétston.

Group of people here! Listen well for a short while, as we pass the words that come before all other matters.

1

Akwé:kón énska entitewahwe'nón:ni ne  
onkwa'nikòn:ra tánón Teiethinonhwerá:ton ne  
Onkwehshón:'a. Tho niohtónhak ne  
onkwa'nikòn:ra.

We put our minds together and we greet/thank the  
people. Now let our minds stay that way.

3

Akwé:kón énska entitewahwe'nón:ni ne  
onkwa'nikòn:ra tánón Teiethinonhwerá:ton ne  
Kahnekarónnion. Tho niohtónhak ne  
onkwa'nikòn:ra.

We put our minds together and we greet/thank the  
waters all about. Now let our minds stay that way.

5

Akwé:kón énska entitewahwe'nón:ni ne  
onkwa'nikòn:ra tánón Teiethinonhwerá:ton ne  
Ohonte'shón:'a. Tho niohtónhak ne  
onkwa'nikòn:ra.

We put our minds together and we greet/thank the  
plant life. Now let our minds stay that way.

2

Akwé:kón énska entitewahwe'nón:ni ne  
onkwa'nikòn:ra tánón Teiethinonhwerá:ton ne  
Ionkhi'nisténha tsi Ionhontsá:te. Tho niohtónhak ne  
onkwa'nikòn:ra.

We put our minds together and we greet/thank our  
mother earth. Now let our minds stay that way.

4

Akwé:kón énska entitewahwe'nón:ni ne  
onkwa'nikòn:ra tánón Teiethinonhwerá:ton ne  
Kentson'shón:'a. Tho niohtónhak ne onkwa'nikòn:ra.

We put our minds together and we greet/thank the  
fish. Now let our minds stay that way.

6.

Akwé:kón énska entitewahwe'nón:ni ne  
onkwa'nikòn:ra tánón Teiethinonhwerá:ton ne  
Ohtehra'shón:'a. Tho niohtónhak ne onkwa'nikòn:ra.

We put our minds together and we greet/thank the  
roots. Now let our minds stay that way.

7

Akwé:kón énska entitewahwe'nón:ni ne onkwa'nikòn:ra tánon Teiethinonhwerá:ton ne Ononhkwa'shón:'a. Tho niohtónhak ne onkwa'nikòn:ra.

We put our minds together and we greet/thank the medicines. Now let our minds stay that way.

9

Akwé:kón énska entitewahwe'nón:ni ne onkwa'nikòn:ra tánon Teiethinonhwerá:ton ne Kahihshón:'a. Tho niohtónhak ne onkwa'nikòn:ra.

We put our minds together and we greet/thank the fruits. Now let our minds stay that way.

11

Akwé:kón énska entitewahwe'nón:ni ne onkwa'nikòn:ra tánon Teiethinonhwerá:ton ne Okwire'shón:'a. Tho niohtónhak ne onkwa'nikòn:ra.

We put our minds together and we greet/thank the trees. Now let our minds stay that way.

13

Akwé:kón énska entitewahwe'nón:ni ne onkwa'nikòn:ra tánon Teiethinonhwerá:ton ne Otsi'nonwa'shón:'a. Tho niohtónhak ne onkwa'nikòn:ra.

We put our minds together and we greet/thank the insects. Now let our minds stay that way.

15

Akwé:kón énska entitewahwe'nón:ni ne onkwa'nikòn:ra tánon Teiethinonhwerá:ton ne Kaié:ri Nikawerá:ke. Tho niohtónhak ne onkwa'nikòn:ra.

8

Akwé:kón énska entitewahwe'nón:ni ne onkwa'nikòn:ra tánon Teiethinonhwerá:ton ne Kaienthóhsera/Tionhnhéhkwen. Tho niohtónhak ne onkwa'nikòn:ra.

We put our minds together and we greet/thank the harvest/life sustainers. Now let our minds stay that way.

10

Akwé:kón énska entitewahwe'nón:ni ne onkwa'nikòn:ra tánon Teiethinonhwerá:ton ne Kontírio. Tho niohtónhak ne onkwa'nikòn:ra.

We put our minds together and we greet/thank the wild animals. Now let our minds stay that way.

12

Akwé:kón énska entitewahwe'nón:ni ne onkwa'nikòn:ra tánon Teiethinonhwerá:ton ne Otsi'ten'okón:'a. Tho niohtónhak ne onkwa'nikòn:ra.

We put our minds together and we greet/thank the birds. Now let our minds stay that way.

14

Akwé:kón énska entitewahwe'nón:ni ne onkwa'nikòn:ra tánon Teiethinonhwerá:ton ne Ionkhihsothó:kón Ratiwé:ras. Tho niohtónhak ne onkwa'nikòn:ra.

We put our minds together and we greet/thank our grandfathers the thunder beings. Now let our minds stay that way.

16

Akwé:kón énska entitewahwe'nón:ni ne onkwa'nikòn:ra tánon Tetshitewanonhwerá:ton ne Shonkwahtsi:'a Tiohkehnékha Karáhkwa. Tho niohtónhak ne onkwa'nikòn:ra.

We put our minds together and we greet/thank the four winds/directions. Now let our minds stay that way.

17

Akwé:kon énska entitewahwe'nón:ni ne onkwa'nikòn:ra tánon Teiethinonhwerá:ton ne Ionkhihsótha Ahsonthenhnékha Karáhkwa. Tho niohtónhak ne onkwa'nikòn:ra.

We put our minds together and we greet/thank our grandmother the moon. Now let our minds stay that way.

19

Akwé:kon énska entitewahwe'nón:ni ne onkwa'nikòn:ra tánon Tetshitewanonhwerá:ton ne Shonkwaia'tíson. Tho niohtónhak ne onkwa'nikòn:ra.

We put our minds together and we greet/thank him our creator/he who created us. Now let our minds stay that way.

Ó:nen ká:ti tho niió:re ia'tetewawennihárho. Tóka' thé:nen

saionkwa'nikónhrhen, í:se ki' né: ó:nen sasewakwatakohá:ton.

Ó:nen wetewarihwahnhotón:ko nón:wa wenhniserá:te. Eh káti'niohtónhak ne onkwa'nikòn:ra. Tho niohwén:nake.

Now, then, that is how far we have gone with our words. If there is anything that we have forgotten to mention, now, then, you could fix it or add to it. Now we opened the day. Therefore, let our minds be that way (appreciative). Those are all the words.

Source: <https://kanienkeha.net/blogs/ohenton-karihwaterhkwen/>

We put our minds together and we greet/thank him our elder brother the sun. Now let our minds stay that way.

