
**Tuesday, February 26, 2019
6:00PM
Council Chambers, University Hall**

We would like to respectfully acknowledge that our University and our Students' Union are located on Treaty 6 Territory.

We are grateful to be on Cree, Dene, Saulteaux, Métis, Blackfoot, and Nakota Sioux territory; specifically the ancestral space of the Papaschase Cree. These Nations are our family, friends, faculty, staff, students, and peers. As members of the University of Alberta Students' Union we honour the nation-to-nation treaty relationship. We aspire for our learning, research, teaching, and governance to acknowledge and work towards the decolonization of Indigenous knowledges and traditions.

LATE ADDITIONS (SC-2018-22)

- 2018-22/0** **SMUDGING CEREMONY**
- 2018-22/1** **SPEAKERS BUSINESS**
- 2018-22/1a** Announcements - The next meeting of the Students' Council will take place on **Tuesday, March 12, 2019** at 6:00PM in **Council Chambers**, at University Hall.
- 2018-22/2** **PRESENTATIONS**
- 2018-22/3** **EXECUTIVE COMMITTEE REPORT**
- 2018-22/4** **BOARD AND COMMITTEE REPORT**
- 2018-22/5** **OPEN FORUM**
- 2018-22/6** **QUESTION PERIOD**
- 2018-22/7** **BOARD AND COMMITTEE BUSINESS**
- 2018-22/8** **GENERAL ORDERS**
- 2018-22/9** **INFORMATION ITEMS**
- 2018-22/9a** CAUS Letter, ARRC.
See SC-2018.22.01.
- 2018-22/9b** Proposed Territory Acknowledgement
See SC-2018.22.02.
- 2018-22/9c** Acknowledgement of Traditional Territories Document 1

See SC-2018.22.03.

2018-22/9d Acknowledgement of Traditional Territories Document 2

See SC-2018.22.04.

2019-22/9e Acknowledgement of Traditional Territories Document 3

See SC-2018.22.05.



Do what's right, not what's easy. Inspire change for the world.
Act with unbridled compassion. Always keep moving. Plan for tomorrow.

ABORIGINAL RELATIONS & RECONCILIATION COMMITTEE

February 13, 2019
Andrew Bieman, Chair
Council of Alberta University Students (CAUS)
#1 9908 109 Street
Edmonton AB, T5K 1H5

RE: Recommendation to CAUS on its 'Indigenization' Policy

Dear Chair Bieman & Vice Chair LeBlanc,

This letter is on behalf of the Aboriginal Relations and Reconciliation Committee (ARRC), a Standing Committee of the University of Alberta Students' Union (UASU) given the delegated authority from Students' Council to advance and promote reconciliation within the Students' Union.

Specifically, we are writing to the Council of Alberta University Students (CAUS) to provide feedback and a suite of recommendations based on your presentation given to the UASU Students' Council on Tuesday, January 22 titled "2018/2019 CAUS". As you are aware, a number of concerns were raised regarding your organization's internal priority of "Indigenization." We believe that the term 'Indigenization' was used in a way that does not take into account the historical and contemporary contexts surrounding Canada's commitment to reconciliation. In fact, it felt tokenistic to our Students' Council and, most importantly, to Indigenous students at the University of Alberta. We provided CAUS with verbal feedback and are now following up with our written recommendations moving forward, in the hopes of creating a correspondence on this issue.

Below is a summarization of the feedback we gave during your Presentation to our Students' Council on Jan. 22, 2019 along with additional feedback from the ARRC and its student-at-large members:

- a. The reasoning and intent of your organization's adoption of an 'Indigenizing' approach is unclear. Is CAUS committed to actively disrupting colonialism or is the adoption of an 'Indigenizing' policy merely a move of political correctness?
- b. It is unacceptable that a non-Indigenous person is leading in the development of integrating Indigenous approaches and policy creation. Indigenous Peoples globally have been researched to death and your decision to employ a non-Indigenous person to lead this is inherently colonial. Only Indigenous peoples fully understand their own lived experiences.

- c. Going forward, CAUS should strive to hire a self-identifying Indigenous person to conduct all Indigenous research and policy creations and should demonstrate intentionality in their recruitment for the position.
- d. As has been the historical precedent, there is fear that the bulk of the work will be put on the Indigenous Peoples you are seeking to 'consult' with.

Prior to actual engagement with Indigenous students, it is important for CAUS to have a concrete understanding of what its motivations are in creating an 'Indigenizing approach and policy.' If your organization's approach to an Indigenization policy is deontically motivated, as opposed to genuinely based on allyship, ARRC recommends that CAUS cease to engage around such a topic.

As a preliminary non-Indigenous organization, CAUS is poised to act in allyship with Indigenous Peoples; not speak for us. Any consultation or engagement with Indigenous students must be completed in the right way; predicated upon the traditional/cultural protocols of the group(s) you are attempting to engage. CAUS should de-centre its power over Indigenous students as a provincial organization and allow for the centring of Indigenous understandings and experiences.