18

Akwé:kon énska entitewahwe'nón:ni ne onkwa'nikòn:ra tánon Teiethinonhwerá:ton ne Iotsistohkwarónnion. Tho niohtónhak ne onkwa'nikòn:ra.

We put our minds together and we greet/thank the scattered stars all about. Now let our minds stay that way.

## A NOTE ON TERMINOLOGY

This report uses the term “Indigenous” in reference to First Nations, Inuit and Métis people. Each group is understood to have its own distinct cultural identity and history. For a glossary of other terminology used in this report, please see Appendix 3.

## PREFACE

The following report is the outcome of the work of the Working Group on Indigeneity in Infrastructure Planning and Development (WGIIPD). Following the 2017 [\*Final Report of the Provost’s Task Force on Indigenous Studies and Indigenous Education\*](#), the WGIIPD was mandated by the Provost and Vice-Principal (Academic) (PVPA) and the Vice-Principal (Administration and Finance) (VPAF) in 2020 to formulate recommendations towards ensuring the substantive, long-term, sustainable physical representation of the heritage and presence of Indigenous peoples and cultures on our campuses. Please see Appendix 2 for the WGIIPD mandate.

This report is addressed to the PVPA and VPAF. As such, it focuses on presenting concrete recommendations for actions to be undertaken by all facets of the University over the short to long term. As a document intended primarily for the University executive, the report has not been the subject of, nor has it been formulated for, public engagement. The Working Group suggests that any public discussion of the findings and recommendations of this report should be determined by the PVPA and VPAF in due course.

In submitting this report, the Working Group wishes to acknowledge the important contributions by the following members of McGill’s Indigenous community: Kakwiranoron Cook (Co-chair), Aaron Mills (Faculty), Patricia Deer (Graduate student), Thomasina Phillips (Associate Director, Indigenous Student Success), Terry Young (Student Advisor, First Peoples’ House), Carole Brazeau (formerly Program Manager, Indigenous Initiatives), Richard Budgell (Faculty, Graduate student). Their participation in the discussions leading to this report ensured that Indigenous voices were constantly present.



## INTRODUCTION

McGill University is a land-based institution of higher learning located on the traditional territory of the Kanien'kehá:ka people. More specifically, McGill is located in the urban core of Tiohtià:ke (Montreal), which is home to a vibrant urban community of diverse Indigenous peoples, with Inuit and Cree peoples among the most populous.

For Indigenous peoples, land and nature are at the centre of being. McGill's physical campuses are also key components of the learning journey of our students and the research and teaching offerings of faculty and staff. In the spirit of reconciliation, introducing substantive physical representations of the heritage and presence of Indigenous peoples and cultures in the University's outdoor and indoor places is a significant step toward acknowledging the centrality of land and place to Indigenous cultures. While individual physical representations may reflect a specific Indigenous culture, the Working Group believes that such gestures, based on respectful collaboration, engagement and meaningful relationships with Indigenous peoples, will signify that McGill is open, respectful and welcoming to Indigenous people of all origins who may frequent our campuses. As the 2018 [Final Report of the Working Group on Principles of Renaming and Commemoration](#) expressed: "The names and images on McGill's campuses matter...McGill sends messages through the way it names things and its choices about whose images it displays."

Furthermore, Indigenous physical representation is an important contributing factor for the general wellness of McGill's Indigenous students, faculty and staff. The experience of culturally familiar references in one's physical surroundings fosters a sense of physical and cultural safety. When thoughtfully conceived and implemented, these references reinforce a feeling of belonging, pride and hope.

Two recent key documents have outlined the crucial role of Indigenous physical representation in providing a welcoming, safe environment for Indigenous members of the McGill community and in advancing reconciliation:

- The 2017 *Final Report of the Provost's Task Force on Indigenous Studies and Indigenous Education* called on the University "to ensure public spaces reflect McGill's commitment to Indigenous education through the display of Indigenous art and culture on our two campuses," and to integrate space dedicated to Indigenous persons and groups in all aspects of University campus space and planning. The Report presented 52 Calls to Action (CTAs) in five categories, including 11 that address physical representation and symbolic recognition of Indigenous peoples on campus. The actions described in these CTAs would also help educate non-Indigenous McGillians by infusing the daily surroundings with Indigenous meaning through design, physical elements, language, images and symbolic references. With the relevant awareness-raising information, these physical elements can help foster inter-cultural understanding, respect, and solidarity in support of reconciliation.
- In addition, McGill's [Master Plan](#), approved by the Board of Governors in May 2019, sets out the need and opportunity to include Indigenous representation on the University's

campuses through 10 orientations.<sup>1</sup> The master planning exercise revealed that embedding Indigenous physical representation would inevitably span several years, would involve multiple administrative units and faculties, and would require significant capital investments as well as a common framework for Indigenous space planning processes that are part of institutional planning and budgeting.

Finally, it should be noted that in addition to the reports mentioned above, this report echoes the insights and work that went into past reports, including the following:

- [McGill University Equity, Diversity and Inclusion Strategic Plan 2020-2025](#) (2020)
- [Final Report of the Principal's Task Force on Respect and Inclusion](#) (2018)
- [McGill University Climate & Sustainability Strategy 2020-2025](#) (2020)

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<sup>1</sup> Please see page 84 of the [Master Plan](#) for a list of these orientations.

## ACTIVITIES

The WGIIPD was convened immediately prior to the onset of the pandemic. At the time, the activities of the group originally were conceived to include extensive engagement with the broader Indigenous community, in particular meeting with Elders in their home communities. The pandemic made such forms of engagement unworkable. In addition, the group had to meet virtually instead of face-to-face as originally planned.

Despite these prolonged constraints, the group decided to proceed with its work but did so through an alternate work plan entailing a variety of activities, as follows, chosen to achieve a satisfactory result.

### **WGIIPD meetings**

From January 1st 2020 to April 1st 2021, the Working Group met on 25 occasions for a total of 30.75 hours.

### **Benchmarking research with U15 and other universities**

To learn more about best practices amongst Canadian and international post-secondary institutions, two rounds of benchmarking took place:

Round 1: Conducted in early 2020 with seven universities located in Canada, Australia, New Zealand, and Mexico, with a focus on questions suggested by the Working Group in connection with campus planning, community relations, teaching and learning space, procurement and communications and culture.

Round 2: Conducted in 2020-21 with 12 Canadian universities and focused on “How to go about embedding Indigeneity in physical spaces,” a question raised during the Working Group’s meeting with the Provost and Vice-Principal (Academic) and the Vice-Principal (Administration and Finance) on September 30<sup>th</sup>, 2020.

### **U15 Round Table Discussion on Indigenous Physical Representation**

A virtual roundtable with representatives from 19 universities<sup>2</sup> took place on February 5, 2021. Due to their respective significant advancement concerning Indigenous physical representation initiatives on campus, Queen’s University, University of Toronto, and Western University were invited to present their projects and share lessons learned. It became clear from the high level of participation and engagement that Indigenous physical representation is an area of increasing interest and activity within the Canadian post-secondary education community. The video

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<sup>2</sup> University of Alberta, Dalhousie University, McMaster University, Université du Québec à Montréal, Concordia University, Université de Montréal, Université Laval, University of Ottawa, University of Victoria, Western University, Queen’s University, University of Toronto, University of Manitoba, University of British Columbia, University of Saskatchewan, University of Waterloo, University of Calgary, Ryerson University, McGill University

[recording of the discussion and presentations](#) can be viewed via the Campus Planning and Development website.

## **New Vic Project - Community Engagement**

In Summer 2019, the New Vic Project initiated its Indigenous community engagement process with two Indigenous User Group meetings. Since then, over 50 Indigenous stakeholders have been engaged through a number of virtual activities as indicated below. While not all members of the Working Group participated in the engagement activities for the New Vic Project, the takeaways from these encounters fed into this report.

- 8 pre-engagement meetings (20 Jan; 5 Feb; 5 Feb; 5 Feb; 8 Feb; 8 Feb; 11 Feb; 20 May 2021)
- 3 initial engagement meetings (12 Jan; 7 July; 2 Nov 2021)
- 4 bilateral meetings (17 May; 21 May; 9 June; 16 Sept 2021)
- 4 information sessions (26 Feb; 30 April; 30 June; 20 Sept 2021)
- 3 co-creation workshops on rooftop spaces, interior spaces and site entrances respectively (19 March; 9 April; 7 May 2021)
- 4 roundtable sessions (5 March; 12 March 2021; 29 June; 25 Aug 2021)
- 1 Elders' Circle (13 Oct 2021)
- 1 Reporting Back session to external Indigenous community members (27 Oct 2021)
- 1 Elders' Tour of the New Vic site (29 Oct 2021)
- 1 Reporting Back session to internal Indigenous community members (31 Jan 2022)

Indigenous participants who engaged in these sessions came from communities including McGill students, faculty and administrative and support staff; Indigenous education organizations; the Kanien' kehá·ka Nation; the Montreal Indigenous Community; Mi'kmaq Nation of Gespeg; Assembly of First Nations of Quebec-Labrador; the Inuit and the City of Montreal's Commissioner of Indigenous Affairs.

## FINDINGS

The activities of the Working Group and our internal discussions led to several findings aligned with the areas of focus outlined in the Terms of Reference for the Working Group and identified in our various discussions. The group arrived at the findings through the activities described above. These findings cover a broad range of perspectives on the topic of Indigenous physical representation on our campuses and serve as the basis for recommendations for action for the University.

**Finding 1: The lack of Indigenous physical representation on McGill's campuses makes them unwelcoming to Indigenous members of the McGill community.**

The physical environment has an impact on the general wellness of Indigenous students, faculty, and staff. Thoughtful and systematic inclusion of Indigenous principles in all significant physical interventions make university campuses welcoming to Indigenous peoples of all origins, fostering a sense of belonging, pride and hope. These physical markers (symbols, designs, etc.) also serve to educate culturally the non-Indigenous community in their daily experience of the campus.

Aside from some works of art, our campuses contain no Indigenous physical representation. In particular, McGill's Indigenous populations have expressed strongly that the University needs an accessible, visible ceremonial gathering place on each campus, as other Canadian universities have done, to build community and foster wellness.

**Finding 2: The creation of dedicated Indigenous physical communal space in post-secondary institutions is becoming the norm.**

While efforts currently underway are new to McGill University, the practice is already common within U15 membership. Multi-million-dollar infrastructure projects dedicated to Indigenous physical representation and cultural programming are well advanced in a number of post-secondary institutions, typically located centrally within the different campuses. Examples include:

- University of Toronto -
  - <https://Indigenous.utoronto.ca/#about>
  - <https://Indigenoulandscape.utoronto.ca/>
  - St-George Campus -- <https://www.utoronto.ca/news/Indigenous-landscape-project-u-t-s-st-george-campus-bring-history-culture-and-learning-hart>
- Western University (<https://Indigenous.uwo.ca/>)
- Queen's University ([www.queensu.ca/Indigenous](http://www.queensu.ca/Indigenous))

In general, projects involve exercises in place-making using Indigenous design principles<sup>3</sup> as well as the development of significant service facilities where Indigenous persons can gather and share experience in harmony with Indigenous cultural practices.

Meaningful efforts to physically represent Indigenous communities on campus are grounded in a process that addresses functional and aspirational needs, including the need to feel culturally safe, welcomed and part of the community. Engagement in the determination and development of Indigenization initiatives is only the starting point. Access to spaces that accommodate cultural and spiritual practices and that build community is fundamental.

**Finding 3: Stewardship of Indigenous space and its programming rests with the Indigenous community**

Indigenous community members gain agency over whatever dedicated space is created for cultural and ceremonial practices through being meaningfully involved not only in the design and construction process, but also in the programming and use of the new space. Universities that have created dedicated Indigenous space have adopted this approach.

**Finding 4: A relationship-centered approach is fundamental to achieve meaningful and authentic Indigenous physical representation.**

Indigenous physical representation initiatives grounded in sustained and constructive engagement with Indigenous peoples and communities is key to avoid tokenism. Successful engagement avoids transactional approaches focused only on outcomes and deadlines in favour of a relationship-centered approach that includes meaningful dialogue and shared goals.

This relationship-centered approach includes:

- Demonstrating an ongoing commitment to sustained Indigenous partnerships / relationships that endure beyond the immediate demands of a project
- Building community processes driven by meaningful engagement and co-creation (as opposed to transactional concepts of consultation)
- Making space for Elders and knowledge-holders to share their considerable knowledge in all aspects of development of physical representation initiatives, not just at formal gatherings

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<sup>3</sup> Throughout this document, the term “Indigenous design principles” is used to indicate design that is grounded in Indigenous worldviews and that comes out of significant engagement and relationships with Indigenous communities. This philosophy of design serves to channel the aspirations of a community rather than the individual designer. See, for example, the University of Manitoba’s [Indigenous Planning and Design Principles](#).

- Developing relevant, meaningful opportunities for Indigenous students to learn and build capacity in the context of physical representation projects
- Compensating Indigenous community members' participation in ways that meaningfully honour and value their contributions and expertise.