Furthermore, it is unacceptable that a non-Indigenous person, who lacks both the lived experiences of Indigenous Peoples and any formal anti-oppression training, be tasked with creating an Indigenization policy. As stated by Native American scholar R. A. Innes (2009), "insider research, Indigenous and non-Indigenous, challenge[s] the research conducted by outsiders for its colonial nature, which ignores, silences, and/or diminishes insider perspectives". By tasking a non-Indigenous researcher to craft a policy about Indigenous Peoples, CAUS continues to be complicit in colonial narratives which seek to subvert the agency of Indigenous Peoples in favour of our colonial 'masters.' Such an unequal power dynamic, which privileges the Western methodologies of settlers and orients Indigenous Peoples as subjects to be research, cannot be maintained if CAUS truly wishes for this policy to reflect the realities of Indigenous students.

Put simply: "non-Indigenous people shouldn't be advocating nor attempting to create Indigenized organizations/spaces without Indigenous People's involvement [and consent]."

In closing, the Committee is putting forward recommendations that CAUS should take into consideration as it begins with this process.

Recommendations:

1. That the research lead on any policy about Indigenous Peoples *must* be an Indigenous person. The employment of an Indigenous researcher must not be tokenistic and filled by an individual who is passionate about Indigenous issues (i.e., do not hire an Indigenous researcher for the sole reason of them being Indigenous. Rather, hire an Indigenous person who is passionate about Indigenous issues).
2. That CAUS look inward to decide its motivation surrounding the creation of a policy or approach about Indigenous Peoples. Although I cannot, and would not, speak for all Indigenous Peoples, unless your motivations are firmly situated in allyship with Indigenous students I will not, as Chair of ARRC, engage with your organization.
3. That your Board of Directors and any researchers employed by CAUS receive anti-oppression and cultural safety training. The Board's current lack of training speaks to its inability to engage with issues affecting Black, Indigenous, LGBTQ2S+, and other historically disadvantaged groups.
4. That any engagement with Indigenous students be based on Indigenous understandings and protocols. Moreover, to compensate Indigenous students for their time and in exchange for the sharing of their knowledge, an honorarium of some sort must be given.

Thank you for your time in reading this letter and should you have any questions, please don't hesitate to contact the Aboriginal Relations and Reconciliation Committee.

Thank you,

[electronically submitted]

Nathan Sunday,
Chair of ARRC
Faculty of Native Studies Students' Councillor

Old Version:

We would like to respectfully acknowledge that our University and our Students' Union are located on Treaty 6 Territory. We are grateful to be on Cree, Dene, Saulteaux, Métis, Blackfoot, and Nakota Sioux territory; specifically the ancestral space of the Papaschase Cree. These Nations are our family, friends, faculty, staff, students, and peers. As members of the University of Alberta Students' Union we honour the nation-to-nation treaty relationship. We aspire for our learning, research, teaching, and governance to acknowledge and work towards the decolonization of Indigenous knowledges and traditions.

Proposed Version:

We would like to respectfully acknowledge that our University and our Students' Union are located on Treaty 6 Territory. We are grateful to be on Cree, Dene, Saulteaux, Métis, Blackfoot, and Nakota Sioux territory; specifically, the ancestral **and continuing** space of the Papaschase Cree. ~~These Nations are our family, friends, faculty, staff, students, and peers.~~ As members of the University of Alberta Students' Union we honour **the spirit and intent of the treaties, as well as the special relationship Indigenous Peoples have with the land on which we meet.** ~~the nation-to-nation, treaty relationship.~~ ~~We aspire for our learning, research, teaching, and governance to acknowledge and work towards the decolonization of Indigenous knowledges and traditions.~~ **We aspire for our learning, research, and governance to respect the histories, languages, and cultures of First Nations, Metis, and Inuit peoples in Canada.**

How do we, through our actions, lifestyle, and attitudes enacting a life that live on unceded territory? What systems that perpetuate uncededness and dispossession can we actively disrupt and subvert?

Khelsilem Tips for Acknowledging Territory 1.0

- (1) "Unceded" is language to use with the Crown/Settler State. There is a misconception that BC is mostly *unceded* due to a lack of treaties - which implies those in areas with treaties are what? Ceded territories? That is not always the case and that assumed distinction is wrong.
- (2) Practice unceded territory, not talk about it.
 - (a) Talking about unceded territory does nothing to achieve justice or form restitution with the Indigenous people's who are dispossessed from their land. Instead - actively live it. How are you, through your actions, lifestyle, and attitudes, enacting a life that lives on unceded territory? What systems

that perpetuate uncededness and dispossession do you speak out against or subvert?

(3) If you're acknowledging the territory you are on, and you agree it's uncede or dispossessed territory, then perhaps include a centering of yourself on what it means to be living on uncede or dispossessed territory and perhaps on how you are actively working for redress or restitution.

(a) Move the yard stick. Taking 20 seconds to acknowledge a territory is easy. Actively working to subvert or eliminate forces that are causing the dispossession — well that's a little harder and that's what Indigenous people ACTUALLY need from Settlers.

(4) Don't play into internal political struggles.