**Finding 5: There is “engagement fatigue” within McGill’s Indigenous community**

Projects wishing to integrate Indigenous representation—including physical infrastructure projects—have been calling upon the same Indigenous community members at McGill to provide input in project definition and development. These colleagues are over-solicited. Avoiding engagement fatigue requires building a broad network of relationships with diverse Indigenous groups externally as well as building capacity internally in Indigenous design practices.

**Finding 6: Recognizing the cultural diversity of Indigenous communities, including Inuit culture, is important for meaningful representation**

McGill’s Indigenous community is composed of multiple identities ranging from First Nations, Inuit, Métis and Indigenous peoples from around the world. The Indigenous community at McGill cannot be viewed as a single homogenous group.

The Inuit and their communities, particularly in Nunavik in northern Quebec, enjoy a long historical relationship with McGill. However, due to the small numbers of Inuit students, staff and faculty within McGill University, this community may inadvertently be overlooked, despite having a significant presence in Montreal. Nevertheless, Inuit culture is distinct with its own unique practices and symbols and the Inuit are signatories of land claim agreements with defined territories and rights.

**Finding 7: Including Indigenous values/methodologies/epistemologies/pedagogies in space planning is a valued and integral part of Indigenous inclusion.**

Weaving Indigenous practices in design and planning processes enables appropriate Indigenous inclusion. An example of this is the importance of ceremony for the consecration of new spaces and the conduct of certain events. Internal capacity-building, particularly for staff involved in these processes, builds a better understanding of the timeline and planning needed effectively achieve implementation of these processes.

**Finding 8: Meaningful, sustainable Indigenous physical representation is achieved through inclusive and appropriate institutional processes of management, governance, the exercise of power and decision-making.**

Transformative change at the institutional level requires several avenues for the expression of Indigenous voices. An increasing number of universities have created Indigenous leadership positions within their senior administrations, in addition to simply including Indigenous persons on staff or on the membership lists of governing bodies. Protocols and ceremony, discussion, debate and decision-taking that are sensitive to and inclusive of Indigenous ways of knowing, thinking and speaking are crucial to sustain authentic Indigenous physical representation.

**Finding 9: Dedicated funding is available for Indigenous space development and programming**

Institutions make consistent funding available for Indigenous space development and programming in different ways. Support is available through application to specialized funds for Indigenous work, such as at the University of Manitoba or University of Victoria, or by incorporating costs up front into the project budget, as the University of Calgary does.

**Finding 10: The implementation of Indigenous physical representations initiatives requires the active support of a strong and coordinated network of allies at both the leadership and operational levels**

The success of Indigenous physical representation initiatives requires long-term support and commitment at all levels, from operational staff and leadership in individual units and faculties to the senior levels of administration and governance. However, coordination and consistency among the multiplicity of actors seeking to bring Indigenous presence to a university is essential.

**Finding 11: Communication and education to achieve broad community buy-in is a key factor of success.**

Initiatives to increase Indigenous physical representation can be slowed, stalled or blocked unless the broader university community understands the historical background, the need for reconciliation and the importance of physical representation in the creation of a sense of well-being and belonging in the Indigenous members of the McGill community. Indeed, progress made in this area also promotes inclusion of all on a broader scale.



## RECOMMENDATIONS

The following recommendations call for concrete actions to ensure current efforts towards Indigenous physical representation are sustainable and robust enough to withstand staff and leadership transitions, while at the same time strengthening the relationship building underway between the University and Indigenous communities. The recommendations put forward here build on the *Findings Section* of this report and go beyond solely addressing the areas of focus outlined in the Working Group's Terms of Reference (Appendix 2). These areas of focus are:

- Proposals for specific physical interventions on campus;
- Mechanisms for ensuring the integration of Indigenous perspectives within planning, administrative and governance processes;
- Criteria for identifying opportunities for Indigenous representation in the design, use and naming of physical spaces; and,
- Approaches to collaborating with Indigenous communities and service providers in campus planning.

While these areas are addressed in the recommendations, the Working Group feels it necessary to explore more broadly the considerations necessary to ensure the sustainability and authenticity of physical Indigenous representation on our campuses. The areas of focus mentioned above refer to the inclusion of Indigenous perspectives in the physical disposition and development of our campuses but represent only the initial stage of Indigenization. Beyond the simple inclusion of Indigenous perspectives, physical interventions, such as the re-commemoration of key spaces and the introduction of didactic visual and landscape displays, can also seek to effect reconciliation. The recommendations presented below touch upon these two levels of Indigenization.

The Working Group also felt that the articulation of criteria to identify opportunities for physical representation was not the best approach to truly Indigenize McGill's indoor and outdoor spaces. Criteria are convenient but they are also reductive, and their usage will result in missed opportunities. Instead, the people and units involved in this area need to build capacity, to become knowledgeable so that they can identify the potential for Indigenous physical representation in any project. For example, the modernization of an HVAC system may seem like a simple maintenance project with no opportunity for Indigenization. However, the design of an appropriate HVAC system is crucial if the space were to be used for smudging, for example. Training and educating staff will also better build a network of allies who understand the importance of physical space for the embedding of Indigenization at McGill.

**Recommendation 1: Sustain relationships with Indigenous communities based on mutual trust, respect and reciprocity to provide the necessary foundational elements of meaningful engagement.**

Indigenous inclusion requires a different form of engagement from our current, more transactional practice. Transformative shifts within all levels of the University that are inclusive and visible to all, from the present somewhat colonial power dynamic to sharing power as equal partners, are essential to ensure progress towards meaningful Indigenization and reconciliation.

The University should adopt a relationship-based approach to partnerships with Indigenous communities, as described in Finding 4. This relationship-based engagement will require a significant culture change. Professionals working in areas related to physical representation and space are generally taught approaches based on transactional consultation with experts, and this is at the centre of McGill's processes. Education for staff as to the value of this different way of working will be key to implementation.

**Recommendation 2: Ensure that community engagement processes and findings align with OCAP Principles (Ownership, Control, Access, Possession)**

The University needs to manage the information it collects through its various engagement efforts, including those related to physical representation, in a way that respects [OCAP Principles](#). The following principles of conduct should apply:

- *Feedback loop* - Ensure that the engagement exercises include a sharing of information with Indigenous participants explaining how their input was integrated (or not) in the final design.
- *Information management* - Ensure that the engagement input is archived in a central repository for institutional memory and future reference.
- *Transparency & management of expectations* - A shared understanding with Indigenous partners should be reached as to the opportunities in each individual project that are realistically available for Indigenous representation.
- *Meaningful community engagement* - Indigenous community engagement needs to be meaningful. It should therefore not be limited to the staff of the Indigenous Initiatives office, though this office should facilitate the development of a framework to help other units achieve meaningful engagement.
- *Elder Engagement Protocol* - To reflect the importance of Elders' guidance, develop an engagement protocol with Indigenous Elders and knowledge holders.

**Recommendation 3: Initiate a visible transformation of the campuses through the integration of Indigenous physical representation in key centrally located, high traffic interior and exterior spaces.**

The incorporation of Indigenous values, symbolic references, languages, and art in key interior and exterior spaces will demonstrate unequivocally McGill's commitment to ensuring that Indigenous presence is woven throughout the University's daily life. The expression of this commitment must be highly visible to our community and the public, in our buildings and in our landscapes. For example, the Fiat Lux library project has huge potential to integrate Indigeneity in core interior and exterior spaces used by the entire McGill community and visitors.

Beyond buildings and interior spaces, the campus landscape should also express and reveal the narrative of the Indigenous heritage of the University's lands, specifically within the design framework of the downtown campus. The East Field project mentioned in the Master Plan will celebrate Indigenous presence in the McGill environment (for example, with visual and performance art, wayfinding projects incorporating Indigenous values, symbolism and languages). It will provide opportunities for the entire McGill community of all origins to experience first-hand and discover the Indigenous meaning of this place in a campus landscape based on Indigenous principles.

The University's 2019 Master Plan lists 10 orientations to provide interior and exterior spaces to serve the specific and diverse cultural practices of Indigenous members of the McGill community. The University should prioritize and implement these orientations quickly to launch this visible transformation.

**Recommendation 4: Build a weather-protected ceremonial place in a visible location on lower campus.**

A safe, weather-protected and welcoming gathering space for Indigenous people is required on campus. Many Canadian universities have already created such year-round spaces, and McGill must follow suit. While this place would be open to all, it must represent the Indigenous community and serve as a physical commitment to the well-being of its members, providing a safe place for cultural and social practices.

The ideal location would be the East Field. The concrete entrance to the parking garage could possibly be replaced to provide a suitable site.

**Recommendation 5: Plan an Indigenous Service Centre, modelled on similar projects in other post-secondary institutions.**

McGill First Peoples' House is currently located in a small space within a student residential building operated by Student Housing and Hospitality Services (SHHS). In light of McGill's goal to recruit 1,000 Indigenous students in the near future, this space is inadequate both in terms of size

and functionality. A dedicated space serving as an Indigenous Service Centre is essential. While such an initiative may seem ambitious, similar projects are well underway in other post-secondary institutions such as [Queen's University](#) and [Western University](#).

Subject to government regulations, McGill should ensure that this Indigenous Service Centre is classified as “recognized space” so that its upkeep is embedded within the University’s budget planning and is not dependent solely on fundraising efforts.

### **Recommendation 6: Implement culturally safe spaces throughout the campus**

To promote well-being for Indigenous community members throughout the University, dedicated and/or multi-purpose spaces to accommodate Indigenous learning, pedagogy and cultural practices such as smudging, talking circles, or drumming should be created across the University. These spaces should be part of each of the neighbourhoods indicated in the 2019 Master Plan, across the downtown and Mac campuses.

### **Recommendation 7: Use the act of naming to celebrate the Indigenous history, culture and presence of the lands and territories now occupied by the University.**

The names of our buildings, pathways and special exterior/interior campus spaces are unambiguous signs of our core values and identity as an institution. The Final Report of the Working Group on Commemoration and Renaming eloquently described the power of names to advance inclusion, if used thoughtfully and carefully.

As we develop clear guidelines and policies for naming and renaming spaces at McGill (e.g. buildings, significant rooms, roads and pathways, gardens and other places), the decision-making process with regards to Indigenous place-naming must not only include representatives of the Indigenous community, but also be grounded in a dialogue with the community about the intentions behind such gestures and desired outcomes.

New plaques and other forms of signage, as well as references on websites and other campus publications, in English, French, Kanien' kéha and other Indigenous languages, should also be created to sensitize members of the campus community and visitors to the richness of our history and our engagement with the Indigenous community.

### **Recommendation 8: Explore how new models of working and associated physical space changes offer the opportunity to integrate Indigenous representation.**

As office space changes with new and more flexible ways of working, the University should explore opportunities to integrate Indigenous values so that the new spaces will not only be more

welcoming for Indigenous people, but will also benefit the broader McGill community. For example, these spaces can offer closer connections to nature, sunlight, fresh air, or can in other ways demonstrate how Indigenous design principles can inform the design and construction of our classrooms and workplaces. These attributes go beyond the simple integration of Indigenous art.

**Recommendation 9: Ensure the inclusion of Indigenous perspectives, in particular professional, in the initiation, planning, design and development of all campus development projects, regardless of size.**

**Recommendation 9.1: Create an Indigenous Advisory body to guide Indigenization**

**Recommendation 9.2: Revise project initiation and review processes to identify meaningful opportunities for Indigenous representation**

**Recommendation 9.3: Ensure project timelines include relevant Indigenous ceremonies.**

Major renovation projects and new construction present attractive options for large-scale and visible impact. For example, the approach pursued on the New Vic Project, with its Indigenous engagement (internal/external) efforts, provides an interesting and effective model for replication in other important new infrastructure projects. Of course, much of McGill's real estate portfolio consists of protected heritage buildings where the integration of Indigenous principles and perspectives is possible but may be more limited technically and financially.

The integration of Indigenous perspectives in the planning of the New Vic Project is well underway, and has included workshops and conversations with a broad range of internal/external community members. These early exchanges have demonstrated their meaningful impact on exterior and interior elements and spaces, including the design, visual and aural imagery, and programming of areas created to accommodate Indigenous cultural practices.

McGill would benefit from an Indigenous Advisory body to guide Indigenization for key university projects and related-policies.

### **Project Initiation/Review**

Project initiation processes and review mechanisms, for example through the *Building and Property Committee (BPC)* and the *Architectural and Planning Advisory Panel (APAP)* should include a step that will identify meaningful opportunities and requirements for Indigenous representation in the planning and design phases. In addition, subject matter experts on Indigeneity (either regular members of these bodies or guests), should be invited to participate in the review processes affiliated with these bodies and others, for example, the *Design Review Committee*.

### **Indigenous ceremony**

Projects intended to improve Indigenous representation on campus must ensure that appropriate Indigenous ceremonies deemed relevant to the nature of the project and its stages of development, such as traditional groundbreaking, are integrated into the project timelines.