(a) As mentioned before — there are areas where acknowledging territory is not simple because the tribal politics of the region are going through their own process of dispute resolution or consensus-building. It is not a Settler's place to insert themselves into that process either knowingly or unknowingly

(5) Make mistakes.

(a) Be prepared to make a mistake and be prepared to do it right! And be prepared for feedback that may or may not be useful or true, but be prepared to learn.

University of Alberta Students' Union

ABORIGINAL RELATIONS AND RECONCILIATION COMMITTEE

Consultation Document

This document is to be completed by members/delegates of the Aboriginal Relations and Reconciliation Committee (ARRC) when consulting with stakeholders as it pertains to topics of the Aboriginal Relations and Reconciliation Committee. It is simply intended to act as a log to track all consultation and feedback.

Please fill this form out to the best of your ability during your consultation..

Topic of Consultation:	SU Acknowledgement of Traditional Territories	Date:	2019-01-16
Group Consulted:	Chelsea Vowel		
Committee Member Name:	Nathan Sunday, Chair		
General Thoughts:	Overall, Vowel was happy to see that the territory acknowledgement is being redone. In her view, a territory acknowledgement should not be a static document and should be updated periodically.		
Concerns:	i) Wording	<ul style="list-style-type: none"> - Happy to see the changes; specifically, with the proposed acknowledgement's incorporation of the spirit and intent of the treaties. 	
	ii) Implementation	<ul style="list-style-type: none"> - Worried that the territory acknowledgement would be read without listeners critically thinking about it. - Stated the importance of each person situating themselves within the acknowledgement and the space it represents. 	

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	iii) Rejection	- N/A.
Proposed Alternatives:	Proposed that the acknowledgement end with a question to relationally situate the acknowledgement and allow for active participation from listeners.	
Additional Recommendations	Create a guide or presentation that will provide listeners with the needed context surrounding the territory acknowledgement.	
Stakeholders to consider for further consultation:	N/A	

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Any other comments:	N/A
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Topic of Consultation:	SU Acknowledgement of Traditional Territories	Date:	2019-01-16
Group Consulted:	Aboriginal Relations and Reconciliation Committee		
Committee Member Name:	Nathan Sunday, Chair		
General Thoughts:	The overall changes were welcomed by ARRC, with a few comments and suggestions brought forward. There is a consensus that it is not the place of the Students' Union to decolonize Indigenous institutions.		
Concerns:	i) Wording	<ul style="list-style-type: none"> - Wanted to see wording that emphasized the dynamic nature of the territory. Currently, the acknowledgement only acknowledges the 'traditional' or 'past' ownership. - Wanted to see the acknowledgement more situated in the present. - Wanted to see wording about peoples' responsibility to learn about Treaty 6; as well as peoples' responsibility to teach others. - Wanted to see the acknowledgement be more actionable and include stronger language. 	

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	ii) Implementation	- Councillor Mogale suggested that the “Khelsilem Tips for Acknowledging Territory” be added as an appendix or information item attached to the acknowledgement.
	iii) Rejection	- Did not necessarily agree with including the line, “we honour the spirit and intent of the treaties, as well as the special relationship Indigenous Peoples have with the land on which we meet.”
Proposed Alternatives:	Add ‘teachings’ in the sentence, “we aspire for our learning, research, and governance to respect the histories, languages, and cultures of First Nations, Metis, and Inuit peoples in Canada.”	
Additional Recommendations	Suggested creating two (2) versions of the acknowledgement: one shorter and one longer.	

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Stakeholders to consider for further consultation:	N/A
Any other comments:	Stated the need for educational opportunities about the acknowledgement.

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Please fill this form out to the best of your ability during your consultation.

Topic of Consultation:	SU Acknowledgement of Traditional Territories	Date:	2019-01-14
Group Consulted:	Aboriginal Student Council (Katherine Belcourt, President)		
Committee Member Name:	Nathan Sunday, Chair		
General Thoughts:	Belcourt thought the changes were “refreshing” and “well received.”		
Concerns:	i) Wording	<ul style="list-style-type: none"> - There needs to be more of a commitment on the Students' Union side regarding acknowledging the past, present, and future. - The new proposed ending just acknowledges the past. It needs to acknowledge the present and future as well. - Suggested referencing the history of disrespect, colonization, removal, and criminalization of our histories, languages, and culture. This should be done in such a way that is not vindictive or blaming; but informative. 	

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	ii) Implementation	<ul style="list-style-type: none"> - Believes that the new acknowledgement, if approved, should not just be “slapped on.” Discussion should occur at Students’ Council regarding the changes. - Belcourt emphasized the need to do more than just a passing acknowledgement. We need to actively understand what the acknowledgement means - While she liked the inclusion of the “spirit and intent of the treaties,” questions the general public’s familiarity with the spirit and intent of Treaty 6. If such a passage is to be implemented, people should be given information to understand.
	iii) Rejection	N/A
Proposed Alternatives:	Do not just situate the acknowledgement in the past, include elements of the present and future.	
Additional Recommendations	Look into changing the colonial names of the Indigenous groups to reflect their traditional languages.	

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Stakeholders to consider for further consultation:	N/A
Any other comments:	N/A

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