**Recommendation 10: Expand relevant management and governance mandates to institutionalize inclusion of Indigenous perspectives and Indigenous physical representation.**

McGill's first Associate Provost (Indigenous Initiatives) will take up her position on September 1st 2022. The mandate of this office must effectively empower the officeholder to provide guidance and oversight on the Indigenization of physical project development processes, particularly through collaboration with the relevant administrative units, such as the Campus Planning and Development, Teaching and Learning Services and FMAS Project Management.

The mandates of various governance bodies should be expanded to include accountability for Indigenous integration. As bodies such as the Building and Property Committee and the Board of Governors review projects for approval, review processes must include demonstration of Indigenization in the project development process. These governance bodies could look to how the University included sustainability in mandates and processes for inspiration. Including Indigenous experts in their membership would also enhance the effectiveness of these bodies in carrying out this aspect of their mandates.

**Recommendation 11: Integrate plans for and reporting on Indigenous physical representation in key strategic documents for accountability, financial planning and sustainability.**

The inclusion of Indigenous representation as an integral element in the stewardship and development of institutional planning documents such as the Master Plan provides the foundation for the integration of Indigeneity in interior and exterior spaces for cultural, educational and spiritual ceremonies and activities (e.g., gatherings, talking circles, practice and exhibition of traditional crafts, and cultivation of medicinal herbs). For example, biannual updates on the implementation of the Master Plan should include meaningful updates on the 10 orientations related to Indigenous physical representation.

**Recommendation 12: Provide comprehensive training and education for staff involved in the realization of Indigenous physical representation**

The successful realization of Indigenous physical representation will implicate several different units throughout the University (e.g., Campus Planning and Development, Teaching and Learning Services, Facilities Management and Ancillary Services, Procurement Services and the Visual Arts Collection Office.). Each unit will face its own set of challenges and possibilities. The recommendations presented in this report present a starting point for the initiation of the conversation to engage each unit's respective team in the development and implementation of an action plan.

Staff at all levels involved in Indigenous physical representation must have a sound understanding of relevant areas that could include, for example, the historical context driving reconciliation, relationship-based engagement and Indigenous design principles. Only then will people have the capacity to identify opportunities and to create and implement appropriate implementations plans. McGill must provide the resources and time for staff to undertake the training and education necessary to make Indigenous physical representation at McGill a reality, and unit leaders should be accountable for ensuring the appropriate members of their teams obtain this knowledge.

### **Recommendation 13: Create coordination and information-sharing mechanisms around Indigenous physical representation initiatives**

Welcomed efforts are underway across different faculties and projects to embed Indigeneity in various physical spaces. However, currently there is no mechanism to ensure University-wide coordination around physical representation initiatives.

FMAS has the mandate of ensuring consistency and standards in McGill project design and development. Therefore, this unit, in close collaboration with the Indigenous Initiatives Office, should facilitate coordination of processes, approvals, limitations and regulatory/approval frameworks related to Indigenous physical representation. The coordination mechanisms will serve as well to foster synergies, peer learning and the sharing of best practices, thereby strengthening the University's capacity in this area and ideally leading to a community of practice.

### **Recommendation 14: Increase the representation of the professional Indigenous design community in campus design and construction initiatives**

Indigenous peoples are underrepresented in the professional design community in Canada. McGill can help address the current underrepresentation in these sectors in several ways:

- *Create a demand externally:* The University should use its purchasing power to facilitate and encourage the appointment of Indigenous architects, landscape designers, and planners as part of University contracts and in full-time and contract staff positions.
- *Recruit Indigenous staff:* Although the pool of Indigenous design professionals is currently limited, McGill should nonetheless make efforts to recruit Indigenous professionals in key staff positions
- *Build longer-term capacity through education:* McGill should invest in scholarships, internships, work-study opportunities, mentorship, as well as community outreach through the Branches program to encourage Indigenous student enrolment in relevant programs offered by the Faculties of Science and Engineering (e.g., Peter Guo-hua Fu School of Architecture, School of Urban Planning).

**Recommendation 15: Design and implement a recurring awareness-building education program for the McGill community.**

The sustainable implementation of actions related to Indigenous physical representation will rely heavily on the goodwill and buy-in from the McGill community. An ongoing robust internal Indigenous education and communication plan, with staff and faculty as target audiences, will be necessary to ensure that the McGill community understands the underlying historical background to the University's 52 Calls to Action and the urgent need to advance reconciliation. Without such efforts, there is a high risk that momentum and the appetite for change will wane over time, and physical representation initiatives will be delayed or blocked.

Ultimately, such a shift in the way we think will require the University to make a strong commitment to ongoing education of the McGill community about the historical background giving rise to such efforts. This education could be done through a combination of initiatives, such as a workshop provided by McGill's Organizational Development team in Human Resources, a required online module such as "It Takes All of Us," and ongoing internal communications.



## CONCLUSION

This report is the product of a series of conversations in a Working Group that expanded dramatically in size over three years of research and deliberations. The result is a collection of what we have called Findings and Recommendations that, together, constitute a major Call to Action for the University. The multiple actions that we have determined as essential will make unprecedented demands on all members of the University community.

In the beginning, we were a small group of people from the Indigenous Initiatives Office in the Office of the Provost and Vice-Principal (Academic), the Campus Planning and Development Office, Facilities Management and Ancillary Services, and the Visual Arts Collection, who had come together around McGill's 2019 Master Plan. Our goal was to develop a plan to Indigenize McGill's internal infrastructure and planning processes, based on a strategy that would be designed as integrated, robust and sustainable over time. A central question that we asked ourselves when we started and, in fact, throughout the exercise was "What can we learn from Indigenous design principles and Indigenous ways of working together?" As our work progressed, we brought in colleagues from diverse areas at McGill to broaden our knowledge base, thinking, and approach.

This expansion ultimately led to a collaborative partnership involving Indigenous and non-Indigenous members of the McGill community. We did not create a benign space where everyone had to agree or come to consensus. Instead, we moved through tough conversations and wrestled with each other's' ideas and perspectives respectfully and honestly. We have done our best to create something meaningful, both for ourselves and for the larger McGill community.

In reflecting on this process, we noticed that as we disagreed, struggled, and talked through ideas, we started coalescing as a group. We began to understand that our conversations and discoveries were transforming our thinking and world view. The non-Indigenous members of the group learned the meaning of 'truth and reconciliation' and all of us acquired unexpected insights into the magnitude and challenges of the task before us. We tried to actively practice the principles outlined here, working from a place of gratitude that is essentially focused on the relationships we build and on the shared conviction that how we work together is as important as the outcome of the work itself. The Report is a product of this group learning process.

Our experience also showed us that growth and transformation can involve feelings of discomfort and uncertainty. As you read the Report, you may feel uncomfortable, and you will have questions for which there are no immediate answers. Our hope is that the Report and the dialogue that it generates will encourage us to acknowledge this uncertainty as not only acceptable but necessary at this stage in our collective growth as a community.

The combination of Findings and Recommendations in the Report should not be seen as a recipe or a checklist. The Findings can be read as a kind of logbook of our 'journey' to date, a database of the topics explored, insights acquired, best practices encountered, and, significantly, the issues and opportunities we targeted for engagement. The Recommendations are unambiguous calls to action. In the search for the physical interventions, guidelines and policies that will enable us to

acknowledge and celebrate the Indigenous history of the lands we now occupy, it will be concrete actions, not words, that repair the damage caused by centuries of lies and broken promises.

In light of this historical context, we should not expect recognition for our efforts. We should, instead, accept this undertaking as a necessary and long overdue exercise of reflection and consultation, engagement, transformation, and reconciliation.

The process will call for courage, patience, imagination, and humility, in equal measure. The Working Group urges the University to reflect upon the Findings and heed the Recommendations in the Report with an open mind and a critical eye. We encourage the University to draw enthusiastically from examples of Indigenous principles of design and collaboration, and to not only acknowledge but embrace the idea that the process will be different, possibly longer, but highly effective as an exercise in community engagement. We have experienced this process firsthand and know that it will be worth the time.

Now, our minds are one.

## APPENDIX 1: COMPOSITION OF THE WORKING GROUP ON INDIGENEITY IN INFRASTRUCTURE PLANNING & DEVELOPMENT (WGIIPD)

### *Co-chairs:*

Kakwiranó:ron Cook	Special Advisor, Indigenous Initiatives, Office of the Provost and Vice- Principal (Academic)
Dicki Chhoyang	Director, Stakeholder Relations, Campus Planning & Development Office (Current position: Interim Director, Indigenous Initiatives)

### *Members:*

David Covo	Associate Professor, Peter Guo-hua Fu School of Architecture
Patricia Deer	Graduate student, McGill School of Urban Planning (Graduated Fall 2021)
Adam Finkelstein	Associate Director, Teaching and Learning Services
Maxime Gagnon	Senior Campus Planner, Campus Planning & Development Office  (Replaced by Cameron Charlebois upon Maxime's departure from McGill)
Stéphanie H. Leclerc	Program Manager, Sustainable Procurement, Procurement Services
Lorraine Mercier	Director, Design Services, Facilities Management and Ancillary Services (Current position: Director Project Office, New Models of Work)
Susan Murley	Senior Director, Integrated Strategy and Planning, Office of the Vice-Principal – Communications and External Relations
Gwendolyn Owens	Director, McGill Visual Arts Collection, McGill University Library and Archives

## APPENDIX 2: TERMS OF REFERENCE FOR THE WORKING GROUP ON INDIGENIZATION OF INFRASTRUCTURE, PLANNING AND DEVELOPMENT

The 2017 Final Report of the Provost’s Task Force on Indigenous Studies and Indigenous Education presented the University with 52 calls to action, among which were 11 that addressed physical representation and symbolic recognition on campus. In particular, the Task Force called on the University “to ensure that McGill’s public spaces reflect McGill’s commitment to Indigenous education through the display of Indigenous art and culture on our two campuses,” and to “ensure that the provision of space dedicated to Indigenous persons and groups is integrated into all aspects of University planning, including plans for the Royal Victoria Hospital site.”

The 2019 McGill Master Plan likewise addressed the need and opportunity to include Indigenous representation on the University’s campuses: “Specifically, the plan seeks to recognize and respect the specific and diverse cultural practices of Indigenous members of the community by providing interior and exterior spaces that serve their needs.”

The Working Group is tasked with formulation of guiding principles and best practices to address these imperatives in the context of the large-scale campus development and re-development activities that will take place over the coming years. Such recommendations should reflect feasibility in terms of implementation, and long-term sustainability. Areas of focus include, but are not limited, to the following:

- mechanisms for ensuring the inclusion of Indigenous perspectives across planning processes;
- criteria for identifying opportunities for Indigenous representation in the design, use and naming of physical spaces;
- means of engaging Indigenous communities and service providers in campus planning.

In fulfilling this mandate, the Working Group will consult broadly across the University community and will also engage local Indigenous communities and draw from the experiences and knowledge in this regard of peer institutions across North America. The Working Group will be guided in its task by the [Final Report of the Provost’s Task Force on Indigenous Studies and Indigenous Education](#), the [McGill Master Plan](#), the [Final Report of the Working Group on Principles of Commemoration and Renaming](#), the [Final Report of the Principal’s Task Force on Respect and Inclusion](#), and the [International Indigenous Design Charter](#).

The Working Group will submit its final report to the Provost and Vice-Principal (Academic) and the Vice-Principal (Administration and Finance) by 31 March 2021

## APPENDIX 3: GLOSSARY

### *Part 1: First Nations and Indigenous*

#### **First Nations:**

The term “First Nations” refers to only one of the three distinct groups recognized as “aboriginal” in section 35 of Canada’s *Constitutional Act, 1982*. The other two distinct groups characterized as “aboriginal”, but not First Nations, are the Métis and the Inuit.

#### **Indigenous:**

‘Indigenous’, capitalized, is the term used in this report to refer specifically to the people, community, culture, language and laws originating in and associated with a particular place. In 1981, the [Martinez Cobo Study](#) defined Indigenous peoples, communities and nations as “...those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them.”

#### **Indigenization:**

“If decolonization is the removal or undoing of colonial elements, then Indigenization could be seen as the addition or redoing of Indigenous elements. Indigenization moves beyond tokenistic gestures of recognition or inclusion to meaningfully change practices and structures. Power, dominance and control are rebalanced and returned to Indigenous peoples, and Indigenous ways of knowing and doing are perceived, presented, and practiced as equal to Western ways of knowing and doing.”<sup>4</sup>

#### **Indigenous design principles:**

“The principles are rooted in the concept of interdependence: The various components of campus planning and design are not isolated entities, but interdependent and interconnected. An Indigenous way of being that recognizes the interdependence of all things underlies the principles. Effective planning must recognize that all components of a place – land, water, transportation networks, buildings, infrastructure, open spaces, and the people that inhabit it – are linked in complex ways. Each one affects the other, and they must be viewed holistically.”<sup>5</sup>

### *Part 2: ‘Indigenous’ in the Montreal context*

#### **Haudenosaunee: “People of the Longhouse” (the Iroquois Confederacy)**

Haudenosaunee (Rotinohshonni) is the name of the Confederacy of the Five (now six) Nations occupying a territory that includes the St. Lawrence River Valley and parts of Ontario, Quebec and

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<sup>4</sup> <https://www.queensu.ca/ctl/resources/decolonizing-and-indigenizing/what-decolonization-what-indigenization>

<sup>5</sup> <https://umanitoba.ca/facilities/sites/facilities/files/2021-03/indigenous-design-principles-handout.pdf>

New York State. Formed very likely in the period between the late 11<sup>th</sup> and mid-12<sup>th</sup> centuries, it is one of the two oldest continuously active representative parliaments in the world. The five founding nations - Kanien' kehá : ka (Mohawk), Onenioté'á:ka (Oneida), Ononta'kehá:ka (Onandaga), Kaion'kehá:ka (Cayuga), and Shotinontowane'á:ka (Seneca) - were joined by the Tehatiskaró:ros (Tuscarora) in the 1720's.

**Kanien' kehá : ka: "People of the Flint" (Mohawk)**

McGill University is located in the traditional territory of the Kanien' kehá : ka (Mohawk) nation, the easternmost of the six nations that now comprise the Haudenosaunee. The Kanien' kehá : ka are one of the five founding nations of the Confederacy and are recognized as the Keepers of the Eastern Door.

**Kawenote Teiontiakon: "where the group parted ways" (the Island of Montreal)**

Of the eight major Kanien' kehá : ka communities located in present-day Quebec, Ontario and New York State, Kahnawà:ke, Kanesatake and Akwesasne are the three most closely associated with the Island of Montreal. **Tiohtià:ke** (a contraction of "Kawenote Teiontiakon", "split up group"), is the Kanien' kehá : ka name associated with the area of Montreal's present-day urban core.

### ***Part 3: Transformative vs reformative change in reconciliation***

**Transformative change:**

'Transformative' refers to the scale of change required for the remediation of *structural* harm, the type of harm associated with the nature of the institution in power. Structural harm requires that the institution itself be redesigned or replaced.<sup>6</sup>

**Reformative change:**

'Reformative' refers to the change required for the remediation of *systemic* harm, the type of harm associated with the policies and practices authorized by the institution in power. Systemic harm requires changes to institutional behaviour. It is the policies and practices, not the institution, that need to be changed.<sup>7</sup>

### ***Part 4: colonial, colonialism***

**Colonial, colonialism**

The Stanford Encyclopedia of Philosophy refers to colonialism as "a practice of domination, which involves the subjugation of one people to another." *Colonial* and *colonialism* are terms associated with the *harms* experienced by Indigenous peoples, both *systemic* (to Indigenous persons, peoples, lands and political authority), and *structural* (to Indigenous legalities). Colonialism operates in both modes - systemic and structural - and often does so simultaneously.<sup>8</sup>

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<sup>6</sup> Aaron James Mills. [How Conceptions of Indigenous Law, Colonial Harm, and Reconciliation Bear Upon 'Transformative' Change.](#)

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

*Part 5: Resources on language and culture*

[Kanien'kéha](#): an open source endangered language initiative, which includes a [map](#) of places identified with traditional Kanien'kéha names.

[Mohawk Nation Office](#) (Kahnawà:ke branch) site

[Mohawk Pronunciation and Spelling Guide](#)

[Native Land](#): an app to help map Indigenous territories, treaties and languages

[Haudenosaunee Guide for Educators](#)

## APPENDIX 4. RESOURCES FOR FURTHER LEARNING

- Taiiaike Alfred. [\*Peace, Power, Righteousness: An Indigenous Manifesto\*](#).
- M. B. Brown and J. K. Lippincott, J. K. [\*Learning spaces: More than meets the eye\*](#). *Educause Quarterly*, 26(1), 14–17.
- Glen Sean Coulthard. [\*Red Skins, White Masks: Rejecting the Colonial Politics of Recognition\*](#).
- A. Finkelstein, J. Ferris, C. Weston and L. Winer. [\*Research-Informed Principles for \(Re\)designing Teaching and Learning Spaces\*](#). *Journal of Learning Spaces*, 5(1).
- Lynn Gehl. [\*Claiming Anishinaabe: Decolonizing the Human Spirit\*](#).
- Linda M. Goulet and Keith N. Goulet. [\*Teaching each other: Nehinuw Concepts and Indigenous Pedagogies\*](#).
- P. Jamieson, K. Fisher, T. Gilding, P.G. Taylor and A.C.F. Trevitt.. [\*Place and Space in the Design of New Learning Environments\*](#). *Higher Education Research & Development*, 19(2).
- JISC. [\*Designing Spaces for Effective Learning: A Guide to 21st Century Learning Space Design\*](#).
- Bob Joseph. [\*21 Things You May Not Know About the Indian Act: Helping Canadians Make Reconciliation with Indigenous Peoples a Reality\*](#).
- Joe Karetak, Frank Tester and Shirley Tagalik (editors). [\*Inuit Qaujimajatuqangit: What Inuit Have Always Known to be True\*](#).
- Nathalie Kermoal and Isabel Altamirano-Jiménez (editors). [\*Living on the Land: Indigenous Women's Understanding of Place\*](#).
- Kiera L. Ladner and Myra J. Tait (editors). [\*Surviving Canada: Indigenous Peoples Celebrate 150 Years of Betrayal\*](#).
- P. D. Long and R. Holeton. [\*Signposts of the revolution? What we talk about when we talk about learning spaces\*](#). *Educause Review*, 44(2), 36–49.
- Lee Maracle. [\*My Conversations with Canadians\*](#).
- A.C. McCormick, R. M. Gonyea and J. Kinzie. [\*Refreshing Engagement: NSSE at 13\*](#). *Change: The Magazine of Higher Learning*, 45(3), 6–15.
- Ronald Niezen. [\*Truth and Indignation: Canada's Truth and Reconciliation Commission on Indian Residential Schools\*](#).
- Zebedee Nungak. [\*Wrestling with Colonialism on Steroids: Quebec Inuit Fight for their Homeland\*](#).



D. G. Oblinger (editor). [Learning Spaces](#).

Leanne Betasamosake Simpson. [As We Have Always Done: Indigenous Freedom through Radical Resistance](#).

P. Temple. Learning spaces for the 21st century. *Higher Education Academy*.

Jesse Thistle. [From the Ashes: My Story of Being Metis, Homeless, and Finding My Way](#).

[Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls](#).